

Sat Sandesh

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SAT SANDESH (AUGUST 1955)

THE MASTER'S AMERICAN TOUR

We are reproducing the letters from His Holiness to the Sangat here and some press cuttings and photographs received from America. As we go to the press a fresh packet containing a whole Album of photographs and a mass of new material, including press comments and letters has arrived. It is not possible to reproduce this new material in this issue due to lack of time and space but we shall endeavour to put it all in the next issue. (Editor)

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Letters from America

Washington, D.C.
11th June, 1955.

Dear Satsang

Since I left Delhi on the 31st evening of May, though all of you have been in my mind and heart con-stantly, I could not write to you before then. This was because I have had a terribly busy time, the peo-ple here are very sincere and have welcomed my arrival with all love and great sincerity.

From Delhi to London I travelled by the Air India International. We landed in Bombay at 10 p.m. where lots of Satsangis greeted me at the Airport and stayed till the plane took off, which was at 12:30 a.m., the-re. It landed at Cairo, Rome and Geneva and stayed at each place for one hour; we reached London at 8 p.m., where Kahan, Sampuran, his wife and Surinder met me. I stayed in England for 24 hours. Next morning (1st Ju-ne) Mr. Joseph Busby, the Chief Editor of the 'Voice', a renowned paper on religion, of United Kingdom, which is recognised in 45 different countries, came over with his helper, Miss Eleanor Upton, and listened to my explanation on spirituality for four and half hours. He and Miss Eleanor Upton both wanted Initiati-on, which I am thinking of giving on my return to India, when I am thinking of breaking my journey in Eng-land for a few days.

We left for States by the Pan American Airways on the 2nd June at 7:30 p.m., and landed in New York an 8 a.m. on the 3rd, where we were met at the Airport by Mr. and Mrs. Khanna and other friends., We caught the evening train for Washington - at the station lots of people were awaiting my arrival and greeted me with great love and

with flowers.

My stay was arranged at the 'May Flower' one of the most distinguished hotels in Washington. I stayed there for three days but did not like it much for pomp and show of outer things which do not impress me a bit. Have moved to an independent house. The address is 8822 First Avenue, Silver Spring, Maryland, U.S.A., where morning meditations and evening talks are attended by about 30 to 40 people (new and old) and all sorts of questions were being replied to their satisfaction. All of them are having wonderful experience with Hazur's grace. Christ appeared to some of them with the Master. I had to give, in addition, a talk to the public of 500 strong which was appreciated by all concerned. All these talks are being recorded on Tape and all papers are publishing about my talks over here. I just got a 'Message of the Great Master and His Ashram' printed here for free distribution.

The men and women are being drawn from day to day - with the grace of the Master - I was invited by the Mohammeden Mosque over here and Indian Ambassador here. The Ambassador of Pakistan sent \$ 10.00 as a mark of respect, which was returned with thanks as it is not the custom with us. Another Russian man came up to offer \$ 5,000 for work of the Master, after attending the first talk given in the public. I am not here for the money but for the Master's Message to be conveyed to them which is being appreciated by one and all. An open-air talk is to be given to the public at large on Sunday, the 12th of June, 1955, and the papers are publishing it. I am ten thousands of miles away from you but my thoughts are with you as ever and Hazur's Grace working overhead. Please convey my heartfelt love to each one of you over there.

I will write to you later.

With all love and best wishes to you all at home.

Yours affectionately
Kirpal Singh.

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Dear Delhi Satsang (My Life)

Silver Spring
June 17, 1955.

In continuation of my previous letter I may state that a Satsang was held in an open grassy ground a-round the Washington Monument. It started with a sho-wer of rain, which stopped. I told the audiance that whenever anything was started in the name of my Master Baba Sawan Singh Ji Maharaj, He came down with a sho-wer always. The talk was given for full one hour on the subject - „What are the pre-requisites to see God.“ Then again rain came on; which drenched one and all sitting and there were still some who continued hearing the talk until I stopped talking. Hazur's gra-ce is working in all fulness. In my evening talk today at Friends' Meeting Hall, I dealt „whether we can see God“, and they were wonderstruck.

Talks are given regularly every evening from 7:30 p.m. to 10 p.m.

First they used to be given here in the house, but now as the gathering is getting stron-ger every day, this house refuses to hold all of them. So, a huge hall has been taken over and from yesteday Satsangs are held there.

Whoever has the good fortune to come in close con-tact with me, he just cannot resist me. I suppose the Light of God cannot be screened off and for the true seekers it is the beginning and the end of their se-arch when they come to me. I have never seen such a remarkable change in such a short period of time in the people here, for in the beginning some had come with their wits sharpened to a razor's edge with supi-cion, and with thoughts of attaching me with the most well thought of difficult questions. They really bom-barded me with questions which even a most learned man would not possibly attempt to reply, but it did not take long for me with Master's Grace

to shock them in-to awakedness with an effortless way of giving answers and making them so easily understandable, and in such a simple way, too, that this really stunned them - and within these thirteen days those very people who had come to criticize now sit at the feet like thirsty people quenching their thirsts with that which poured from the lips of the Master within. They all look up with such love and devotion; this is the result of being near the all powerful truth, for the sittings are given every morning to all, they might be initia-ted or not. Jesus Christ has come to many new comes with the radiant form of the Master; so he, too, is helping to bring the people near the Master. New peo-ple are being drawn from day to day and Hazur Baba Sa-wan Singh Ji Maharaj is also appearing to some, who have not even seen His picture and they recognise Him from the picture when shown.

I was invited by WTOP television people, so I was on TV for twenty minutes on the 13th (Monday morning) and gave a talk on the essentials and non-essentials of religions. The essetials were all one - love of God and love of humanity, and now they want to make a film of me and earnestly want me to come to the TV again. I hope I will agree, for this is the only means of ma-king the people of America see and know the message of the Great Master Sawan Singh Ji Maharaj as also those who are ready may know that there is, after all some body still to put them on the way back to God, as pre-sented by Masters in the past, so no need for despair for them. One of my talks was broadcast over the Radio on the subject. There is one way back to God for all humanity alike which stars when you transcend the body and another is being broadcasted this evening.

So many pictures are being taken of me that I think in a few days' time I will be the most photographed man, and the press - you just cannot imagine what a busy time I am having. When I see you I will show you some of the newspaper cuttings, which I have asked Khanna to keep.

Some of them wonder if Master is the re-incarnation of Christ. Some have accepted Him as Christ, some take Him to be even greater than Christ. I simply tell them that I am a man just as you are - and simply developed in the spiritual way with the Grace of my Master. What I have learnt at His Holy Feet I am giving out to you.

The head of Mehe Baba's Movement came to me for an interview today and I had a long talk with her - She has invited me to a meeting of Mehe Baba's followers, so I have promised to do so.

I have been invited by the Central Y.M.C.A. to speak on the subject „Spiritual Discipline in an Atomic Age“ on the 19th June, 1955 where men from various countries are attending. On the same day I have to give a talk at the Mt. Vernon Methodist Church at their service at 10 a.m. In the same evening Satsang will also be held at Friends' Meeting Place, Quaker's Church, where many people are expected to attend. TV photographer will come and will shoot 16 mm film to show on TV next Saturday the 25th June and will also introduce the Master and His Party.

I am very busy during the coming week, as I have to give a 'series' of talks on successive five days in addition to daily meditation hours and interviews by others. I am here in Washington, D.C. up to the 30th June, 1955 and have a programme to proceed to Louisville on the 1.7.55. Thereafter will proceed to Chicago and thence to California. This will cover more than 4000 miles of travel - major part of which I intend to do by air. People are inviting me from many places in U.S.A. as also from Canada. I will do my best to meet with their wishes with the grace of Hazur Maharaj Ji. Let His Name be glorified.

Please convey my fondest love and best wishes to each one of you in the Ashram and all those who attended the Satsang.

Your affectionately
Kirpal Singh.

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Letter from Mr. T. S. Khanna

Washington D.C.
June 19, 1955.

In continuation of previous two letters you all will be pleased to know that the Master is doing very well, though kept very busy but always remembering you and the rest.

News from here is great - the Master who had arrived in the States only a fortnight back and at the time He was complete stranger except for a handful of Satsan-gis to meet Him, but these handful have really proved a Handful - they have done great work and in all sin-cerity too. First making these poeple as stepping sto-nes, the Master now is working wonders. In only seven-teen days' time a stranger in this mighty country is proclaimed in many recognised circles, public and pri-vate meetings and churches, as the World Spiritual Le-ader. I think this is the most miraculous thing that has ever happened, as this is an Atomic Age, so the Master is keeping pace with the age. He is just ente-ring into the hearts of all who come to him, even though at the beginning they are not convinced of the Path, for it is hard for them to accept an entirely new thing and from a stranger from another country and colour too. He is forcibly pouring the Light of God into their blinded eyes and they do have wonderful ex-periences. He just brings Jesus Christ to them to con-vince the people - for to many has the Christ appeared with the radiant form of the Master.

Invitations are pouring in from many different pla-ces and societies in America. I means socially diffe-rent only, for as we are all seekers of the same Truth, so in actual sense we belong to the same socie-ty too. It makes no difference if we seek Him recl-ning in an easy chair in a drawing room or sitting cross-legged in the Himalayas, as

long as the cry for him comes from within the heart, that is all that matters. I see now how much in need are these people here, they are as much in need of Him as we are in India or in the East. I wish that we could only bring out all that was taught by all Masters who came in the past and revived by Hazur Baba Sawan Singh Ji and benefit the seekers with the Lord's presence with full hearted sincerity.

The Master was invited and was on the television on the 13th morning. He was filmed (movie) in the Friends' Meeting House, where He was holding a Satsang on the 19th of June at 4 o'clock in the afternoon. This movie is going to be shown on the television on the 25th evening and then on some other dates too. These people will continue to send this film, together with a resume of the teachings of the Master, to the various stations in the West to be broadcast on television. The press is also at work. His pictures and advertisements come out in the papers. All this goes to glorify the name of our Master Baba Sawan Singh Ji Maharaj.

Today He was invited by the Central Y.M.C.A. to speak on the 'Spiritual Discipline in an atomic Age' and the hall was full with men and women of various countries of the world and there was a pin drop silence when and as long as the Master spoke. I cannot describe in actual words what He said there, for today there have been three talks by Him in three different places - Y.M.C.A., Methodist Church, and the Friends' Meeting House but roughly and in my own words, He said that God made man and man made social religions. Social religions were made for the uplift of man and man was not made for social religions. He was to make the best uses of them. We are members of the same family of God irrespective of the fact to which particular social religion or country we belong.

If the people do not change we are in great danger of having the world wiped out by our own hands, though all Nations are screaming at the top of their voices for peace, goodwill and love for one

another, but the-re is no sincerity in their hearts, their lips are uttering words of love and at the same time their brains are inventing new improvements on Atom Bombs. How can this bring peace in the world. If we really loved, we would be loved in return. It is against the law of na-ture that love should ever beget hatred. But we cannot love, we cannot throw the weapons of destruction away, for we are afraid, afraid not for others but for our own death. We are living in an age of great fear of death and dread of the unknown and beyond this life - that is why so much mistrust of our own kith and kin though settled in other countries, we want to slaugh-ter and finish up other Nations so that no other race remains and we should be safe - this is what is called as Grand Delusion, knowing fully well that we have to leave this body and all that we posses through this body some day - there is no exception to the rule, yet we still want to cling to this perishable matter and we make believe that we are never going to die, others might but not Me! The impossible have come into possi-bility - like aeroplanes, televisions, atom bombs, etc. through the brains of man, but why isn't more thought given to the Truth? We have all to die and death is not so frightening as it seems, and this strange clinging love for any perishable things, as your body and many other things, is not right. This body was given to you as many other things, for your use. It was given as a slave to you - but open your eyes, can't you see the slave has become a Master of yours. You fell in love and depended so much on your body that now you cannot do without it. This is the State of affairs which is bringing all this dis-satisfaction in this world.

The world might make up but it cannot without the help of a Master, someone who has realized Himself and realized God and who can help us to know ourselves, and this we cannot do unless we leave our body while we are still alive and analyse ourselves; and this only a Master can teach you and with His power make you leave your body. You should die a hundred times a day and each time you will get acquainted with the much dreaded „Death“ and all sting of death

will go away. This is the only way to save the world from utter destruction.

Love thy God with all thy soul, with all thy mind and with all thy strength. As God resides in every heart we should love all humanity. All other Scrip-tuers hang on these two commandments, when you will observe these. You will see the truth with your own eyes, then love will not only awaken in you, but you will be one with love for God is love - and the king-dom of God will descend on earth and there will be peace and good will all around. This is the only solution and no other. If we want peace we must turn our faces towards God and realize ourselves.

On the Afternoon of June 19th, Sadhu B.G. Grewal, a Spiritual leader who is well versed in the comparative study of all religions, came down from Detroit, a pla-ce located about 1,000 miles from Washington, only to see the Master. He was with him for over four hours and spiritual matters were discussed and he went away quite satisfied and invited the Master to his place and offered is whole-hearted cooperation when he would go over there.

You will see how the Grace of Hazur Maharaj Baba Sa-wan Singh Ji is working in all its glory.

In addition to the above meditaions in the morning talks are also held in the evenings - the people are being drawn to the Master.

I am sending you some copies of „Message of the Great Master and His Ashram“, which has been printed here for free distribution.

You will be glad to know that the Master has arran-ged to speak to you on the auspicious occasion of Ha-zur's Birth Anniversary Day which falls on the 27th of July. This talk will be relayed from Voice of America, Ceylon to India at 7:00 p.m. on July 27th, 1955 Indian Standard Time, at 25, 42 Meter Short Wave. You may please arrange all interested to meet wherever they are and listen to the

Voice of the Master speaking in sweet remembrance of Hazur
Maharaj Baba Sawan Singh Ji - Let His Kingdom be established on
earth.

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Letter from Princess D. Narenra

Washington
28 June 1955.

Dear Satsang,

I hope that this letter finds you and the rest in perfect health and happiness. The latter, I think, is ill placed here for as long as our much loved Lord is away it is, I should say, well nigh impossible to have any peace of mind whatsoever. Though we all know that He is always with us spiritually, but to see, feel and know that he is near us physically is a thing which gives us so much happiness that it elates you in the highest form of bliss, so I will not even try to endeavour, what you all must be going through, but if it is of any consolation to you all, the Master feels for you too, the only difference being that he feels a thousand times more than what you can ever imagine. As He says, every action has a reaction - so it is - and more in validity in this case than in any other. You might only feel that your heart is being wrenched away from you in His separation but the Beloved Lord has really taken out His heart and has left it with you all, for I have seen tears flow from His eyes when reading some of the letters from India. You all are bearing this great pain of His separation but He can not bear to see you in this unhappy state - so be happy in the knowledge that He is more with you than with those who are physically with Him.

How I will try and give you some of the happenings within the last few days: every day, of course, there is meditation sittings from 7:30 p.m. to 8:30 p.m. and satsang is held in the evenings. From the 21st to the 25th of June a series of talks were given at the Fri-ends' Meeting House from 8:00 p.m. to 10:00 p.m. At every meeting the House was very nearly full and people listened very attentively to all He said - the subjects of the talks were as follows:

- 21st - True Values of Life.
- 22nd - How we Forgot our True Self and our Inner Eyes ceased to See the Light of God and Inner Ears ceased to Hear the Voice of God.
- 23rd - What is Mind and How it can be Controlled and what is the Naam or the Holy Word.
- 24th - What is a Master and How can we Recognise Him.
- 25th - A Comparative Study of Various Yogas. What is Surat Shabd Yoga.

The 26th was Initiation Day - 40 men and women were initiated. In between these regular meditations and talks and interviews, I will give you a brief sketch of the Master's activities in Washington from the 20th.

On the 20th morning after the meditation, the Master along with Mrs. Dona Kelly, Mr. and Mrs Khanna, their two sons, Mr. Lovell, Taiji and I - all went with Mr. Nigaro to a sort of a retreat for those who want to snatch a few days, rest from this busy life. It was a beautiful peaceful house called by the name of „House of Blessing“ in Hamilton, Virginia about 65 odd miles from here. Lunch was arranged there by a Mrs. Bliza-beth Bolea - we left the place about 4:30 p.m. On His return from this place at 8:00 p.m., the Master gave a talk out on the lawn, for it was unusually hot to sit inside.

On the 24th He went to the Emerson Radio Company to approve and buy and tape recorder for India.

On the 25th at 11:00 a.m. He went and had His throat seen by a throat specialist. At 3:30 p.m. He left for the television station for they wanted Him in person before they started the documentary film

which was taken on the 19th. So He was again on the television at 5:30 p.m. for a few minutes; then the film was shown.

The 26th was a very busy day. From 8:00 to 1:30 p.m. He was kept busy with Initiation and at 4:00 a gathering of all initiates in Washington - about 100 attended. The Master gave a talk on the subject of co-operation in furthering the cause of the Master's Mission. At 6:30 p.m. He left for Mr. Kalkat's house (Director of India Supply Mission). Mr. Kalkat had invited the Master and some of His followers and nearly all Indian Embassy people (about 100) to listen to His talk and to dinner. He gave a talk on how we have lost contact with our true self and so with the over self, which is called by so many names, God, Allah, Parmatma etc. etc. and how we could again get in touch with our inner self and realise ourselves and God.

The 27th no meditation was held in the morning. He had a restful day for the first time since we left India. At 7:15 p.m. He went out on a short drive. 8:30 to 10 p.m. He gave a talk out in the lawn - in this talk He said that if we have to gamble then why not with God, and we should put all that we have at stake - body, mind and soul. He said it would be an enchanting game without any fear of risk attached in this game - for if we lose we will become His, if we win then He is ours - from Kabir's Shabd.

On the 28th at 3:30 p.m. He visited the Pakistan Ambassador, who received him very warmly. He had a hearty talk for one and a half hour with him as he happened to be from Lahore. He said he had great regard for the Master - he could not recognise Him by mere name - and he requested the Master to have dinner at his house. After that, the Master visited the Golden Lotus Temple set up by Swami Premananda, the disciple of Swami Yoganand of Calcutta. The former came to America when he was 20 years of age - about 30 years ago. As such he knew little about the spiritual activities in

India, The Master was with him for over one hour all alone talking about spirituality which was explained to him. He has a regular attendance of seekers after Truth. He was very thankful that Master blessed his Temple by His Holy presence and he came to see Him off in the car in all loving humility.

He is leaving Washington on 1-7-55 for Louisville by car and will reach there on 2-7-55 in the evening as it is about 800 miles from there. This finishes the tour at Washington for the present.

(Mrs.) D. Narendra

Please convey my fondest love to all those attending the Satsang and Ashramities.

Kirpal Singh

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Some American Press Cuttings

The Washington Daily News, Friday, February 25, 1955

WHAT IS RUHANI SATSANG?

by His Holiness Kirpal Singh

- World Spiritual Leader of Ruhani Satsang -

What is Ruhani Satsang?

It was founded June 10, 1951, at Delhi, India, by His Holiness Sant Kirpal Singh Ji Maharaj for the pro-pagation of the Sant Mat.

What is Sant Mat?

It means the knowledge of the spirit or the system taught and the Path shown by the Master of the Highest Order - The Saints. It is neither some organized scho-lastic system of philosophy based on mere intellectua-lism, nor a mere code of social or moral conduct, through all of these are elementary steps on the way of spirituality. It is the sience of the soul.

Ancient and modern sages ask: „What is that, the knowledge of which makes every thing else known?“ and in the same breath reply, „Knowledge of the Higher-Self - the true man“. So this supreme knowledge deals both in theory and practice, with Man's true nature and relation to God. It is in fact a natural science without hypothesis not subject to change or time. In ancient India it was named Para-Vidya (Science of Rea-lized Truth or science of the soul) and different de-nominations sprang up to interpret this knowledge. The term Apra-Vidya standing for preparation for achieving the knowledge of Para-Vidya was then intoduced. This preparation

consists of following an ethical life and the practice of concentration (in so many ways) both indispensable for spiritual development.

Sant-Mat does not ask for blind faith or acceptance on mere authority. It is purely personal and practical. Any belief not based on personal experience and verification of facts has little value. One should therefore try to see with one's own eyes and hear with one's own ears rather than indirectly with the eyes and ears of others.

How to attain self-knowledge and God knowledge?

Self-knowledge precedes God knowledge. It consists in understanding the true nature of the soul, its relations with the body in which it is lodged, how it can be separated at will from the tentacles of the body and seek its source. It is by process of inversion that the spirit rises in the cosmic awareness and attains everlasting peace. The actual experience of death-in-life, because the spirit rises above the body, „Except a man be born anew, he cannot see the kingdom of God.“

We wish to enter the Kingdom of God, but how?

„With the help and guidance of one who has himself entered and can guide us there,“ is the simple reply from the Master. Is it possible? „It is a knowledge which is as exact and sure as two and two make four“ is their reply again. It is not enough to be content with the Holy Books which are the valuable record of inner experience of various Masters in spirituality. We must strive for the same degree of advancement as the authors of the talks and discourses recorded in these books, have achieved. Their experience must become our experience; for what a man has done a man can do, of course with proper guidance and help. The one who can open our inner vision and show us the light of God, however little it may be in the beginning and make our inner ears hear the voice of God - The

Word, is the Real Living Master. The world is not without such Masters.

Fortunately there still exist such perfected souls and the true seekers after God can be put on the way. As light comes from light so life comes from life. The science of the spirit is a thing which neither the Scriptures nor book learning can give - spirituality can neither be fully taught nor bought; but can be caught like an infection from a Master Soul. Life impulse has got to be transmitted into the soul of a seeker to make it quicken with real life, the life of the spirit. It does not matter to which school of thought or part of society a man may belong. There is no need to convert himself for he may continue where he is. There is no hard and fast rule, no rituals, no ceremonies - no offering of gifts - all a disciple has to do is to enter into the laboratory of his body and go ahead. A first-hand experience of withdrawal of the soul current, opening the inner vision and hearing the sound-current, the Voice of God, is invariably given by the Master to the disciple at Initiation, which is developed from day to day by regular practices so simple a child of five years may do.

There is unseen power working through the Saints. To experience that Power and derive real benefit from the knowledge we must go to a Master-Saint. The mystery of life and death is solved easily through the help of a Living-Master-Saint who will give experience of the process and put us on the highway to higher realms. Even when acting indirectly through an authorized agent He still remains the responsible Power. Distance is immaterial to Masters. At initiation the aspirant sees the real light within him grow to the radiance of several suns put together whereas normally the eyes are covered by a thick veil of darkness. He now realizes that the tradition of the lighted candle found in churches and temples is to remind man of the Divine Light of Heaven within.

What is Word of God?

He understands that the unceasing internal sound he contacts within is the Divine Link called „Word“ by Christ, „Kalma and Nidai-asmani“ by the Quran - „Nad“ by the Vedas - „Udgit“ by the Upanishads - „Sarosha“ by the Zorastrians and „Naam“ and „Shabd“ by the Saints and Masters. He meets the Master within, talks to him face to face and is henceforth certain of his grace, guidance and protection wherever he may go even at the other end of the earth. With evident proofs before him, he is now confident of himself and the science. Only now he can be called a „Theist“ in the true sense of the word and can smile at those who talk of religion as a fool's paradise or an idiot's dream. He has found a sure ingress through the doorway of heaven in this life and is on the threshold of viewing both internally and externally the secrets of nature - words of opposition cannot shake his faith. Death becomes a voluntary process. Past, Present and Future merge into one and he grasps the incontestable Truth, the path of all intelligence is in the palm of his hands.

What are the preliminary qualifications for an aspirant to be on the way?

Married life, hard work or a poor environment is no bar. It does not count in one's favor to hold a high position or possess immense wealth. Neither does membership of a particular faith serve as a recommendation. Wherever he may be man must strive for nobility of character, self control and purity of heart. „Blessed are the pure in heart for they shall see God.“ Man's life can be divided in 1) Diet, 2) Dealings - Vegetarianism and teetotalism are essential. „Thou shalt not kill“ and „Live and let live“ should be the principle in life. An honest living must be earned. Body is the temple of God and is a sacred place. It must not be neglected nor abused. The Golden Rule is the practice for love and humility. To love God is to love humanity and His creation, for God is immanent in every form.

What are Karmas?

Actions and deeds. Each has to be accounted for in nature. Every cause has an effect. Every action brings about re-action. Uproot the cause and the effect di-sappears. Karma is the root cause of physical existen-ce and the clever device of nature to maintain this existence. The mind contracts Karmas, puts a covering on the soul and rules the body through the organs and the senses, although the soul imparts strength to the mind, the mind has assumed sovereignty and is governing instead.

Control of the mind is the first step to spirituali-ty. Victory over the mind is victory over the world. Even accomplished Yogis and mystics who can transcend to high spiritual realms are not left untouched by the hand of Karma. All Karmas must be wiped out before permanent salvation can be found. At the time of ini-tiation, the Master takes up the winding of all Karmas of the initiate. He connects him with the Sound Cur-rent (Audible Life-Stream) the Holy Spirit. Here the Law of Grace works wonders. Those who keep aloof and depend on themselves or rely on tradition are deprived of contact with this power and as the saying goes „when the blind leads the blind both fall into the ditch.“

What is Spirituality?

It is often confused with blind faith - a display of miracles, psychic Phenomena or Yogic powers. It is an inner experience and its alphabet begins where all philosophy and yoga practices end. Only a Master-Saint is qualified to impart this experience. All attempts to secure the inner experience without the assistance of a genuine Living Saint fail and if anyone claims otherwise and thinks he can - he deceives himself. Self experience is the criterion for judging a genuine Master. They do not rush after glory or self. Their humility places them far above the low level of ego-tism found in the world.

The know immediately who is ready for initiation and cannot be deceived for theirs is the treasure to give the „Poor in spirit.“

Leader of Movement in India to Speak.

Master Kirpal Singh of India, spiritual leader of the Ruhani Satsang (science-of-the-soul) movement will speak on „Spiritual Discipline in an Atomic Age“ at 9 a.m. tomorrow during the International Crossroads Sun-day morning breakfast in the central YMCA, 1736 G street N.W.

The religious leader will also speak before in Wa-shington Ruhani-Satsang Congregation at 4 p.m. tomorrow in the Friends' Meeting House, 2111 Florida ave-nue, N.W.

Evening Star 18 June, 1955.

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INDIAN PREACHES OLD FAITH

World Spiritual Science Leader Stresses Search for In-ner Truth

By Ira Greenberg

An Indian „saint“ is bringing to Louisville and the world a religion which its adherents claim is 20,000 years old and which sees no conflict between itself and the various established churches and religious de-nominations.

He is His Holiness Kirpal Singh, world spiritual le-ader of Ruhani Satsang, known in ancient India as „Pa-ra-Vidya“, or the science of realized truth.

The religion is based on seeking inner truth by a form of self-analysis that in its higher stages brings about a direct communion with God, the spiritual maha-raj explained.

„To know oneself is to know God. I'm not advocating any one religion, I'm taking the subjective side of all religions.

„Spiritual Science is a common ground on which men of all religions can seek God.“

His Holiness is a 61-year-old patriarchlike gentle-man who speaks softly but eloquently through his heavy beard.

He smiles readily, but it is in his eyes one gets a true inkling of his personality. They twinkle merrily and from them one gets the feeling of a gentleness and warmth that comes from within.

Referred to by his disciples as The Master, Singh stresses that it is within oneself that God exists and „it is by opening the inner eye that we see the light of God.“

Singh and his entourage will be in Louisville about two weeks.

He will speak at 6 p.m. Wednesday in Room 304 of the university of Louisville's Social Science Building; 7:30 p.m. Thursday in the lecture room of the Y.M.C.A., and 7:30 p.m. Sunday at St. Mark's Evangeli-cal and Reformed Church.

Religion's Adherents Vegetarians.

He is the guest of Mrs. M. Gordon Hughes, 216 Shaw-nee Drive, his spiritual representative here.

Spiritual science places few restrictions on its adherents, but one of them is that they be vegetarians.

„We must love all living things, and therefore can neither harm or kill nor eat of them,“ Singh said.

When one becomes a student of Spiritual Science, he still may maintain his own religion because this is something that transcends all religions, yet is a part of them, the maharaj explained.

Though interested mainly in discussing his religion, Singh told of his own background, pointing out at the same time he did not consider himself at all important as an individual.

„I am a man and I come as a man to men. I am here to help those who are searching and being helped ... and those who are ready and are coming up (in Spiritual Science attainments).“

Singh, a retired British civil servant in India, makes no charge for his service, but lives off his pension, now paid by the Indian Government.

The son of a Sikh father, also a civil servant, Singh entered Government work as a clerk in 1912 and retired as assistant controller of military accounts in 1947. He lived in Lahore, the capital of Punjab before India was partitioned and this area given to Pakistan.

He is the spiritual leader of 1,000 disciples and 1,000 „interested“ persons in this country and 50,000 disciples in India.

(Article in New York Times of 4th July, 1955)

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INDIA SECT LEADER WILL SPEAK HERE

Kirpal Singh of Delhi, India, will address followers of the Ruhani-Satsang (Science of Soul) religious body at 7 p.m. tomorrow at the Sylvan Theater, Washington Monument Grounds.

The religious leader, a former high official of the Indian government, will conduct services at 8 p.m. Tuesday through next Saturday at the Friends' Meeting House, 2111 Florida avenue N.W. He also will address the Forum adult Bible Class of Mount Vernon Place Methodist Church at 10 a.m. June 19 in the church's education building, 923 K street N.W.

Notice in Evening Star Washington D.C.

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NOTICE

Now on it's summer publication schedule, the Report will appear June 15, July 15 and August 15, resuming its regular publication schedule with the Au-gust 30 issue. A reorganization of our circulation schedule during the summer will enable subscribers to receive their Religious Reports on precisely the 15th and 30th of each month. Our new mastheads were not ready in time for this issue, but will appear with the July 15 issue.

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AN INTERESTING VISITOR FROM INDIA

His Holiness, Kirpal Singh, of New Delhi, India, world spiritual leader of the Ruhani-Satsang (science of the soul) movement, is here for a month's stay as guest of his Washington Congregation, which meets Sun-day afternoons at the Friends' Meeting House.

Last Sunday night, he conducted a service at the Sylvan Theatre, Washington Monument Grounds. At this writing, he is scheduled to address the International Crossroads Breakfast Group at the Y.M.C.A.; the Forum Class of Mount Vernon Place Methodist Church, and o-ther organizations, he also appeared on Mark Evans' programme on WTOP-TV June 13.

A man of striking appearance and rich spiritual in-sight, Kirpal Singh stands over six feet tall, has a long gray beard and dark, friendly eyes. Now 60, he once was Assistant Deputy Controller of Military Ac-counts of the Indian Government, a position he relinquished to follow the teachings of Sant-Mat (the path of the saints). He was born in the District of Rawal-pindi-Punjab (now a part of Pakistan) as member of a prominent family and educated in the Edwards Mission School of Peshawar.

In an interview with this writer, Kirpal Singh ex-plained that spiritual self-analysis is the foundation of Sant-Mat. A man with a deep respect for all reli-gious beliefs, he always carries a book on „The Sayings of Jesus,“ and frequently quotes from the Bi-ble and the Koran. He is a Sikh.

Editorial Note in „Report“ a Church Publication

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RUHANI SATSANG

DELHI, INDIA

To Our Brethren in America

This poem was sent to the Master by Darshan Singh and was published in America.

*Cheer up, the denizens of America
The Universal Cup-bearer comes to you
Holding His goblet of Elixir of Life
To bestow on ye His everlasting bounty*

*His hands God's hands, His eyes God's eyes
His words life inspiring, his touch so sublime
He's grace embodied, He's love personified
He's fountainhead of bliss, eternal and divine*

*Behold Living God treading on this earth
He'll open the heavenly Gate to ye
He'll take ye beyond the physical plane
To have communion with the Almighty*

*We, your brethren in the East
Pray to Cup-bearer Kirpal Singh Ji
To infuse ye mortals with immortal touch
And bless ye all with eternal ecstasy*

Darshan

Table of Content

SAT SANDESH (AUGUST 1955)

THE MASTER'S AMERICAN TOUR

We are reproducing the letters from His Holiness to the Sangat here and some press cuttings and photographs received from America. As we go to the press a fresh packet containing a whole Album of photographs and a mass of new material, including press comments and letters has arrived. It is not possible to reproduce this new material in this issue due to lack of time and space but we shall endeavour to put it all in the next issue. (Editor)

Letters from America

Washington, D.C.
11th June, 1955.

Dear Satsang

Since I left Delhi on the 31st evening of May, though all of you have been in my mind and heart constantly, I could not write to you before then. This was because I have had a terribly busy time, the people here are very sincere and have welcomed my arrival with all love and great sincerity.

From Delhi to London I travelled by the Air India International. We landed in Bombay at 10 p.m. where lots of Satsangis greeted me at the Airport and stayed till the plane took off, which was at 12:30 a.m., there. It landed at Cairo, Rome and Geneva and stayed at each place for one hour; we reached London at 8 p.m., where Kahan, Sampuran, his wife and Surinder met me. I stayed in England for 24 hours. Next morning (1st June) Mr. Joseph Busby, the Chief Editor of the 'Voice', a renowned paper on religion, of United Kingdom,

which is recognised in 45 different countries, came over with his helper, Miss Eleanor Upton, and listened to my explanation on spirituality for four and half hours. He and Miss Eleanor Upton both wanted Initiati-on, which I am thinking of giving on my return to India, when I am thinking of breaking my journey in Eng-land for a few days.

We left for States by the Pan American Airways on the 2nd June at 7:30 p.m., and landed in New York an 8 a.m. on the 3rd, where we were met at the Airport by Mr. and Mrs. Khanna and other friends., We caught the evening train for Washington - at the station lots of people were awaiting my arrival and greeted me with great love and with flowers.

My stay was arranged at the 'May Flower' one of the most distinguished hotels in Washington. I stayed the-re for three days but did not like it much for pomp and show of outer things which do not impress me a bit. Have moved to an independent house. The address is 8822 First Avenue, Silver Spring, Maryland, U.S.A., where morning meditations and evening talks are atten-ded by about 30 to 40 people (new and old) and all sorts of questions were being replied to their satis-faction. All of them are having wonderful experience with Hazur's grace. Christ appeared to some of them with the Master. I had to give, in addition, a talk to the public of 500 strong which was appreciated by all concerned. All these talks are being recorded on Tape and all papers are publishing about my talks over he-re. I just got a 'Message of the Great Master and His Ashram' printed here for free distribution.

The men and women are being drawn from day to day - with the grace of the Master - I was invited by the Mohammeden Mosque over here and Indian Ambassador he-re. The Ambassador of Pakistan sent \$ 10.00 as a mark of respect, which was returned with thanks as it is not the custom with us. Another Russian man came up

to offer \$ 5,000 for work of the Master, after attending the first talk given in the public. I am not here for the money but for the Master's Message to be conveyed to them which is being appreciated by one and all. An open-air talk is to be given to the public at large on Sunday, the 12th of June, 1955, and the papers are publishing it. I am ten thousands of miles away from you but my thoughts are with you as ever and Hazur's Grace working overhead. Please convey my heartfelt love to each one of you over there.

I will write to you later.

With all love and best wishes to you all at home.

Yours affectionately
Kirpal Singh.

Silver Spring
June 17, 1955.

Dear Delhi Satsang (My Life)

In continuation of my previous letter I may state that a Satsang was held in an open grassy ground a-round the Washington Monument. It started with a shower of rain, which stopped. I told the audience that whenever anything was started in the name of my Master Baba Sawan Singh Ji Maharaj, He came down with a shower always. The talk was given for full one hour on the subject - „What are the prerequisites to see God.“ Then again rain came on; which drenched one and all sitting and there were still some who continued hearing the talk until I stopped talking. Hazur's grace is working in all fulness. In my evening talk today at Friends' Meeting Hall, I dealt „whether we can see God“, and they were wonderstruck.

Talks are given regularly every evening from 7:30 p.m. to 10 p.m.

First they used to be given here in the house, but now as the gathering is getting stronger every day, this house refuses to hold all of them. So, a huge hall has been taken over and from yesterday Satsangs are held there.

Whoever has the good fortune to come in close contact with me, he just cannot resist me. I suppose the Light of God cannot be screened off and for the true seekers it is the beginning and the end of their search when they come to me. I have never seen such a remarkable change in such a short period of time in the people here, for in the beginning some had come with their wits sharpened to a razor's edge with suspicion, and with thoughts of attaching me with the most well thought of difficult questions. They really bombarded me with questions which even a most learned man would not possibly attempt to reply, but it did not take long for me with Master's Grace to shock them into awakenedness with an effortless way of giving answers and making them so easily understandable, and in such a simple way, too, that this really stunned them - and within these thirteen days those very people who had come to criticize now sit at the feet like thirsty people quenching their thirsts with that which poured from the lips of the Master within. They all look up with such love and devotion; this is the result of being near the all powerful truth, for the sittings are given every morning to all, they might be initiated or not. Jesus Christ has come to many new comes with the radiant form of the Master; so he, too, is helping to bring the people near the Master. New people are being drawn from day to day and Hazur Baba Sawan Singh Ji Maharaj is also appearing to some, who have not even seen His picture and they recognise Him from the picture when shown.

I was invited by WTOP television people, so I was on TV for twenty minutes on the 13th (Monday morning) and gave a talk on the essentials and non-essentials of religions. The essentials were all one -

love of God and love of humanity, and now they want to make a film of me and earnestly want me to come to the TV again. I hope I will agree, for this is the only means of making the people of America see and know the message of the Great Master Sawan Singh Ji Maharaj as also those who are ready may know that there is, after all some body still to put them on the way back to God, as presented by Masters in the past, so no need for despair for them. One of my talks was broadcast over the Radio on the subject. There is one way back to God for all humanity alike which starts when you transcend the body and another is being broadcasted this evening.

So many pictures are being taken of me that I think in a few days' time I will be the most photographed man, and the press - you just cannot imagine what a busy time I am having. When I see you I will show you some of the newspaper cuttings, which I have asked Khanna to keep.

Some of them wonder if Master is the re-incarnation of Christ. Some have accepted Him as Christ, some take Him to be even greater than Christ. I simply tell them that I am a man just as you are - and simply developed in the spiritual way with the Grace of my Master. What I have learnt at His Holy Feet I am giving out to you.

The head of Mehe Baba's Movement came to me for an interview today and I had a long talk with her - She has invited me to a meeting of Mehe Baba's followers, so I have promised to do so.

I have been invited by the Central Y.M.C.A. to speak on the subject „Spiritual Discipline in an Atomic Age“ on the 19th June, 1955 where men from various countries are attending. On the same day I have to give a talk at the Mt. Vernon Methodist Church at their service at 10 a.m. In the same evening Satsang will also be held at Friends' Meeting Place, Quaker's Church, where many people are expected to attend. TV photographer will come and will shoot 16

mm film to show on TV next Saturday the 25th June and will also intro-duce the Master and His Party.

I am very busy during the coming week, as I have to give a 'series' of talks on successive five days in addition to daily meditaion hours and interviews by others. I am here in Washington, D.C. up to the 30th June, 1955 and have a programme to proceed to Louis-ville on the 1.7.55. Thereafter will proceed to Chica-go and thence to California. This will cover more than 4000 miles of travel - major part of which I intend to do by air. People are inviting me from many places in U.S.A. as also from Canada. I will do my best to meet with their wishes with the grace of Hazur Maharaj Ji. Let His Name be glorified.

Please convey my fondest love and best wishes to each one of you in the Ashram and all those who atten-ded the Satsang.

Your affectionately
Kirpal Singh.

Letter from Mr. T. S. Khanna

Washington D.C.
June 19, 1955.

In continuation of previous two letters you all will be pleased to know that the Master is doing very well, though kept very busy but always remembering you and the rest.

News from here is great - the Master who had arrived in the States only a fortnight back and at the time He was complete stranger except for a handful of Satsan-gis to meet Him, but these handful have really proved a Handful - they have done great work and in all

sin-cerity too. First making these poeple as stepping sto-nes, the Master now is working wonders. In only seven-teen days' time a stranger in this mighty country is proclaimed in many recognised circles, public and pri-vate meetings and churches, as the World Spiritual Le-ader. I think this is the most miraculous thing that has ever happened, as this is an Atomic Age, so the Master is keeping pace with the age. He is just ente-ring into the hearts of all who come to him, even though at the beginning they are not convinced of the Path, for it is hard for them to accept an entirely new thing and from a stranger from another country and colour too. He is forcibly pouring the Light of God into their blinded eyes and they do have wonderful ex-periences. He just brings Jesus Christ to them to convince the people - for to many has the Christ appeared with the radiant form of the Master.

Invitations are pouring in from many different pla-ces and societies in America. I means socially diffe-rent only, for as we are all seekers of the same Truth, so in actual sense we belong to the same socie-ty too. It makes no difference if we seek Him reclining in an easy chair in a drawing room or sitting cross-legged in the Himalayas, as long as the cry for him comes from within the heart, that is all that mat-ters. I see now how much in need are these people he-re, they are as much in need of Him as we are in India or in the East. I wish that we could only bring out all that was taught by all Masters who came in the past and revived by Hazur Baba Sawan Singh Ji and benefit the seekers with the Lord's presence with full hearted sincerity.

The Master was invited and was on the television on the 13th morning. He was filmed (movie) in the Fri-ends' Meeting House, where He was holding a Satsang on the 19th of June at 4 o'clock in the afternoon. This movie is going to be shown on the television on the 25th evening and then on some other dates too. These people will continue to send this film, together with a resume of the teachings of the Master, to the various stations in the West to be broadcast on tele-

vision. The press is also at work. His pictures and advertisements come out in the papers. All this goes to glorify the name of our Master Baba Sawan Singh Ji Maharaj.

Today He was invited by the Central Y.M.C.A. to spe-ak on the 'Spiritual Discipline in an atomic Age' and the hall was full with men and women of various countries of the world and there was a pin drop silen-ce when and as long as the Master spoke. I cannot describe in actual words what He said there, for today there have been three talks by Him in three different places - Y.M.C.A., Methodist Church, and the Friends' Meeting House but roughly and in my own words, He said that God made man and man made social religions. Soci-al religions were made for the uplift of man and man was not made for social religions. He was to make the best uses of them. We are members of he same family of God irrespective of the fact to which particular soci-al religion or country we belong.

If the people do not change we are in great danger of having the world wiped out by our own hands, though all Nations are screaming at the top of their voices for peace, goodwill and love for one another, but the-re is no sincerity in their hearts, their lips are uttering words of love and at the same time their brains are inventing new improvements on Atom Bombs. How can this bring peace in the world. If we really loved, we would be loved in return. It is against the law of na-ture that love should ever beget hatred. But we cannot love, we cannot throw the weapons of destruction away, for we are afraid, afraid not for others but for our own death. We are living in an age of great fear of death and dread of the unknown and beyond this life - that is why so much mistrust of our own kith and kin though settled in other countries, we want to slaugh-ter and finish up other Nations so that no other race remains and we should be safe - this is what is called as Grand Delusion, knowing fully well that we have to leave this body and all that we posses through this body some day - there is no exception to the rule, yet we still want to cling

to this perishable matter and we make believe that we are never going to die, others might but not Me! The impossible have come into possi-bility - like aeroplanes, televisions, atom bombs, etc. through the brains of man, but why isn't more thought given to the Truth? We have all to die and death is not so frightening as it seems, and this strange clinging love for any perishable things, as your body and many other things, is not right. This body was given to you as many other things, for your use. It was given as a slave to you - but open your eyes, can't you see the slave has become a Master of yours. You fell in love and depended so much on your body that now you cannot do without it. This is the State of affairs which is bringing all this dis-satisfaction in this world.

The world might make up but it cannot without the help of a Master, someone who has realized Himself and realized God and who can help us to know ourselves, and this we cannot do unless we leave our body while we are still alive and analyse ourselves; and this only a Master can teach you and with His power make you leave your body. You should die a hundred times a day and each time you will get acquainted with the much dreaded „Death“ and all sting of death will go away. This is the only way to save the world from utter destruction.

Love thy God with all thy soul, with all thy mind and with all thy strength. As God resides in every heart we should love all humanity. All other Scrip-tuers hang on these two commandments, when you will observe these. You will see the truth with your own eyes, then love will not only awaken in you, but you will be one with love for God is love - and the king-dom of God will descend on earth and there will be peace and good will all around. This is the only solution and no other. If we want peace we must turn our faces towards God and realize ourselves.

On the Afternoon of June 19th, Sadhu B.G. Grewal, a Spiritual leader who is well versed in the comparative study of all religions,

came down from Detroit, a place located about 1,000 miles from Washington, only to see the Master. He was with him for over four hours and spiritual matters were discussed and he went away quite satisfied and invited the Master to his place and offered his wholehearted cooperation when he would go over there.

You will see how the Grace of Hazur Maharaj Baba Sawan Singh Ji is working in all its glory.

In addition to the above meditations in the morning talks are also held in the evenings - the people are being drawn to the Master.

I am sending you some copies of „Message of the Great Master and His Ashram“, which has been printed here for free distribution.

You will be glad to know that the Master has arranged to speak to you on the auspicious occasion of Hazur's Birth Anniversary Day which falls on the 27th of July. This talk will be relayed from Voice of America, Ceylon to India at 7:00 p.m. on July 27th, 1955 Indian Standard Time, at 25, 42 Meter Short Wave. You may please arrange all interested to meet wherever they are and listen to the Voice of the Master speaking in sweet remembrance of Hazur Maharaj Baba Sawan Singh Ji - Let His Kingdom be established on earth.

Letter from Princess D. Narenra

Washington
28 June 1955.

Dear Satsang,

I hope that this letter finds you and the rest in perfect health and happiness. The latter, I think, is ill placed here for as long as our

much loved Lord is away it is, I should say, well nigh impossible to have any peace of mind whatsoever. Though we all know that He is always with us spiritually, but to see, feel and know that he is near us physically is a thing which gives us so much happiness that it elates you in the highest form of bliss, so I will not even try to endeavour, what you all must be going through, but if it is of any consolation to you all, the Master feels for you too, the only difference being that he feels a thousand times more than what you can ever imagine. As He says, every action has a reaction - so it is - and more in validity in this case than in any other. You might only feel that your heart is being wrenched away from you in His separation but the Beloved Lord has really taken out His heart and has left it with you all, for I have seen tears flow from His eyes when reading some of the letters from India. You all are bearing this great pain of His separation but He can not bear to see you in this unhappy state - so be hap-py in the knowledge that He is more with you than with those who are physically with Him.

How I will try and give you some of the happenings within the last few days: every day, of course, there is meditation sittings from 7:30 p.m. to 8:30 p.m. and satsang is held in the evenings. From the 21st to the 25th of June a series of talks were given at the Fri-ends' Meeting House from 8:00 p.m. to 10:00 p.m. At every meeting the House was very nearly full and peo-ple listened very attentively to all He said - the subjects of the talks were as follows:

- 21st - True Values of Life.
- 22nd - How we Forgot our True Self and our Inner Eyes ceased to See the Light of God and Inner Ears ceased to Hear the Voice of God.
- 23rd - What is Mind and How it can be Controlled and what is the Naam or the Holy Word.

- 24th - What is a Master and How can we Recognise Him.
- 25th - A Comparative Study of Various Yogas. What is Surat Shabd Yoga.

The 26th was Initiation Day - 40 men and women were initiated. In between these regular meditations and talks and interviews, I will give you a brief sketch of the Master's activities in Washington from the 20th.

On the 20th morning after the meditation, the Master along with Mrs. Dona Kelly, Mr. and Mrs Khanna, their two sons, Mr. Lovell, Taiji and I - all went with Mr. Nigaro to a sort of a retreat for those who want to snatch a few days, rest from this busy life. It was a beautiful peaceful house called by the name of „House of Blessing“ in Hamilton, Virginia about 65 odd miles from here. Lunch was arranged there by a Mrs. Bliza-beth Bolea - we left the place about 4:30 p.m. On His return from this place at 8:00 p.m., the Master gave a talk out on the lawn, for it was unusually hot to sit inside.

On the 24th He went to the Emerson Radio Company to approve and buy and tape recorder for India.

On the 25th at 11:00 a.m. He went and had His throat seen by a throat specialist. At 3:30 p.m. He left for the television station for they wanted Him in person before they started the documentary film which was ta-ken on the 19th. So He was again on the television at 5:30 p.m. for a few minutes; then the film was shown.

The 26th was a very busy day. From 8:00 to 1:30 p.m. He was kept busy with Initiation and at 4:00 a gathe-ring of all initiates in Washington - about 100 atten-ded. The Master gave a talk on the subject of co-operation in furthering the cause of the Master's Mis-sion. At 6:30 p.m. He left for Mr. Kalkat's house (Di-rector of India Supply Mission). Mr. Kalkat had invi-ted the Master and some of His followers and nearly all Indian Embassy people (about 100) to

listen to His talk and to dinner. He have a talk on how we have lost contact with our true self and so with the over self, which is called by so many names, God, Allah, Parmatma etc. etc. and how we could again get in touch with our inner self and realise ourselves and God.

The 27th no meditation was held in the morning. He had a restful day for the first time since we left In-dia. At 7:15 p.m. He went out on a short drive. 8:30 to 10 p.m. He gave a talk out in the lawn - in this talk He said that if we have to gamble then why not with God, and we should put all that we have at stake - body, mind and soul. He said it would be an enchan-ting game without any fear of risk attached in this game - for if we lose we will become His, if we win then He is ours - from Kabir's Shabd.

On the 28th at 3:30 p.m. He visited the Pakistan Am-bassador, who received him very warmly. He had a hear-ty talk for one and a half hour with him as he happe-ned to be from Lahore. He said he had great regard for the Master - he could not recognise Him by mere name - and he requested the Master to have dinner at his hou-se. After that, the Master visited the Golden Lotus Temple set up by Swami Premananda, the disciple of Swami Yoganand of Calcutta. The former came to America when he was 20 years of age - about 30 years ago. As such he know little about the spiritual activities in India, The Master was with him for over one hour all alone talking about spirituality which was explained to him. He has a regular attendance of seekers after Truth. He was very thankful that Master blessed his Temple by His Holy presence and he came to see Him off in the car in all loving humility.

He is leaving Washington on 1-7-55 for Louisville by car and will reach there on 2-7-55 in the evening as it is about 800 miles from there. This finishes the tour at Washington for the present.

(Mrs.) D. Narendra

Please convey my fondest love to all those attending the Satsang and Ashramities.

Kirpal Singh

Some American Press Cuttings

The Washington Daily News, Friday, February 25, 1955

WHAT IS RUHANI SATSANG?

by His Holiness Kirpal Singh

- World Spiritual Leader of Ruhani Satsang -

What is Ruhani Satsang?

It was founded June 10, 1951, at Delhi, India, by His Holiness Sant Kirpal Singh Ji Maharaj for the pro-pagation of the Sant Mat.

What is Sant Mat?

It means the knowledge of the spirit or the system taught and the Path shown by the Master of the Highest Order - The Saints. It is neither some organized scho-lastic system of philosophy based on mere intellectua-lism, nor a mere code of social or moral conduct, through all of these are elementary steps on the way of spirituality. It is the sience of the soul.

Ancient and modern sages ask: „What is that, the knowledge of which makes every thing else known?“ and in the same breath reply,

„Knowledge of the Higher-Self - the true man“. So this supreme knowledge deals both in theory and practice, with Man's true nature and relation to God. It is in fact a natural science without hypothesis not subject to change or time. In ancient India it was named Para-Vidya (Science of Realized Truth or science of the soul) and different denominations sprang up to interpret this knowledge. The term Apra-Vidya standing for preparation for achieving the knowledge of Para-Vidya was then introduced. This preparation consists of following an ethical life and the practice of concentration (in so many ways) both indispensable for spiritual development.

Sant-Mat does not ask for blind faith or acceptance on mere authority. It is purely personal and practical. Any belief not based on personal experience and verification of facts has little value. One should therefore try to see with one's own eyes and hear with one's own ears rather than indirectly with the eyes and ears of others.

How to attain self-knowledge and God knowledge?

Self-knowledge precedes God knowledge. It consists in understanding the true nature of the soul, its relations with the body in which it is lodged, how it can be separated at will from the tentacles of the body and seek its source. It is by process of inversion that the spirit rises in the cosmic awareness and attains everlasting peace. The actual experience of death-in-life, because the spirit rises above the body, „Except a man be born anew, he cannot see the kingdom of God.“

We wish to enter the Kingdom of God, but how?

„With the help and guidance of one who has himself entered and can guide us there,“ is the simple reply from the Master. Is it possible? „It is a knowledge which is as exact and sure as two and two make four“ is their reply again. It is not enough to be content with the

Holy Books which are the valuable record of inner experience of various Masters in spirituality. We must strive for the same degree of advancement as the authors of the talks and discourses recorded in these books, have achieved. Their experience must be-come our experience; for what a man has done a man can do, of course with proper guidance and help. The one who can open our inner vision and show us the light of God, however little it may be in the beginning and ma-ke our inner ears hear the voice of God - The Word, is the Real Living Master. The world is not without such Masters.

Fortunately there still exist such perfected souls and the true seekers after God can be put on the way. As light comes from light so life comes from life. The science of the spirit is a thing which neither the Scriptures nor book learning can give - spirituality can neither be fully taught nor bought; but can be caught like and infection from a Master Soul. Life im-pulse has got to be transmitted into the soul of a seeker to make it quicken with real life, the life of the spirit. It does not matter to which school of thought or part of society a man may belong. There is no need to convert himself for he may continue where he is. There is no hard and fast rule, no rituals, no ceremonies - no offering of gifts - all a disciple has to do is to enter into the laboratory of his body and go ahead. A first-hand experience of withdrawal of the soul current, opening the inner vision and hearing the of sound-current, the Voice of God, is invariably gi-ven by the Master to the disciple at Initiation, which is developed from day to day by regular practices so simple a child of five years may do.

There is unseen power working through the Saints. To experience that Power and derive real benefit from the knowledge we must go to a Master-Saint. The mystery of life and death is solved easily through the help of a Living-Master-Saint who will give experience of the process and put us on the highway to higher realms. Even when acting indirectly through an authorized a-gent He still remains

the responsible Power. Distance is immaterial to Masters. At initiation the aspirant sees the real light within him grow to the radiance of several suns put together whereas normally the eyes are covered by a thick veil of darkness. He now realizes that the tradition of the lighted candle found in churches and temples is to remind man of the Divine Light of Heaven within.

What is Word of God?

He understands that the unceasing internal sound he contacts within is the Divine Link called „Word“ by Christ, „Kalma and Nidai-asmani“ by the Quran - „Nad“ by the Vedas - „Udgit“ by the Upanishads - „Sarosha“ by the Zorastrians and „Naam“ and „Shabd“ by the Saints and Masters. He meets the Master within, talks to him face to face and is henceforth certain of his grace, guidance and protection wherever he may go even at the other end of the earth. With evident proofs before him, he is now confident of himself and the science. Only now he can be called a „Theist“ in the true sense of the word and can smile at those who talk of religion as a fool's paradise or an idiot's dream. He has found a sure ingress through the doorway of heaven in this life and is on the threshold of viewing both internally and externally the secrets of nature - words of opposition cannot shake his faith. Death becomes a voluntary process. Past, Present and Future merge into one and he grasps the incontestable Truth, the path of all intelligence is in the palm of his hands.

What are the preliminary qualifications for an aspirant to be on the way?

Married life, hard work or a poor environment is no bar. It does not count in one's favor to hold a high position or possess immense wealth. Neither does membership of a particular faith serve as a recommendation. Wherever he may be man must strive for nobility

of character, self control and purity of heart. „Blessed are the pure in heart for they shall see God.“ Man's life can be divided in 1) Diet, 2)

Dealings - Vegeta-rianism and teetotalerism are essential. „Thou shalt not kill“ and „Live and let live“ should be the principle in life. An honest living must be earned. Body is the temple of God and is a sacred place. I must not be neglected nor abused. The Golden Rule is the practice for love and humility. To love God is to love humanity and His creation, for God is immanent in every form.

What are Karmas?

Actions and deeds. Each has to be accounted for in nature. Every cause has an effect. Every action brings about re-action. Uproot the cause and the effect disappears. Karma is the root cause of physical existence and the clever device of nature to maintain this existence. The mind contracts Karmas, puts a covering on the soul and rules the body through the organs and the senses, although the soul imparts strength to the mind, the mind has assumed sovereignty and is governing instead.

Control of the mind is the first step to spirituality. Victory over the mind is victory over the world. Even accomplished Yogis and mystics who can transcend to high spiritual realms are not left untouched by the hand of Karma. All Karmas must be wiped out before permanent salvation can be found. At the time of initiation, the Master takes up the winding of all Karmas of the initiate. He connects him with the Sound Current (Audible Life-Stream) the Holy Spirit. Here the Law of Grace works wonders. Those who keep aloof and depend on themselves or rely on tradition are deprived of contact with this power and as the saying goes „when the blind leads the blind both fall into the ditch.“

What is Spirituality?

It is often confused with blind faith - a display of miracles, psychic Phenomena or Yogic powers. It is an inner experience and its alphabet begins where all philosophy and yoga practices end. Only a Master-Saint is qualified to impart this experience. All attempts to secure the inner experience without the assistance of a genuine Living Saint fail and if anyone claims otherwise and thinks he can - he deceives himself. Self experience is the criterion for judging a genuine Master. They do not rush after glory or self. Their humility places them far above the low level of ego-tism found in the world. The know immediately who is ready for initiation and cannot be deceived for theirs is the treasure to give the „Poor in spirit.“

Leader of Movement in India to Speak.

Master Kirpal Singh of India, spiritual leader of the Ruhani Satsang (science-of-the-soul) movement will speak on „Spiritual Discipline in an Atomic Age“ at 9 a.m. tomorrow during the International Crossroads Sun-day morning breakfast in the central YMCA, 1736 G street N.W.

The religious leader will also speak before in Wa-shington Ruhani-Satsang Congregation at 4 p.m. tomorrow in the Friends' Meeting House, 2111 Florida ave-nue, N.W.

Evening Star 18 June, 1955.

INDIAN PREACHES OLD FAITH

World Spiritual Science Leader Stresses Search for In-ner Truth

By Ira Greenberg

An Indian „saint“ is bringing to Louisville and the world a religion which its adherents claim is 20,000 years old and which sees no conflict between itself and the various established churches and religious de-nominations.

He is His Holiness Kirpal Singh, world spiritual leader of Ruhani Satsang, known in ancient India as „Pa-ra-Vidya“, or the science of realized truth.

The religion is based on seeking inner truth by a form of self-analysis that in its higher stages brings about a direct communion with God, the spiritual maha-raj explained.

„To know oneself is to know God. I'm not advocating any one religion, I'm taking the subjective side of all religions.

„Spiritual Science is a common ground on which men of all religions can seek God.“

His Holiness is a 61-year-old patriarchlike gentle-man who speaks softly but eloquently through his heavy beard.

He smiles readily, but it is in his eyes one gets a true inkling of his personality. They twinkle merrily and from them one gets the feeling of a gentleness and warmth that comes from within.

Referred to by his disciples as The Master, Singh stresses that it is within oneself that God exists and „it is by opening the inner eye that we see the light of God.“

Singh and his entourage will be in Louisville about two weeks. He will speak at 6 p.m. Wednesday in Room 304 of the university of Louisville's Social Science Building; 7:30 p.m. Thursday in the lecture room of the Y.M.C.A., and 7:30 p.m. Sunday at St. Mark's Evangeli-cal and Reformed Church.

Religion's Adherents Vegetarians.

He is the guest of Mrs. M. Gordon Hughes, 216 Shaw-nee Drive, his spiritual representative here.

Spiritual science places few restrictions on its adherents, but one of them is that they be vegetarians.

„We must love all living things, and therefore can neither harm or kill nor eat of them,“ Singh said.

When one becomes a student of Spiritual Science, he still may maintain his own religion because this is something that transcends all religions, yet is a part of them, the maharaj explained.

Though interested mainly in discussing his religion, Singh told of his own background, pointing out at the same time he did not consider himself at all important as an individual.

„I am a man and I come as a man to men. I am here to help those who are searching and being helped ... and those who are ready and are coming up (in Spiritual Science attainments).“

Singh, a retired British civil servant in India, makes no charge for his service, but lives off his pension, now paid by the Indian Government.

The son of a Sikh father, also a civil servant, Singh entered Government work as a clerk in 1912 and retired as assistant controller of military accounts in 1947. He lived in Lahore, the capital of Punjab before India was partitioned and this area given to Pakistan.

He is the spiritual leader of 1,000 disciples and 1,000 „interested“ persons in this country and 50,000 disciples in India.

(Article in New York Times of 4th July, 1955)

INDIA SECT LEADER WILL SPEAK HERE

Kirpal Singh of Delhi, India, will address followers of the Ruhani-Satsang (Science of Soul) religious body at 7 p.m. tomorrow at the

Sylvan Theater, Washington Monument Grounds.

The religious leader, a former high official of the Indian government, will conduct services at 8 p.m. Tuesday through next Saturday at the Friends' Meeting House, 2111 Florida avenue N.W. He also will address the Forum adult Bible Class of Mount Vernon Place Methodist Church at 10 a.m. June 19 in the church's education building, 923 K street N.W.

Notice in Evening Star Washington D.C.

NOTICE

Now on it's summer publication schedule, the Report will appear June 15, July 15 and August 15, resuming its regular publication schedule with the August 30 issue. A reorganization of our circulation schedule during the summer will enable subscribers to receive their Religious Reports on precisely the 15th and 30th of each month. Our new mastheads were not ready in time for this issue, but will appear with the July 15 issue.

AN INTERESTING VISITOR FROM INDIA

His Holiness, Kirpal Singh, of New Delhi, India, world spiritual leader of the Ruhani-Satsang (science of the soul) movement, is here for a month's stay as guest of his Washington Congregation, which meets Sun-day afternoons at the Friends' Meeting House.

Last Sunday night, he conducted a service at the Sylvan Theatre, Washington Monument Grounds. At this writing, he is scheduled to address the International Crossroads Breakfast Group at the Y.M.C.A.; the Forum Class of Mount Vernon Place Methodist

Church, and o-ther organizations, he also appeared on Mark Evans' programme on WTOP-TV June 13.

A man of striking appearance and rich spiritual in-sight, Kirpal Singh stands over six feet tall, has a long gray beard and dark, friendly eyes. Now 60, he once was Assistant Deputy Controller of Military Ac-counts of the Indian Government, a position he relinquished to follow the teachings of Sant-Mat (the path of the saints). He was born in the District of Rawal-pindi-Punjab (now a part of Pakistan) as member of a prominent family and educated in the Edwards Mission School of Peshawar.

In an interview with this writer, Kirpal Singh ex-plained that spiritual self-analysis is the foundation of Sant-Mat. A man with a deep respect for all reli-gious beliefs, he always carries a book on „The Sayings of Jesus,“ and frequently quotes from the Bi-ble and the Koran. He is a Sikh.

Editorial Note in „Report“ a Church Publication

RUHANI SATSANG

DELHI, INDIA

To Our Brethren in America

This poem was sent to the Master by Darshan Singh and was published in America.

*Cheer up, the denizens of America
The Universal Cup-bearer comes to you
Holding His goblet of Elixir of Life
To bestow on ye His everlasting bounty*

*His hands God's hands, His eyes God's eyes
His words life inspiring, his touch so sublime
He's grace embodied, He's love personified
He's fountainhead of bliss, eternal and divine*

*Behold Living God treading on this earth
He'll open the heavenly Gate to ye
He'll take ye beyond the physical plane
To have communion with the Almighty*

*We, your brethren in the East
Pray to Cup-bearer Kirpal Singh Ji
To infuse ye mortals with immortal touch
And bless ye all with eternal ecstasy*

Darshan

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SAT SANDESH (September, October 1955)

THE MASTER'S AMERICAN TOUR

Louisville, Kentucky, U.S.A.
July 18, 1955.

The Master, our much needed and much loved Lord, sends greetings to you and all the rest in India.

This is just to inform you that the Master, with His party of eight members is leaving Louisville for Chi-cago at six in the morning of July 19th by car, for Baldwin and Chicago, where He is going to stay only for six to seven days. After that He will fly to Cali-fornia.

Since the last few days it as been quite hot here, though rain comes down now and then and cools the pla-ce down a bit.

On the 10th of July quite a number of important peo-ple of the town came over to see the Master and inter-viewed Him and sat for meditation for one hour, and the Master that morning gave initiation to eight peo-ple. It was a great success, for many saw the radiant form of the Master and Baba Sawan Singh Ji and the Christ. In the evening Maharaj was invited to Church about twentyfive miles from here, St. Marks Church. He gave a talk on the "Discipline in an Atomic Age". Eve-rything was beautifully arranged. The Bishop was there at the gate to greet the Master and just as the Master stepped in the Church they played an enchanting melody on the Harp; then the Master came up the aisle and went up the altar and sat on a chair. Then the Bishop came in and introduced the Master. After that the Mas-ter went upon the pulpit and started the talk. He loo-ked so beautiful that several people were left breathless with His beauty; with the huge, thick dra-peries hanging at the back and

candles lighted on either side. Lots of pictures were taken, some of which are being sent to India.

After the Satsang some refreshments were arranged in the Parish hall. That day we had nearly a thousand people listening to the Master, and so they all had the opportunity to meet Him when refreshments were being served.

Then on the 11th, 12th, and 13th, mediation, sittings in the morning and talks were given in the evening. Mr. George Gray comes nearly every day to see the Mas-ter. He is supposed to be one of the most learned men in the world, and here was seen, the highly developed brain fighting a losing battle in the hands of the simple truth.

From the 14th to 16th, meditations and sittings were given in the Unity Church of Christ every morning, ex-cepting the 17th, morning, for on that day, Maharaj gave initiation at the house. On the morning of the 14th, He said we cannot love God without seeing Him. How can anyone love anything based on abstract ideas, even if someone gives himself up to God; in this way it can only be said it is an emotional obsession, and not True Love. We cannot succeed in loving the God truly and completely until we come in contact with him by seeing Him with our own eyes, and that can only be possible if we can open our inner eyes, the single eye or the third eye, the Shiv Netra and that is only pos-sible if we are fortunate enough to find a master who has realized Himself and God, and who can open our in-ner eye and give us an experience of withdrawing the one from the body and connecting us to the light of God and the Word of God (the Sound). If we can expe-rience this and then see Him and experience His Bliss, then and then only we are capable of knowing what true Love is, and then only we can say that we Love God. After this short talk the Master gave an inner expe-rience to all those who had come to listen to Him. He gave a thirty minutes, meditation sitting with cent per cent results. In the evening He gave a talk in the same Church on the equality of man and true values of life.

15th evening. He gave a talk in the same Church as to how we have forgotten our true self and how we can again realize ourselves with the help of a master.

16th evening. He gave quotations from the Bible and explained how we can control our mind and what is the Word or Naam.

17th morning. He gave initiation in the house to 12 more people. All got wonderful experience and three saw the radiant form of the Master.

On the morning of the 15th and 16th brief talks were given on meditation and all those present were given first hand experience of the light etc. within.

In the evening the Master gave another and last of His talks here in the Church and explained the highest of the most natural of all Yogas - the SURAT SHABD YOGA; all the talks are recorded on the tape recorder.

Tonight a meeting is going to be held of all initiates. I think it will be very interesting. A parting talk to be given as to how they should behave and conduct themselves so as to enable them to go ahead on the way.

P.S. An hour's talk was given and all were wonderstruck that God appeared to be at hand.

Mrs. D. Narendra

THE MASTER'S MESSAGE

11.15 A.M.
27. 7. 55.

Dearest Sangat,

Heartiest congratulations and best of loving wishes to each one of you - old, of age and young kiddies on the auspicious Birthday Anniversary of Hazur Maharaj Baba Sawan Singh Ji Maharaj, the sweetest of my soul. I am on aeroplane, left Chicago at 10:30 for Beaumont. Though physically I am away but I see you all over there.

With fondest love to you all
Kirpal Singh

Beaumont, California
July 28, 1955.

Hazur Maharaj Ji the dearly Loved Lord of all sends His loving greetings to you and all those who are so anxiously awaiting any news from him.

With great thankfulness to Him, He reached California safely (with His party consisting of Bibi Hardev, Mr. and Mrs. T.S. Khanna, their little son Gurcharn, Dr. Donna Kelley and Cuckoo), on the 27th of July, af-ter seven hours' flight from Chicago.

The Master is the guest of Dr. Kelley, His Western representative here and will stay in Beaumont for a few days before He starts on His further tour.

In continuation of the letter of the 13th July from Louisville, He have no meditation sittings on the 18th from He had to go early that day to keep an appoint-ment with a doctor in the town. The whole day He was kept very busy with giving interviews to initiates and non-initiates. In the evening He held a meeting of all initiates in the

Louisville area, most of the people all through were listening to Him with tears rolling down their cheeks for this was the last of the Master's talks in Louisville. He advised all to begin a-new, to forget the past and forgetting the past also forget all the wrongs which others have done to you, but let love remain, give selfless duty and devotion to God and mankind. He emphasised on one point and that was, He said, "Where the work of God is concerned it is the duty of all to work shoulder to shoulder. All mankind should become one in this Great Work." - as small and big pieces of metal when fitted together make one big production machine, so it should be with all humanity to try and fit by each other's side with love and trust, start bringing out all that is good in each other and with the help of the Master become as perfect as He is. If the world does not try to wake up and join hands the world is at the brink of destructi-on. (This is not exactly word by word what the Master said, but he so very beautifully gave two hours' talk on the above subject.)

On 19th July the Master left Louisville at 6:45 a.m. by car for Baldwin. The Master was in T.S. Khanna's car and Mr. and Mrs. Kelley were leading the way in their car. Wherever the Master goes He leaves behind broken hearts - everyone weeps as little children par-ting from their mother - so it was here. Two cars fol-lowed up to 40 miles, for it is hard to part physical-ly from the Beloved Master.

Master solaced them to go back then.

The Master reached Baldwin at 9 p.m. Baldwin is 500 miles from Louisville. For the first time He put up as a guest to one of His coloured initiates. (There is one thing which ought to be cleared up before the rest of the information regarding the tour is given, i.e., when the expression - "a guest of" - is used it is just an expression holding no meaning except that He visited a certain place by the invitation of so-and-so. Everyone knows that He does not ever let anyone do or give Him anything of the slightest value for his own personal use. For His own personal need He pays for even a glass of water.)

At Baldwin Master and His Party put up at the house of Mr. and Mrs. Benjamin. When He reached the house, lots of people were anxiously awaiting His arrival.

20th morning. The Master gave meditation sitting to all those who came and everyone got first hand experience. In the evening He gave a talk on the "Outer aspect of Man", there was a press reporter who took lots of photographs and interviewed the Master after the talk. A musical recital in the drawing room was arranged by Mrs. Thompson in honour of the coming of the Master to Baldwin. The whole evening it was very hot and the Master looked tired but oh! so very lovingly beautiful tonight. He spoke so softly that the words seemed as if they were sweeping in within, washing away all pain and leaving you refreshed and full of hope again.

21st. After the morning meditation the Master was taken out to see the countryside by Mr. Benjamin. In the evening the Master gave a talk in the drawing room for one hour. It is heart-breaking to see the idiocy of mankind. Only a few whites came today to hear the Master, because the talk was being delivered in a negro's house. It is really a pity that even in front of God they want to keep their racial differences. This shows how completely we have forgotten our true self in these outer things and forms. If this does not change and we do not wake up soon all mankind, as Master says, is doomed. Everyone by the Grace of Master is shown the Truth so very plainly that it would have been unbelievable if it had not been the fact, that the Master links them in all consciousness to the beyond and lights their way with the light of God and guides them with the sound of God. Experiencing all this and having the blessings of greatest of all Masters of the ages, even then we do not change our low animal habits. It is really pitiable that man has fallen so low. This very morning Mr. Benjamin said he had seen the form of the Master Sawan Singh twice before the Master's coming to Baldwin. Maharaj

told him that these events should not amaze anyone for the Master overhead had led Him to the States to find the seekers of God and put them on the way. Master added that His visit to America was not of His free will but it came from Master Sawan Singh and He had not come though it was with great difficulty that He had to wrench His physical body from the land of India, for it was un-bearable to see the tears of thousands of His beloved ones there. Master quoted the words of Christ that he had yet many sheep to look after - had it not been for that reason He would not have travelled 12,000 miles to come over to them. He had the greatest love for all of them. On this Mr. Benjamin involuntarily caught hold of Master's feet and wept bitterly, so were all others in tears too.

22nd. Friday - The Master gave initiation to five; all had experience.

In the afternoon Maharaj Ji looked so beautiful when he took a movie film of Tai Jee, Donna Kelley and Khanna. If that film is sent to India you will see that particular part which was taken by the hands of Our Master, out in the lawn under the trees. Again a press photographer came and took some pictures. In the evening after the talk some cried a-loud and everyone thanked the Master and said that they had never been so satisfied as they were today.

23rd. - At 7:30 a.m. Master left Baldwin for Chicago leaving all the members of the family in tears. The party reached Chicago at 5:30 p.m. Just as the Master's car got into Chicago it started raining and went on raining heavily till late in the night. The Master went straight to Parkway Hotel where arrangements had been made for His stay. From 8 p.m. to 10 p.m. He gave a talk in a big hall at 116 Michigan Avenue. Master, before He started the talk thanked at (the hall was practically full), for coming even though the rain had drenched them to the skin. He said it was with great pleasure that He sees so many people coming up to hear Him. This shows that man had not lost himself completely in the grand delusion of the materialistic world; it showed that a little awakening was still there

and He was pleased to see the trouble they had taken in coming over to hear Him. He gave a talk on the "Outer man and his activities with mankind." After this talk lots of questions were put to the Master and answered to every one's satisfaction. Quite a number of pictures were taken of Maharaj Ji by various people in the hall when He was giving that wonderful talk.

24th. In the morning, meditation sittings were given in the hotel. Then the Master gave a short talk. The whole day the Master had lost of visitors. In the eve-ning from 8 p.m. to 10 p.m. a talk was given by Him in the hall of 116 Michigan Avenue. This evening there were so many people that chairs were arranged in the side rooms with loud speakers, there were about 800 or more people.

25th. - Initiations were given to 26 persons. At 2:30 p.m. Master was invited to a radio Station to broadcast a talk. After that He went on the beach for a stroll. From 8 p.m. to 10 p.m. a talk was given at the same hall on the highest form of Shabd Yoga, as compared to other practices.

Negative power, as all over the world, is doing its best to drive the Truth of God from the face of this world. So is it in Chicago. Some vicious propaganda was made by a certain party so that the Great Master's work in bringing people nearer to the truth may fail. Some of that group did come to find fault but after hearing and seeing the Master took initiation. One e-ven fainted away for he had already accepted another Master, but now he know that the truth was with this Master, he could not decide what to do, so he just fell down in an unconscious state at the gate of the hotel. He was brought up to the Master's room and ne-ver was such a touching scene seen as the Master him-self carried this man from the washroom where he had lost consciousness again and with what love and un-derstanding He explained to this man not to worry and told him there was no need to change his Master but to take Him as a brother - the next day this

man came up for initiation of his own free will. So truth will shine no matter how many coverings you cover it with.

26th. Again Master gave initiation to seven new men, this morning. After this the Master went to call upon Dr. Randolph Stone. Some people warned Master not to go there for they said Dr. Stone was deadly against the Master's work but the Master did go and meet him. Master had an hour's talk with him and this satisfied Dr. Stone. When leaving, Dr. Stone with his party came out from his house to see the Master off and Mr. Khan-na took a movie picture of Dr. Stone and some other of his party folding hands before the Master in all sweet humbleness. There is nothing amazing, for Truth will always win. In the evening a meeting was held of all initiats in Chicago. After this Maharaj Sawan Singh's film was shown to all.

27th. Master left Chicago at 10 a.m. by the T.W. Airways. As it is always the case the farewell was gi-ven with tears - some initiates who had come from Wa-shington to see the Master, cried so much that it see-med unbearable to even look at them. The Master said that it is a day of rejoicing rather than sadness when we can spare some tears for God rather than for the world, for, He said, in that way we washed clean the path which leads to God. with tears of self-repentance and longing for Him, God comes nearer to us and takes us in His embrace for ever and ever.

In the Plane the Master wrote a few letters to India to wish them on the birthday anniversary of Baba Sawan Singh Ji.

Master reached California after seven hours flying. There were quite a number of people awaiting the Mas-ter at the airport. The Master and his party drove from the airport in three cars, after 2 ½ hours run reached Dr. Dona Kelley's home and was welcomed, by about 30 peole, who were standing out on the road loo-king out for the Master's car. In the evening, from 8 p.m. to 10 p.m., the Master gave

a talk out in the lawn. It was a wonderful talk - on the life of Master Sawan Singh Ji Maharaj - as that was the day of His birth anniversary.

All the above talks were recorded on tapes and when they will be transcribed you will find a fine record of exposition of the Teaching of the Masters.

Mrs. D. Narendra.

Louisville, Kentucky.
July 10, 1955.

As you will see from the above address the Master is in Louisville.

This is a beautiful city about seven hundred miles away from Washington. Master reached this place on the 2nd evening and will leave on the 19th morning for Chicago. But before I start giving you the news from here, I think I will go back to Washington and give you some from the 29th of June and then onward. I know how impatient you all must be for any news of our Lord. So, please forgive me if I do not satisfy you. I am going to do my best.

Some days before leaving Washington a lady had come to the Master and she told Him that Jesus Christ appeared to her daily and talked to her and as such she would follow Him (Jesus Christ) and no one else. The Master told her that the best thing would be to ask Christ when He again appears to her as to what to do further. She agreed and went away. After a few days the Master inquired as to what Christ had said. She was nearly in tears. She said since that day

Christ had not appeared to her; then on the 30th June she telephoned Mr. Khanna and told him that she wanted initiation from the Master straightaway. Mr. Khanna said that it was impossible for

the Master had no time as He was leaving for Louisville early next day; but she just would not take a "No" from him. She drove up the the Master's house and told the Master that Jesus Christ had appeared to her, and directed her to the Master for initiation and she just could not wait any longer. The Master consoled her and said she could co-me to Louisville for initiation. This is only one of these kind of events I have related. Many such happe-nings have and are occuring all over the place.

As I remember mentioning before in the previous let-ters, meditation sittings have regularly been given every morning for one hour with wonderful results. So is was on the 29th morning and in the evening the Mas-ter gave a talk in the Mount Vernon Church for one and a half hours. It was a beautiful sermon, and in a uni-que way He left a lasting impression on the audience. Even if I tried a million time I would never be able to describe the way he utters words which make you feel as if you are treading on clouds. But you un-derstand how He is bringing out all te best in the people by His Satsangs. That evening He explained how we all are of the same Father. He said East or West makes no difference. The way He takes the world is by looking at it as a huge house with hundreds of diffe-rent-sized rooms. Some of these rooms are placed on the East side of the house some on the West, North or South, but they are all occupied by the one and same family, and the landlord of the house is He, whom we call by different names. Some call Him God, soma Al-lah, some Parmatma, so on and so forth, and if all members of this family living in this great house of God started living a life of purity, and in an ethical way, and if we could only develop real love for God, we would then naturally love all His creation. So it would not be difficult to establish the Kingdom of God on this earth, and if we sincerely want this Kindom we should not lose time but straightaway start in trying to understand and follow the golden rules laid down by the past Mastres in the Holy scriptures; but these can only be learned through a living Master, who has had practice and NOT

through masters of intellectualism, for they have no practical knowledge and they are to be feared rather than loved for they will only lead you astray.

On the 30th evening, the Master was again invited to the same church by Mrs. Taft to give a talk. She arranged for another speaker too and called the meeting as “Where East and the West Meet.” Master explained how man can have peace in the Atomic Age. It was explained that if we but followed the great Commandments, “Love thy God with all thy heart, with all thy mind, with all thy strength and with all thy soul”, and “as God resides in all hearts, we should love all humanity”. On these two Commandments hang all the other Commandments of the prophets. The Eight-fold path of Lord Buddha speaks of the same. The U.N.O. was formed apparently of the purpose to let men of no country overpower men of the other country. Let them live and let others live, and be a helping factor to one and other. He wished the members of U.N.O. to be ideal men. As such all danger of the Atomic Age will go.

A day before the Master left Washington He was invited by a German disciple to his studio and he took lots of the Master's pictures. Some of them will be sent to India after the Master has approved of them.

The people here, as elsewhere in the world are so disappointed in the religion which is being taught to-day that most of us have just given up even thinking of God and Truth. Nearly all of us are like drowning children clutching at thin straws to save ourselves and most of us just give up our lives in this hopeless way. But those who are still hopeful of someone saving them from this black and chilly sea of death and are on a look out for a saviour, quite readily see the outstretched hand of the Beloved Lord, so they hold out their hands for help and once they do that the Master just helps them and for a while makes them see the Light of God and show them a way out

tool, and he makes every thing so simple that they are again all full hope and love for the Almighty. This is how the people of America are realizing more and more as days pass with the Master's presence here.

The Radio station in Washington had again invited the Master to give a talk on the 2nd July, but as Ma-haraj had to leave on the 1st, He did the talk at the radio station on the 30th afternoon. (This talk went on the Air on the 2nd evening in Washington.) On the same evening the Master was invited to give a talk by Mrs. Taft.

On the 1st of July the Master left Washinton at 9:15 a.m. by car. Half of the Master's party were in a-nother car which followed Him. From 6 a.m. that day people had started gathering in the lawn to wish Mas-ter farewell, and they were practically all in tears. It is hard for anyone who has come in contact with him, and then not to see Him for days and days. It is well nigh frightening.

At 9 p.m. the Master with His party reached New Con-cord, and took a rest for the night, at an Inn called "Rambler's rest Hotel". We started again at 7 a.m. and reached Louisville at 5 p.m. The Master went straight to His representative's house (Mrs. M. Gordon Huges) and after being there for an hour or so, for there we-re lots of people awaiting Him there, He left for 3812 Bardstown Raod, where a house was taken for His stay there. It is a beauiful country house. When we reached the house a lady met the Master and said she had seen the Master three years ago in her psychic vision and she recognised the Master straightaway.

Next day two or three men from the press interviewed the Master and took photos in the afternoon. The next day the Master's picture and a very good article was out in the papers. In the afternoon the Master held a meeting and gave a talk on "True Values of Life". A Bishop came over to hear the talk and was so impressed that he left an invitation for the Master to come and speak at his church.

Every day the Master holds meditation sittings from 7:30 a.m. to 8:30 a.m.

The Chief Editor of the Courier Journal, one of the leading papers in the U.S.A. invited the Master to broadcast a talk on the radio, so Maharaj went in the afternoon of the 4th to the building where the talk was to be recorded. There the editor had invited these other heads of religion to hear the Master. There was a Bishop (Roman Catholic), a Raaki (Jewish head), the chief Editor himself and another head of Judaism. They all sat with the Master around a table and tried their best to outwit the Master by putting their most difficult and awkward questions, but they seemed like little children in front of the Master; He answering them in His easy and smooth way seemed as if He was playing with them and handing them lollipops to suck. These intellectually strong religious leaders widened their eyes in wonder and surprise and I saw them scratch their heads and look at each other in helplessness. This cross-examination talk was a great success and they agreed that this was the right way.

In the evening the Master held a Satsang in the lawn at 8 p.m. and at 9:30 p.m. we all, the Master included, heard the Master on the radio until 10 p.m. (This was the same discussion, which was recorded earlier.) On the 6th evening Dr. Bradsche invited the Master to give a talk on "How to better the International Relationship of the World". This talk was given to at the University of Louisville - and of course it was again a great success. The hall was packed. Some had to stand up all through. Some even stood outside the hall to listen to Him. After the talk He was taken to another class to give half an hour's talk where different sane questions were put to Him and were explained to their satisfaction. They had no further question to put. Dr. Bradsche said, "Well Lord Buddha had come and it was all Nirwana". No question seemed to come up.

On the 7th July evening he gave a talk in the Y.M.C.A. hall on the subject "What is Spirituality and can it be attained?" The big hall was all full and many learned people were wonder-struck to listen the talk. They are coming up to interview the Master on the subject.

On the 8th an Astronomer friend of Mr. Cooper, the U.S. Ambassador in India, came for meditation. He was very much impressed and said the world today needed a man like the Master to make the Bible more understandable. In the evening the Master was invited by the Television people, so He was on the TV at 6:30 p.m. He gave a short explanatory talk on "What is Ruhani Sat-sang and its teachings".

Meditation was given on the 9th morning with very satisfactory results. In the evening the Master gave a talk in the house.

San Jose, California
August 14, 1955.

Dear Sangat

Before anything is given as news of the Master from here in continuation of the 28th July letter from Beaumont, let a few words convey the love of your brother and sister disciples in the States and all who read the cablegram which was sent from India to Maharaj Ji on the 28th July in Beaumont send their heartiest congratulations to each one of you who were fortunate enough to be at Sawan Ashram, Delhi, at the satsang held there in sweet remembrance of the birth anniversary of Hazur Baba Sawan Singh Ji Maharaj, and were blessed by the Blessing of our Lord to see him in person on the dais, but this was no strange phenomenon; Our Lord is just Love, Love, and Love. That day there must have been so many calls by love to

love, so what else is expected? He came and made you all One in Him irrespective of whether you all saw Him or not. This we should take up as a great lesson, how easy it is to call Him and see Him, even with the naked eye in daylight. Men have just got to learn how to sit on a common ground with love for God, and each other, and then raise a voice turned in one tone in all sincerity. He is sure to answer that call, as our Master says 'as two and two make four, He will come.'

So many times you must have heard Maharaj Ji quoting an anecdote of a little child who wanted to stand up but could not. He tried to hold the wall as a support, slipped and fell down, tried many times but could not get up so in utter despair he cried out 'Mother'. His mother was in the kitchen boiling some milk, but hearing the call came running to help the child. When she went back to the kitchen the whole milk had boiled over and the child looked at this with amusement and said: "Mother am I so dear to you that you forgot all about the milk at my first call to you?" She said, "Yes my child you are far dearer." ... the child thought, "Well, that's easy, I have only to open my mouth and start mother on the run, so after a few days he tried to be a bit too clever, he while sitting down and playing, cried out, "Mother! Mother! ..." But of no avail. After trying this for a time, he got up and went to the kitchen, asked his mother what she was cooking; she said, "Lentils". He said, "No, it could not be, it must be something more precious and good otherwise you would have come to me like the last time when I called you, but when she took off lid from the pot and showed him that it was just mere lentils, he said, "Mother it is just unbelievable, last time you had left milk boiling over by just hearing my one call to you, but today when I spent such a long time crying out to you, you could not leave this cooking which is nothing compared to the worth of the milk ... does this mean that you love me not any longer?" She replied, "No my child, this is not so, I love you ever more today than ever before, but your call today had no sincerity in it, you just cried through the

orders of your mind turned into craftiness, that day your heart had cried out with all strenght of sincerity, and your lips in all purity of want behind, had uttered the words which went straight to my heart, and I came to you without a thought of anything left behind.”

Up to the 27th July, news of the Beloved Lord was given to you. On the 28th, 32 people attended the mor-ning meditations, and eight of the (all new) saw the radiant form of the Master and His Master, the rest had wonderful experience. One lady came and told him that on 3.6.1955, the day, Master had landed in the States, she had a unique experience in which she was told by the higher powers that she will be born anew and will meet a Master soon. Two more men said that they had seen the Master some days before, even when they had never heard or seen His pictures, and they were overjoyed to see Him now. In the evening a talk on ‘Higher values of life’ was given my Maharaj Ji. This talk He gave sitting cross-legged under a fruit tree laden with ripe apricots. He looked so very en-chantingly beautiful. You who all have sat at his feet know it cannot be put down in writing; for you who ha-ve seen Him, it will not be difficult to think out how beautiful He must have looked. To try to express that here in words, will just be belittling the magnitude of His beauty.

29th. After giving the morning meditaion sitting, the Master was kept very busy the whole day with see-kers after the Truth, so many came that He could not even snatch a couple of minutes to rest. At 5 p.m. he was invited by the radio station people to give a talk. He gave a short but very enlightening talk. He gave a talk at Palm Springs from 7:30 p.m. to 9 p. m., eighteen miles from Beaumont. He explained what the general outlook of the outer man is, and how important it is to realise ourselves and God.

30th. Fifty people came for the morning meditation. All had first hand experience. Some even saw the radi-ant form of the Master and

of Master Sawan Singh. One man saw the Late Master standing overhead of our Mas-ter and Maharaj Sawan Singh had both His hands on the head of the Master. Some of the people had not even seen a picture of the late Master. On being shown a photograph they recognized the man they had seen in their meditaion. In the evening He gave a talk on the criterion of Master and then explained Kabir's Hymn, 'Mera Tera Manue Kesay ik hoi ray' by which the Master explained that you cannot realize God through books, the books only tell you what they saw, that only can be done by a living Master.

Only through Him can you leave your body and transcend to the hgiher regions where God resides in His full Glory and that which is your true home. The other hymn which he translated and explained was "Soch Samajh Abhimani". This evening a lady by the name of Zoba arrived from Los Angeles, who used to think she was the re-incarnation of Christ. But today she comes to lay herself at the feet of the Great Master. Some of the old brothers of the Master have come up to see Him and some of them saw Master Sawan Singh Ji within, and they were satisfied.

31st. Master gave initiation to 27 men and women, including Zoba, two Buddhist monks and two doctors. Today at initiation a remarkable (but not surprising to any of you all) thing happened just when the Master after explaining the Five Names, initiation was given out in the open. There was bright sun but just then, as long as our Lord went on saying the names, water from up above in very fine drops drizzled down on the Master and all sitting in front of Him. It seemed as if Master Sawan Singh was showering cool petals of flowers on all, and just when he finished giving out the names, he rain stopped too, the newcomers were a-mazed. All had wonderful experience. Many saw the Mas-ter and His Master in their radiant form. During the afternoon He with a few others went up to the moun-tains to a disciple's home. It was about 20 miles co-ming and going. In the evening, He gave a talk on the forgotten truth, as to which we have been away and a-way from God, and how we can see

Him again through the favour of a Master. Then T.S. Khanna showed some film of the late Master and some others.

1st. Today at meditation many saw the Master and so-me of these saw the Master's Master with the Master standing at the back of the Master and Master Sawan Sing had both his hands on the Master's head or shoul-ders. In the evening a parting talk was given. Maharaj

Ji explained how impossible it was to realize oneself and God without the help of a man who had realized himself and God. He impressed on the new comers the true value of life and how with a little effort we could rise from the animal life we are leading to the height of God life, this should be one's true aim in life to be as perfect as our Father in Heaven. To the initiates he said to forget the past and from this day onward do lead an ethical life and devote time to the spiritual practices regularly and to keep an account of all to do and think in the form of a diary which each one send to Him every two months. Then a wonder-ful scene was enacted before the Master. All sprang up as if with one accord, and stood with folded hands, bowed heads, praying for constant help to them. The Master was much moved. He said in an overwhelming voi-ce that as my Master loved me, I love you, and as the Master power is over head you will have help unasked for. Many shed tears and wept, for it is hard to part with the physical form of the Master (Lord).

2nd. The Master left Beaumont for Hollywood at 11 a.m. and reached Hollywood at 2 p.m. where the Master and His party stayed in Carlton Lodge, 2041 North Highland Avenue, Los Angeles.

During the day he was invited by Mrs. Mitelaw, an old disciple of Master Sawan Singh Ji. She was sick and had a talk with Him, and many misunderstandings were removed. He told her that we have a common cause of the Master before us, and we should love one another in sweet remembrance of the Master. Old initi-ates are not to change the Master but to live in all devotion with their Master and progress on the way. Outwardly to be guided by some brother who is

ahead on the way. They acknowledged they were not in full knowledge of things. They came round 7:30 p.m. to 8:30 p.m. the Master gave a talk on the subject of God and greatness of Man body and higher values of life.

3rd. In the morning meditation 61 people came including 8 old initiates. All had experience, even an old blind man of 90 years of age who has been completely blind since the last three years. He saw the light of God within. In the evening Master gave a talk on the temple of God, which is your body. He said God does not reside in the temples which are made with stone, bricks and mortar. He said, "the Kingdom of God is within and it can only be entered with a single mind. "You must learn", he said, "the art of dying whilst alive".

4th. After giving the morning meditations as usual and giving interviews to some of the people, He went to India House where some of the Yoganandas's teachings are taught. In the evening He gave a talk on Godman, Word and the Surat Shabad Yoga, the supreme and most suitable for the present age as compared to other yogas. Between 600 and 700 people attended the talk.

5th. Today Master initiated 25 people including a Bishop and Mrs. Jean Adriel, (Head worker of Mehe Ba-ba) one director of the films and two film stars who were after it for some time past. All had first hand experience of light and sound and some of them saw the Master and the Masters's Master within. Left Hollywood at 1:30 p.m. Reached Santa Barbara at 7:30 p.m. Here a house was arranged by Mrs. Violet Gilbert for the Master's stay. Many people have followed the Master from Beaumont to Hollywood, so all were put in different places. The Master gave a talk in the evening from 7:30 p.m. to 9:30 p.m. on the Love of God and the Love of all Mankind as also equality of man, for He said in Truth we are all worshippers of one God but called by different names. He said Love God and Love

all Humani-ty. These are the two commandments on which the teachings of all the prophets hang on.

6th. After the morning meditation the Master was taken to bless a body of a woman who had died three days before the Master's arrival. This woman had been in search for the Truth for two years and was anxious to have Initiation on His arrival, but a few days before the arrival of the Master, as her condition was bad Mrs. Gilbert told her to think of the Master within with closed eyes. She did so and withdrew from her body and saw the light of God and the Master in His radiant form. She was cremated at 1:00 p.m. today. After that the Master visited Mr. Walter Krell, a dying man, in a hospital. This man was initiated two years back but started eating meat on the doctor's advice so was very upset and restless. Master went there and told him that He still loved him. He was overjoyed to see Him. He asked him to close his eyes and then he saw the light and the Master's radiant form within. The followers may leave the Master but the Master does not leave them. The Master told Mr. Krell He was to go away but that now onward he should go on enjoying the Master within, and told his wife to let him be in peace and not to give him any intoxicants or meat, etc. He enjoyed all the while and his wife asked the Master if He would open her husband's eyes and she could see him. Walter Krell beckoned with his hand just a parting wish. His wife then said, "Let him pass in peace." She would not like to disturb him and Walter Krell passed away the following day in all peace.

7th. Today he also visited Rishi Grewal's place in the mountains 12 miles from the house. He has a lovely Ashram in the mountains and carries on his preaching work. In the evening He gave a talk on the values of life in glowing terms. To all present was brought home the higher values of spiritual life. At 7:30 a.m. was morning meditation, and at 3:00 p.m. a talk in the Aum Sanctuary of Dr. Rowney. Master congratulated the Doctor in opening up this place as a common

ground for all who are in search of the Truth. Master explained how He was running the Ashram in India; a common ground for all to sit together. Then he talked on the coming religion of mankind which can stand. There was a good gathering in the lonely place amidst the trees and all were overjoyed. He gave at 7:30 p.m. again a very illuminating talk at 133 South Salinas. The theme was "Can a scientist believe in God?" The scientists have progressed in the domain of matter only; they have not been able to create a consciousness so far, whereas the masters have proceeded on the way of con-sciousness and the scientists can be satisfied if they have the experience of seeing the Light of God quite consciously in the laboratory of the man's body by opening the single eyes. He dwelt on the subject that the Light of God is within, and how that has been darkened and how can we have that light again. That mind stands in our way, giving us a superficial life and how to control it. Some of them asked Master "Can-not man go on the way himself?" Master replied that man needs a teacher, a Master, a Guru, to give him a first hand experience to rise above the body conc-siousness and quicken his progress. The Master gave the example that if fruit trees can give forth fruit earlier and in abundance by giving scientific food, why can not man go on quickly with the help of a higher conscious man? And they were fully satisfied.

8th. In the morning the Master gave meditation sit-ting. In the evening He gave a talk explaining the greatness of man and that in a man-body only one can reach his true Home and God and in no other form of creation. He explained in clear and simple words that there is a natural way back to God which a child could also follow and realize God in this very temple of bo-dy.

9th. He gave initiation to 16 people. All had expe-rience. Many saw the Master and the Master's Master. In the evening, he gave a farewell talk. He emphasised that all do their spiritual practices without missing a day. He laid great stress on regular devotion of

time to the spiritual practices, as also how to protect the invaluable treasure of Naam or the wheel and how to increase that. He said the qualifications were 'forgiveness, chaste Christ-life and compassion out of love and sincerity', which will help in having spiritual progress. If a rifle-man who wants to be a perfect marksman, practices daily until he can get the bull's eye without faltering; so it should be with each one of you, and that will save you completely from the attacks of the five passions.

10th. Left Santa Barbara after seeing a lot of disciples who had gathered to wish Him goodbye. Dr. Rowney, the head of the Aum Sanctuary, who attended all the talks given by the Master as also some meditation classes and got first hand experiences of the light, came up to see Him off and offered a book "Bible of the Bibles". Reached San Jose at 5:30 p.m. where Dr. Lovelace was awaiting the Master. At 7 p.m. He gave a talk to about 80 people, nearly all new. He gave a brief talk in which he related some events from his own life, how he was in search of the Truth and how he found it through Master Sawan Singh Ji, after reading through two huge libraries of books, and how the mystery of life was solved for him through the Master giving him first hand experience and that there was hope for everybody, the rich and the poor, and the sinners of all nationalities. Then lots of questions were asked which the Master answered to everyone's satisfaction.

SAT SANDESH (November 1955)

THE MASTER'S AMERICAN TOUR

Letters from America

Yoga Philosophic Center
San Francisco, California,
2nd September, 1955.

In five days time it will be exactly three months since this parting with our Beloved and Gracious Lord's physical form. So it is beyond imagination how great must be the longing of each one of you to see him back again in your midst. The Master feels this parting more than anyone can think it possible, but He has many duties to perform and is veiled with so thick a veil that only when He lifts it you are able to see what He wants to show. But even He cannot hide the LOVE which just springs out sometimes from His eyes, and that happens many a time when letters come or names are mentioned of His Loved ones in India. This great but unavoidable parting is not only for you but He, though He is with you all the time feels it too. Blessed will be the day when His feet touch the land of India again and blessed will be the Loved ones when they see and will be with him again but most blessed will be the one who will be near enough to see the Love which is going to pour out of His eyes when He looks again at His fold of helpless, lonely children and embraces all with His warm and loving look.

As you will notice from the top of this letter, this is being written from San Francisco. Maharaj with His party reached this place on the 20th August and today is the last day of His stay but tomorrow He leaves for Chicago by air and then back to Washington, D.C. so you will be pleased to see that the tour of the States is just going to

end in a few days time and He will be back in India within the next two months.

In continuation to 10th Augst report from San Jose. On the 11th morning there were about thirty people for meditation, nearly all non-initiates and all had first-hand experience. In the afternoon Master had to go to San Franciisco to attend to some matter regar-ding the extension of his visa. San Francisco is fifty miles from San Jose. At 7:30 p.m. He gave a talk in the house drawing room. It is quite a big drawing room but became too samll to hold all the people who came over to hear Him. A Sardar Daman Singh came over from Yuba City. He has been in the States since the last 40 years. He is one of the old Satsangis and was overjoy-ed to see the Master, so he has come over to spend a couple of days near the Master. Tonight He gave a talk on the importance of Man Body, love of God and love of all humanity, then quite a number of questions were put to the Master and he answered to each one of then with such clarity that it was like clearing away the cobwebs with a broom.

12th. This morning 60 people came over for meditati-on and each one had a wonderful experience. In the e-vening He gave a talk in San Jose on what Christ meant when he spoke of the Kingdom of God. Master said that the Kingdom of God is within you and you can enter it by coming above the body consciousness but with one's own effort, no matter if the man is the most pious, he cannot enter that Gate and yet the most sinful of the sinners with the guiding hand of a Master can enter that Kingdom and become One with God, and then He dwelt on the Higher Values of Life.

13th. Today there were more people for meditation than yesterday and all saw the light of God and some saw the radiant form of the Master. In the evening He was invited to the Y.W.C.A. to give a talk there. He explained taught a human body is the true temple of God in which God and you both reside, but as you your-self have

forgotten who you really are, you have to realise yourself before making an attempt to realise God, so your Third Eye has to be opened by a self-realized man who has realised God, only He can open your inner eye and He gives you contact with the light and sound within. He will help and teach you how to realize yourself and with the help of the sound and light to go back to your true home and realize God. He says that is the only way by which you can realize God. For the present age there is no other way but this which is before us. The Master tonight dressed from the shoes to the turban all in white - He looked just radiantly beautiful.

14th. Initiation was given to 27 people all had experience of the beyond - some saw the radiant form of the Master, of Master's Master, of Swamiji, Baba Jai-mal Singh and Christ. In the evening He gave a fare-well talk, all initiates in San Jose and many others came. He explained to all that progress on the way can only be made if all of them lived up to what they were told. All that has blemished your pure life in the past can be left in the hands of the Master and in the future you live a clean and chaste life and be regular in your spiritual practices. You will come very close to Master, and His love will just envelop you. Love of the Master with faith is the main thing that can help the initiate to progress on the way. If you become „Guru-man“ (who is „God-in-Man“) you are sure to become „God-Man“ some day, for you cannot love God until you have seen Him. That you can only do through a God-realized Man in whom God resides, by becoming One with the Master you become one with God. He explained how the love of the Master can be developed. He told them that the Master will be with all His initiates always extending all feasible help and will appear to them when they go within as also on the day when they have to leave their bodies permanently. He explained, „let my word abide in you and you abide in me. Ye shall have everything that ye ask.“ How can we love God until we come in contact with Him therefore, the love of Master (God-in-Man) precedes.

15th. No meditation this morning but many people came to pay homage to the Lord and He met each and everyone and had a talk with all. Then a group of children of the initiats came over and Maharaj had a group photograph taken with them. After that He left with a party of 20 people to see the famous redwood forests. He liked the place very much for it was so beautiful and its natural beauty and the bliss of the moment caught everyone, so all sat down and meditated. There was no talk in the evening so the Master dealt with the mail.

16th. Left San Jose for Oakland where Lola Beverly handed over her apartment to the Master for His stay there; this was in Alameda, a town near Oakland. In the evening the Master gave a talk on KNOW THYSELF and on LOVE OF GOD AND MAN. Maharaj Ji emphasised the fact that without a Master it is well nigh impossible to transcend the body but Sant Mat says that criterion of a true Master is only that He can teach you how to transcend the body and believe only when you see for yourself and not otherwise. A Master who is a God-Man is able to give you a first-hand experience on the very first day, so when you find such a man place all your trust and love in Him, for love of God we have to love the God-Man and all scriptures sing His praises and holy places of worhis and also places of pilgrim-ages are where His holy feet had passed.

17th. 32 people came for the morning meditation and all had experience. Two very old Satsangis came over today to pay their respects to the Master, a Mr. Bush from Yuba City and Dr. Brock from Port Angeles in Washington State. Maharaj Ji was very pleased to see them. He embraced them saying - „My old brothers have come to see me.“

In the afternoon the Master drove to San Francisco where He was invited by Walter Baptist to see the hall he had arranged for holding Satsangs there - Yoga Phi-losophical Institute of Culture. When

Master reached the Yoga Institute He was greeted by some press reporters who were awaiting His arrival, so Master had a long talk with the reporters and lots of photographs were taken of Him. Some of them have been sent to India with the newspaper cuttings which came out in the San Francisco News. In the evening He gave a talk on the comparative values of life and where the Kingdom of God lies.

18th. This morning 50 men and women came over for the meditation. Dr. Brock saw the radiant form of Ma-haraj Sawan Singh and of the Master and Mr. Bush saw the light within for the first time. During the whole day Master attended to the correspondence and in the evening He gave a talk on Kingdom of God and how by leaving the body you can enter that Kingdom whilst living. He also explained how the inner eye can be opened.

19th. Today was a very busy day for the Master. After the morning meditation to which over 50 people came, He went to San Francisco to the Yoga Philosophic Center and then was invited by the Television people. He was on the T.V. for 15 minutes. He looked beautiful for this Television was in Technicolor, the first of its kind, for until now the T.V. was only on black and white. He had an interview with Mrs. Armstrong, proprietor of the Metaphysical Library at the Town Hall who was carrying on work in connection with simplified yoga to suit modern living.

In the evening a talk was given on what is the difference between a learned man of letters and a man of practical knowledge of the beyond and as to what was the word referred to in the Bible and Master explained what was the natural yoga.

20th. 14 men and women were initiated and all had splendid experience. In the afternoon the Master with His party left Oakland for San Francisco. Mr. Walter Paul Baptist had made arrangements

for His stay in his house, Califronia Street. Mr. Baptist is the owner of the Yoga Philosophic Center and he is known to be the most developed man phyiscally in the world for his age. He and his wife is the second developed physical-ly in the U.S.A. Both have gold-plated trophies as a matter of distinction. Both were initiated by the Mas-ter this morning at Oakland and both are really nice souls. Mrs. Walter Baptist had seen the Master in me-ditation a month before His coming. A Baron Von Blom-berg who is the director of the World Congress of Re-ligions, along with a Bishop, came over to see the Ma-ster and had a long talk with Him and came to the satsang too. He has invited the Master to come to Bos-ton where he is going to invite all heads of various religions to meet Our Lord and hear what he has to gi-ve to them. Master has accepted the invitation and so will go there for four days. This evening Master gave a talk on the holy Scripturs - as also holy places of worship. He said all mankind is one and the God wor-hipped was one and the same thought under different names, and explained what that really meant when they used words like „The Word“, „Light“, etc.

21st. Over 70 people came for the morning meditation all had wonderful experience and some saw the Master, the Master's Master and Christ. After that He gave in-terviews to many. During the day Mr. Baptist took the Master and some others to see the famous bridge, the Golden Gate, which goes over the bay. This is one of the highest bridges and ships pass under it. It is three miles long with a span of over 4200 feet without any stake supporting it. In the evening talk was given on the inner man and the higher values of live. The hall, huge in its size, became too small, so people just packed themselves in the passages and the side room to hear him.

22nd. Morning meditation was given to over 50 peo-ple. One saw Guru Nanak and others saw the Master and His Master. Baron Van Blomberg came again for the eve-ning talk. He said he know practically everything a-bout all religions, but had never seen the

inner light or sound and so wanted initiation. All people of distinctive importance are coming up gradually. They have no other option. They and all must and will bow down in front of our Master, if not today then in the near future, that is if they are in search of the Truth, but Our Lord in His humble way says, „It is all Ha-zur's Grace“. He is coming to them as man to man and the credit goes to His Master at whose feet he had the good fortune to sit.

23rd. At morning meditation more than 30 people and all had wonderful experience.

In the evening He gave a talk as to where was the Kingdom of God and how to pass through the strait gate to enter into that and open the inner eye to see the light of God.

Samman Singh, old Satsangi, got the experience within and was satisfied as also Rattan Singh Dhillon with his wife came up from El Centro and remained to hear talks and ultimately both of them got initiation.

During the day Mr. Harri Dass Chowdhari, representative of the Asian Philosophy in San Francisco University, who was initiated by Shri Aurobindo Ghosh of Pondicherry came with another reverend of the liberal Roman Catholic Church and had a talk with the Master and went away satisfied.

In the evening, talk was given on the natural Yoga taught by Masters and how to contact the Word within.

24th. Initiation was given to 17 people. In the evening farewell talk was given to all the initiates of Oakland and San Francisco.

25th. No meditation today. Master and His party went to the redwood forests and enjoyed the solitude there. All sat down in the woods for meditation and many gathered together around Him and took photography of Him while in meditation.

In the evening He gave a talk at the Metaphysical Library and dwelt on the subject of how we can have peace on earth by living up to two commandments - Love God and love also humanity, also how to enter the Kingdom within - this will even save one from the danger of death.

Washington, D.C.
9th September 1955.

In continuation to the last letter from San Francisco of the 25th of August 1955, today with thankfulness to Him, these words with gratefulness from all humanity, knowing they or not, are penned down that Maharaj, the much-loved Beloved of All, is in perfect health and with each breath he takes He wrought wonders in uplifting the essence of all purity and Truth, which is commonly known as SOUL, from the dungeon of hell where MIND in its craftiness acts as a warden and keeps this soul of all purity besmeared with the dirt and filth of all passions, the soul an atom of the highest form of degree, which is that of God, has to-day so forgotten its true self that it literally enjoys life lived in the lowest form and makes hard to believe it is one with that, it is just like one extreme wanting to join the opposite extreme. But HE has come and is in midst of all Self-forgotten children of God, waking all up from the long slumber, washing the dirt off with His own dear hands, but this cleaning hurts them so some cry out in utter despair, some want to run away from this, but He sees how much one can take, so before any drastic action is taken, He gathers them to His heart and rejuvenates His offsprings for another washing He will not stop until He has made them as perfect as Himself. Doomed are those who do not even try to find out even out of curiosity as to why He has come to this Earth and for what purpose.

But to go back to San Francisco. 26th August, 1955 - The Master with His Party consisting of Bibi Hardevi, Mr. T.S. Khanna, Mrs. Khanna, little Gurcharan Khanna and Cuckoo Narendra left the house of Walt Baptist (where they had been putting up for their stay in San Francisco) with several other disciples who had gathered at the house since early morning to wish the Master farewell. The Master with His party reached the aerodrome at 9:30 a.m. As Maharaj Ji says „It was a pathetic scene,“ so it was, very much so, some of them could not even come forward to shake the Master's hand, they were sobbing their hearts out. Master's re-presentative in California, Dona Kelley, her husband, Charles, Dr. and Mrs. Crawford, Dr. and Mrs. John Lovelace, Walt Paul Baptist with his wife and daughter, he and his wife are the owner and in charge of Yoga Philosophic Center. All these and many others came and stayed on till the plane took off at 10:30 a.m. for Chicago.

It was eleven hours flight and Maharaj Ji most of the time kept Himself busy with writing letters. Nearly always the Captain on flight, whenever the Master travels by plane, always come to pay their respects to Him and have a few words with Him, so even on this trip, and slowly everyone came to know that the Great Master was travelling with them, so many children came to get His autograph and even an old lady, mother of a Roman Catholic Minister, went over and asked Maharaj Ji to write some sort of a message and His autograph. The Master wrote on her card, „It is better to enter the world with one eye“ and signed His name. It was beautiful and she was very much impressed but could not understand what He really meant by saying one eye - she said, „Aren't two eyes better than one?“ So this is how much the ministers, priests, etc. know of the Truth in the present age. It is a pitiable state of affairs, especially for those innocent people who go to these ignorant teachers for the knowledge of the Beyond.

This lady went straight to her son, the Minister, a Rev. A. Lauck, and showed him what the Master had written. He thought for quite a long time over this, then came over and asked T.S. Khanna if he could have a few words with the Master. The Roman Catholics are very strict in their own beliefs, so Khanna was amazed to see a Minister wanting to hear the Master. Maharaj Ji, our most gracious Lord, never says 'NO' to any one so He talked to Rev. Lauck, and when the Reverend left the Master's side, lots of his doubts had been removed about certain things and he carried back with him two of the Pamphlets - „Man Know Thyself“ and „Message of the Great Master“.

At Chicago, Dr. Ruisink, Dr. Ruth Martin and one o-ther lady were awaiting the Master's arrival in all impatience. From the aerodrome the Master was driven straigh to Parkwell Hotel where arrangements were ma-de for his stay in Chicago. When the Master reached the Hotel, He was greeted by flashlight from a press man's camera. As it always happens, no one ever gave a thought that Master might be tired after this long journey, but He was interviewed by the reporter for quite a long time. Master retired very late, at nearly 3 in the morning.

27th August. As early as 7 a.m. people started pou-ring in. By 7:30 a.m. over forty people had gathered together for meditation and all had wonderful expe-riences. Two saw Christ first, then the Master in His radiant form, eight or more saw the Master and His Ma-ster. In the evening, talk was given at Stovone Hall, the hall in a big hotel. The Master gave a talk for two and a half hour on God and Godman, Holy Scriptures and holy places of worship, in a most unique way. He explained how we can get the best out of the Holy Books and the Holy Places. He said if we summarise different religions and faiths and looked at each one, all of them are striving hard to reach the same goal which is our true home and where God resides, so all religions if taken down in their basic form are one and as all

mankind is one, so He said it was an act of a madmen to hate each other and love God, for God is ONE, there is no such thing that East has a different God and North, South and West different Gods for them-selves. All mankind is one and there is only One God, so we should, He said, love each other rather than ha-te.

There is a saying: love and if love of the other cannot return your love, then at least your great love will burn his hate away for you - that is what the Ma-ster teaches and He is so full of LOVE that when with him you cannot do anything but LOVE.

28th August. In the morning meditation a woman by the name of Olga Donenberg came over and said she had seen the Master long before she had ever even heard about Him. Mysterious is the way He works and Great are His powers bringing whom He wants near Him. A-nother lady by the name of Mrs. Lovepath said she had seen the face of the Master seveal times before she actually came face to face with Him. At the meditatii-on she saw Christ in all light, then the Master's ra-diant form.

In the afternoon Master was on the air for twenty minutes. This talk was relayed to all Radio Stations throughout the United States.

In the evening He gave a talk on the Higher Values of Life. After the talk lots of questions were asked and Maharaj Ji gave replies to each and all, to every-one's satisfaction.

29th August. More than thirty people attended the morning meditation. Many disciples of Master Charan Singh came over and said that this was the frist time they had seen the Light of God. A Dr. Tonbell fell down after a complete withdrawal of the soul from the body.

Again the Master was invited to the Radio Station, so He was again

on the air this afternoon and gave a talk.

In the evening He gave a talk on where is the King-dom of God and how to enter it. He explained how the Light of God can be seen by opening of the inner eyes. He said all outer temples were made by man and picture or images of past Masters were placed there with books written by past Masters and these are the things which for acons of are perishable matter. Soul is that which is of the same essence as that of God, so we should attach ourselves to God, which is unchangeable perma-nence, and He also dwelt on higher values of life. This should not be done by giving up or running away from the world. He so many times says, you all must be remembering this, that to live like a Lotus, which grows in the filth of the underwater, it has never seen the light or the cleanliness of outer world and yet when it grows out of the filth and shakes off even the water from its petals, there it smiles in all its glory, the world raves about its beauty, poets have risen to great success because they could so easily lose themselves in the purity of that flower, and no one has yet thought even that there is filth under that water where this flower blooms for it has no roots, living there yet no being attached in anyway to that - that is what our Beloved Lord wants all the souls to be like, once you are like that it would mat-ter not what you did or what you were.

3rd. In the morning there were about 40 people for meditation and all had wonderful experiences.

In the afternoon a scientist came over from Louis-ville and had a talk with the Master for over two hours on various subjects - electrones, detrones, li-fe, etc.

Evening talk was given as usual in the Friends' Mee-ting House, He dwelt on how important the human body was. He said the only possible the soul ever has of returning to ist true home and God is through a human body, for only throught this body the art of con-centration can be taught, the inner eye can be opened and the light of

God can be seen, and so the soul enters the Kingdom of God, after realising who and what he is.

4th. Thirty or more people attended the morning meditation and all had experiences. The afternoon was spent by the Master at Rev.

Shadd's house for the Reverend wants to hand over his entire library to the Ashram and had asked Him to come and see the books.

Master took up the subject of the various Yogas taught to realize God. There are many ways for beginners to start on this return to their true home. There are different ways to come above the body consciousness. When one comes up, there is only one road and only one way. There are difficult ways which involve control of breathing and there is a natural way which is easier, the Sahaj Yoga. He said as we are not strong enough to take up the latter ways for that reason only we should take up the easiest, quickest way (for the average age of man has been shortened from one Lac years of the golden age, when men could put in thousands of years in meditation, to 100 years in this age and mostly the people go up 50 to 60 years. [The average life of a man does not go beyond 20 to 30 years.] The most natural way up, for that there is only one yoga, i.e., the SURAT SHABD YOGA. Brief details were given out by the Master of this Yoga. After the talk, film of Hazur Baba Sawan Singh Ji Maharaj was shown and other films of the Master's tour.

5th. Initiation was given this morning to ten men and women of importance. All had wonderful experience, some saw the radiant form of the Master, the scientist from Louisville saw great light and found himself to be also light and heard the sound of bells.

The whole afternoon the Master spent dealing with the post.

Tonight Master held the Satsang on the lawn and by request of many the theory of the KARMA was explained and many questions were

put to the Master and He re-plied to all with such clarity and simplicity that the answers went right through the heart cleansing all doubts.

6th. After the morning meditation as usual, Master spent two hours or more talking to people there and explaining many things to the newcomers. In the eve-ning a talk was given on the subject of devotion and faith of a true follower, and what does it do for Him.

Washington D.C.
23 September, 1955.

In continuation of the report sent on the 9th Sep-tember 1955.

7th September: In te morning there was meditation given to over 60 men and all spoke wonderfully about their meditations and a long talk was given to the i-nitiates on various important spiritual subjects.

During the day Master went with a party to the ri-verside for about 2 hours and films were taken of the scenes over there.

In the evening a talk was given on the subject that man should awake from the lethargic sleep and go ahead on toward his goal which is beyond physical, astral, causal an super-causal places and which is the common goal of all religions and many questions of importance were answered by the Master.

On the 8th morning of September, 1955 the Master ga-ve a meditation sitting in the living room of the hou-se where He was staying - 4422-42nd St., N.W. Washing-ton D.C. Everyone had a wonderful experience. Mr. Emil Christesen saw Christ on a lower plane first; then when he went further up he saw the Master in His

radi-ant form. The whole day Master spent in dictating let-ters or writing replies in His own hand.

In the eveing there was a vey big function at the Pakistan Embassy to wish farewell to the outgoing Am-bassador by the new Ambassador. All foreign Ambassa-dors, diplomats and heads of various departments an-high officals were invited. The Master was invited personally by the Ambassador Syed Amjad Ali. It was a great success. Maharaj was surrounded by a crowd all the evening through. The Ambassador himself felt greatly honoured and talked with the Master at great lenght and asked him to let him know when, if ever, the Master pays Pakistan a visit.

9th - Friday - Forty people attended the morning me-ditation with great satisfactory experiences. The rest of the day Master spent in interviewing people or dea-ling with the huge pile of never-lessening mail. In the evening He gave a short talk on how Kingdom of God can be brought on earth, but most of the time at the meeting was taken up by various questions and answers in detail by the Master.

10th - Saturday - After the morning meditation the Master gave a short farewell talk to those who had co-me from Louisville three days back and were leaving today. They were crying so much that they could hardly hear the Master. In the afternoon the Master and His party left for Philadelphia. It was a long drive. It took five hours. In Philadelphia Master stayed in Yea-don at Dr. Alfred R. Smith's house, 915 Church Lane.

In the evening he gave a talk at the Friends' Mee-ting House, 20 South 12th Street, Philadelphia. It was a huge hall of 400 sitting capacity but it was so full that people were squeezed in like sheep and when the Master started his talk till the end, as usual, there was a pin-drop silence. The Master dwelt on the sub-ject of the equality of all mankind and He said we should develop the love of God and as

God resides in each and everything we should love all creatures on this earth and our goal in life should be to realize God. Then He spoke in more detail on what is God and how important it is to bring His Kingdom to earth.

11th - Sunday - 30 people came for the morning meditation and all had experience. There were many newcomers so they put a lot of questions to the Master and were more than satisfied with the enlightening answers they got.

In the afternoon Master drove to Mr. and Mrs. Johnson's house in New Jersey and blessed their abode with His presence. From there He drove straight to the Friends' Meeting House for the evening talk. Tonight He gives a talk on 'Man, Know Thyself'. Maharaj looked beautiful as He looked directly into the eyes of hundreds of upturned faces and impressed on them the inner greatness of the man. He said all ancient and modern inventions of security and destruction came out of man and He said the books we worship today, came out of man too - microcosm is in the macrocosm Man, so it pained Him, He said, to see this highest form of life being degraded to the lowest form of animal life. After that He explained the higher values of life and said, 'Life is more than the raiment.' After the meeting three cars were sent by Father Divine to bring him and His party to the Rev. Divine's house for a visit.

Before any further description is given of the Master's visit it would be better to explain who 'Father Divine' is in brief, for you all to get some idea as to what he is. Here his past or private life will not be touched, only what his mode of working is. He has tried and has been successful in getting the rich to give him all that they could and then has successfully uplifted the poverty-stricken to the level of an average man. He has arranged free schooling and under his call he has done a wonderful work in this part of the world. He is a small little colored man, has done so much socially for them that all the

benefitters following him look upon him as God, which is natural, for what they know of Truth.

When Master heard of Rev. M.F. Divine and the way he has helped the poor in clothing them and feeding them and looking after the orphaned children, He naturally, out of the great love He has for every one, wanted to meet him, so the Master's secretary phoned up Rev. Divine's (better known as Father Divine) house and got an appointment. Father Divine's hospitality was really great, when he heard of the Master he sent three cars to bring Him over. Master left the Friends' Meeting House after the meeting for 'Woodmont', the place where Father Divine lives, as it always happens a crowd followed Him, so Master had about six cars following Him.

When He and His party reached 'Woodmont', a beautiful place on top of a hill, this house where Father Divine and his young white wife Mrs. S.A. Divine (better known as Mother Divine) live is a beautiful small place. When it was built it had cost half a million dollars but was purchased for 40,000 dollars by the members of the Palace Mission, Inc. New York, one of the many churches of the Peace Mission Movement. Here Father and Mother Divine live like Kings. When the Master and His party entered the grounds, one after another dozens of guards stopped the cars but when finding that it was the renowned guests of Father Divine they saluted and let pass.

When Master's car reached the house, He and His party were amazed to see the wonderful welcome Father Divine had staged for the Master. There were scores of girls standing in rows with men at the other side, awaiting the Master's arrival from the steps of the outer door to the room where Father and Mother Divine awaited Him. These girls in red and blue stood in rows singing with smiles on their faces.

Father Divine sat like a great King with Mother Divine by his side and a crowd surrounding him as if he was holding court.

He greeted the Master and made Him sit near him, little knowing whom he was entertaining - so after talking a little with the Master he asked if the Mas-ter would honour the banquet he had laid down for the Master. Master agreed and so the Master, Father and Mother Divine and all the Master's party, consisting of over thirty people were conducted to the banquet hall. All along, the girls, known as Rosebuds, went on singing. The Father sat at the head of the table with Mother Divine on his right and Our Beloved Lord on his left side. Then the feast, which would do credit even to the Kings, began. About thirty dishes of meat of all kinds, dish after dish of different fish, dozens of different kind of ice creams, puddings, etc. were served, a feast which would have been a dream of de-light to many a man, but turned out a sorry display to the Master's party as all were vegetarians and looked down on this sort of worldly display, for all the Mas-ter's followers live a high and pure life. But this did not mean that Father Divine's generosity was not appreciated, for everyone could see that what he had he gave out, after all he has not been initiated to the beyond and so does not know that there is anything better than this what he sees in this world. Of course Master and the Party with Him did not take anything except a cup of tea.

After the feast Father Diveine gave a short speech, then he asked Master to give one. Here he made a won-derful mistake, for his followers had been taught to look up at Rev. Divine as God, they believed it with complete faith, but when Maharaj stood up in all His dignified Glory and with flashes of love, purity and impelling force drew everyone's attention toward him and gave out His message He told them that this world was not all and everything. He told them of the true home of the light within and the way back to God. He gave out the truth to the gaping faces. Each word He uttered drew them toward Him, that in a few minutes' time everything else was forgotten but only He, and He remained. Never in the history of the

world such a scene was enacted before. The 'would be' God and the Goddess at the head of the table, the table itself o-verladen with food and surrounded by chairs on which sat the Master's followers and around them stood line upon line of the Father Divine's entourage, the ban-quet hall itself beautifully furnished in the most mo-dern and luxuriate style ever possible but all this was completely forgotten by all present at that mo-ment, it seemed as if the hall shivered to get out of the imprisonment and go to Him. Never did the Master look so beautiful as He did then, and never has He spoken with such force as He did then.

After he sat down two or three other people got up and thanked Father Divine for his kind hospitality. When Master was leaving Father and Mother Divine asked Him to come again the next day. He agreed to it.

12th. Morning meditation was attended by 31 non-initiates with the other initiates - all had very good experiences.

Dr. Ruisink and Dr. Ruth Martin, with a man who wan-ted initiation, drove up from Chicago and met the Mas-ter after meditation. The secretary of Father Divine telephoned to enquire as to how many cars the Master would require and at what time He would come to 'Wood-mont'. Master left the house at 2 p.m. and went straight to the Father Divine's house. There He was received with great cordiality and before Rev. Divine had a talk with the Master, ushers were directed to take the Master and the party all over the house to see how Father and Mother Divne lived. All the rooms were beautifully furnished, a house fit for a King to live in. After that when the Master was with Father Divine the Master asked him in course of conversation as to what was taught here of the inner self. Father Divine said he only taught his people the intellectual concept of spirituality.

When the Master referred to certain portions of Ser-mon of the

mount, the Kingdom of God and the opening of the third eye, the Father had nothing to say on this but kept very quiet. Then he said, „Well, I teach them to sit together in remembrance of God.“ Master said - „Well, this is really a good thing to be taught but it is only an elementary thing, preparing the ground for higher and a truer living.“

Just when the Master was leaving, Father Divine had himself photographed with the Master and Mother Divine came up and asked if she could be photographed with the Master. A movie film was taken which will be sent to India and then you all will be able to see some of the scenes there. In the evening Master had huge gathering at the Friend's Meeting House where He gave a stirring talk. He explained why it was necessary to understand the true import of the Holy Scriptures. He said Jesus belonged to the East and the terminology used by him could be rightly understood if taken in as through an eastern eye. The Truth in the holy Book is simple and not hard to grasp but intellectual people who have had no first-hand experience of the truth put down in the Holy Scriptures tried to understand it through their emotional feelings or inferences arrived at by intellectual wrestling, that is why they were all subject to error. This Truth can only be rightly understood when it is seen, that can only be done if the Third Eye is opened and He said, the Kingdom of God of which everyone has heard so much can only be got by opening the inner eye and transcending the body consciousness. He spoke at great length and with such convincing force that all the intellectual preachers and those who thought up till now that they knew all and everything were shaken off their faith, so one by one they stood up and questioned the Master on Aristotle, Plato and on Christian Science, but it did not take Him, who knows all, long to satisfy everyone of them, one by one.

13th. Tuesday - This morning all those intellectual giants who had so ardently questioned the Lord last night came up for meditation to find out if there was such a thing as a first-hand experience - all had

ex-perience so were convincingly satisfied, some even saw the Master, the Master's Master and Master with Jesus Christ.

In the evening Master explained the difference between a man who has the knowledge of the truth through books and a man who gets it by coming in contact with the Truth himself and learning it through practical knowledge. After that He explained the difference between the various Yogas and why the natural yoga which the Masters teach is the best of all other Yogas to reach the soul back to his true home.

14th. - 31 men and women were initiated this morning, a Bishop and three doctors included, all had experience, one saw the Master in all light and by His side stood Christ. Six others saw the radiant form of the Master. In the afternoon left Philadelphia for Washington, D.C.

Reached late in the evening and found the living room of the house where Master is going to stay - 1516 Spring Place, NW full of people awaiting the much-loved Lord with yearning hearts. Master greeted all with great love and gave a short talk before retiring for the night.

15th. - Left Washington at ten in the morning by Eastern Airlines for Tampa. At Tampa Airport Dr. Love, Meta Graham, Lola Beverly and many others met the Master.

Master drove to St. Petersburg, Florida, in Dr. Love's car. The great love which all these people have for the Master was very touching.

On the way to St. Petersburg Dr. Love asked lots of questions regarding the Ashram in India. When the Master said it was a small Ashram with no temples or Church built in it, she said 'But Master shouldn't you have a big Ashram?' The way the Master turned his head and looked at her in frank surprise was worth seeing. He said, 'Ashrams - I am not here to build Ashrams. I am here to build up

MAN and make him as perfect as his father.' He shook His head and said, 'I am not inte-rested in Ashrams.' Of course they are going to have an Ashram on a mountain nearby in due course.

In the evening He gave a wonderful talk to a gathe-ring of about 150 or more. He explained how God is de-fined by the Masters. He said, 'Can we see God?' If so, with what eyes? - then He said, 'We do not know God, if we did we would naturally love Him and if we loved Him we could do nothing else but love all huma-nity, all Godmen, all holy scriptures and all temples. But we cannot see him until we have realized oursel-ves.'

16th. - Meditation was given to mostly all non-initiates and all had inner experience. In the evening He gave a talk on the inner man and the higher values of life.

17th. - In today's meditation one saw the Master in radiant form and Christ was with Him and eight others saw the Master's radiant form. Jean Adrian saw Kabir, the Master and the Master's Master talking to each o-ther. Kabir looked at Jean and said that the present Master was a true Master and He was working through him. After the meditation Master went to Meta Graham's house for she had made a request to have her house blessed by His presence. In he evening He gave a talk on man-body which ist the temple of God, how the Inner Eye can be opened and how you can enter the Kingdom of God.

After the talk a film of Maharaj Sawan Singh Ji was shown and a few others of the Master's tour.

18th. - In the morning meditation, given to 30 ini-tiates and non-initiates, Jean Adrian saw Kabir, Guru Nanak, the Master and a few other Masters who stood before the repetition of the five names. This evening a talk was given on the true religion, a true Master and a learned Man and on Surat Shabd Yoga as compared to other yogas, then some films were shown.

19th. - Monday - Initiation was given to 12 men this morning, for men came from Datona Beach. Eight of them saw the Master within and forms of other Masters.

During the day Master gave interviews and in the e-vening a farewell talk to all initiates.

20th. - Left for Washington by air at 9 a.m. Many people came to see him off including Jean Adrian, Meta Graham, Dr. Love, Lola Bevely and many others. Reached Washington, D.C., at 2.25 p.m. Mr. and Mrs. Khanna with a small crowd waited at the airport and when Master reached 1516 Spring Place, 61 others were awaiting his arrival anxiously.

In the evening Master came down to the living room for all initiates were gathered there. No talk but lots of questions were put to the Master and answers were given by Him.

Southwick, Sussex, England
October 9, 1955.

The last report of the tour was sent upto 20th Sep-tember, 1955, so to continue from there, Maharaj Ji, the Esteemed and Beloved Master of all, sends his blessings and divine love to you and to all His loved ones. Every day brings Him nearer to you. On the 2nd October the American tour was finished and He left that day for England. On the 15th He will leave Eng-land for Germany and so by the beginning of November, He will be amidst you all - that indeed will be the blessed day for India, though some might know it or not, but it will be so.

21st Sept. Maharaj Ji gave no meditation sittings this morning and spent the day sorting out and sending replies to the letters, which had accumulated since his absence from Washington, D.C.

In the evening there was no formal talk, but the i-nitiates in Washington gathered together in the living room of 1516 Spring Place NW where Master was staying, and waited impatiently for Him to put in appearance. When He came, it can only be said He had come, for no word can express the joy and uplifting of the spirits when you are in front of Him - it can only be expe-rienced. After He had seated Himself all surrounded Him. Everyone as usual wanted to sit the closest to Him. In whichever face you looked you saw love pouring out. If there is any Kingdom of God then it must be like this with He sitting with all His loved ones a-round Him and everyone feeling like an overjoyed King. „For did not the Lord look at Him, saying He was the only one He loved?“ So each and everyone feels and gets all that he wants and more when in His presence. What must be the state of those who are constantly with his true Self in the inner world?

22nd Sept. Again the Master spent most of His time with finishing up the pile of letters and with giving interviews. In the evening he gave and explanatory talk on the Hymn of Kabir.

23rd Sept. In the morning meditation today an old man, who has been in search for a long time, came from Nashville. He had a wonderful experience and saw the Master in light. In the evening talk Master took Guru Nanak's hymn and explained each and every word so be-autifully that it left a lasting impression on all the hearers.

24th Sept. Many came for morning meditation and all had experience. This evening the Master was invited by the head of the Theosophical Society to give a talk at their place. Master explained the two vidyas - Para and Aparā, and gave a talk in detail on them.

25th Sept. A fairly big hall was reserved for the Master at the Unitarian Church, 16th Harvard Street N.W. to address the

‘comparative religions class’ from 8 a.m. to 9:30 a.m. He gave a talk on ‘How to realise God’. He said it was impossible to grasp the Truth, which we call God by the organs of the sense or by in-tellect. God, He said, can only be realised after you realised yourself and that can only be done by coming above this illusive body in all consciousness through opening of the inner eye and getting contact with the beyond. It was of course the most beautiful talk ever heard. What else when he Master speaks? The church go-ers had never heard the like before and so were deeply impressed.

Though the Director in charge was overjoyed to have had the good fortune of hearing the Master, but he went on apologising for not foreseeing that such a large crowd would come to hear the Master for the hall was packed. Some were squeezed in shoulder to shoulder and many even had to stand in the lobby to hear him.

After the talk the Director expressed his thanks and wanted to know if the Master had some literature on the subject. He was given ‘Man Know Thyself’. He took several more copies. He said many members of the class are in search of the Truth. They come from various countries and he would like to give a copy to each one. In the evening Maharaj Ji gave a talk on the social religions and the inner aspect of religions, which when brought down to the basic facts, is one to all mankind, matters not if they come from East or West. This talk He gave from the pulpit of the Clarendon Me-thodist Church, 6th and North Irving Streets, Arling-ton, Virginia. The Church, realising the honour the Master was going to bestow on them by speaking there, has given out beautiful printed bulletins announcing the date and time fo the Master’s talk and on the co-ver they had printed ‘A rare Chance to hear a Rare Man’ and they gave His name as ‘Singh Ji Maharaj from India’. It is a big church with a very big hall but it did not seem so very big seats were taken, for the mi-nister had a full hall for a change. After the talk the Master was led to another room where lots of peo-ple were waiting him, so He

had a talk with them there for an hour and answered many searching questions which even ministers of the churches could not reply to from the Bible, but for Master it was like child's play and it did not take him long to answer and satisfy them one by one.

26th Sept. In the morning initiation was given to four. All had good experience. One saw the Master in radiant form. Today is a sad day for all His loved ones. When they gathered in the living room all were trying hard not to let the tears come out. Then the Master came and many could not control themselves, so burst out crying, by the time the Master finished His farewell talk all had handkerchiefs out and were blowing their noses - even the Master had tears in the eyes for it was hard for him to see the suffering of the oncoming loneliness which was showing so plainly on everyone's face. While closing the eyes Mr. Emil saw Master Sawan Singh hugging the Master and saying that He had done excellent work in the U.S.A.

27th Sept. Left Washington by Eastern Air Lines at 7:15 a.m. Nearly all initiates in Washington came to see Him off. Seeing their tears Master in all seeming innocence says „This is a pathetic scene.“ What else could it be? He had, as if cut their hearts out with a blunt knife and was taking their hearts away with Him. The pain of the separation and the bewildering emptiness awaiting them after His departure was 'pathetic'. Landed at Boston Airport at 1:30 p.m. where Baron Frey von Blomberg and Mrs. Hickie were waiting to receive Him. The Baron took the Master in car and the rest of the party followed in another car to Brunswick Hotel where a suite of rooms were taken for the Master and separate rooms for the party. A Paul Twitchell and Annie Trussel, new initiates, had accompanied the Master from Washington. At 3 p.m. a reception was given to the Master at the Baron's House where several heads of important movements and many officials, consulates of Germany, Sweden and other countries, heads of business centres and many other important people were present. There were three representatives of

leading papers, photographs were taken by press reporters. He-re were over one hundred different groups formed in Boston all striving to realise the Truth, nearly fifty or more heads of these sort of groups were present with many other seekers after the Truth at the Metaphysical Club, 739 Boylston Street to hear the Mas-ter at 7:30 p.m.

Master gave a lovely talk on Self Realistion. He also said that as each and every one of us are striving to reach the same goal, that is God, so because of that we should learn to sit together on a common ground and work for the cause of God by beco-ming one in His name. The President of the Club, Mos W. Lynde, introduced the Master in glowing terms.

28th Sept. The Baron had mad arrangements for the Master to be on the television, so this morning the Master appeared on the T.V. and looked beautiful. Af-ter coming back from the T.V. station Master gave ini-tiation to the Baron and Mrs. Hickie in His room. The Baron saw strong light and Mrs. Hickie blue sky and yellow light and both of them heard the sound of bells. In the evening the Master gave a talk in a lar-ge hall in a hotel. Many heads of the spiritual groups came again to hear Him. Master said that there are ma-ny false masters in the world. The world is full of them, so beware of them. Then He told them how even He, himself as a seeker, was afraid of coming under the influence of an 'Imposter'. He said He used to pray to God with tears to lead Him to 'someone who was a REAL and TRUE MASTER' and with eyes shining and His Beloved and Beautiful face glowing with pride for His Sawan, he said, 'I was led to such a One!' Then he told how Baba Sawan Singh Ji used to come to Him seven years before He actually came face to face with Him physically. Then He gave a brief talk on how you can come above the body consciousness. After the talk Mrs Hickie took the Master to her room (where she gives lectures to her group) where nearly forty people were waiting to see the Master, so the next hour was spent by Maharaj Ji answering questions. He amazed everyone by His simpleness nad guilelessness. Even without pau-sing to think

He started giving answers to their questions and to their entire satisfaction. This real-ly woke them up.

29th Sept. In the morning 33 out of those who had questioned Him last night came up for meditation. All had experience except two who were doing breathing e-xercises. Six saw the Master within. In the afernoon Master visited the Editor of the Atlantic Monthly Magazin, a Mr. Edward Weeks, in his office. Master's talk was so convincing that Mr. Weeks straighway wan-ted some material for publication in his magazine. He was given 'Man Know Thyself' and 'Message of the Great Master and His Ashram'. This evening He gave a talk on The Higher Values of Life.

30th Sept. This moring 35 came for meditation. All had first hand wonderful experiences. At 9 a.m. Master and His pary left for Endicott Junior College, where He was asked to give a talk to the girl students the-re. It was a beautiful sight 45 or more girls, sitting cross-legged or with legs folded under them, on the ground and many teachers of the College and many o-thers sitting on chairs around them, and the Master. He was standing in front of them, looking down at each one of them and smiling, His wonderful smile which melts the icecles around dead hearts and brings them back to the warmth of life. He told them that they we-re the budding hopes of the future. On them, He said, depended the morality and greatness of Love which should come now to the world to uplift it from the im-morality which is spreading like a fire and consuming all that is good and pure. He gave a beautiful talk on LOVE. Then He said, 'I will tell you some ways which if practised and adopted will enable you to achieve wonderful progress in your educational attainmens. The first is - be cautious like a crow, always on the watch, train your eyes and senses to be so sensitive-ly alive that even before a bad thought or company is thrust upon you, you should sense it like crow who flies away to safety even before the hand is lifted to throw the stone at him - so should you be sub-consciously ever on your guard to fly away before any harm is done to you. The second is, be like a

king-fisher, so trained that seemingly passing your time in all affairs of life, but always dexterously prepared to pick up all the good that comes in your way before it is too late and slips past you. Be as quick as the king-fisher who seems to be the laziest bird, but yet is so alert that the fish who comes to take a breath of air, does not get time to even open its mouth, before it is swallowed by the bird. The third is sleep like a dog. This remark brought spontaneous laughter from the girl students, and Master with a twinkle in His eye laughed softly with them. Then repeated 'Yes, have sleep like a dog, always wide awake like him even in sleep, train your body to sleep and rest whilst you are wide-awake, so that you may get up and be active for any kind of work straightaway and not snore away your valuable time in quiet oblivion. Fourth is, you should be careful about your diet and take only that which is necessary for your system, for food is made for man to make the best use of it and remember always that man was not made for eating only. Whatever food is digested gives strength and the surplus, not digested, creates disease and makes you dull and lethargic. Fifth is to be of good character, have a clean and chaste life in word, deed and thought, for chastity is life and sexuality is death. Those qualifications will ensure success as a student. After the talk all the students brought out paper and pens for Master's autographs. All seemed very excited and thrilled to see and hear a Living Master. After that the Master was taken to the Baron's Summer House, 75 miles from Boston to escort the Master up to New Hampshire. At the Baron's house more than a hundred came to pay their respects to the Master, the Governor of New Hampshire and the Ex-Governor and many heads of departments and churches and the topmost gentry of Boston were all present there. The Master spoke a few words to them and then the press people came and took a lot of photographs and a television man came too who took a movie film of the Master to be shown on the T.V. The Master could not stay very long there for He was to talk at the hall in Brunswick at 7.3 p.m. so left the Baron's house at 6 p.m. In

the evening He ga-ve a talk on the temple of God which He said is the manbody itself, a true temple is not that which is built of stone and mortar, but a true temple is this in which God resides and you reside. Then he spoke of the Kingdom of God and of the opening of the inner eye. He said 'You should learn to die whilst living, then only an you say your coming to this world in a human form has been of some value to you yourself.'

1st October. 60 people came for meditation and all had wonderful experiences. In the afternoon Governor of East Germany came to see the Master and the repre-sentative of the Pope in U.S.A., a Roman Cahtolic Bis-hop came over too. The former wanted to know the programme of the Master in Germany. This evening the fa-rewell talk which Master gave was too touching and cannot be put in words. It can only be experienced, but you all in India have been through it, so can un-derstand, but for you all the thought that he will be back in five of six months was a thought of great con-solation in itself. But for these poor people when Ma-ster said 'Might be soon or might be in a few years, if God be willing I might come again to America'.

This 'might' that He put in His promise of coming back to them dealt a mighty knock on their poor hearts and senses. Master's followers from all over America had come by air or road to be with Him till the last minu-te of His stay in the States, and all were there at the meeting all with tears streaming down their cheeks. And what can be written of the Master tonight. He looked so beautiful that radiation of His greatness shone tonight like blinding light. So much love did he show as if he was taking everyone into his embrace and squeezing the very life out and leaving the body numb and forgotten. Mr. and Mrs. T.S. Khanna had also come from Washinton. This was the only time when they could not accompany the Master on the tour and was due to not gettting any further leave. Their love and devotion to the Master and the cause was really great. Mr. Khanna used to work from morning till late in the night, many used to get retired and go off home to sleep, but Khanna was always by the side of the

Master and always smiling. His faith in the Master is great too. Many have insulted him and been very rude to him, but he with his usual smile used to just say 'This is a test, but my Master is great and all love. He will not let any harm come near me.' So it is, so it always will be for his Master is really Great. Here I take the liberty of thanking him from the people of India and all over the world for his great love and faith, and for his selfless devotion and the way he worked tirelessly by the side of the Master day by day and night by night, making the Master's stay comfortable and taking most of the work off His hands.

2nd October. 19 were initiated today. All had experience. One saw Christ, one saw Buddha and six saw the Master in radiant form. At 3 p.m. the Master and large number of followers left for the airport. Baron Von Blomberg also came to see Him off. At 5 p.m. Master's plane (he flew in a Pan American Airways plane) took off. The last that was seen of the real America was the tears that flowed down for the love of God, and the last sounds were the sobs which came out of the true seekers' hearts. May He be with them in this, their greatest plight in misery. But as once the Master said, 'A Master is like a potter who moulds and turns and slaps down his hands on the clay, and then turns it round and round to bring it to shape, but always does He keep one hand under the pot he is making, so that it should not crack, so it is with them.'

3rd October. Reached London at 10 a.m. where Joseph Busby, Mrs. Eleanor Upton and many others came to receive the Master at the airport. From the airport Master went straight to Sussex to Mrs. Upton's house where He is putting up for His stay in England. In the evening some of Mr. Busby's group came up to see the Master. Joseph Busby is the Editor of the widely known paper, 'The Voice'.

4th October. In the morning initiation was given to Joseph Busby, Eleanor Upton and the wife of Sumpuren Chib. Three people from

Birmingham came up and sat for meditation too. Mr. Busby has fixed two times for in-terviews, one at 3:30 p.m. and the other at 7:30 p.m. Both the times Master gave talks on the Inner Path and explained the positive and negative powers and their workings.

5th October. This morning some people from the press came to interview the Master and took some photo-graphs. Then Master spent some time sorting letters. At 3 p.m. a Bishop came to see the Master and a few others. He answered many questions and explained the difference between an ecstasy feeling and actually se-eing, and how prayer is done and how effective it is when we can pray in the right way - that is why even the Masters who are conscious co-workes pray to God for the good of the people under His will. Then He ex-plained how bad can be the psychic influence and how different is the first-hand experience of the beyond and what are the conscious contacts. He gave another talk at 8 p.m. on the Love of God and love of man and threw light on the outer aspects of social religions and the ultimate goal of them being God. Various searching questions were answered by the Master.

Berlin-Wilmersdorf (Germany)
18 October 1955.

The last report of Maharaj Ji's tour was sent on the 6th Oct. 1955, giving you news upto the 5th but as will be seen from the above address He is today in Germany, but to go back to Sussex, England, where He was stay-ing at 8, Walting Road, Southwick.

6th. This morning at the meditation Mrs. Upton had a wonderful experience, she saw the Master and His Mas-ter, Baba Sawan Singh together and both, she said, we-re looking at each other and laughing. At 3:30 p.m. He gave a talk in the sitting room, on Karma

Philosophy. In the evening at 7:30 p.m. the Master gave another talk on the work of the Masters and the Values of Li-fe.

7th. The whole of the morning and afternoon Master spent opening letters and writing replies to them. 3 p.m. this afternoon Joseph Busby invited a selected group of people to hear the Master, He gave them a talk on the 'Kingdom of God' and the 'Inner Man' and the true life which should be realised and lived. The evening talk at 7.30 p.m. was given as to how an ini-tiated person ends his birth and death on this earth, after that various searching, important and intricate questions were put to the Master, which only a MASTER could answer, and he did, to their entire satisfacti-on.

8th Oct. The morning was spent by the Master with the correspondence and giving interviews. At 3 p.m. a talk was given on all Holy Scriptures. Master said that all searchers of the Truth and all realised souls have put down in these Holy books that the highest aim of Life is to see God. If all have said that, then there is no doubt that this must be and is the highest of all aims. But to achieve this first and foremost thing is to meet a Master of this great science - a man who has realised himself and realised God. He ex-plaind the use of the past Masters as well as the present ones. The scriptures left by the past masters contain the experiences they had with themselves and with God. Reading these books creates an interest in man for spirituality and so they are great helping factors. But the need of the present Master is more important, for without a living Master you cannot le-arn the art of transcending the body. He is the only one who can give you a first hand experience. There are Masters and Masters, most of them can tell you on-ly how to perform certain rituals and ceremonies and how to say your prayers, they can only give you what they have been able to master through the outward ob-servations but the Kingdom of God cannot be reached by these sort of observations and ceremonies, for that lies within you. The teaching of the Master of the science of the soul

starts when He brings His disciple up and above the body consciousness nad by opening of the inner eye and the inner ear to see the light of God and to hear the sound of God. He connects him with the lowest link of Light and the Voice of God through which the lost soul finds his way back to the true ho-me of his Father. He is a true Master who from the ve-ry first day initiates you to the beyond and then step by step helps you and guides you up and does not leave you till he has taken you to the true home.

9th Oct. - Sixteen men and women were initiated by the Gracious Master this morning and all had experien-ce, two saw the Master and His Master, one asked Maha-raj Ji why he looked so very happy when he saw Him in-side? Maharaj Ji looked surprised, He said, 'Need you ask why? Well, did not you see me standing with my Master? - that is why.' At 2 p.m. the Master left for London, which is 53 miles from Sussex and gave a talk, a very impressive one, at a Mr. Ahluwalia's house, these three hymns were explained: 1. Jag piari kahe ko sowey, 2. Soch samajh abhimani, 3. Hansni chhano doodh aur pani.

10th Oct. - The Master's power is great, though out-wardly was not a single man in England initiated by him to spread His message to the people in England, but just by reading about Him through the 'Voice', people have started coming in to see Him from hundreds of miles and for initiation, so Master has been busy giving interviews to those who have travelled far to see Him. This afternoon at 3 p.m. the Master gave a beautiful talk on LOVE. He said it is written in the Bible and in all other holy books too, to 'love thy God with all thy heart and with all thy soul and with all thy mind', this He said could only arise when you can receive a spark of love radiated to you from some-body who is a lover of God, here Master explained that a true lover of God is he who has seen God and through love realized Him and loved Him so completely that he became one with Him - God is, He said, Love, the soul is also love but a God-man is love

personified being in contact with God, so to be able to love God one has to love a God-man first, with all his heart, mind and soul, this is the only and the nearest approach to God a man can have on this planet, if you become One with I, the God-man, then it is as if you had become one with God, as St. Paul said, 'It is I, not now I, but Christ lives in me.' When you become one with God-man then naturally God reflects in you. For the love of God we love all holy scriptures as these contain the words of wisdom given out by the God-men, certain places they visited or lived in became holy and we started worshiping them, we build temples in remembrance of them, for these temples, because of Their love of God, became the Holy Temples of God; these temples places and books are in memory of the past masters and hold the works of Them, should have our love and respect for always, but it is of no use to be just blind fanatics and worship the valuable works of the realised souls, which are in book form, bowing in front of them but not reading them, so that you could know something of that which is the truth and then after careful study of the scriptures to adopt the ways of them who wrote them. As all holy scriptures as you cannot take a step back to God without the help of those who know the way back, so go in search of that One who had traversed His way back to God and knows how to lead you there too. But today, unfortunately, we have placed these way holy books and places before that on whose remembrance they were made, they were set up in sweet remembrance of the Lord, but today we have completely forgotten Him and lay more value on the stone, mortar, bricks and paper made by the hand of the man, these were made to remember Him but to Him we have forgotten, God does not reside in the temples etc. made by the hand of man, He resides in the body, the true temple of God. 'What is better of the two', the Master asked, 'a lot of stone, mortar and bricks piled together, which we call a temple, or a God-man in whom God is apparent?' A Mohammedan saint tells us that all temples of the Hindus and Muslims are the same and a God-man in

whom God is of course effulgent is better of the two. Master explained in detail how love is like a fire which consumes all else and only the Beloved remains who with outstretched arms is waiting for you to take you in His arms and make you One with Him. The main idea behind all religious ceremonies etc. was to create love in man but they are performing them as gymnastics to bring them nearer to money than God. These sort of ceremonies will lead you nowhere in your search of God.

A Rev. Stubbs, a minister of a Parish, eighty miles from Sussex, drove down with his wife and his daughter to hear the Master and many other seekers of the truth came over too. One was the representative of the President of the Vegetarian Movement of the World (the next World Conference of this movement is going to be held in Bombay in 1956). Another was a representative of Swami Shiva Nanda, these two had a long interview with the Master, who explained to them how God can be realised without any imagination, presuppositions or visualization, through the most natural Sahaj Yoga. One of them asked the Master what is the philosophy of Karma and how the effects of Karma can be evaded? Master explained that Karmas can only be evaded if one becomes selfless and that can only be with the help of a Master who alone is competent to wind up the whole Karmic accounts of the past and teach you how to become selfless by becoming conscious co-worker with the Divine Plan. He further explained how Masters are made, they are not self made, but are selected as such by God, they are commissioned by God. On further questioning He explained the different functions of the Masters of the Positive and Negative Powers. Showed them the different working of spiritualism and spirituality, and why spiritualism should be discarded. At 8 p.m. a talk was given on various Yogas and the Master told the audience why Sahaj Yoga is most effective and the most suited for the present age. Upon being asked He took up the subject of the different functions of the masters of the Positive and Negative Power - He gave a talk in

detail giving out the difference of the two powers. He said just as a King appoints two high officials and gives them the rank of a viceroy and commander-in-chief, both derive power from the King and are under the King and both represent him, but both have different ways of issuing orders of the King, the viceroy says, 'In the name of the king, I order ...' but the commander-in-chief has an entirely different way, he says, 'I order, that ...', so it is with the Masters or the Positive Power, the realised soul can see God working through them in all consci-ousness, so their way of working is not only seeing in all consciousness, and then working but making others, whoever come to them, see like they do and step by step making them more and more conscious till they are one with all-consciousness. But Master of the Negative Power, though at heart are conscious of deriving power from God, but their functions of working are diffe-rent, viz. they come to punish the wicked and uphold the righteous and keep the world agoing, they assert in that way. The Master further explained that their way of working does in its own way a lot of good to the world at large, but they would not let the people go out of their pale. Then He explained how those initiated to the beyond by the Masters of the Positive Power rise above all Karma and darkness into freedom and light, just like, He said, if you have a passport from a civil officer, the military officers in charge will not stop you to go out of the area, so it is with a Master, when he initiates, through that initiation He gives that passport by which no one on the way can question you or stop you on your way back to God.

11th Oct. Initiation was given today to 15 people, including Rev. Stubbs and his family, and a Bishop from London, all had first hand experience. In the a-fernoon at 3 p.m. talk, questions of various nature were put to the Master by the Bishop and others as to what is the fate of those who are initiated, and those not initiated, will those who are initiated ever come back like the non-initiates and many other questions were answered and in so beautiful and simple way

that every one felt more than satisfied. A question on which Master dwelt at length was 'What is an Immaculate Conception?' The Master here gave Jesus Christ, Nam Dev, Rama, Krishna and a few others as good examples who, He said, 'is not generally the law of nature, but we will not enter into that at this time. If one can be born that way others can also be born in the same way as has been claimed by the followers of certain masters.' An immaculate conception may be taken as that when devout and righteous parents live a chaste life for as long as the child is in womb, not only in deed but in thought too, for thoughts of parents effect the child, when in the womb, more than deeds done passionlessly. Such fortunate children when born have a pure, clear and well balanced mind. Here Master referred to His younger days that when a child was born, He and His brothers and sisters never could fathom out where from had the baby come, but they used to be easily satisfied when told that the midwife had left the baby as a present. He said, 'even up to my own marriage day I never know what actually marriage meant.' Today people have and are taking up marriage as a machinery of enjoyment, whereas this marriage, in the true sense, is a holy and sacred mission in life where two souls unite together to help each other to realise the higher self and make this marriage bind them together in truth and 'Yes', he said, 'one of the duties of the parents is also to beget children.' So if married life is lived as is written in the Holy Scriptures, such a married life is no bar to spirituality. Another question was put, 'How are Masters made and how they can be recognised?' Maharaj Ji said that all Masters are commissioned by God for His great work on this earth, to recognise a master is not difficult they being conscious co-workers are naturally not after worldly show, as they see that God works through them they are truly very humble, they live very simple life and on their own earnings. Though they look like ordinary people they are Kings of all Kings within, as Shamas Tabriz says, 'Do not look to the outer appearance, how we look, what we wear, look within us,

see what great riches we have got, what great beings we are!’ the seekers after truth are led to His door by God and the master usually never refuses any of them who are in search in all sincerity. Just like a washerman who ge-nerally accepts all the dirty clothes, knowing it is his profession to wash away all dirt and bring out the whiteness of the linen similarly masters look at the souls within, as it is their profession to liberate the soul from the bondage of the mind and matter, they too generally never refuse to wash away all the sins for they can see, like a washerman, that the soul is something different to what it appears to be, so they start their washing on it too, till they have brought it to its true colour. ‘The masters are all along conscious of God,’ Maharaj Ji said, ‘working or sleeping, they are always conscious of God.’ Another man asked ‘Who made God?’ - Master very beautifully put a que-stion to that man, ‘Can a child ever know how his father was born himself?’ He said the wisest thing to do if you want to save yourself is to get out of the house which is being consumed by fire, if when in a burning house you start questioning and investigation as to the cause of the fire, the result will be you with the house will be consumed in that fire even be-fore getting any enlightenment as to your Whats and Hows. So, He said, ‘get out of the burning house and then inquire.’ To the question as to why we do not remember our past lives and how we can know about it, the Master explained that is was possible only when we can come up to the causal body, there have been instances, He said, where many children have re-membered their past lives. Someone else asked he Mas-ter if there was a possibility of One World Religion - He said, because of not really seeing the truth and having different temperaments it is very nearly impos-sible that the world can ever have one religion, but it is not only possible, it is a surety that we can have it, only by the opening of the inner eye and seeing the truth with your own eyes we can see we are one in His name. The world is today struggling hard to shake off the delusion it is going in and is trying hard to awaken itself to the truth and men are coming up

feeling the necessity of unity. To the statement made by one that the world is awaiting the coming of Messiah - Master said, 'Awaiting? But did not Christ say that he will never leave the world even to the end of the world?' Then Master explained that Christ was no particular body, it was that which was working in him that made Jesus a 'Christ' and is still in this world, it appears at different poles to give enlightenment to the world. To 'Christ came as a World Saviour', Master said, all Masters come as World Saviours not as saviours of one religion or the other or this country or the other, but they come to save the souls of all the world race. To the question „Can a woman ever become a Saint?“ Master said, this is the science of the soul and souls have no sex, they can come up to realize God just as Indemati, etc., did in India. But woman, He said being less externalized go up quicker in the beginning whereas men having many irons in the fire have a difficult time in the beginning to concentrate but later on it is easier for them than woman. At 8 p.m. meeting, a follower of Yogananda put a question to the Master by which Master had to give a talk on various Yogas and explained why Surat Shabd Yoga is the best and easiest for this age. To the question as to why is it that new people are drawn like iron to the magnet - from hundreds of miles and yet some people living nearby are not even interested. Master said this thing can be explained away easily, say that there is a hen and a duck's egg is placed under her with lots of other eggs of hen, when the eggs are hatched and the chickens one day go near the pond of water, naturally seeing the water the duck plunges into it. Seeing this the chickens cry out in alarm saying you will drown, so it is when the seekers of the truth are shown a glimpse of the truth they leave everything else and plunge headlong into it, whilst the family and friends mostly seekers of the worldly pleasure cry out in sympathy. Moreover, pieces of iron besmeared with mud are not drawn by a magnet, these are drawn only when the mud is, or to be more appropriate, the dust and rust is cleansed away.

12th Oct. - At 3 p.m. a talk was given and light thrown on many

intricate questions. 8 p.m. more questions on the Holy Ghost, God, on ethical life, on cosmic rays and what happens to the initiate when they transcend and go up to higher plane. Master gave a beautiful talk on all these questions and clarified their doubts to their satisfaction, but Master also said that intellectual inferences, feelings and emotions are dangerous things for they are seldom right, so as seeing is considered above all, every seeker of truth should see for himself if he wants to succeed in reaching God, rather than depend on another person's version. 'Blessed are they whose eyes are opened by a Master.'

13th Oct. - All day Master attended to the correspondence. In the evening He gave a farewell talk to a large gathering, mostly all initiates were present. He told them, that the priceless treasure of experience they had on initiation should be safeguarded and increased day by day till they had reached back to God, He said Chastity of not only deed but through thought and word should be kept and love for all, all anger for the ills done to you should be forgotten and forgiven, for ill feelings against people keep our soul from going upward and our attention is expanded. If love and goodwill toward everyone and chastity of thought was adopted then they would be great helping factors to the progress on the way up and regular devotion of time and self discipline will ensure progress. He told them that those who have the commandments and keep up to them, they are really and truly the true ones who really love the Master, these are the ones whom the Father also loves. They have the Master's love and He manifests Himself to them so becomes their companion forever consciously. He asked each of them to live up to what they have been told and carry the message far and wide so that the seekers after Truth should again be regenerated with hope that spirituality or the Kingdom of God can be contacted within. It is no mere rigmarole but hard and true facts. Maharaj Ji said that the awakening of the search is coming up, it can be seen in the forms of conferences and religious congresses, but they do not

know where to turn to, so it was the duty of all to help others to bring them nearer the Path of the Mas-ters for until life was enthused into them there can be no cementing them to this high task they have taken up for one common cause. Mr. Busby and Mrs. Upton as Editor and Manageress of the widely known spiritual paper 'Voice' have done great work in their own way; but the time has come when the Master's work in its true form should be made known to the true seekers all over the world so He asked Mr. Busby and Mrs. Upton specially to do their best for all humanity. Then He looked at the faces around Him so full of sorrow at the idea of bidding their Lord farewell and said that the Master Power never leaves the initiate it will al-ways be with them, will never leave them.

14th Oct. - Correspondence attended to nearly the whole day. Master had no talks this evening.

SAT SANDESH (December 1955)

THE MASTER'S AMERICAN TOUR

Letter from Abroad

Bonn (Germany)

Nov 1-1955,

By the time this reaches you all, Maharaj Ji will be in India for He leaves on the 1st November and reaches there on the 3rd afternoon though news of Him will now be no longer required for He will be amidst you again but this being the last and concluding record of His tour, it will still hold some interest. We will have to go back to 15th October, 1955, in England to continue from where we broke off.

15th October: Today Maharaj Ji leaves Sussex for London for he has to catch a plane early next morning for Berlin, Germany. Mrs. E. Upton came up to the Railway Station to see Him off, the train left at 9:30 a.m. The last that was seen of Mrs. Upton was the tears-tained face, she found it very hard like all others to wish Him farewell. Mr.

J. Busby accompanied the Master upto London and after safely seeing Him in Grosvenor Hotel, Victoria, and taking lunch with him, we left for Sussex with a heavy heart.

16th October: Left London by air early in the morning, landed in Berlin at 2 p.m. where Mr. and Mrs. Walter Kaul, Mrs. Hahn, Miss M. Moyat and some others awaited Him and they greeted the Master with flowers at the airport. The Master was taken to Mr. Kaul's apartment where arrangements had been made for His stay.

In the evening a reception was held at Mrs. Hahn's house where

many heads and representatives of various groups were gathered to hear the Master. Maharaj Ji ga-ve a talk on the highest purpose of man's life, after this short talk many questions were asked and answered by the Master. A head of a spiritual league of Berlin got very excited and tried to involve Master in a hea-ted discussion on spirituality, but as a father humours an ignorant child who thinks he knows everything, so did the Master. He just went on smiling at him and in a few minutes the head of the spiritual league was agreeing to all that the Master said in His calm and sweet way. Master gave a short talk again and explained His mission on this Earth.

In the night the Master was invited to hear a lecture by a renowned spiritual Healing Leader, he spoke in German but the interpreter M. Moyat was translating all that the spiritual Leader said to the Master.

17th October: 32 people came for the morning medita-tion. The leader of the spiritual group who had a hea-ted discussion the night before also came and all had experience of the Beyond and were satisfied. In the af-ternoon an 84 old man by the name of Nicolai Schimmor-man came over to see the Master, he came from Sweden and 50 years back he was a great friend of Tolstoy of Russia and was doing the reforming work of the villages in those days. He met Inayat Khan the Great Sufi leader and was initiated by him but as he got no experience and the search of higher knowledge was great in him he heard of Swami Shiva Nanda and got initiation from him too, but to no avail but Schimmorman did not give up hope, went on searching and waiting patiently for God's will, so that by the great grace of the All-knowing he was today led at last at the feet of Him, who is all. At 84 years of age, this old man who came and went in into the Master's room came out after two hours a chan-ged man with heart uplifted with hope again. At 4 p.m. many gathered to hear the Master and Nicolai Schimmor-man was the one who questioned the Master most.

They wanted to know how a man can get salvation while living on this Earth.

Master said as God is all consciousness, so are our souls - the conscious entity put through birth after this birth on illusionary world we have so identified our true self to the mind and matter that we today can-not differentiate our true self from the body we are wearing on for the time being. It is just like an e-lectrical bulb which having no one to dust it, goes on gathering the dust around it, till one day it is so hi-den by the thick layers of dust that even the bulb lo-ses its shape, then it is only a clod of earth, but when the owner of the place comes and switches on the light, but no light shines, so what does the owner do? He quickly starts dusting and polishing the bulb till it is crystal clear and fills the room with light a-gain. So it is with us today. We have not only forgot-ten who we are but have identified ourselves to much to the matter surrounding us that we think we are that on-ly, wherever one is attached one wants to stay there, so for salvation the soul has to be analysed from the body and has to be shown the true but hidden beauty of the truth, that which we call God. As all glory and beauty lies within this man-body, so when an inner con-tact to God is given by the opening of the inner eye, and one sees the beauty and glory within, naturally one gets more and more attached to that and a soul has to go where ist is attached, so one is liberated never to return to this earth again, but this can not be rea-lised by one's own efforts. We must have a master of this science who can give us a contact with the light of god and the sound within. By His help only we can learn how to rise above the body-consciousness and con-tact the word within which is the way back to God. All enchantment of the outer world is lost when once one comes under a true master and works as He commands, such a soul truly gets salvation, never to return. To get salvation one has not to run away to wilderness or neglect his duty to his family or dependents living in this world but performing all duties laid on his shoul-ders one can get salvation. The only thing needed is a true

Master and whilst leading an ethical life just put in some time for meditation regularly and with all de-votion.

Other questions were, whether we should heal diseases through spiritual powers and what is the criterion of judging a true Master from so many who claim to be so and are truly not. The Master said spiritual healing is not advisable in the way the people are taking it. The spiritual powers one has, should be utilised for the purpose for which the power have been placed at your disposal, i.e., to realise yourself and realise God. When one becomes fully conscious of God working through him, the others are healed of themselves even by touching the end of his garment. Then Master told them how easily a real Master can be recognised from a crowd of those calling Masters and the criterion to judge was themselves who can give first-hand experience, He also explained the difference between a Saint and an Avtar. He said both are of the same essence just as electricity derives power from the same power-house but as different mechanism of the input are differently made so that the same output when contacted can give heat and cold, so are the ways of the Saints and the Avtars.

This same evening two men were given initiation by the Master for these two had to leave for the Russian border and could not wait for the morning.

18th October: Meditation was given to over 30 people this morning including Nicolai Schimmormann who is doing humanitarian work, all had wonderful experience.

During the day Master spent most of the time sorting out the mail and sending replies to some and got seats reserved by air from Bonn. In the evening at 5 p.m. many new-comers came to hear the Master, lots of questions were put to Him and as usual answered to their entire satisfaction.

Master said even reading the holy scriptures without the help of a practical Master will not lead you inside to see the light of God. All holy books speak about this "light" but for want of a practical Master this light mentioned in the scriptures is taken in an entirely different way. - viz. people have commenced to think it to be the light of intellect, whereas it is not so. This is the light of God, which a practical Master shows to you by unlocking the door inside and through His Grace and help in bringing you above the body consciousness and connecting you to the light and sound. When once connected you can develop the same day by day, by regular practices. When you advance in the inner planes the negative power obstructs your way, but as the Master Power extends all feasible help in protecting you from all evil, there is no fear of danger meeting you on the way, that is, it is for you to obey Him word by word and with faith, love and devotion. God has afforded all mankind an opportunity to go back to their true home in the form of a Living Master, so it is for the seekers after the truth to make the best use of it. This, meeting a Master, is a sort of a gift given by God. And when the master comes, He comes with love for all mankind and gives the valuable treasures away free to all who are desirous of it. He is not a businessman. So has no position to make. He has realised all that has to be realised and needs nothing, there is only one want left in Him. And that is to give, give and give all free, as nature's gifts are all free.

"Every one who has come, had has first hand experience," the Master said, "but all credit of this goes to my Master. And those who have doubts let them come sincerely and see for themselves."

19th October 1955: 35 people came over for the morning meditation and all had experience, four of them through the blessing of the Master saw Him and His Master within because they had never seen Baba Sawan Singh Ji before, they were a bit puzzled, but

on showing His pictures recognised Him instantly. And five others saw the Master.

This evening a series of talks started in a big hall hired for the purpose. It was a beautiful hall, there were 500 seats, each of them was taken and the Master, it is indescribable, the glory of that moment could on-ly be felt and cannot be related. It was like a starved soul being given too much nourishment all at once, so the feeling of giddiness overpowers one and it was a feeling of not being able to take in any more. He was dressed in all white from top to bottom but a heavy overcoat of dark blue nearly black, outstanding against the white made the picture perfect. Then when He feeling the room a bit stuffy took off the blue coat, the white he was wearing came out - it seemed to many like a dream too good to be true.

Master gave all the talk standing up on the stage with Margaret Moyat, the interpreter beside Him, the talks was given out in short sentences in English, then He used to pause and Miss Moyat used to translate it in German. Master tonight dealt on all outer religions and their purpose. The true import of all religions, he said was the same, to reach the same goal, that is to realise God. The difference if any in the teachings are in the non-essentials but not in the essential part of religions, for in that they are the same.

Master said God made man and man made social religions. These social religions were made to uplift all mankind and teach them to love one another, so that by making the best use of them they should become the main helping factor in our life in being able to realise ourselves and realise God. True religion is for all mankind and is not a reserved right for any one particular class or creed. A man in any social religion can realise God, just as the doors of all schools and colleges are open for all mankind, so are the doors of the mansion of God forever open for all true seekers of Him. Of course if one is really in search of the truth, there are qualifications required, one of them, the main, is an ethical life.

Master said God gave equal privileges to all, the ou-ter form and the inner mechanism of all mankind is the same and works in the same way. There is no question of the people in the East being able to realise God and not the west, and as all social religions were made by man so it is up to the man himself to come above the bondage he himself has placed himself in and embrace the true import of it, which is, love God and love all humanity. If we can only do this then all other things to bring you nearer God will follow by themselves. God, the all knowing sees all and everything and if the searcher of God is even a little sincere in his search God, lays down plans through which either he is taken upto His representative which we call a Master or sends the Master to him. So all that is needed today is sin-cerity and truthfulness and the rest should be left in the hands of the All-knowing.

To study this Science of spirituality so that we can realise God, we should go direct under the care of a practical man who has realised himself and realised God. It is dangerously harmful to learn this science from a man who himself knows not anything about it from the practical side of it. Most of the teachers are only paid servants. They can only teach you what they have been told to teach. They dare not do otherwise for fear of losing the means of earning their bread. There are few who sincerely teach what is written in the holy scriptures, but these too cannot help you much, because for this science a realised soul is required, which they are not. "We should, first of all learn to sit on one common ground", the Master said, "while living in our own social religions we can learn spirituality through a Master of that science. Masters come to unite man to man and not separate, if we can only learn to do this, then Kingdom of God will surely come to Earth."

After the talk the Master had great difficulty in reaching His car for people just mobbed Him from all sides.

20th October 1955: In the morning meditations Nicolai

Schimmormoman saw the Master and Hazur Ji in all light.

Master spent the afternoon attending to the cor-resprondece. In the evening again the hall was full. This evening the Master gave a talk on the higher va-lues of life and of man know thyself. There were vari-ous questions from the audience. The Master brought ho-me to the people the importance of self-knowledge, as that is the foremost thing or God-knowledge and explai-ned he comparative values of physical, intellectual and spiritual life.

21st October 1955: As a result of last evening talk 50 people came for the morning meditation, all had ex-perience and two saw Master with His Master, five saw Master alone, one saw Christ. In the afternoon Mrs. Hahn and Mr. Kaul had a long talk through the interpre-ter, with the Master. In the evening there was not a single seat vacant in the hall. Master gave a talk on the Kingdom of God, the single eye and on the Surat Shabd Yoga which is the natural yoga, in detail. After the talk the people thanked the Master and said for the first time they have realised the true import of the Bible, then over one hundred pamphlets were handed over to the Maser by the admirers for autogaraph. These pamphlets were the ones which were distributed to the public, all had Master's picture on it.

22nd October 1955: 22 were initiated this morning, all had experience, one saw Christ, two saw Master with His Master and four saw the Master in all light.

During the day the correspondence was attended to.

In the night Mr. and Mrs. Kaul came and thanked the Master for blessing their house by staying in it. Mas-ter said, He had not come to this house as to a stran-ger's house but as to His own children's home taking it as His own and not as a stranger's. Then they discussed the future plans to carry on the work. They asked per-mission to have the "Man know Thyself" translated in Swedish and Nicolai aksed if he could carry on the Master's work in Sweden.

Master, the Beloved Lord, as is always the humblest of all humbles, said this is how Hazur's Grace works. Through those, a few simple words, Master in all innocence shows His Greatness.

23rd October 1955: Although it was raining, six more came for initiation as they could not the day before. All had wonderful experience.

As usual Master spent the day reading and writing answers to the letters which are always piled up daily on his table.

At 4 p.m. all initiates gathered in the sitting room and Master gave a farewell talk. All were feeling much this parting from the Master's physical form.

At 8 p.m. left for Bonn by air, many initiates came to see Him off and Mrs. Kaul was crying like a baby, all were feeling very bad and wished the Master goodbye with tears.

Landed at Dusseldorf at 10 p.m. where Mr. O.P. Mal-hotra was awaiting the Master's arrival. Drove to Bonn and reached Mr. Malhotra's house at 11:30 p.m. The Mas-ter is going to put up at Malhotra's house for his stay in Bonn.

24th October 1955: In the afternoon some people came to pay their respects, a professor Roy of a University here came for interview. In the evening a talk was gi-ven in a hall of a German School arranged by Mr. Siddi-qui, the President of the Indian Association here, about a hundred specially invited people came over. The-re were professors of Theology and other colleges. Mas-ter gave a talk on the Fatherhood of God, brotherhood of man and how to enter the Kindgdom of God. Professor Roy was taking down notes and after Master had finished he translated the talk in German for those who could not understand English. All were very much impressed by the

Master's talk.

25th October 1955: 24 men and women came up for meditation, all had wonderful experience; one saw the Master in radiant form.

This evening in honour of the Master, Mr. and Mrs. O.P. Malhotra threw a tea party in which the Indian Ambassador and all the Indian Embassy staff were invited; all came and had a long talk with the Master for nearly two hours on the science of the soul. The Master suggested to the Ambassador to have a contact with all Indian students in Germany and keep them informed of the various important developments and ask them to lead a life of exemplary character for the good name of their country. Accordingly a meeting of all of them has been arranged.

26th October 1955: In the morning 24 people came for meditation, all had experiences. This evening a German came who had been in search for years and has spent 25 years in doing meditations, but has not been able to get much results. After talking to the Master, he was thoroughly convinced that the way of the natural Sahaj Yoga is the best.

27th October 1955: 18 people came for meditation: all had experiences. After meditation several of them put questions to the Master regarding the various yogas. Master said Sahaj Yoga is the most natural and easy yoga, any man can derive benefit from it, whereas the other yogas are fit for only those who are physically strong.

28th and 29th October 1955: In the morning meditation was given to dozens of men who came up, and all had first-hand experience. During the day important correspondence was attended to.

30th October 1955: 18 men and women came up for initiation including heads of two spiritual and cultural formations. All had

wonderful experiences and six men saw Master and Master's Master and one saw Christ.

31st October 1955: The whole of the morning Maharaj Ji spent attending to the correspondence.

In the evening he gave a farewell talk to all initiates who had gathered together to have the last message He had to give personally before leaving Germany for India. He told them that now that they have been blessed with the great blessing of being put on way back to God, they should from now onward do their best to keep on putting more and more time in their daily practices and with each step they take the Master power will help them on a thousand steps forward, then the Master said that they observe chastity of thought, word and deed and forgive all and forget it with love, if you want to punish anyone for the harm done to you then punish him with love. Love is the strongest weapon you can arm yourself with. Love can even shatter the strong barriers of hate. So you should have love for all and hatred for none. Maharaj Ji always says "Hate the sin but not the sinner." If all these things were observed most of the difficulties on the way back to God will be removed the inner darkness will turn into all light. When sitting down for meditation one should completely relax and keep the mind and attention away from all outer things, then with one fixed inner gaze start your meditation but always give regular time.

The Master power, He said, never leaves. You have faith and love, the Master power will always be by your side to help you clear of all difficulties which the Negative power tries to place you under many times. Walter Kaul, the Editor of a German paper and Mrs. Hahners, President of a social works were detailed to carry on the work of Master's mission in Berlin and at Bonn respectively.

1st November 1955: Left Bonn at 11:30 p.m. for Düsseldorf but

before leaving the Master had a meeting with some of the initiates regarding the work which is going to be carried after the departure of Maharaj Ji. All were feeling extremely bad and when the Master's car left all were standing on the pavement like a group of lost and lonely children gazing after the car as if their very life depended on it. Had to wait at the air-port for 2 1/2 hours for the plane was late due to bad weather. O.P. Malhorta, Miss Moyat and a few others came up to the airport and stood on still till the plane took off.

At Geneva airport Maharaj Ji had tea. Then an announcement was made saying due to engine trouble the plane was going to be delayed, up to the time of announcement Maharaj Ji was walking up and down waiting impatiently for Mrs. ? who was supposed to come to the airport to see Him. She is an old Satsangi of Baba Sawan Singh Ji. After announcement all passengers were taken to hotel for the night. After dinner Mrs. ? concerned, came to see the Master at hotel and said she did not get the letter which the Master had written hence her not co-ming to the airport. She only found out when He telephoned to her. It could be seen easily that if she had missed seeing Him she would have been very unhappy.

2nd November 1955: Left the hotel at 6:45 a.m. and took off at 8 a.m. Had lunch at Cairo airport and after two hours stay took off again for Inida. As Maharaj Ji stepped into the plane He said, "They ought to change the plane for the engine is worn out. But I trying to be knowing and clever said, "No Maharaj Ji, every bit of machinery is thorouhgly checked before taking off." He turned his face towards me and with expressionless face and eyes made as innocent as a babe, said, "Is that so?" What utter fools we turn ouselves into when we try to be even a little clever in front of him who knows all, as will be seen from what happened in the next hour. Before the plane took off, everyone as usual were told to fasten the belts, all took up straps and fastened it around the waist. Now Maharaj did a very peculiar thing, which when asked, He first laughs in reply with those

beautifully living eyes twinkling like two bright stars, the answer you get out of Him is - Isn't it enough that Hazur has saved everyone? But to go to that day when everyone strapped their bodies Ma-haraj Ji quickly tied both His knees with the straps, when asked He said He had pain in the legs, then strap-ping His knees as tight as possible He sat very quiet, then all of sudden He said, "We should remember the na-me of Lord" and smilingly said, "so that we should reach safely Inida." The plane had flown about 15 minu-tes when the pilot ran for the airhostess and when she came out of the cockpit she had a very worried look, by which could be seen that she was scared of something, then the crew were going up and down hurriedly, doing something or the other in and out of the cockpit. Then the announcement was made that due to the engine trou-ble the plane was returning. We were then 150 miles from the landing ground.

After about 10 minutes Maharaj Ji did a strange thing - accidentally the belt loosened around the Master's knees and Maharaj Ji gave such a start this action was just like a driver's who at steering wheel of a fast-going vehicle goes day dreaming and then with a start wakes up when seeing himself driving straight in to something ahead and the start he gives when he sees that if he did not turn the wheel quick then there is death waiting in that crash, it was exactly the same way that the Master with a sudden involuntary movement and in such a hurried way caught hold of both the ends of the belt and tightened them tight around the legs. Again at that time His muscles on the face had grown taut, seeing the tensiveness in His body, though it lasted only for a few seconds, made me feel very strange and set me a thinking, then all of a sudden the realisation that if the Master had not been on the board there would have been without any question a gruesome acci-dent in which all passengers would have lost their li-ves. Then all lights went off, and the plane was in pitch darkness. All passengers and crews were in great tension, except the ones who were in the beloved lord's party. Seeing state of their minds a great pity overcame me and the urge to stand

up and shout out to them that there was nothing to fear for the saviour was on the board with them, so whatever would happen would happen for the best. But the thought that no one would ever believe in me in this grath truth kept me quiet. After few minutes one engine completely failed. The se-cond was going out, so the plane glided down, the lan-ding in which condition is most diffiucult, so now a wonder miracle (I ask you and everyone forgiveness for calling it miracle for even if you know a little of the power of the Master you would of course jump on poor me saying, "You call this little thing miracle? After being near the lord for all these days.") But no other suitable word occurs to me at the present moment, any-way whatever it was today I am so overwhelmingly grate-ful to the Grat Lord for being so merciful to the whole world for saving that plane in which He was travelling. Just five minutes before touching land the second engi-ne also almost went out. All of a sudden the first started roaring with life again and the pilot was successful in making a beautiful landing. Today the debt which the world owes to the gracious Master (for not letting anything harm his precious body) is so great that even if we tried to pay back it will take us thou-sands of births, even then we could not pay back a millionth part for this thing which he has done for us. So the only thing we can do is to humbly and in all since-rity pray to Him to give us strenght to make us able to keep His commandments. After landing again at Cairo, Maharaj Ji got very impatient when told that He will have to spend the night in Cairo and will not be able to get any plane until the next day. With impatience in His voice he told the captain, "I must reach India by tomorrow," so the man said we will try to get you seats on the T.W.A. which takes off at 3 p.m. but he advised that it would be better if Maharaj Ji spent the night in a hotel and got some rest, for it was the second day of continious flying, and every one was very tired. Ma-haraj Ji said, "Rest for me, when my beloved Sangat is restlessly counting the minutes and is waiting with so much impatience in India." So the whole night He sat up on a chair

or walked up and down while all other pas-sengers slept in comfortable beds. That night seeing His great love of the people brought out our unworthy-ness glaringly out.

Sat Sandesh

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Sat Sandesh

The Message of the Master

January 1970, volume three number one.

FROM THE MASTER

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The God-like Life

A Circular Letter from the Master

November 5, 1969

Dear Ones:

In my circular letter of June 14, it was explained in detail what is the responsibility of each and every initiate, the true meaning of Initiation and the life to be led by one who wishes to progress on the Path.

In continuation, I should like to say a few words on “Sadachar” or the righteous life, without which one cannot sit in the quiet of his own self and, with concentrated attention, pierce through the inner darkness.

To achieve true spiritual progress, one must lead “the good life,” I may even say a “God-like life,” before much inner progress can be made. At the same time, one must be fully dutiful to regular meditations, as both are essential. To lead a good life without devoting time to one’s spiritual practices will not raise the attention to the seat of the soul. Similarly, devoting hours to meditation without eliminating bad habits and cultivating good ones in their place, will not get one anywhere. Purity of life is essential for fruitful meditations.

What is “the good life?” It is to have good thoughts, good

words and good deeds. Sadachar is a life of continued rightness from beginning to end. It is for each initiate to occasionally pause and introspect as to how far he has succeeded in molding his life in accordance with the commandments of the Master. We talk of God, hear of God, and read of God, but we seldom practice God in our daily life. It is the practice of the Presence of god that matters and we can only have the awareness of this Presence by leading a God-like life; there are no short cuts on the way back to God.

Truth is higher than everything but higher still is true living. Truth and true living are not exclusive of each other but go together; one supplements the other and their combination forms the God-like life. One who practices true living will always earn his living by the sweat of his brow and feed himself and his family on rightly procured foods consisting of fruits, vegetables, nuts, cereals and permitted dairy products. Furthermore, he will be honest and aboveboard in his dealings with others. These three aspects of conduct are indispensable aids to true living. One can gauge his or her spiritual progress by the measure of conscious control that he or she has over their thought pattern. One who has in some measure achieved this control will not be swayed or upset by outer conditions, stressed and strains that his environment may place on him. **If one cannot rise above, be in full control of and handle with ease the circumstances of his outer environment, he will never be able to succeed in the**

way of Spirituality.

So the important thing is to first learn to handle your outer environment, consisting of your home and/or work life. We are to be judged by our actions and not by our words. It is from the abundance of our heart that all actions result, whether physical, emotional or intellectual. The mind is an index and reflecting mirror and it truly depicts one's inner state. A measure of success in how well you are succeeding in handling your outer environment will be a gradual awareness that you are becoming the master of your own thoughts. It is to achieve this success that I introduced the self-introspective diaries. How many really keep their diaries properly? Very few, if any, I am sorry to say. If the diaries were to be taken advantage of, you would see a change in your behavior, your mode of thinking and consequently, you would progress spiritually by leaps and bounds. The purpose of the diary is to reflect your own inner state, so that you know where you stand. It is a tool, which if used properly, will chisel you into a receptacle fit for the manifestation of the Master within you. You should put just as much devotion and attention into keeping your diary as you put into your meditations. The following points will give you the right understanding on the sublime purpose behind and benefits to be had from keeping the diary:

1. when, at the end of the day, you recall your failures in thought, word and deed, in which direction

will your mind be turned? Naturally, it will go to the One who has asked you to keep it. So keeping the diary is also remembrance of the Master; you are saying something to Him. If you remember Him, well, He remembers you, and in time, you will develop receptivity to Him wherever you may be. There can be no true spiritual progress without receptivity, and the daily maintenance of the diary with full attention and a true yearning to be freed from the lapses which are recorded therein goes a long way to developing this receptivity.

2. In the Christian religion, I understand that those who wish may make a confession of their weekly, but generally not more often than once a week. But by keeping the diaries, you are making a confession every day. Let your confessions be honestly and openly recorded in the various columns, so that you know where you stand and can take rectifying action. The best and easiest way to cure your ills is to yearn to be free of them and, as mentioned above, to have sweet remembrance of the Master at the time you are filling in your diary.

3. Last and just as important as the foregoing, keeping the diary should not be allowed stagnate into a mere recording of failures, which tends to become mechanical if done with little or no attention. The true purpose of putting these failures down in front of you is to make yourself aware of them so that they may be weeded out. To weed them out, it is not

sufficient to cut off one or two branches, you must uproot the cause. Once you become aware of a failure, you should be able to trace it to a certain situation, and this situation will help you to identify the cause of the weakness in you that has to be strengthened. By and by, the very cause of the failure will drop off by itself.

Another important aspect of “the good life” concerns outer behavior, which should be natural to the society into which one is born; no acting or posing is required. There are some dear ones who believe that they should adopt the outer symbols of dress and name that characterize the society into which the Master was born, in the belief that this is pleasing to Him. The life of the spirit does not call for conversion to outer modes of living in name, appearance or apparel. The Masters do not come to make or unmake social orders. Their mission is just to fulfill the law of God, which is to redeem His lost children. They simply ask us to convert ourselves inwardly, to be poor in spirit and pure at heart. We should cultivate true humility, which is neither servile nor assertive. These are the things that will please the Master and make us receptive to the gracious Master Power working overhead. If you live a life of humility and simplicity, you will have peace of mind. After all, what is there on earth that belongs to you? Why be attached to the vanities of the world when the treasures of divinity lie within you? If you live for God, all things shall work out in your best interests, not only

spiritually but also materially. This is the fundamental law of God and can be realized by all who will practice true living.

The reward of true living will be that you will become receptive to the Master Power working over your head. No real progress can be had unless this receptivity is developed. By receptivity a disciple is cast into the same mold as the Master, but before one can become receptive, he must have right understanding. His is given either by word of mouth by the Master at the Satsangs conducted personally by Him or through His writings in the form of the many books and circular letters to those who live afar. Right understanding by word of mouth or through His writings constitutes only one third of the teachings of the Master; the other two thirds are achieved through developing receptivity. Christ said, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

The first sign that a branch is receptive to the life-giving sap that rises in the body of the vine will be blossoms, and the second by the fruit that it will bear. If a branch cuts itself off from the sap, then . . . ? it will become but a dead piece of wood fit only for the pruning shears of the gardener. The vine gets its food through its roots which are intertwined and embedded in the nutriment-giving soil. Therefore, the branch that is receptive or attached to

the body of the vine gets the same food. Similarly, the Master's roots are embedded and intertwined in the Godhead. So the disciple who is attached to or becomes receptive to the Master can not only be fed by the life-giving sap of the Master but can actually pass through His roots until he too becomes embedded or intertwined in the Godhead, and this can only be done by developing receptivity. To attempt to gain the Godhead without being receptive to the Master Power is fraught with danger. Maulana Rumi says, "Do not go within without the Master, as there are many dangers inside." If one should happen to rise above body consciousness without being receptive to the Master Power, he will become hopelessly lost in the lower astral planes and runs a great risk in being deceived by the many manifestations of the Negative Power. There have been instances where even great Rishis have fallen because they relied on their own power to carry them over the dangers that abound in the inner regions.

So receptivity is important for success in all phases of life, both mundane and spiritual, and it can be achieved by following the right understanding given above. First, one must lead a God-like life; second, the spiritual diaries must be maintained in the accurate way as already explained, and third, you must learn to develop receptivity. If you succeed in the first two, the third will follow of itself.

With all love and best wishes,

Yours

affectionately,

KIRPAL

SINGH

[Next](#)

The Master's Talk:

Out of Bondage

God is known as *Sat* (ever-existing), and the world is *Asat* (changing). In the Hindu holy scriptures it states that the world is all *Asat*, and only the soul is *Sat*. Why is the soul called *Sat*? Because it is made of one substance only, and that is All consciousness. If anything is made of one substance, there is no question of its disintegrating.

Why is the world *Asat*? Because it is made of matter in the form of elements, which in turn are broken down into atoms, neutrons, protons, etc., and any admixture of substances is subject to disintegration. Our body is an exact copy of the Brahmand or the three divisions of creation, for we have three bodies within us, corresponding to the physical, astral and causal planes. God has given us a body made of matter, through which we are working in this world, which is also made of matter. At the time of death, we leave this body and use the astral body which works in the next plane, sometimes known as the “other worlds.” Ahead of this there is the causal body. The purpose of these bodily coverings is to enable us to work in all three worlds whenever we are in the right light and are going along in it, or are so inclined, and if we feel like it, to take off all three coverings and go into God's lap.

When we come to this world the greatest knowledge we can have is that only in the physical form can we realize the Truth or God. How can we know God? He cannot be known through the senses, mind, intellect or through the *pranas* (vital airs). If God is to be realized, only the soul can do it. When can the soul get this experience of realization? When it has freed itself from the mind and the senses.

What is the condition of the soul at present? The soul is everlasting and cannot die, but because it has come under the influence of the mind, it has become *jiva* (soul with coverings), and as such it must therefore travel on the cycle of birth and death. Furthermore, by the connection with the senses and outer enjoyments it has identified itself with the body and the world, so much so that it has forgotten its true self and God the creator. We are the soul, in human form: All consciousness, having a physical covering. In this human form we can realize God, but only when we first come to know ourselves. As long as we do not know who we are, we cannot comprehend what God is. Just consider, that this body is the temple of God, and it maintains its glory while the soul is in it; but we are imprisoned in the body-imprisoned!

In the Upanishads the question is asked, “who is the maker of this wonderful body?” It has got two eyes, two nostrils, two ears, mouth, genital and excretory orifices, and yet the “indweller” cannot run out of it. The breath

goes out, but it does not stay out. Some power pushes it back into the body. It is *that* power which we have to know, and that is the power we call God. While we are with the body, it is glorious, and for how long are we with it? For as long as that power keeps us with it. When that power leaves, we must leave also. This very same power is controlling all levels of creation-there are innumerable planets, stars, etc. it is obvious that they are all working with perfect rhythm and control and do not crash into one another. When that power leaves the different levels of creation, dissolution and also grand dissolution occurs.

So all rishis and saints, no matter from which country, caste or creed they came, have advised mankind in similar words. “Oh brothers, this body has been given to you that you might know yourselves!” The upanishads and other scriptures state, “know thyself.” There are many different ways of doing so. Some people just say, “I am not the body,” but merely repeating the fact does not give knowledge of it. They are drawing inferences that they are not the body. They repeat, “This is my body, this is my mind; I am not the body, I am not the mind.” “I have got intellect.” Such people should also ask themselves, “If this is mine, can I take it off? Can I separate myself from this?” It is one thing to feel that one is not the body, mind intellect and pranas, but has one ever separated oneself from them? For example, this is my watch; I take it off and leave it there. This is my handkerchief, and I put it aside. This is my book-I can place it where I like; and all these

things, because they are mine. This body is also mine. Can I take it off? Can I separate myself from it at will?

On death we do separate from the body, but if we could leave it while living we would see everything with correct perception. As it is, we do not see things an illusion. When we do not know ourselves-what I mean is, the soul has to free itself from the mind and the senses, and thereby know itself- if this does not happen, we have not done anything in life.

To see is something different, for it is not enough to use the intellect by doing so, but one cannot get out of the forgetfulness. That power which controls us, whom we call God, also resides in this body with us, but to see God is impossible unless we first know ourselves. So you see, the question of whether we can or cannot see God is a very specialized subject.

Before going further into this talk, I want to explain that this spiritual science is not any particular sect or religion. Whatever religion you belong to, I congratulate you, and you should stay in it. All religions are like schools into which we have been admitted. What was the reason for our admission? Was it not to realize God? Naturally, that school is best from which more boys graduate. Say that a certain school is very well built, with beautiful playing fields and smart uniforms for the boys to wear, but no boy graduates from that school- what is the use of that?

How did all the various religions come into being? Always when a self-realized and God-realized man came, who had analyzed himself from the mind and the senses and had experienced the Lord. Just as I can see you and you can see me, so they saw God. Whoever came into close contact with them became capable of seeing the same, after freeing themselves of the mind and senses. I have just given an example about *my* body, *my* mind, and, that one has to rise above this to experience the Lord. In this way they became the ones who could see the Life Sustainer. When they left the world, the religions were formed in order to keep their teachings fresh, but up to then they themselves had formed no sect or religion.

The real purpose of forming a sect was to enable everyone to sit together to realize God, as that particular Master had taught them. Is that not so? Man is a social being, and so the social organizations or sects were formed. However, when the sect were formed, customs, rites and rituals were also introduced, and these come under *apara vidya* or exoteric knowledge. All this is useful as preparation of the ground. If one's deeds are good, then one will gain a reward. But the cycle of life and death will not cease in this way. It can only finish when one is able to see that "He is the doer and no I." If a person continues to consider that he is doing everything, then whatever he sows he will reap, and good deeds will bring forth good fruit, bad deeds the opposite. Lord Krishna said that both these types of

karmas are like gold or iron chains which bind.

So the subject is one of self-analysis in a practical way, and when you have come to know yourself, then only will you see God. When we think that we see and understand something, we really only see through the eyes of some past Master, by reading his words in the scriptures. They all say, “We have seen God.” Have we also seen Him? This is the question we must put to ourselves.

When you ask a small child, “who are you?” he gets confused, opens his eyes and mouth wide, and tries to concentrate. He has some awareness of consciousness, but as he grows older the *sanskaras* or outer impressions have their influence on him. Then he starts saying, “I am Singh, Khan, Jones, Smith,” etc. Ask him who he is a few years later and he will say, “I am a Hindu, Christian, Muslim, Buddhist, Jain,” and so on. Isn't that forgetfulness? A small child is more conscious of his true nature.

Who are we? We are conscious entities. All Masters in the past have said that we should know ourselves and then think about getting to know the Ultimate Reality.

Whenever they come they tell us, “Oh man, this body has been given to you through great good fortune.” The *devi* and *devta*, rulers of the various upper regions, are striving to get back into a human form, so how fortunate we are to

have that for which such exalted souls are yearning.

Have we realized God? If so, it is good, but how many can say that they do see, and can also make others see the Light of God? There are very few. We have merely bookish knowledge, or knowledge through hearsay. A Master's greatness lies in the fact that He sees and can show others what he sees. How? He withdraws our attention from the outer environments and takes it above the mind and the senses. He then makes us realize that we are not the physical body. This what is called an inner experience. Through the intellect we have been declaring that we are not the body, but in truth we must *see* the fact, and not just say so. We must separate ourselves from the physical, astral and causal bodies. On rising above all three, one will know that "I am the soul." One is then capable of seeing the Controlling Power called God. Even rising above the physical body alone will bring the knowledge that "It is not I, but He who is the doer."

It is most important to have this practical experience. Our minds are like huge libraries full of books containing the words of past Masters, throughout which is written that this Master said this, that Master said that. No doubt, all Masters have spoken the truth, and they wrote what they saw, but have we seen anything? Have we, in truth, separated the Life from the matter? Words cannot fill an empty stomach. The food for the hungry soul is the Holy Naam (God-into-Expression Power), and the food for the

body is bread and water. Food for the intellect is to read, write and reason. Even those who sincerely try to understand God through books are very few in number. So neither feelings, emotions nor inferences will help us.

There is some power in control, which is called God. Saints or Masters have called that power Naam (Name). That Naam is the Controlling Power or god-into-Expression Power. It is that power which is upholding us and has tied us to this body. The past Masters have expressed in the books the helping factors and hindrances on the spiritual path. Such books are most valuable, and we are blessed that we can read about their experiences. However if you go to one who sees, he will say, “Come, sit down and I will show you what I have seen,” which is vastly different.

There have always been very few such spiritual Masters in the world at any time, and even now there are not many. However, the world is not without them. For feeding the intellect one can find many masters. To be very frank, if a person has not broken free from the delusion, how can he give Light to anyone? He will say, “It is either this, or it is that”- but in truth, what is it? No one can give an experience unless they are themselves connected. “. . . And no man knoweth who the Son is, but the Father; and who the Father is, but the son, and he to whom the son will reveal him.”(Luke 10:22)

These are the facts about True Masters. They also ask, “How was your body made?” Have you ever thought about it? Just from one small sperm. And what is the power that makes the form in the womb of the mother? The eyes are made, nose is made, hair, etc.; everything perfectly made. Is there not some power doing all this? There must also be a power, a maker of this world. Have we seen that power? Just think, there are millions of stars in the sky and in what rhythmical control, they are moving! There are some planets which are seen by man only after the passage of five thousand years. To consider all this, one’s intellect reels! These stars do not collide with one another, for there is some power which is holding them in their correct positions. The same power is holding us. What is that power? The Masters say that you may want the answer to this great mystery, and you will get it, but you have to know *yourself* first.

Kabir Sahib, a past Master, said that there is no difference between the soul and God. God is all-consciousness, and the soul is a drop of that all-powerful consciousness, millions of worlds were created. Our soul is also very powerful, but can it even make one small city? What is the reason for this? We are micro-gods too, but we have become so weak and helpless. We have come under the influence of the mind and the senses, and all our power is scattered outwardly. If we could but control it, withdraw it, and release ourselves from the mind and senses, to become single-pointed, then our soul would be very

powerful. This is a practical subject. We have got such power that we could give strength to others, but we have become the body, we have become the senses and the mind. So all Masters have said again and again, “Man, know thyself.”

Both Kabir Sahib and Tulsi Sahib in almost identical words have said that God and soul are one and the same. The soul is eternal-*Surat* or attention, is full of bliss, just as God is. It has the same quality as God- on a miniature scale it is a reflection of God. I will give you an example to illustrate this. Many times we have helped to take dead bodies to the cremation ground by carrying them on our shoulders, and have perhaps lighted the fire with our hands, but even then we cannot seem to realize that we also have to go. Why is this? Because this body contains the reflection of God. If there is a big fool among other fools, he will think there is none more clever than himself, because of that reflection of god in him. Everyone is eternal in himself because he is the same as God. The Masters say that we are so much in God that our soul is in God and God is in our soul.

When we meet a spiritual Master, we begin to understand what *Sat* or Truth is. He gives us an experience means that he frees us from the mind and the senses and makes us see who we are –not through intellect or feelings. First we should know who we are. We are conscious entities. We are the children of a lion and have great strength but we

have made ourselves weak and helpless. For another example: the rays of the sun do not burn us, but if we pass them through a convex lens, those rays become concentrated and can burn anything upon which they fall. So we have got that power of God, but it is not concentrated. If it is concentrated it can become the mouthpiece of God.

All Masters have confirmed Guru Nanak's words: "it is not I who speaks, but I say whatever God makes me say," They become the conscious co-workers of the Divine Plan, and in all clearness see God doing everything, thereby knowing they are not the doers themselves. We also say that we are not the doers, but we do not see the fact. It does not matter how often we declare this, for in the end we will still feel that we are doing everything- we just cannot believe it. We must break this I-hood, otherwise we will achieve nothing.

Karmas or actions come under the heading of Karma Yoga, which means being bound by our own actions. How can we go through action without getting a reaction? Only when we truly see that self is not the doer, but God is. It is useless to merely say, "I am not doing it? Deep in folds upon folds of the mind we are thinking that we are the doers, and while this continues we will have to continue to pay for your actions. If you sow a chili seed, the plant which sprouts forth will bear hundreds of chilies.

Similarly, if you plant a mango sapling in the same ground, you will get mangoes. Therefore the sharpness of the chilis and the sweetness of the mangoes will come out from the same soil. Whatever you sow, you will have to accept the similar fruit, and there is no escape for anyone, as long as we do not become reactionless in action. Only that person who enjoys the inner experience of the Holy Naam will come to see that God is doing all, and not himself. He will then be called *neh-karma* which is to be actionless in action, as a conscious co-worker with the power of God, in accordance with the Divine plan.

One Muslim fakir said that the great wrong we have done to ourselves could not even be done by one who is not only blind without eyes, but blind in reasoning also. That wrong is that we have forgotten the owner of this house—we, the soul, the indweller of the body. That which is controlling us in the body is called God, so God and soul are both residing in the same house. When one starts seeing the Truth, one's I-hood will break away from one's heart. We have forgotten ourselves in the Maya (illusion) of forgetfulness, which started when we became conscious of the physical body. This conscious of the body quickly developed into acceptance of the body as our identity. From then on we regarded the world from the level of the body.

Now, the body is changing and the world is changing at the same minutely slow speed. Having decided that we are

the body, we consider that this is the Truth and nothing is changing. What a great forgetfulness! The literate and illiterate, the rich and poor, are all affected alike. For an example, a boat containing a number of people is drifting on the river. The speed of the boat and the water are both the same. One man gets out and stands on the shore. He shouts, “Oh brothers, come out quickly, for the boat is drifting away!” The people gaze at the water and at the boat, and think they are at a standstill, so they shout back, “What nonsense are you saying? We are not moving at all!” If only we would come out of our worldly “boat” and see that in truth we are drifting away! The Masters tell us, “You are building castles out of sand,” for they have seen the Truth and we only draw inferences.

Those who have seen continue to admonish with such words: “You are the soul, a part of God who is residing within you. Through the illusion of the body you also became attached to material objects, and the result is that wherever your attention is, so you become that. You are under the influence of the mind and senses, are feeding the senses through the outgoing faculties, and the more you feed then the harder the mind will work and the more strength it will get.”

As the mind is surrounding the soul, the soul must take the consequences and suffer. It is true that the soul never dies, but because it is tied to the mind it has to be responsible. This knot has to be untied, and then it will know who it

truly is. This human being is really both attention and awakened attention. Outward expression of soul is called *surat* –attention, or *dhyan*.

There is no doubt that we have got this human form through very high destiny. In this form we can do that great work, and in no other form. What is that great work? To realize God. We know so much about the body: how to keep it healthy and how it becomes sick. There are many kinds of doctors attending on it. The ayurvedic practice is the oldest, then unani came, and after that the allopathic system, homeopathy, etc. On how to keep the body fit, our knowledge is vast.

Intellectually, we have also advanced with amazing strides. A dog has circled the world in one and one-quarter hours. Across thousands of miles we can hear and see things, through radio and television. This is all due to the intellect. In olden days, when blind King Dhritarashtra could not see the progress on the battlefield during the *Mahabharata* war, Sanjay, an advisor, related the proceedings to the king in his own palace many miles away. This proves that there was radio and television in those times, but all that advanced science was destroyed in that great battle, and the process of learning had to begin again. Day by day the world is becoming smaller through the accomplishments of the intellect. A plane has been designed recently which can reputedly travel from America to India in a few hours. You can breakfast in

America and dine in India. The question is, however, has all this brought us any happiness? Most definitely not, and the reason? The third part of us, the soul, is extremely weak. We are the true picture of consciousness, but having lost our identity in forgetfulness we have become one with the body, and regard all things from this level. The result is attachment!

This human form is also known as an action ground. Christ said, “As ye sow, so shall ye reap.” All Masters have said the same thing in their various languages. Guru Nanak said, “This body is the field of tomorrow-whatever you sow, you will have to harvest yourself.” Tulsi Sahib said, “You will have to taste the fruit of your actions in whichever way you plant them.” Those who have solved the riddle have to repeat the same thing again and again, for Truth is One. All spiritual aspirants should think of this life as a field, and should sow carefully whatever they desire to harvest.

As I mentioned at first, there is no special caste of creed here. We have taken the first step-that is, we have entered a school. I congratulate you for that, and no matter what thought has led you to this step forward to realize God, you should now do your best to succeed. For good reason, this Ashram is called Ruhani Satsang, which means a spiritual school. There is no need to change anything, either religion, name, outer appearances, etc. Having taken the first step, the second should be to see the true “doer” so

that you may become action-free. Good actions will no doubt bring their reward, but you will still be a prisoner. Perhaps some will go into a Class A prison, some Class B, some Class C. Some might get the pleasures of this world, and some the pleasures of the other worlds. Heaven and hell will come again and again, for this circle cannot be broken unless one gets out of the illusion.

A woman saint, Sahjo Bai, said that all living species of the land, sea and air are under the Law of Karma. Just look at the lower expressions of life; for instance, the dog. Some dogs are starving, without even a piece of bread, and some are looked after like princes with two or more servants to care for them. See the life of a camel: his nose is pierced and a rope drawn through it with which to control him. in the deserts he is pulled from place to place, be it very hot or very cold, and he has to suffer all this. Take the donkey, who has so much weight loaded upon his back, and is driven around by the stick. When he gets tired he is then pulled and made to work. The whole world is in a sorrowful state, all through the results of karmas.

The human form, because of the soul within it, is the highest in all creation, and is accepted as the form next to God. It is next to God, a part of God, having the same nature, is itself a conscious entity, and yet with all this it is full of misery. Having tied itself to the mind, the passions and attachments of the senses are dragging it from one place to another. The pleasures of the world control the

senses, the senses control the mind and the mind controls the intellect. This process is called *kam* (passionate desires and other appetites). Kam also means work, and if we put this desire or drive into reverse and become engaged in the opposite type of work, then we will achieve the true peace of being. A true Master always prays, “Oh Lord, keep my intellect in Your control.”

At present the whole system is wrong, for the horse should have been pulling the cart, but instead the cart is in front. The soul should be giving strength to the mind as and how it wishes, but the mind, intellect and senses are stealing the strength to the mind as how it wishes, but the mind, intellect and senses are stealing the strength, with the soul a helpless slave to them. It is all wrong. That is why Masters have advised to “know thyself,” for it is the only way to cut evil from the root. Have you been able to control your senses and make them do whatever you wish, stopping their action whenever you desire to? Have you reached that stage? A certain piece of machinery has an electric motor which is connected to the powerhouse. There are many sections comprising this machine, and one can switch off any section in a second. Similarly, we should be in control of our being, and be able to switch off our whole machinery if we wish to.

Sometimes with our eyes open we do not see, and with ears open we do not hear. Many people have experienced

this. We may be sitting deep in thought and someone calls once, twice, three times, but we do not hear a word. At last when the person says, “I have been shouting at you, why do you not hear me?” the reply would be something like, “My attention was engaged somewhere else.” So this attention works wherever it connects itself. If the attention is not in the ears, we will not hear a sound. The ears may belong to us, but if we do not give life to them, they are as dead. Sometimes our eyes are open and someone passes in front of us, but we do not see them. A person can sit down beside us, and after a while get up and leave, and we would not even know they had been there. Anything might happen behind our back, but we cannot see it because our attention is not there, our eyes are not directed there. When we look in front of us with attention, we can see. This all indicates that we, as soul, are giving strength to everything.

We can control ourselves if only we will withdraw ourselves from the outgoing faculties, for the world is attractive only as long as our attention is on it. If we withdraw our attention and know what we are, we will then be able to see God within us.

The overflowing pen of God writes our fate according to our present and past actions; so whatever seed we have sown will bear that kind of fruit. If we can see the God-into-Expression Power, that seed can be destroyed, even after sowing, by being conscious of the Divine plan.

There are many kinds of karmas or actions. One type is our everyday actions-that is, the new seeds we are sowing. When we got this human form it was through the *prarabdha* or fate karmas. Some people are poor, others rich-some are happy and some unhappy, and all this due to the *prarabdha* or destiny of each. There are also those karmas called *sanchit* which are accounts of deeds in past lives upon lives, lying in store and hanging over our heads.

It is said that when King Dhritarashtra was asked what he had done to be blind from birth, he stated that for one hundred lives back he knew by yogic power that he had done nothing to cause such affliction. Then Lord Krishna gave him power by which he was able to see that in the one hundred and sixth life back he had committed that action for which he was now paying with his blindness. This shows us that the load on our head is heavy with the karmas of life upon life. We can only be rid of these *sanchit* karmas when we get a human form and succeed in seeing the Reality within. Otherwise the account will remain and we will continue to add to it.

When the Masters come they wind up our karmas. How do they do it? By drawing a line across the account and advising that in future one should cease further transgressions. They advise the dear seekers to adopt the way of true living; do not lie, cheat or steal, do not take anything by fraud or squeeze anyone's blood for self-gain.

It is most important to be truthful. If you have read the account of the *mahabharata*, you will know that when the five Pandav princes went to school, their teacher, Dronacharya, once gave them the lesson that they should speak and live the truth. The next day four of the princes came to school, but the fifth, Yudhishtira, did not attend. After four or five days of non-attendance the teacher asked, “Why is he not coming?” Word was sent to Yudhishtira who sent back the reply, “I am studying the lesson you gave me.” After many days he came to school and reported, “I have learned this lesson about truth.” This is really the way to learn. They say that through his whole life he never told a lie.

The Masters say that one should have true living, and also lead a chaste life in thought, word and deed. All human beings are the temples of God, in which God resides. All are His own children, so we should never look down on anyone with hatred or dislike. Through their karmas, some people are sitting on chair while others run around to bring chairs for them. Very often, because a man is more learned or rich, or in authority, it goes up like wine to his head and he starts to look down on others. This should not happen.

Masters also tell us that as God is residing in every human being, we should do selfless service toward each other. If someone is physically sick, look after them. If a person is starving or thirsty or has no clothes, then share with them whatever you possess yourself. Through thoughts, words

and actions we should not be violent toward anyone.

Thoughts are very potent. There is a story about King Akbar, who had a minister named Birbal. Once, Birbal was telling the king that thoughts are very potent, and whatever one thinks will affect other person. The king's head was uncovered at the time. When Birbal saw a man walking toward them, he said, "Your majesty, think something about this man." The king did not utter a word but in his mind he thought, "I would like to shoot him." When the man came near, the king said to him, "Speak truthfully and you will be forgiven for whatever you say, but tell me, what were your thoughts when you saw me?" The man replied, "The truth is, your majesty, that when I saw your bare head I felt like smashing it with my fist." This was the result of a thought.

One should never regard anyone by thought, and even by tongue no wrong should be spoken against any person. No harm should be done through actions. If we really want to realize God we should consider how unlikely it is that He will appear to us if we are harming His children. Which father would?

When Masters come they do not disturb the prarabdha karmas, although in one way they do: they start giving food to the soul. To feed the physical form we have to eat and drink. To strengthen the intellect we read, write and think. All these words are food for the intellect. The soul

is fed only with the Bread of Life, which is experience of the Beyond. With such food the soul becomes very strong, and though unhappiness and sorrow may come it will not have so much effect. If there is a thorny road to travel and one puts on heavy boots, then one will not feel the thorns. Say there are ten people, and they get beaten up physically. One of them is very weak, and after a slight beating he collapses. The others admit they were beaten up, but did not feel it much. Similarly, if the soul is strong, happiness or unhappiness may come, but will not have any drastic effects.

“Oh Supreme Master, what is the use of calling you my Teacher, if my karmas have not been wiped out?” A guru’s work is to wind up the karmas. It is also said, “What is the use of going to a lion for protection when even the howling of a jackal can frighten you?” A guru’s work is very important- such work that no one else can take over. Only a true guru can do it, because God works through him- because his soul has become one with God and he has become the mouthpiece of God. There is no difference between him and God.

Perfect Saints always show us a way to lead our lives so that we are freed from bondage, that we may never return again to this world. They make us wear strong shoes, that the thorns may not prick us on life’s journey. There are two kinds of Masters who come: one is called a *sant* or

saint, the other an *avatar*. Both work with the same power, just as electricity can give us both fire and ice, even though the source remains the same.

The avatars explain, “ Whatever there is more sin in the world, and righteous living is gone, then I appear.” So you can see that the working of that power is different. They are not bound by karmas, but come only for a great purpose. That is why they advise that one should not meditate on the outer form of the Master but on the true form of the Master-Word made flesh. The avatars’ work is such that they sometimes have to take a sword in hand to further their task of punishing the wicked and upholding the righteous. They must keep the world in proper balance.

The saints say, “ Whosoever comes to me, I will connect him back to God.” The difference between saints and avatars can be further illustrated by taking an emperor who has a viceroy ruling the affairs of one of his countries, and a commander-in-chief over the army. Both these men have different ways of dealing with matters. The viceroy will never order anyone directly but will say, “In the name of the emperor, I order you to do this,” while the commander-in –chief will say, “I order you to fire.” The latter knows that he is under the emperor, but is in complete control of the army, giving promotion or demotion, and will never allow anyone to go out of his jurisdiction. The viceroy never orders, but says that he is

announcing the wishes of the emperor.

Kabir Sahib says, “I know the Truth, but I have come to tell you the wishes of my Lord.” So avatars improve the condition of the world by giving punishment and reward, and saints give salvation. There are many prisons in the world, and supposing a man visits one of them to give an uplifting talk to the inmates. He notices the lack of good food there, and so makes arrangement for the food to be improved at his own expense. Another man also visits the same prison and seeing that the prisoners’ clothes are torn and ragged, he kindly supplies large quantities of new clothing for their use. A third visitor finds that the prisoners’ cells are dark and unventilated, and so he volunteers to remodel the buildings to provide better living quarters. All these things have vastly improved the life of the prisoners, but unfortunately they are still prisoners. Finally another man comes, and he opens the gates of the prison saying, “You are all free, I release you.” Who do you think was the greatest benefactor out of all these men?

When true Masters come, they release the soul from the wheel of births and deaths. A perfect Master is not a small thing. He is the supreme power, because God Himself is working in him. Though one can see that the voice is coming from his physical form, it is not he who is speaking but God in him.

Kabir Sahib says, “Leave this world and go to Sat Lok.

That is your true home.” Swamiji Maharaj says, “Your true home is an imperishable place, but you have tied yourself to this earth, which is merely perishable matter.” He continues, “Go to your own home—why do you want to stay where you do not belong?” We do not belong to this place. With great kismet or fortune, this body has been given to us for just a few days. It is the highest form in all the 8,400,000 species. During this life we must unfold the Truth within us, and find some way of getting out of the body while living.

Maulana Rumi Sahib has said that this human form is a prison and we are all prisoners; that the body is alive, but we are the Life; and that we should make a hole in the top of the prison and climb out! He is referring to the nine holes in the body and the tenth which lies in between and behind the two eyebrows, to where the soul withdraws at the time of death. These Masters desire us to know that this is the only way out of the body to realise the true bliss.

Kabir Sahib says, “I have not seen anyone who has got a body and who is happy.” Again, “The mendicants are unhappy; the whole world is full of unhappiness. The ascetic’s sorrow is double that of others. Hopes and ambitions—no one is without them. Only a saint who has conquered his mind is enjoying true peace and happiness.” Guru Nanak similarly says, “We are all true students in one class or other, but we cannot get that bliss without conquering the mind.”

How can we win the mind around to surrender itself? This is a thing which we have to understand fully before we can proceed further on the spiritual path. The mind is a lover of attractive and delicious things. Guru Nanak explains this by saying, “Oh man, you are eating a sweetmeat which is coated with sugar, but is bitterly poisonous inside.” The consequences are very bad and we come again and again to this world. The real happiness is inside. The more we search for happiness, the more unhappy we become. We are all bliss. If we get any happiness at all here, it is because for a short time we place our attention upon a certain thing, and are with that thing itself, which plainly indicates that the attention and the happiness lie within. If we separate ourselves from the mind and the sense, all these illusory things will lose their meaning. This separation, combined with the connection to the Lord within us, will bring true and permanent happiness. Our attention is on small and insignificant things, and when these are taken from us, we become unhappy. Those who desire the permanent happiness will only find it at the feet of the Lord.

Where is God? There is no place that is without Him but He is most near to us in our own temple of the human body. We are in it, and God is also. The true cause of our misery is that God is within and we are scattered outwardly. Our very soul is a part of Him—His own nature, but the soul and the mind are tied together. The

poor soul does not know how to unite himself, and so, more unhappiness results.

The holy scriptures contain wise counsel on helping factors and hindrances given by those who have not only untied this knot but have realized themselves and God. We can say that these scriptures are the past Masters speaking through books. Their words are invaluable, but to understand them correctly we have to approach a true spiritual Master, for if an intellectual man reads something he will draw inferences through his intellect. I am placing before you, that everlasting happiness is within all human beings, but the attention is on things which are perishable. Through the great forgetfulness, we are entrapped in attachment and cannot find any way out. Such a heavy imprisonment—first the world, and then this body!

As I have related, we have to go out via the tenth door, the knowledge of which we do not possess. The beautiful soul has forgotten that God Himself is sitting at the tenth door awaiting her, but the poor thing is frantically lost in the maze of the other nine doors, and cannot experience her Lord. This body is in truth the real temple of the Lord. The outer temples have been made as copies of this human temple, and in those we also light lamps and ring bells. They were made to remind us that the light is shining brightly within us. He who lights this inner lamp while living becomes the one who sees the Reality. That Reality, we can say, is God which has expressed Himself, for the

Ultimate God no one can see. He is Nameless and Formless, and is the one with whom we must unite and become One.

The God within is the God of all—Muslim, Hindu, Christian, etc. All human beings are one and the same. We may have labeled ourselves variously, but first we are human beings, with the same soul, the same caste, as God above.

That religion is the highest into which more true devotees of God are born, but in truth we are children of God. All Masters have said the same thing in their own languages. The Muslim fakirs have said in their language, that all human beings have got such a close relationship with each other just like different parts of one body; and all are born in the same way. When will man realize that to have this human life is a golden opportunity, for in this form and in no other form is it possible to know oneself and to know God.

A Diwali Wish

The Diwali lamps shine bright, but
They shall soon die out.
O! Kindle the lamp within, whose
Flame illumines forever.

And this day make free that wine, whose
Fire knows no abating.
May Thy tavern continue forever and
Thou its Cup-bearer!

Darshan

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Guru Nanak and His Teaching

Kirpal Singh

This article was written by the Master at the request of the Indian Government on the five hundredth anniversary of Guru Nanak's birth, and originally appeared in newspapers and magazines all over India

Guru Nanak is not the sole monopoly of the Sikhs nor of India alone. He belongs to all mankind. He belongs to the world and the world belongs to him. He bore witness to the glory of one God, one brotherhood, one law, the law of human fellowship and love. He came to reconcile all religions and all faiths. He came to harmonise all the scriptures of the world. He came to announce the ancient truth in the common man's language, the one wisdom that is so eloquent in the teachings of all the prophets, the apostles, the sages and the seers; and to show that one flame of love shone in all the temples and shrines and sacraments of man.

The love of God and the love of man were the very core of the message of Guru Nanak. We need to learn to serve the poor gently, quietly, unostentatiously, and to have reverence for all the saints of the past. This is the first great teaching of the Guru. When he went to Multan, the land of pirs and fakirs, the latter sent him a bowl brimming over with milk, implying that the place was already full of

saintly souls and there was hardly any room for more. Nanak, who knew the implication in the offer made, just took a jasmine flower and placing it on the surface of the milk returned the bowl, meaning thereby that he would float as lightly as the flower and give fragrance to all of them. The true saints, as a rule, have no quarrel with anybody. They talk gently and work quietly in the service of God and man.

He traveled far and wide unlike any other prophet who trod the earth before him. he undertook four long and arduous journeys on foot, each extending over a number of years: one, to the north into and across and the snow-capped Himalayas where he met the Lamas, the Sidhas and the Naths, the Tibetans and the Chinese; the second, eastward into the modern states of United Provinces, Bengal and Burma; the third, to the South as far as Sangla Dwip or the modern Ceylon; and the fourth, to the middle-east countries fo Baluchistan, Afganistan, Persia, Arabia as far as Mecca, and Jerusalem, Turkistan, Egypt, Turkey; all these journeys covering well nigh 30 years in times when there were no satisfactory communications and transport worth the name.

Guru Nanak's teachings revolutionised people in diverse ways. His teachings are of great interest today as they were in his own time. The nascent Republic of India needs his inspiration in the task of rebuilding the nation on a sound footing, for India is still bristling with many

problems and its freedom is yet far from complete.

Guru Nanak came at a crucial time in the history of India. The country, torn as it was by factional fights, was fast slipping into the hands of the Mughals. We get a glimpse of the chaotic conditions prevailing at the time from the words of no less an authority than the Guru himself: “Kings are butchers. They treat their subjects with gruesome cruelty. The sense of duty has taken wings and vanished. Falsehood is rampant over the land as a thick veil of darkness, darkness darker than the darkest night, hiding the face of the moon of Truth.” The Hindus and the Muslims were bitterly opposed to one another. The very semblance of religion had degenerated into formalism, and the spirit in man was stifled and suffocated by rites and rituals and by creeds and ceremonies. Too much importance was attached to the outer husk and shell at the cost of the kernel within. Casteism and untouchability were waxing like anything. The people were losing faith in themselves. The political and the social conditions in the country had reached the lowest ebb. The chaotic conditions could not be more chaotic. In the blessed name of religion, all kinds of atrocities were being perpetrated by those in power, swayed as they were by incontinence, greed, lust and immorality. Mistrust and hatred were the order of the day. Both the rulers and the ruled had lost all sense of shame and decorum.

In such a dark hour of history, Nanak appeared to set the

house in order and to shape the destiny of millions of Indians. He went about preaching in the name of God, asking nothing for himself, but anxious only to serve the people and save them from degradation and downright damnation.

Nanak saw the deep tragedy that was menacing the country. He saw the world caught in the pernicious web of suffering and woe. Moved by the piteous cries of the helpless and the afflicted people in their deep agony, he prayed for the grace of God: "“ Lord the whole world is being consumed in the invisible flames of fire. O save this world in this hour of darkness. Raise all unto thee. Raise them in whatever and however a way Thou mayest.” On coming in contact with Babar, the Mughal king requested the Guru to ask for some favour. He politely and yet firmly declined the offer saying: “Hear O King! Foolish would be the fakir who would beg of kings, for God is the only giver munificent beyond all measure;” significantly adding: “Nanak hungers for God alone and he asks for naught.””

Babar had great respect for all men of piety. Once, when he came to know that Nanak had been put behind bars, he ordered his immediate release. On request from the king, the Guru gave his advice, called Nasihat Nama, in which he counseled the king to worship God everyday and to be just and kind to everyone. He told him that the NAAM, the Sat Naam, the holy Word of God or the Kalma, was a panacea for all ills of life, here and in the

hereafter. It was Kalam-e-kadim, the most ancient song of God, singing in the heart of all, and could be heard only by the pure ones. “Be pure,” said the Guru, “and Truth would reveal itself to thee. Have love of God uppermost in thy heart and hurt not the feelings of His creatures.”

Once, this great soul, great in humility and love of God, asked a school teacher: “Sir, what have you learned?” The school teacher replied: “I am proficient in all branches of knowledge. I have read the sacred lore of all the religions. I know quite a lot of everything.” Then Nanak humbly enquired of the school master what he had actually gained thereby. In a passage of exquisite beauty and wisdom, Nanak sang of the secret of true education:

*Burn worldly thoughts and their
Ashes rub,
And of these ashes make thine
ink,
And let the paper on which
ye write,
Be the paper of faith;
And write thou the Name of God*

when put to school, he told Gopal Pandhe, his teacher to “make the heart your pen, and with the pen of love write again and again the Name of the Lord.”

The current system of education in India ignores the vital injunction “make the heart your pen,” and “make an ink of the worldly intellect.” Worldly attainments, of whatever type, are not sufficient in themselves, if one does not know God. We need a system of education which includes in its curriculum the eternal values of life. We have instead a commercialised course of cramming books and texts-made-easy, just for securing diplomas and degrees and getting jobs. The number of schools, colleges and universities has increased in India and elsewhere but the moral fiber of the so-called educated people has not grown by a millimeter. “What does it profit a man if he gains possession of the whole world and loses his own soul?”

Democracies have failed, but a democracy can live, survive and triumph when two conditions are fulfilled: (1) When sectarianism and fanaticism perish; and (2) when States bow in reverence to a superior law, the law of fellowship and human sympathy, and above all to the Infinite whose Voice rings from end to end “Children of the Earth, ye all are one!” Nanak came to proclaim this two-fold truth.

The real and lasting freedom cannot be achieved without faith in solidarity and freedom of humanity. How? By:

- (1) Faith more than mere knowledge of books;

- (2) Solidarity more than schemes of reform;
- (3) Service of humanity more than anything else.

Guru Nanak found the basic remedy for true solidarity and the integration of man in the love of God and in the love and service of God-in-man. Once when he came out of a trance in the water, he explained: “There is n Hindu and no Musalman,” meaning thereby that there was no basic difference between the two.

God made man with the same privileges all the world over. All are born equal. They come into the world in the same way after a fixed period of gestation. Al men have the same outer and inner construction in the matter of limbs and various instruments and organs like hands and feet, lungs, live and stomach and like. Everyday the human machinery throws filth out of the body, one is first man and then takes on the outer badge of one or the other specific social order or formation in which he is born and brought up and these he accepts and adopts as his own- Hinduism, sikhism, Islam or Christianity; Buddhism or Jainism, or any other “ism”- and tries to solve the mystery of life, each in his own way.

A man is man first and man last, besides anything else in between. He belongs to the universal religion of God with the hallmark of man based on birth and surroundings. The

entire mankind consists of embodied beings like so many beads on the string of a rosary. All, being equal in the sight of God, enjoy God's gifts equally and freely. None is high or low by birth alone. Further, he is soul, a conscious entity which enlivens the whole body. This soul, a drop of the ocean of all-consciousness, is of the same essence as that of God. As such we are all brothers and sisters in God, irrespective of our social badges. And then the same power, the Naam or Word or *Kalma*, keeps in order the entirely disparate constituents of the body and then the soul; the one material and the other ethereal. On account of this controlling power, we cannot run out of the wonderful house of the body in which we live, however hard we may try. The outgoing breath is pushed back and cannot remain outside for any length of time. Our body works as long as the life-principle runs in the body. This process goes on as long as the controlling power keeps the body and the life-principle together. When that is withdrawn, the spirit in us has perforce to leave the body. So the whole machinery of the body is being run by the indwelling spirit that we are. If we could learn to withdraw at will from the body, while remaining in the body, we can then know the nature of our real self, the animating life-impulse in us. This has been the teachings of all the rishis and munis of yore and the spiritual teachers of the East and the West. It is all a matter of practical self-analysis. And it can be experienced directly and immediately with the active help and guidance of an adept or a Master of *ParaVidya* or the knowledge of the beyond

the senses, mind and intellect. It is a regular science of soul, knowing which, everything else becomes known. We can then become a master in our own house, able to direct it as we like.

The same Naam, the *Sat Naam* the Word or the God-into-Expression Power is keeping the whole creation under its control. When this is withdrawn, the result is dissolution or grand dissolution as the case may be.

This body is verily the temple of God in which we reside and in which God also dwells. The whole universe is the abode of God and God dwells therein. All this can be experienced at the level of the spirit with the grace of a competent spiritual guide or mentor.

As long as we do not perceive this unity of man, physically, mentally and spiritually and by the same controlling power within all of us, there can be no true integration and solidarity of humankind.

A GREAT PREACHER OF PEACE AND HARMONY:

One day, the Guru went into the river Ravi for a bath. A voice came to him from the music of the waters saying, “O Nanak! I am with thee. I have given thee my Name. To this Name be thou dedicated. Repeat my Name-*Sat Naam*. Mingle thou with men uncontaminated by the

world. Worship my spirit and power. Meditate on my glory. And serve the poor and the needy as thyself.”

No sooner had he the call, he, like Buddha and Mahavira, left his hearth and home to bring men nearer to God so that they might enjoy in fullness the ecstatic bliss lying untapped within. People wondered why he was forsaking his wife and children. To their taunts the Guru replied: “I am leaving them to the care of Him who cares for all of us. The world is in the grip of deadly flames, and I go to extinguish and invisible fire which is enveloping all mankind.”

If we look critically with the eye illumined by the Master, we will find that we are living in the holy hill of God. All places of worship have been made on the pattern of the human body, the God-made temple for our worship. The Hindu temples are dome-shaped at the top in the likeness of the human head. The mosques besides the central and side domes have arches in the shape of forehead. The churches and synagogues have steeples, tapering upward in the formation of a nose. Again, the faithful in the various religions believe that God is Light and Sound. The symbols of this inner Light and Sound adorn all our places of worship in imitation of the Reality within. But the true worship lies in opening the inward eye, the single eye or *Shiv-netre* to see the divine light and in unstopping the inner ears to hear the divine music, the *Akash Bani* or the *Bang-e-Ilahi*. The outer performances, without having

a glimpse of the spirit and Power of God (the Light and Sound principle), are just like a blind man saying, “God is Light,” though he has never known what Light is. The manifestation of the *Jyoti* or *Noor* within is a vision of God, or having a darshan, as it is called. All this and much more comes through the grace of a competent Master. With this right perception and right understanding there follow right speech and right actions all on their own. The Kingdom of God for which we so fervently pray, day in and day out, will then actually come on the earth-plane. “It comes not by observation, Lo! it is within thee,” say all the sages and seers.

Guru Nanak wanted to reform religion-to lift it from the formal and conventional to the simple and the practical. Etymologically the term “religion” comes from the roots, *re* (back) and *ligio* or *ligore* (to bind). Religion then is something that binds and unites the soul to Oversoul or God. When Masters come, those who meet them and come into their close contact, derive the maximum benefit of getting their souls linked with the manifested Light and Sound of God. The social religion come into being after the Masters pass away. They are made, n doubt, with a noble purpose, the purpose of keeping the teachings of their Founders alive. As long as practical men remain in the social orders, the followers continue to get the benefit as before. Later on, for want of such practical men, these social orders acquire rigid formations and the very institutions set up with the noblest of intentions and best of

motives, become iron-clad prison houses and begin to stagnate and stink with hair-splitting polemics in which the spirit gets lost under the mass of dead verbiage.

The purpose of religious education is to draw out the best in man and make him an integrated whole, physically, emotionally, intellectually and spiritually. That religion is the best which turns out more ideal persons with a harmonious development in all their parts. The highest objective of Sikh religion is to turn out *Khalsas*. A Khalsa is one who witnesses within him the *Pooran Jyoti* (the supreme Light of God in full effulgence). Similarly, a Hindu is one who makes manifest in him the Jyoti of Ishvara and listens to the unending and unstruck music of the soul (*Anhad and Anhat Nad*), the symbols of which he adores and worships outside in his temples and shrines by lighting candles and striking bells. A true Muslim is one who sees the Noor of Allah or the Light of God and hears the Kalam-e-Kadim (the Voice of God, the most ancient music or song ceaselessly going on within him). A true Christian likewise is one who bears testimony to the Light of God and hears the Sound of God which transforms him into an awakened spirit at the mount of transfiguration.

Nanak put great emphasis on direct experience of the divinity that lies within us; for mere reading of the scriptures and observing the rites and rituals of worship, cannot take the place of the Reality. These are the

elementary steps but not enough in themselves. Nanak was a poet-saint and a bard of the open secret, a preacher of the spirit and Power of God enlivening the humankind. He went from place to place, chanting the sacred “Name” and preaching the love of God. He visited Hindu places of pilgrimages, the Muslim shrines, and other holy places. “Closer is He than the very lifebreath and nearer than the hands and feet.” As Laotse said: “Without going out of doors, we may yet know (the essence) of the world.” This essence is called the NAAM, the *Sat Naam*, the eternal Word. His life was dedicated to preaching the practice of the holy Word. He taught the people that in the holy Word was hidden a great healing power which healed all the ills of life.

He loved the Hindus and the Muslims alike. Speaking to the Hindus, he said: “Praise and glorify God five times, as the Muslims offer prayers to Allah five times a day.” Speaking to the Muslims he said: “Make the will of Allah your rosary. Be ye a real Musalman after renouncing your little self.” At this, quite a few Muslims involuntarily cried aloud: “God is speaking to us in Nanak.” Even when in Mecca he taught the doctrine of strict monism or the unity of Godhead. Interpreting the wisdom of the prophet, he uttered the name “Allah” with the same reverence as he did the name of “Hari.” On seeing him, Shaikh Farid greeted Nanak with the words: *Allah Hu* or “Thou art Allah.” The Guru replied: “Allah is the only aim of my life, O Farid! Allah is the very essence of my being.” All

call on the one God by different names, may be *Ram*, *Rahim*, *Allah*, *Wah-e-guru* and like.

There are many lovers of God, and He is the life-giving force to all of them. Although bearing the badge of different religion, all have the same ideal before them- to worship the indwelling spirit called by so many names.

“There is no caste,” said the Guru, “for we claim brotherhood with all.” Each one of his followers was lovingly addressed as a *Bhai* or a brother. All are “Bhais” (brethren), whether kings or slaves, the rich or the poor. “No caste and creed counts in the court of the Lord. He who worships Him is dear unto Him,” said the Guru. He mingled freely with the poor, the down-trodden, the outcaste and the neglected. He accepted the invitations from the poor in preference to those of the rich, who, he knew, invited him for self-glorification, and whose earnings were anything but righteous.

He considered that there was no sin greater than the spirit of separateness which went against the solidarity of life in the brotherhood of man and worked for disruption in society. This prophet of unity and oneness saw the higher harmony in all the faiths in the Religion of Man-the worship of God and the service of God-in-man. He wanted the followers of all faiths to sit together as seekers after Truth, seeking communion with the Almighty. The highest religion teaches us to reverently study and experience in

full consciousness the living presence of God, as like-minded students in a class. When questioned at Mecca as to whether he was a Hindu or a Muslim, he frankly and fearlessly declared that he was neither the one nor the other in particular because he discerned the spirit of God in both. When asked which of the two religions, Hinduism or Islam, was superior, he said: “Without good acts, the professors of both the religions shall perish.” In one of his hymns, he says: “to him whose delusion of the mind is gone, Hindu and Muslim are alike.” At Baghdad, the people questioned him as to which sect he belonged; he replied, “I have renounced all sects. I know the one True God, the Supreme Being who is on the earth, in the heaven and in between, and in all directions.” On being further pressed as to who he actually was, he replied: “This body, compounded as it is of the five elements, is being illumined by the Light of God and is just addressed as Nanak.”

Again and again, he warned his disciples against the sin of separateness. In a beautiful passage he declared: “Numberless are thy worshippers and numberless are Thy lovers, numberless Thy *Bhaktas* and saints, who lovingly fix their thoughts on Thee. Numberless the musical instruments and the sound thereof and so are Thy musicians.”

In the course of his travels, he had with him two attendants, one a Hindu and the other a Muslim: Bhai Bala

and Bhai Mardana. He poured his love to all, setting at naught all conventions, creeds, castes, and color bars. He was a brother of the poor, the criminal and the persecuted. His socialism was vibrant with love born of God and not atheistic in character. Growing out of a vision of God's love, it flowed into the hearts of men as brothers in God. A new Indian nation can be built even now, but not in blind imitation of the West. We must accept the vital message of the seers, the prophets and the saints of the East who are well conversant with the conditions of our society, and have a rich spiritual heritage behind them.

GURU NANAK - GOD-INTOXICATED:

From a very early age, Nanak was fond of meditation. He would go to a forest and for long hours sit there in rapt silence. He would meditate on the great mystery indeed. Where does life come from? How does it work in us? How does the great Controlling Power sustain us from day to day? Is it possible to contact this Power? These were the vital questions that he posited for himself. Nanak's father tended to regard his son as insane. One day he called a physician to attend upon him. As the latter felt the pulse Nanak said, "O physician! I am not mad. I am only smitten with the pangs of love for God. They call me mad, but I am not. I am simply God-intoxicated."

Nanak was overflowing with the love and glory of God. He radiated love of God to all who came in contact with

him. He was verily Word-made-flesh and dwelt amongst us. He opened the inner eye of those who came to him and enabled them to witness the light of God within them. He was the light of the world as long as he remained in the world.

The light manifested itself in him and he guided the tottering humanity with that light. This light never vanishes but always remains in each one of us. We have to break the stone walls of our passions and prejudices, of separateness and sectarianism, in order to have a vision of the divine light in full splendor. The Guru, like all other Masters, advised: “Kindle the light which is within you. Ye are the children of light. Be ye lamps unto yourselves.” India and all other countries of the world need heaven’s light for their guidance. This was the universal call of Nanak to the whole humanity.

He offered the water of life and the bread of life(the light and the *Nad*) as food to the starving souls of the people, having which nothing else remained to be had. God is love, and love is God, and the way back to God is also through love. He was love personified, and inspired love in everyone. He always sang:

*Teach me how to live
Immersed in Thy meditation,
day and night.*

*Grant, O Lord, that I may
Never think of aught save Thee,
And that I may sing of Thee
Ever and evermore.*

Again:

*O my heart! Love God as the
Lotus loves the water,
The more it is beaten by the waves,
The more its love enkindles:
Having received its life from water,
It dieth without water,
O my heart! Love God as the
Chatrik loves the rain drops,
Who even when fountains are
Full and the land green
Is not satisfied as long as it
Cannot get a drop of rain.*

And again:

*Whichever side I cast mine eyes,
There Thou art!
Parted from Thee, I crack and die.*

To reach God, teaches Guru Nanak, one must walk the way of love. Love God alone, and if you love others- your children and friends and relatives, love them for His sake. Yearn for Him. Develop within you an intense longing for

Him. And when you feel restless for Him, know that it will not be long before He will reveal Himself to you.

He was the prophet of the “inner life,” and urged that the inner should be expressed, not in creeds and dogmas, rites and rituals, but in humble service of the poor and lowly. And this service must be inspired by the love of God and Naam-the Spirit and Power of God.

Nanak says:

*O Man! How canst thou be free
Without love?
For the Word of God-the Naam
Will reveal to thee the Lord within
thee,
And grant thee the treasure of love,
Love-filled, let the seeker become
The bridegroom's bride!
Filled with Bhakti, the disciple be
dyed
In the true color of love.
Such a bride shall never be a
Widow!
For she abideth in the Satguru.
On her free head is the jewel of
love!
And except the Bridegroom she
Knoweth none.
Awake! Awake, O seeker, Awake!*

*Renounce the little wisdom of the
“ego.”*

*Love-filled, think ever of His
Lotus-feet!*

*Do as He biddeth thee to do,
Surrender thy body and thy soul to
Him!*

*Surrender thyself, so mayest thou
meet thy Lord!*

Guru Nanak was a true mystic, in communion with God, and perceiving His all – pervading munificent grace. He exclaimed “Nanak sees the Lord in all His glory.” Intoxicated with the love of the Lord, he remained in a state of perpetual ecstasy.

Once Babar offered Nanak a cup of hemp. The Guru politely declined, saying: “O Emperor, the intoxication of this substance is just of an ephemeral nature, but I am ever in a state of divine inebriation under the powerful influence of the Holy Naam.”

For meditation, Nanak prescribed a regular course of spiritual discipline for without it one could not progress on the path. The first is the devotion to Naam. In the opening lines of *Jap Ji*, the daily morning prayer of the Sikhs, the God-power is termed as *Sat Naam*, or the Eternal Truth. It is in the Name that the life of religion is rooted. “Sow the Name. Now is the season to throw away all doubts and misgivings. Burn to ashes all your silk and velvet fineries,

if they take you away from the Name of the Lord.”

The Guru then sums up the qualities required of a devotee on the spiritual path. Purity of thought, speech and deed is the first prerequisite for the dawn of Higher Life. Christ too said: “Blessed are the pure of heart, for they shall see God.” Purity is verily the key that unlocks the door of meditation, leading to the mansion of the Lord.

Secondly, one must develop patience and perseverance to bear cheerfully whatever good or evil may befall, as a reaction to our actions.

Thirdly, one must have control over one’s thoughts, casting away all desires so as to ensure equilibrium of the mind.

Fourthly, a steady practice every day of the presence of the Living God by communion with the Word in full faith in the Master Power above.

Fifthly, one must live in holy awe of His presence, stimulating one to untiring effort to achieve ultimate union with Him.

And above all, one must love God with such an intensity as may burn up all dross in us, leaving us free to proceed unhampered to His Kingdom.

AN IDEAL FARMER:

A lover of freedom, Guru Nanak spent his early days in the freedom of the farm and the open air of the countryside. As he grew older, he travelled far and wide, exhorting the people to free their minds of conventional thoughts and convivialities of life.

On his return from his far flung travels, he settled down at Kartarpur as a farmer. He was a true son of the soil, a passionate peasant who had cultivated much harder things than earth-the mind and the intellect, etc. After “man-making” and “man-service,” he engaged himself in land-service, for to grow a blade of grass and to raise a stalk bearing an ear of grain was to him much better than the work of a mere priest or a preacher. He set an example of hard labor by bringing under cultivation the barren lands of Kartarpur for feeding the poor and the needy on the produce thereof.

He also set up at Kartarpur the institution of *Langar* or a system of free community feeding, where both bread and broth were distributed freely to all according to the needs of each. “Bread and water belong to the Guru,” echoed the followers. And the Guru said that the Beloved was in the people.

His disciples came from far-off places like Baluchistan, Afghanistan and Central Asia and included, among others,

the Brahmins and the Sufis, the high-caste Kshatriyas and the low-caste Chandalas, the Sidhas and the Naths. Thus his following was a conglomeration of all sorts of people, knit together in the bonds of loving devotion to the holy cause and vying with each other in the labor of love for the fallen and the down-trodden. Nanak, their spiritual Father, now advanced in age, moved on foot every day, laboring in the farms and singing hymns of Naam and breathing the benediction of love. The Guru was picture of humility, and his followers in a spirit of dedication worked as humble servants of the Lord, worshipping god without any pomp and show, in the stillness of Nature.

From Kartarpur spread the fire of the love of God and love of man, all over the Punjab. Guru Nanak's face shone with the simplicity and serenity born of the saintliness in him. he was a laborer, a tiller of the soil, a servant of the poor and lowly. The life at Kartarpur was a blend of willing work and worship, love and labor, silence and song.

On being asked by his father as to what was real farming, Nanak replied: "The body is the field, the mind is the ploughshare, and modesty is the life-giving water for the field. I sow the seed of the Divine Name in the field of the body, leveled and furrowed by contentment, after pulverizing the encrusted clods of pride into true humility. In a soil prepared like this, the seed of love will prosper and seated in the abode of Truth, I behold glory of God in the rich harvest before me. Oh Father! Mammon

accompanies no man. The world is just deluded by the glamour of riches. It is just a few who escape the delusion with the aid of discriminating wisdom.”

Guru Nanak had a deep-rooted penchant for silence. He frequently merged himself in the silence of God, the Sat Naam the Eternal Word; in the silence of Nature, the silence that shines in the starry sky and dwells in the lonely hill-side and murmurs in the flowing waters’ the in the silence of *Sangat sewa* or unostentatious service of the community of the faithful and of the *sewaks* (servers) alike, who stayed with the Guru and whom he always addressed as *Bhais* (brothers).

THE WAY OF LIFE:

He prescribed a methodology for achieving success in life. Absorbed in the Lord of Love the disciple grows in the sewa of *Sadh Sangat*, the selfless and loving service of all. In such supreme and selfless service, many a *Koda Rakhshas* and *Sajjan thug* were redeemed during his ministry.

He exhorted the people to earn their living through honest and fair means. This was a rule not for the disciples and the laity only, but even for real teachers and preachers. He went to the length of saying: “Bow not unto him who, claiming to be a Godman, lives on the charity of others. He who earns his living with the sweat of his brow and

shares it with all, can know the way to God.”

That which belongs to another is not to be wished and craved for, much less grabbed, for it is as odious and noxious as pork is to Muslim and beef to Hindu.

He forbade people from encroaching upon the rights of others. Those who thrive on ill-gotten gains can never have a pure heart.

Time and again he stressed the purity of heart through virtuous deeds performed in the love of the Lord. It is only the deeds that count and not the religious hallmarks that one may bear.

The chanting of the Name of the Lord was a necessity but with a pure heart and a clean tongue for without these all our prayers, however loud and long, would never bear any fruit. “it is the deeds alone that are weighed in the divine scales and determine one’s place in relation to God.” It is with the alchemy of God’s love that one can transform hardened criminals into men of piety.

Nanak never advocated ostentatious renunciation as a means of God-realization. He taught that salvation was possible for a householder, as for any other person, through proper rendering of his duties and obligations with faith in God. He believed in the efficacy of prayers not only for all mankind but for animals, birds and all other

creatures. He himself always prayed for peace unto all the world under the Divine Will.

Nanak emphasized developing the life of the Spirit for all true men and women. Such persons live not for themselves alone but for others.

*To live for others is the highest
norm,
he alone liveth who liveth for
others.*

He defined a truly great man as one who renounced all his desires and cared not for the fruit of his actions.

The seeker after God was enjoined to cultivate purity of heart above anything else. “He who is so much identified with the body and is engrossed head and ears in the lusts of the flesh, could never be picked up by the Lord as His own.”

He who blesses others is blessed in return. A seeker after happiness must make others happy.

The Guru stressed the need of prayer. Where all human efforts fail, there prayer succeeds. Sit in silence each day and pray to God or God manifested in man, to draw you nearer to Him from day to day and grant you the company of those who are dear to Him.

LAST DAYS:

The day came when Nanak was about to depart. In humility and love Nanak bowed to his devoted disciple Angad, who had by now become a very part of his being, as the name indicates. The latter was one in spirit with his Master and the two were blended together in Him. The Guru then asked for his blessings and he sang a song of *vijay* or victory at the hour of his departure, asking all who were around him to join him in the chorus.

Sing ye my comrades! sing ye all!

Sing now my wedding song.

Sing ye the song of His praise.

*May I be a sacrifice to Him—the
Beloved.*

*The blessed day hath dawned,
The hour of consummation draweth
nigh.*

*Come ye my comrades, come!
And consecrate me with your blessings.
Behold ye the Bride uniting with the
Bridegroom.*

Many of the disciples shed bitter tears of sorrow and grief. With deep agony in their hearts, they inquired: “Leaving us, you go! What rites should we perform? Shall we lit the customary earthen lamp when you depart? Should we cast

your ashes and charred bones in the sacred waters of the Ganges, according to the prevailing custom?”
To all these queries, the Guru characteristically replied:

*Yes, light ye the lamp!
The Lamp of the Name of God.*

*Let my funeral rites be
The remembrance of the Name of
God.*

*Know ye that He, the Lord above,
Is my support, here and in the hereafter.*

*Sing ye the Name of God!
That shall be my Ganga and my
Kashi.*

*Let my soul bathe in the water of
His Name!
For that alone is the true bath.
And offer unto me the grace of God,
And sing ye the glory of god, night and day.*

The Hindu disciples asked, “Shall we cremate your body?”
And the Muslim disciples: “Shall we bury your body?”
The Guru replied, “Quarrel not over my remains. Let
Hindus and Muslims bring flowers and place them on each

side of my body. And tehn let each do what they like. But see that the flowers remain fresh and green.” The Guru was indifferent to ceremonial disposal of the body either by cremation or burial. He only asked that the flowers should remain fresh and fragrant. What then were these flowers? The flowers of faith and love.

It is in vain that the people look for the Guru in a tomb or on the cremation ground. The Living Guru is ever in the hearts of those who keep the flowers of faith and love fresh and fragrant. He came for all. He lived for all. His teachings remain for all.

He founded no new sect. He revered all religions. He respected the saints of all times and places. He taught no new creed. He preached love, faith and noble deeds. For him all the people were of God. In the Hindus and in the Muslims, he saw the Vision of God in Man. In all the nations of the world, he beheld an endless procession of the race of man. To all countries and to all people, he sang the song of Naam or the Holy Word.

Nanak was the prophet of peace and good will, harmony and unity. He was the prophet of Light and gave Light to all for seventy long years (1469-1539). His work of loving service to humankind, as manifestation of the Unmanifest, was carried on vigorously by his successors. Guru Arjan, the fifth in the line of succession to Nanak, compiled the sayings of the Gurus in the Holy Granth, the Bible of the

sikhs; including therein the sayings of several other saints of other religions as well as could easily be collected for the purpose. Thus in the holy book, he laid the foundation of a great banquet hall and offered therein choice and dainty dishes of divine wisdom coming down through the ages. This in a way serves as a model for the World Fellowship of Religions.

Love knows no reward. It is a reward in itself. Service and sacrifice characterize love. The last two Gurus—Guru Teg Bahadur and Guru Gobind Singh—sacrificed their all in the service of mankind for the love of God.`

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Thoughts on Spirituality

B Sena

*The Deathless dwells in the heart of death,
When Man bursts his mortal bounds,
The Boundless stands revealed.*

Tagore

All forms, all things, all objects, all phenomena are so many manifestations, varied as they may be, of the spirit indwelling in the heart of them. “Lifeforce,” say Bergson, “is ever expressing itself through matter. The sensory phenomena are the visible formations of the life-force, yet they are not the life-force itself. The life-force though immanent in all forms transcends them all.” It is through the gross and the material that we come to know of the life-force as it works in and upon nature, shaping with kaleidoscopic rapidity the warp and woof of life as we see it in and around us. The enchanting colors and the bewitching smell of the roses, the freshness of the dew-fed verdure in the garden are visible signs and symbols of the spirit of spring.

The vast universe with so many solar systems, inter-planetary relationships, earths and heavens, mountains and rivers, is an interplay of spirit in matter, regardless of how gross or subtle the matter may be. The spirit cannot but attract matter and manipulate it as it thinks best, according to certain laws. Matter is to the spirit just as clay to a potter who makes out pots, deep or

shallow, flat or round, small or big, according to his needs.

There is a subtle relationship between spirit and matter. In fact, matter itself is nothing but congealed energy. The spirit, on the other hand, is active energy, a life-force. By the law of affinity like attracts like. The higher energy of the spirit or the energizing principle cannot but act upon the hidden and dormant energy in matter, activating it into what we call life-physical life, no matter at what level.

Everyone, man, beast, bird, insect, even herbs and shrubs, have in them a seed-bearing fruit each of its own kind which blossoms forth in due time. Thus goes on the wheel of life, up and down by the force of its own momentum lodged in the innermost depths of each being and brought into fruition by the Oversoul or the Spirit of God as it activates and quickens the dormant life impulse in the center of each.

So is the case with man, but with a difference. Man occupies the top rung in the ladder of life. It is given to him to be able to know his Self and to know his God. Both reside in the human body. But while He lives in us, we do not live in Him. The tragedy of life is that the individual self-consciousness sunders the individual from the cosmic consciousness—all-pervading and all-permeating- the source of all life on all the planes of existence, the eternal and the deathless principle, that outlives all forms, colors and designs.

It is only on the deathbed that something of the Reality dawns as

life is forcibly drawn out of the tabernacle of the flesh. “When Man bursts the mortal bounds the Boundless stands revealed.” But does this fleeting glimpse benefit us in any way? No. The spirit clothed in astral matter passes out of the physical to the great deep from where it came.

Is there then no way of God-realization? There is a way, say the sages. Besides the involuntary bursting of the bounds, there is a voluntary bursting of the bounds, there is a voluntary way of disrobing the Boundless by a practical process of self-analysis whereby one can, while in the body, rise above body consciousness, transcending the bodily adjuncts. Those who are initiated into the mysteries of the beyond have to pass through experiences similar to that of death, but with a difference: for then one rises into higher consciousness instead of sinking into unconsciousness; and then the vision is of the Light of Life and not darkness as when clothed in raiments of astral and mental material. This bursting of the bounds is absolutely necessary for God-realization; and we can do it, and have a vision of the glory of the Boundless in full awareness, with the help and guidance of a Word-personified Saint.

O MASTER

*Unless my eyes gleam with Your light, blind me.
If Your words are not on my tongue, make
me dumb.*

*Let me be still if not moving with you.
Keep me kind and caring, even toward those who wish
me brought low, or keep me alone.
Centered in You, this world can cause me no
pain.
Strengthen that center, I beg you, for it often
wavers.*

*Tracy
Leddy.*

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Sat Sandesh

The Message of the Master

January 1970

volume three number one.

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The God-like Life

A Circular Letter from the Master

November 5, 1969

Dear Ones:

In my circular letter of June 14, it was explained in detail what is the responsibility of each and every initiate, the true meaning of Initiation and the life to be led by one who wishes to progress on the Path.

In continuation, I should like to say a few words on “Sadachar” or the righteous life, without which one cannot sit in the quiet of his own self and, with concentrated attention, pierce through the inner darkness.

To achieve true spiritual progress, one must lead “the good life,” I may even say a “God-like life,” before much inner progress can be made. At the same time, one must be fully dutiful to regular meditations, as both are essential. To lead a good life without devoting time to one’s spiritual practices will not raise the attention to the seat of the soul. Similarly, devoting hours to meditation without eliminating bad habits and cultivating good ones in their place, will not get one anywhere. Purity of life is essential for fruitful meditations.

What is “the good life?” It is to have good thoughts, good words and good deeds. Sadachar is a life of continued rightness from beginning to end. It is for each initiate to occasionally pause and introspect as to how far he has succeeded in molding his life in accordance with the commandments of the Master. We talk of God, hear of God, and read of God, but we seldom practice God in our daily life. It is the practice of the Presence of god that matters and we can only have the awareness of this Presence by leading a God-like life; there are no short cuts on the way back to God.

Truth is higher than everything but higher still is true living. Truth and true living are not exclusive of each other but go together; one supplements the other

and their combination forms the God-like life. One who practices true living will always earn his living by the sweat of his brow and feed himself and his family on rightly procured foods consisting of fruits, vegetables, nuts, cereals and permitted dairy products. Furthermore, he will be honest and aboveboard in his dealings with others. These three aspects of conduct are indispensable aids to true living. One can gauge his or her spiritual progress by the measure of conscious control that he or she has over their thought pattern. One who has in some measure achieved this control will not be swayed or upset by outer conditions, stressed and strains that his environment may place on him. **If one cannot rise above, be in full control of and handle with ease the circumstances of his outer environment, he will never be able to succeed in the way of Spirituality.**

So the important thing is to first learn to handle your outer environment, consisting of your home and/or work life. We are to be judged by our actions and not by our words. It is from the abundance of our heart that all actions result, whether physical, emotional or intellectual. The mind is an index and reflecting mirror and it truly depicts one's inner state. A measure of success in how well you are succeeding in handling your outer environment will be a gradual awareness that you are becoming the master of your own thoughts. It is to achieve this success that I introduced the self-introspective diaries. How many really keep their diaries properly? Very few, if any, I am sorry to say. If the diaries were to be taken advantage of, you would see a change in your behavior, your mode of thinking and consequently, you would progress spiritually by leaps and bounds. The purpose of the diary is to reflect your own inner state, so that you know where you stand. It is a tool, which if used properly, will chisel you into a receptacle fit for the manifestation of the Master within you. You should put just as much devotion and attention into keeping your diary as you put into your meditations. The following points will give you the right understanding on the sublime purpose behind and benefits to be had from keeping the diary:

1. when, at the end of the day, you recall your failures in thought, word and deed, in which direction will your mind be turned? Naturally, it will go

to the One who has asked you to keep it. So keeping the diary is also remembrance of the Master; you are saying something to Him. If you remember Him, well, He remembers you, and in time, you will develop receptivity to Him wherever you may be. There can be no true spiritual progress without receptivity, and the daily maintenance of the diary with full attention and a true yearning to be freed from the lapses which are recorded therein goes a long way to developing this receptivity.

2. In the Christian religion, I understand that those who wish may make a confession of their weekly, but generally not more often than once a week. But by keeping the diaries, you are making a confession every day. Let your confessions be honestly and openly recorded in the various columns, so that you know where you stand and can take rectifying action. The best and easiest way to cure your ills is to yearn to be free of them and, as mentioned above, to have sweet remembrance of the Master at the time you are filling in your diary.

3. Last and just as important as the foregoing, keeping the diary should not be allowed stagnate into a mere recording of failures, which tends to become mechanical if done with little or no attention. The true purpose of putting these failures down in front of you is to make yourself aware of them so that they may be weeded out. To weed them out, it is not sufficient to cut off one or two branches, you must uproot the cause. Once you become aware of a failure, you should be able to trace it to a certain situation, and this situation will help you to identify the cause of the weakness in you that has to be strengthened. By and by, the very cause of the failure will drop off by itself.

Another important aspect of “the good life” concerns outer behavior, which should be natural to the society into which one is born; no acting or posing is required. There are some dear ones who believe that they should adopt the outer symbols of dress and name that characterize the society into which the Master was born, in the belief that this is pleasing to Him. The life of the spirit does not call for conversion to outer modes of living in name, appearance or apparel. The Masters do not come to make or unmake social orders. Their mission is just to fulfill the law of God, which is to redeem His lost children.

They simply ask us to convert ourselves inwardly, to be poor in spirit and pure at heart. We should cultivate true humility, which is neither servile nor assertive. These are the things that will please the Master and make us receptive to the gracious Master Power working overhead. If you live a life of humility and simplicity, you will have peace of mind. After all, what is there on earth that belongs to you? Why be attached to the vanities of the world when the treasures of divinity lie within you? If you live for God, all things shall work out in your best interests, not only spiritually but also materially. This is the fundamental law of God and can be realized by all who will practice true living.

The reward of true living will be that you will become receptive to the Master Power working over your head. No real progress can be had unless this receptivity is developed. By receptivity a disciple is cast into the same mold as the Master, but before one can become receptive, he must have right understanding. His is given either by word of mouth by the Master at the Satsangs conducted personally by Him or through His writings in the form of the many books and circular letters to those who live afar. Right understanding by word of mouth or through His writings constitutes only one third of the teachings of the Master; the other two thirds are achieved through developing receptivity. Christ said, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

The first sign that a branch is receptive to the life-giving sap that rises in the body of the vine will be blossoms, and the second by the fruit that it will bear. If a branch cuts itself off from the sap, then . . . ? it will become but a dead piece of wood fit only for the pruning shears of the gardener. The vine gets its food through its roots which are intertwined and embedded in the nutriment-giving soil. Therefore, the branch that is receptive or attached to the body of the vine gets the same food. Similarly, the Master's roots are embedded and intertwined in the Godhead. So the disciple who is attached to or becomes receptive to the Master can not only be fed by the life-giving sap of the Master but can actually pass through His roots until he too becomes embedded or intertwined in the Godhead, and this can only be done by developing receptivity. To attempt to

gain the Godhead without being receptive to the Master Power is fraught with danger. Maulana Rumi says, “Do not go within without the Master, as there are many dangers inside.” If one should happen to rise above body consciousness without being receptive to the Master Power, he will become hopelessly lost in the lower astral planes and runs a great risk in being deceived by the many manifestations of the Negative Power. There have been instances where even great Rishis have fallen because they relied on their own power to carry them over the dangers that abound in the inner regions.

So receptivity is important for success in all phases of life, both mundane and spiritual, and it can be achieved by following the right understanding given above. First, one must lead a God-like life; second, the spiritual diaries must be maintained in the accurate way as already explained, and third, you must learn to develop receptivity. If you succeed in the first two, the third will follow of itself.

With all love and best wishes,

Yours affectionately,

KIRPAL SINGH

The Master's Talk:

Out of Bondage

God is known as *Sat* (ever-existing), and the world is *Asat* (changing). In the Hindu holy scriptures it states that the world is all *Asat*, and only the soul is *Sat*. Why is the soul called *Sat*? Because it is made of one substance only, and that is All consciousness. If anything is made of one substance, there is no question of its disintegrating.

Why is the world Asat? Because it is made of matter in the form of elements, which in turn are broken down into atoms, neutrons, protons, etc., and any admixture of substances is subject to disintegration. Our body is an exact copy of the Brahmand or the three divisions of creation, for we have three bodies within us, corresponding to the physical, astral and causal planes. God has given us a body made of matter, through which we are working in this world, which is also made of matter. At the time of death, we leave this body and use the astral body which works in the next plane, sometimes known as the “other worlds.” Ahead of this there is the causal body. The purpose of these bodily coverings is to enable us to work in all three worlds whenever we are in the right light and are going along in it so inclined, and if we feel like it, to take off all three coverings and go into God’s lap.

When we come to this world the greatest knowledge we can have is that only in the physical form can we realize the Truth or God. How can we know God? He cannot be known through the senses, mind, intellect or through the pranas (vital airs). If God is to be realized, only the soul can do it. When can the soul get this experience of realization? When it has freed itself from the mind and the senses.

What is the condition of the soul at present? The soul is everlasting and cannot die, but because it has come under the influence of the mind, it has become *jiva* (soul with coverings), and as such it must therefore travel on the cycle of birth and death. Furthermore, by the connection with the senses and outer enjoyments it has identified itself with the body and the world, so much so that it has forgotten its true self and God the creator. We are the soul, in human form: All consciousness, having a physical covering. In this human form we can realize God, but only when we first come to know ourselves. As long as we do not know who we are, we cannot comprehend what God is. Just consider, that this body is the temple of God, and it maintains its glory while the soul is in it; but we are imprisoned in the body-imprisoned!

In the Upanishads the question is asked, “who is the maker of this wonderful body?” It has got two eyes, two nostrils, two ears, mouth, genital and excretory

orifices, and yet the “indweller” cannot run out of it. The breath goes out, but it does not stay out. Some power pushes it back into the body. It is *that* power which we have to know, and that is the power we call God. While we are with the body, it is glorious, and for how long are we with it? For as long as that power keeps us with it. When that power leaves, we must leave also. This very same power is controlling all levels of creation-there are innumerable planets, stars, etc. it is obvious that they are all working with perfect rhythm and control and do not crash into one another. When that power leaves the different levels of creation, dissolution and also grand dissolution occurs.

So all rishis and saints, no matter from which country, caste or creed they came, have advised mankind in similar words. “Oh brothers, this body has been given to you that you might know yourselves!” The upanishads and other scriptures state, “know thyself.” There are many different ways of doing so. Some people just say, “I am not the body,” but merely repeating the fact does not give knowledge of it. They are drawing inferences that they are not the body. They repeat, “This is my body, this is my mind; I am not the body, I am not the mind.” “I have got intellect.” Such people should also ask themselves, “If this is mine, can I take it off? Can I separate myself from this?” It is one thing to feel that one is not the body, mind intellect and pranas, but has one ever separated oneself from them? For example, this is my watch; I take it off and leave it there. This is my handkerchief, and I put it aside. This is my book-I can place it where I like; and all these things, because they are mine. This body is also mine. Can I take it off? Can I separate myself from it at will?

On death we do separate from the body, but if we could leave it while living we would see everything with correct perception. As it is, we do not see things as an illusion. When we do not know ourselves-what I mean is, the soul has to free itself from the mind and the senses, and thereby know itself- if this does not happen, we have not done anything in life.

To see is something different, for it is not enough to use the intellect by doing so, but one cannot get out of the forgetfulness. That power which controls us, whom we call God, also resides in this body with us, but to see God is

impossible unless we first know ourselves. So you see, the question of whether we can or cannot see God is a very specialized subject.

Before going further into this talk, I want to explain that this spiritual science is not any particular sect or religion. Whatever religion you belong to, I congratulate you, and you should stay in it. All religions are like schools into which we have been admitted. What was the reason for our admission? Was it not to realize God? Naturally, that school is best from which more boys graduate. Say that a certain school is very well built, with beautiful playing fields and smart uniforms for the boys to wear, but no boy graduates from that school- what is the use of that?

How did all the various religions come into being? Always when a self-realized and God-realized man came, who had analyzed himself from the mind and the senses and had experienced the Lord. Just as I can see you and you can see me, so they saw God. Whoever came into close contact with them became capable of seeing the same, after freeing themselves of the mind and senses. I have just given an example about *my* body, *my* mind, and, that one has to rise above this to experience the Lord. In this way they became the ones who could see the Life Sustainer. When they left the world, the religions were formed in order to keep their teachings fresh, but up to then they themselves had formed no sect or religion.

The real purpose of forming a sect was to enable everyone to sit together to realize God, as that particular Master had taught them. Is that not so? Man is a social being, and so the social organizations or sects were formed. However, when the sect were formed, customs, rites and rituals were also introduced, and these come under *apara vidya* or exoteric knowledge. All this is useful as preparation of the ground. If one's deeds are good, then one will gain a reward. But the cycle of life and death will not cease in this way. It can only finish when one is able to see that "He is the doer and no I." If a person continues to consider that he is doing everything, then whatever he sows he will reap, and good deeds will bring forth good fruit, bad deeds the opposite. Lord Krishna said that both these types of karmas are like gold or iron chains which bind.

So the subject is one of self-analysis in a practical way, and when you have come to know yourself, then only will you see God. When we think that we see and understand something, we really only see through the eyes of some past Master, by reading his words in the scriptures. They all say, “We have seen God.” Have we also seen Him? This is the question we must put to ourselves.

When you ask a small child, “who are you?” he gets confused, opens his eyes and mouth wide, and tries to concentrate. He has some awareness of consciousness, but as he grows older the *sanskaras* or outer impressions have their influence on him. Then he starts saying, “I am Singh, Khan, Jones, Smith,” etc. Ask him who he is a few years later and he will say, “I am a Hindu, Christian, Muslim, Buddhist, Jain,” and so on. Isn’t that forgetfulness? A small child is more conscious of his true nature.

Who are we? We are conscious entities. All Masters in the past have said that we should know ourselves and then think about getting to know the Ultimate Reality. Whenever they come they tell us, “Oh man, this body has been given to you through great good fortune.” The *devi* and *devta*, rulers of the various upper regions, are striving to get back into a human form, so how fortunate we are to have that for which such exalted souls are yearning.

Have we realized God? If so, it is good, but how many can say that they do see, and can also make others see the Light of God? There are very few. We have merely bookish knowledge, or knowledge through hearsay. A Master’s greatness lies in the fact that He sees and can show others what he sees. How? He withdraws our attention from the outer environments and takes it above the mind and the senses. He then makes us realize that we are not the physical body. This what is called an inner experience. Through the intellect we have been declaring that we are not the body, but in truth we must *see* the fact, and not just say so. We must separate ourselves from the physical, astral and causal bodies. On rising above all three, one will know that “I am the soul.” One is then capable of seeing the Controlling Power called God. Even rising above the physical body alone will bring the knowledge that “It is not I, but He who is the

doer.”

It is most important to have this practical experience. Our minds are like huge libraries full of books containing the words of past Masters, throughout which is written that this Master said this, that Master said that. No doubt, all Masters have spoken the truth, and they wrote what they saw, but have we seen anything? Have we, in truth, separated the Life from the matter? Words cannot fill an empty stomach. The food for the hungry soul is the Holy Naam (God-into-Expression Power), and the food for the body is bread and water. Food for the intellect is to read, write and reason. Even those who sincerely try to understand God through books are very few in number. So neither feelings, emotions nor inferences will help us.

There is some power in control, which is called God. Saints or Masters have called that power Naam (Name). That Naam is the Controlling Power or god-into-Expression Power. It is that power which is upholding us and has tied us to this body. The past Masters have expressed in the books the helping factors and hindrances on the spiritual path. Such books are most valuable, and we are blessed that we can read about their experiences. However if you go to one who sees, he will say, “Come, sit down and I will show you what I have seen,” which is vastly different.

There have always been very few such spiritual Masters in the world at any time, and even now there are not many. However, the world is not without them. For feeding the intellect one can find many masters. To be very frank, if a person has not broken free from the delusion, how can he give Light to anyone? He will say, “It is either this, or it is that”- but in truth, what is it? No one can give an experience unless they are themselves connected. “. . . And no man knoweth who the Son is, but the Father; and who the Father is, but the son, and he to whom the son will reveal him.”(Luke 10:22)

These are the facts about True Masters. They also ask, “How was your body made?” Have you ever thought about it? Just from one small sperm. And what is the power that makes the form in the womb of the mother? The eyes are

made, nose is made, hair, etc.; everything perfectly made. Is there not some power doing all this? There must also be a power, a maker of this world. Have we seen that power? Just think, there are millions of stars in the sky and in what rhythmical control, they are moving! There are some planets which are seen by man only after the passage of five thousand years. To consider all this, one's intellect reels! These stars do not collide with one another, for there is some power which is holding them in their correct positions. The same power is holding us. What is that power? The Masters say that you may want the answer to this great mystery, and you will get it, but you have to know *yourself* first.

Kabir Sahib, a past Master, said that there is no difference between the soul and God. God is all-consciousness, and the soul is a drop of that all-powerful consciousness, millions of worlds were created. Our soul is also very powerful, but can it even make one small city? What is the reason for this? We are micro-gods too, but we have become so weak and helpless. We have come under the influence of the mind and the senses, and all our power is scattered outwardly. If we could but control it, withdraw it, and release ourselves from the mind and senses, to become single-pointed, then our soul would be very powerful. This is a practical subject. We have got such power that we could give strength to others, but we have become the body, we have become the senses and the mind. So all Masters have said again and again, "Man, know thyself."

Both Kabir Sahib and Tulsi Sahib in almost identical words have said that God and soul are one and the same. The soul is eternal-*Surat* or attention, is full of bliss, just as God is. It has the same quality as God- on a miniature scale it is a reflection of God. I will give you an example to illustrate this. Many times we have helped to take dead bodies to the cremation ground by carrying them on our shoulders, and have perhaps lighted the fire with our hands, but even then we cannot seem to realize that we also have to go. Why is this? Because this body contains the reflection of God. If there is a big fool among other fools, he will think there is none more clever than himself, because of that reflection of god in him. Everyone is eternal in himself because he is the same as God. The Masters say that we are so much in God that our soul is in God and God is in our soul.

When we meet a spiritual Master, we begin to understand what *Sat* or Truth is. He gives us an experience means that he frees us from the mind and the senses and makes us see who we are –not through intellect or feelings. First we should know who we are. We are conscious entities. We are the children of a lion and have great strength but we have made ourselves weak and helpless. For another example: the rays of the sun do not burn us, but if we pass them through a convex lens, those rays become concentrated and can burn anything upon which they fall. So we have got that power of God, but it is not concentrated. If it is concentrated it can become the mouthpiece of God.

All Masters have confirmed Guru Nanak's words: "it is not I who speaks, but I say whatever God makes me say," They become the conscious co-workers of the Divine Plan, and in all clearness see God doing everything, thereby knowing they are not the doers themselves. We also say that we are not the doers, but we do not see the fact. It does not matter how often we declare this, for in the end we will still feel that we are doing everything- we just cannot believe it. We must break this I-hood, otherwise we will achieve nothing.

Karmas or actions come under the heading of Karma Yoga, which means being bound by our own actions. How can we go through action without getting a reaction? Only when we truly see that self is not the doer, but God is. It is useless to merely say, "I am not doing it? Deep in folds upon folds of the mind we are thinking that we are the doers, and while this continues we will have to continue to pay for your actions. If you sow a chili seed, the plant which sprouts forth will bear hundreds of chilies. Similarly, if you plant a mango sapling in the same ground, you will get mangoes. Therefore the sharpness of the chilis and the sweetness of the mangoes will come out from the same soil. Whatever you sow, you will have to accept the similar fruit, and there is no escape for anyone, as long as we do not become reactionless in action. Only that person who enjoys the inner experience of the Holy Naam will come to see that God is doing all, and not himself. He will then be called *neh-karma* which is to be actionless in action, as a conscious co-worker with the power of God, in accordance with the Divine plan.

One Muslim fakir said that the great wrong we have done to ourselves could not even be done by one who is not only blind without eyes, but blind in reasoning also. That wrong is that we have forgotten the owner of this house-we, the soul, the indweller of the body. That which is controlling us in the body is called God, so God and soul are both residing in the same house. When one starts seeing the Truth, one's I-hood will break away from one's heart. We have forgotten ourselves in the Maya (illusion) of forgetfulness, which started when we became conscious of the physical body. This conscious of the body quickly developed into acceptance of the body as our identity. From then on we regarded the world from the level of the body.

Now, the body is changing and the world is changing at the same minutely slow speed. Having decided that we are the body, we consider that this is the Truth and nothing is changing. What a great forgetfulness! The literate and illiterate, the rich and poor, are all affected alike. For an example, a boat containing a number of people is drifting on the river. The speed of the boat and the water are both the same. One man gets out and stands on the shore. He shouts, "Oh brothers, come out quickly, for the boat is drifting away!" The people gaze at the water and at the boat, and think they are at a standstill, so they shout back, "What nonsense are you saying? We are not moving at all!" If only we would come out of our worldly "boat" and see that in truth we are drifting away! The Masters tell us, "You are building castles out of sand," for they have seen the Truth and we only draw inferences.

Those who have seen continue to admonish with such words: "You are the soul, a part of God who is residing within you. Through the illusion of the body you also became attached to material objects, and the result is that wherever your attention is, so you become that. You are under the influence of the mind and senses, are feeding the senses through the outgoing faculties, and the more you feed then the harder the mind will work and the more strength it will get."

As the mind is surrounding the soul, the soul must take the consequences and suffer. It is true that the soul never dies, but because it is tied to the mind it has

to be responsible. This knot has to be untied, and then it will know who it truly is. This human being is really both attention and awakened attention. Outward expression of soul is called *surat* –attention, or *dhyan*.

There is no doubt that we have got this human form through very high destiny. In this form we can do that great work, and in no other form. What is that great work? To realize God. We know so much about the body: how to keep it healthy and how it becomes sick. There are many kinds of doctors attending on it. The ayurvedic practice is the oldest, then unani came, and after that the allopathic system, homeopathy, etc. On how to keep the body fit, our knowledge is vast.

Intellectually, we have also advanced with amazing strides. A dog has circled the world in one and one-quarter hours. Across thousands of miles we can hear and see things, through radio and television. This is all due to the intellect. In olden days, when blind King Dhritarashtra could not see the progress on the battlefield during the *Mahabharata* war, Sanjay, an advisor, related the proceedings to the king in his own palace many miles away. This proves that there was radio and television in those times, but all that advanced science was destroyed in that great battle, and the process of learning had to begin again. Day by day the world is becoming smaller through the accomplishments of the intellect. A plane has been designed recently which can reputedly travel from America to India in a few hours. You can breakfast in America and dine in India. The question is, however, has all this brought us any happiness? Most definitely not, and the reason? The third part of us, the soul, is extremely weak. We are the true picture of consciousness, but having lost our identity in forgetfulness we have become one with the body, and regard all things from this level. The result is attachment!

This human form is also known as an action ground. Christ said, “As ye sow, so shall ye reap.” All Masters have said the same thing in their various languages. Guru Nanak said, “This body is the field of tomorrow-whatever you sow, you will have to harvest yourself.” Tulsi Sahib said, “You will have to taste the fruit of your actions in whichever way you plant them.” Those who

have solved the riddle have to repeat the same thing again and again, for Truth is One. All spiritual aspirants should think of this life as a field, and should sow carefully whatever they desire to harvest.

As I mentioned at first, there is no special caste of creed here. We have taken the first step-that is, we have entered a school. I congratulate you for that, and no matter what thought has led you to this step forward to realize God, you should now do your best to succeed. For good reason, this Ashram is called Ruhani Satsang, which means a spiritual school. There is no need to change anything, either religion, name, outer appearances, etc. Having taken the first step, the second should be to see the true “doer” so that you may become action-free. Good actions will no doubt bring their reward, but you will still be a prisoner. Perhaps some will go into a Class A prison, some Class B, some Class C. Some might get the pleasures of this world, and some the pleasures of the other worlds. Heaven and hell will come again and again, for this circle cannot be broken unless one gets out of the illusion.

A woman saint, Sahjo Bai, said that all living species of the land, sea and air are under the Law of Karma. Just look at the lower expressions of life; for instance, the dog. Some dogs are starving, without even a piece of bread, and some are looked after like princes with two or more servants to care for them. See the life of a camel: his nose is pierced and a rope drawn through it with which to control him. in the deserts he is pulled from place to place, be it very hot or very cold, and he has to suffer all this. Take the donkey, who has so much weight loaded upon his back, and is driven around by the stick. When he gets tired he is then pulled and made to work. The whole world is in a sorrowful state, all through the results of karmas.

The human form, because of the soul within it, is the highest in all creation, and is accepted as the form next to God. It is next to God, a part of God, having the same nature, is itself a conscious entity, and yet with all this it is full of misery. Having tied itself to the mind, the passions and attachments of the senses are dragging it from one place to another. The pleasures of the world control the senses, the senses control the mind and the mind controls the intellect. This

process is called *kam* (passionate desires and other appetites). Kam also means work, and if we put this desire or drive into reverse and become engaged in the opposite type of work, then we will achieve the true peace of being. A true Master always prays, “Oh Lord, keep my intellect in Your control.”

At present the whole system is wrong, for the horse should have been pulling the cart, but instead the cart is in front. The soul should be giving strength to the mind as and how it wishes, but the mind, intellect and senses are stealing the strength to the mind as how it wishes, but the mind, intellect and senses are stealing the strength, with the soul a helpless slave to them. It is all wrong. That is why Masters have advised to “know thyself,” for it is the only way to cut evil from the root. Have you been able to control your senses and make them do whatever you wish, stopping their action whenever you desire to? Have you reached that stage? A certain piece of machinery has an electric motor which is connected to the powerhouse. There are many sections comprising this machine, and one can switch off any section in a second. Similarly, we should be in control of our being, and be able to switch off our whole machinery if we wish to.

Sometimes with our eyes open we do not see, and with ears open we do not hear. Many people have experienced this. We may be sitting deep in thought and someone calls once, twice, three times, but we do not hear a word. At last when the person says, “I have been shouting at you, why do you not hear me?” the reply would be something like, “My attention was engaged somewhere else.” So this attention works wherever it connects itself. If the attention is not in the ears, we will not hear a sound. The ears may belong to us, but if we do not give life to them, they are as dead. Sometimes our eyes are open and someone passes in front of us, but we do not see them. A person can sit down beside us, and after a while get up and leave, and we would not even know they had been there. Anything might happen behind our back, but we cannot see it because our attention is not there, our eyes are not directed there. When we look in front of us with attention, we can see. This all indicates that we, as soul, are giving strength to everything.

We can control ourselves if only we will withdraw ourselves from the outgoing faculties, for the world is attractive only as long as our attention is on it. If we withdraw our attention and know what we are, we will then be able to see God within us.

The overflowing pen of God writes our fate according to our present and past actions; so whatever seed we have sown will bear that kind of fruit. If we can see the God-into-Expression Power, that seed can be destroyed, even after sowing, by being conscious of the Divine plan.

There are many kinds of karmas or actions. One type is our everyday actions—that is, the new seeds we are sowing. When we got this human form it was through the *prarabdha* or fate karmas. Some people are poor, others rich—some are happy and some unhappy, and all this due to the *prarabdha* or destiny of each. There are also those karmas called *sanchit* which are accounts of deeds in past lives upon lives, lying in store and hanging over our heads.

It is said that when King Dhritarashtra was asked what he had done to be blind from birth, he stated that for one hundred lives back he knew by yogic power that he had done nothing to cause such affliction. Then Lord Krishna gave him power by which he was able to see that in the one hundred and sixth life back he had committed that action for which he was now paying with his blindness. This shows us that the load on our head is heavy with the karmas of life upon life. We can only be rid of these *sanchit* karmas when we get a human form and succeed in seeing the Reality within. Otherwise the account will remain and we will continue to add to it.

When the Masters come they wind up our karmas. How do they do it? By drawing a line across the account and advising that in future one should cease further transgressions. They advise the dear seekers to adopt the way of true living; do not lie, cheat or steal, do not take anything by fraud or squeeze anyone's blood for self-gain.

It is most important to be truthful. If you have read the account of the *mahabharata*, you will know that when the five Pandav princes went to school,

their teacher, Dronacharya, once gave them the lesson that they should speak and live the truth. The next day four of the princes came to school, but the fifth, Yudhishtira, did not attend. After four or five days of non-attendance the teacher asked, “Why is he not coming?” Word was sent to Yudhishtira who sent back the reply, “I am studying the lesson you gave me.” After many days he came to school and reported, “I have learned this lesson about truth.” This is really the way to learn. They say that through his whole life he never told a lie.

The Masters say that one should have true living, and also lead a chaste life in thought, word and deed. All human beings are the temples of God, in which God resides. All are His own children, so we should never look down on anyone with hatred or dislike. Through their karmas, some people are sitting on chair while others run around to bring chairs for them. Very often, because a man is more learned or rich, or in authority, it goes up like wine to his head and he starts to look down on others. This should not happen.

Masters also tell us that as God is residing in every human being, we should do selfless service toward each other. If someone is physically sick, look after them. If a person is starving or thirsty or has no clothes, then share with them whatever you possess yourself. Through thoughts, words and actions we should not be violent toward anyone.

Thoughts are very potent. There is a story about King Akbar, who had a minister named Birbal. Once, Birbal was telling the king that thoughts are very potent, and whatever one thinks will affect other person. The king's head was uncovered at the time. When Birbal saw a man walking toward them, he said, “Your majesty, think something about this man.” The king did not utter a word but in his mind he thought, “I would like to shoot him.” When the man came near, the king said to him, “Speak truthfully and you will be forgiven for whatever you say, but tell me, what were your thoughts when you saw me?” The man replied, “The truth is, your majesty, that when I saw your bare head I felt like smashing it with my fist.” This was the result of a thought.

One should never regard anyone by thought, and even by tongue no wrong

should be spoken against any person. No harm should be done through actions. If we really want to realize God we should consider how unlikely it is that He will appear to us if we are harming His children. Which father would?

When Masters come they do not disturb the *prarabdha* karmas, although in one way they do: they start giving food to the soul. To feed the physical form we have to eat and drink. To strengthen the intellect we read, write and think. All these words are food for the intellect. The soul is fed only with the Bread of Life, which is experience of the Beyond. With such food the soul becomes very strong, and though unhappiness and sorrow may come it will not have so much effect. If there is a thorny road to travel and one puts on heavy boots, then one will not feel the thorns. Say there are ten people, and they get beaten up physically. One of them is very weak, and after a slight beating he collapses. The others admit they were beaten up, but did not feel it much. Similarly, if the soul is strong, happiness or unhappiness may come, but will not have any drastic effects.

“Oh Supreme Master, what is the use of calling you my Teacher, if my karmas have not been wiped out?” A guru’s work is to wind up the karmas. It is also said, “What is the use of going to a lion for protection when even the howling of a jackal can frighten you?” A guru’s work is very important- such work that no one else can take over. Only a true guru can do it, because God works through him- because his soul has become one with God and he has become the mouthpiece of God. There is no difference between him and God.

Perfect Saints always show us a way to lead our lives so that we are freed from bondage, that we may never return again to this world. They make us wear strong shoes, that the thorns may not prick us on life’s journey. There are two kinds of Masters who come: one is called a *sant* or saint, the other an *avatar*. Both work with the same power, just as electricity can give us both fire and ice, even though the source remains the same.

The avatars explain, “Whatever there is more sin in the world, and righteous living is gone, then I appear.” So you can see that the working of that power is

different. They are not bound by karmas, but come only for a great purpose. That is why they advise that one should not meditate on the outer form of the Master but on the true form of the Master-Word made flesh. The avatars' work is such that they sometimes have to take a sword in hand to further their task of punishing the wicked and upholding the righteous. They must keep the world in proper balance.

The saints say, "Whosoever comes to me, I will connect him back to God." The difference between saints and avatars can be further illustrated by taking an emperor who has a viceroy ruling the affairs of one of his countries, and a commander-in-chief over the army. Both these men have different ways of dealing with matters. The viceroy will never order anyone directly but will say, "In the name of the emperor, I order you to do this," while the commander-in-chief will say, "I order you to fire." The latter knows that he is under the emperor, but is in complete control of the army, giving promotion or demotion, and will never allow anyone to go out of his jurisdiction. The viceroy never orders, but says that he is announcing the wishes of the emperor.

Kabir Sahib says, "I know the Truth, but I have come to tell you the wishes of my Lord." So avatars improve the condition of the world by giving punishment and reward, and saints give salvation. There are many prisons in the world, and supposing a man visits one of them to give an uplifting talk to the inmates. He notices the lack of good food there, and so makes arrangement for the food to be improved at his own expense. Another man also visits the same prison and seeing that the prisoners' clothes are torn and ragged, he kindly supplies large quantities of new clothing for their use. A third visitor finds that the prisoners' cells are dark and unventilated, and so he volunteers to remodel the buildings to provide better living quarters. All these things have vastly improved the life of the prisoners, but unfortunately they are still prisoners. Finally another man comes, and he opens the gates of the prison saying, "You are all free, I release you." Who do you think was the greatest benefactor out of all these men?

When true Masters come, they release the soul from the wheel of births and deaths. A perfect Master is not a small thing. He is the supreme power, because

God Himself is working in him. Though one can see that the voice is coming from his physical form, it is not he who is speaking but God in him.

Kabir Sahib says, “Leave this world and go to Sat Lok. That is your true home.” Swamiji Maharaj says, “Your true home is an imperishable place, but you have tied yourself to this earth, which is merely perishable matter.” He continues, “Go to your own home—why do you want to stay where you do not belong?” We do not belong to this place. With great kismet or fortune, this body has been given to us for just a few days. It is the highest form in all the 8,400,000 species. During this life we must unfold the Truth within us, and find some way of getting out of the body while living.

Maulana Rumi Sahib has said that this human form is a prison and we are all prisoners; that the body is alive, but we are the Life; and that we should make a hole in the top of the prison and climb out! He is referring to the nine holes in the body and the tenth which lies in between and behind the two eyebrows, to where the soul withdraws at the time of death. These Masters desire us to know that this is the only way out of the body to realise the true bliss.

Kabir Sahib says, “I have not seen anyone who has got a body and who is happy.” Again, “The mendicants are unhappy; the whole world is full of unhappiness. The ascetic’s sorrow is double that of others. Hopes and ambitions—no one is without them. Only a saint who has conquered his mind is enjoying true peace and happiness.” Guru Nanak similarly says, “We are all true students in one class or other, but we cannot get that bliss without conquering the mind.”

How can we win the mind around to surrender itself? This is a thing which we have to understand fully before we can proceed further on the spiritual path. The mind is a lover of attractive and delicious things. Guru Nanak explains this by saying, “Oh man, you are eating a sweetmeat which is coated with sugar, but is bitterly poisonous inside.” The consequences are very bad and we come again and again to this world. The real happiness is inside. The more we search for happiness, the more unhappy we become. We are all bliss. If we get any

happiness at all here, it is because for a short time we place our attention upon a certain thing, and are with that thing itself, which plainly indicates that the attention and the happiness lie within. If we separate ourselves from the mind and the sense, all these illusory things will lose their meaning. This separation, combined with the connection to the Lord within us, will bring true and permanent happiness. Our attention is on small and insignificant things, and when these are taken from us, we become unhappy. Those who desire the permanent happiness will only find it at the feet of the Lord.

Where is God? There is no place that is without Him but He is most near to us in our own temple of the human body. We are in it, and God is also. The true cause of our misery is that God is within and we are scattered outwardly. Our very soul is a part of Him—His own nature, but the soul and the mind are tied together. The poor soul does not know how to unite himself, and so, more unhappiness results.

The holy scriptures contain wise counsel on helping factors and hindrances given by those who have not only untied this knot but have realized themselves and God. We can say that these scriptures are the past Masters speaking through books. Their words are invaluable, but to understand them correctly we have to approach a true spiritual Master, for if an intellectual man reads something he will draw inferences through his intellect. I am placing before you, that everlasting happiness is within all human beings, but the attention is on things which are perishable. Through the great forgetfulness, we are entrapped in attachment and cannot find any way out. Such a heavy imprisonment—first the world, and then this body!

As I have related, we have to go out via the tenth door, the knowledge of which we do not possess. The beautiful soul has forgotten that God Himself is sitting at the tenth door awaiting her, but the poor thing is frantically lost in the maze of the other nine doors, and cannot experience her Lord. This body is in truth the real temple of the Lord. The outer temples have been made as copies of this human temple, and in those we also light lamps and ring bells. They were made to remind us that the light is shining brightly within us. He who lights this inner

lamp while living becomes the one who sees the Reality. That Reality, we can say, is God which has expressed Himself, for the Ultimate God no one can see. He is Nameless and Formless, and is the one with whom we must unite and become One.

The God within is the God of all—Muslim, Hindu, Christian, etc. All human beings are one and the same. We may have labeled ourselves variously, but first we are human beings, with the same soul, the same caste, as God above.

That religion is the highest into which more true devotees of God are born, but in truth we are children of God. All Masters have said the same thing in their own languages. The Muslim fakirs have said in their language, that all human beings have got such a close relationship with each other just like different parts of one body; and all are born in the same way. When will man realize that to have this human life is a golden opportunity, for in this form and in no other form is it possible to know oneself and to know God.

A Diwali Wish

The Diwali lamps shine bright, but
 They shall soon die out.
 O! Kindle the lamp within, whose
 Flame illumines forever.
 And this day make free that wine, whose
 Fire knows no abating.
 May Thy tavern continue forever and
 Thou its Cup-bearer!

Darshan

Guru Nanak and His Teaching

Kirpal Singh

This article was written by the Master at the request of the Indian Government on the five hundredth anniversary of Guru Nanak's birth, and originally appeared in newspapers and magazines all over India

Guru Nanak is not the sole monopoly of the Sikhs nor of India alone. He belongs to all mankind. He belongs to the world and the world belongs to him. He bore witness to the glory of one God, one brotherhood, one law, the law of human fellowship and love. He came to reconcile all religions and all faiths. He came to harmonise all the scriptures of the world. He came to announce the ancient truth in the common man's language, the one wisdom that is so eloquent in the teachings of all the prophets, the apostles, the sages and the seers; and to show that one flame of love shone in all the temples and shrines and sacraments of man.

The love of God and the love of man were the very core of the message of Guru Nanak. We need to learn to serve the poor gently, quietly, unostentatiously, and to have reverence for all the saints of the past. This is the first great teaching of the Guru. When he went to Multan, the land of pirs and fakirs, the latter sent him a bowl brimming over with milk, implying that the place was already full of saintly souls and there was hardly any room for more. Nanak, who knew the implication in the offer made, just took a jasmine flower and placing it on the surface of the milk returned the bowl, meaning thereby that he would float as lightly as the flower and give fragrance to all of them. The true saints, as a rule, have no quarrel with anybody. They talk gently and work quietly in the service of God and man.

He traveled far and wide unlike any other prophet who trod the earth before him. He undertook four long and arduous journeys on foot, each extending over a number of years: one, to the north into and across the snow-capped Himalayas where he met the Lamas, the Sidhas and the Naths, the Tibetans and the Chinese; the second, eastward into the modern states of United Provinces, Bengal and Burma; the third, to the South as far as Sangla Dwip or the modern

Ceylon; and the fourth, to the middle-east countries fo Baluchistan, Afganistan, Persia, Arabia as far as Mecca, and Jerusalem, Turkistan, Egypt, Turkey; all these journeys covering well nigh 30 years in times when there were no satisfactory communications and transport worth the name.

Guru Nanak's teachings revolutionised people in diverse ways. His teachings are of great interest today as they were in his own time. The nascent Republic of India needs his inspiration in the task of rebuilding the nation on a sound footing, for India is still bristling with many problems and its freedom is yet far from complete.

Guru Nanak came at a crucial time in the history of India. The country, torn as it was by factional fights, was fast slipping into the hands of the Mughals. We get a glimpse of the chaotic conditions prevailing at the time from the words of no less an authority than the Guru himself: "Kings are butchers. They treat their subjects with gruesome cruelty. The sense of duty has taken wings and vanished. Falsehood is rampant over the land as a thick veil of darkness, darkness darker than the darkest night, hiding the face of the moon of Truth." The Hindus and the Muslims were bitterly opposed to one another. The very semblance of religion had degenerated into formalism, and the spirit in man was stifled and suffocated by rites and rituals and by creeds and ceremonies. Too much importance was attached to the outer husk and shell at the cost of the kernel within. Casteism and untouchability were waxing like anything. The people were losing faith in themselves. The political and the social conditions in the country had reached the lowest ebb. The chaotic conditions could not be more chaotic. In the blessed name of religion, all kinds of atrocities were being perpetrated by those in power, swayed as they were by incontinence, greed, lust and immorality. Mistrust and hatred were the order of the day. Both the rulers and the ruled had lost all sense of shame and decorum.

In such a dark hour of history, Nanak appeared to set the house in order and to shape the destiny of millions of Indians. He went about preaching in the name of God, asking nothing for himself, but anxious only to serve the people and save them from degradation and downright damnation.

Nanak saw the deep tragedy that was menacing the country. He saw the world caught in the pernicious web of suffering and woe. Moved by the piteous cries of the helpless and the afflicted people in their deep agony, he prayed for the grace of God: "“ Lord the whole world is being consumed in the invisible flames of fire. O save this world in this hour of darkness. Raise all unto thee. Raise them in whatever and however a way Thou mayest.” On coming in contact with Babar, the Mughal king requested the Guru to ask for some favour. He politely and yet firmly declined the offer saying: “Hear O King! Foolish would be the fakir who would beg of kings, for God is the only giver munificent beyond all measure;” significantly adding: “Nanak hungers for God alone and he asks for naught.””

Babar had great respect for all men of piety. Once, when he came to know that Nanak had been put behind bars, he ordered his immediate release. On request from the king, the Guru gave his advice, called Nasihat Nama, in which he counseled the king to worship God everyday and to be just and kind to everyone. He told him that the NAAM, the Sat Naam, the holy Word of God or the Kalma, was a panacea for all ills of life, here and in the hereafter. It was Kalam-e-kadim, the most ancient song of God, singing in the heart of all, and could be heard only by the pure ones. “Be pure,” said the Guru, “and Truth would reveal itself to thee. Have love of God uppermost in thy heart and hurt not the feelings of His creatures.”

Once, this great soul, great in humility and love of God, asked a school teacher: “Sir, what have you learned?” The school teacher replied: “I am proficient in all branches of knowledge. I have read the sacred lore of all the religions. I know quite a lot of everything.” Then Nanak humbly enquired of the school master what he had actually gained thereby. In a passage of exquisite beauty and wisdom, Nanak sang of the secret of true education:

*Burn worldly thoughts and their
Ashes rub,
And of these ashes make thine
ink,*

*And let the paper on which
ye write,
Be the paper of faith;
And write thou the Name of God*

when put to school, he told Gopal Pandhe, his teacher to “make the heart your pen, and with the pen of love write again and again the Name of the Lord.”

The current system of education in India ignores the vital injunction “make the heart your pen,” and “make an ink of the worldly intellect.” Worldly attainments, of whatever type, are not sufficient in themselves, if one does not know God. We need a system of education which includes in its curriculum the eternal values of life. We have instead a commercialised course of cramming books and texts-made-easy, just for securing diplomas and degrees and getting jobs. The number of schools, colleges and universities has increased in India and elsewhere but the moral fiber of the so-called educated people has not grown by a millimeter. “What does it profit a man if he gains possession of the whole world and loses his own soul?”

Democracies have failed, but a democracy can live, survive and triumph when two conditions are fulfilled: (1) When sectarianism and fanaticism perish; and (2) when States bow in reverence to a superior law, the law of fellowship and human sympathy, and above all to the Infinite whose Voice rings from end to end “Children of the Earth, ye all are one!” Nanak came to proclaim this two-fold truth.

The real and lasting freedom cannot be achieved without faith in solidarity and freedom of humanity. How? By:

- (1) Faith more than mere knowledge of books;
- (2) Solidarity more than schemes of reform;
- (3) Service of humanity more than anything else.

Guru Nanak found the basic remedy for true solidarity and the integration of man in the love of God and in the love and service of God-in-man. Once when he came out of a trance in the water, he explained: “There is n Hindu and no Musalman,” meaning thereby that there was no basic difference between the two.

God made man with the same privileges all the world over. All are born equal. They come into the world in the same way after a fixed period of gestation. All men have the same outer and inner construction in the matter of limbs and various instruments and organs like hands and feet, lungs, liver and stomach and like. Everyday the human machinery throws filth out of the body, one is first man and then takes on the outer badge of one or the other specific social order or formation in which he is born and brought up and these he accepts and adopts as his own-Hinduism, sikhism, Islam or Christianity; Buddhism or Jainism, or any other “ism”- and tries to solve the mystery of life, each in his own way.

A man is man first and man last, besides anything else in between. He belongs to the universal religion of God with the hallmark of man based on birth and surroundings. The entire mankind consists of embodied beings like so many beads on the string of a rosary. All, being equal in the sight of God, enjoy God’s gifts equally and freely. None is high or low by birth alone. Further, he is soul, a conscious entity which enlivens the whole body. This soul, a drop of the ocean of all-consciousness, is of the same essence as that of God. As such we are all brothers and sisters in God, irrespective of our social badges. And then the same power, the Naam or Word or *Kalma*, keeps in order the entirely disparate constituents of the body and then the soul; the one material and the other ethereal. On account of this controlling power, we cannot run out of the wonderful house of the body in which we live, however hard we may try. The outgoing breath is pushed back and cannot remain outside for any length of time. Our body works as long as the life-principle runs in the body. This process goes on as long as the controlling power keeps the body and the life-principle together. When that is withdrawn, the spirit in us has perforce to leave the body. So the whole machinery of the body is being run by the indwelling spirit that we are. If we could learn to withdraw at will from the body, while

remaining in the body, we can then know the nature of our real self, the animating life-impulse in us. This has been the teachings of all the rishis and munis of yore and the spiritual teachers of the East and the West. It is all a matter of practical self-analysis. And it can be experienced directly and immediately with the active help and guidance of an adept or a Master of *ParaVidya* or the knowledge of the beyond the senses, mind and intellect. It is a regular science of soul, knowing which, everything else becomes known. We can then become a master in our own house, able to direct it as we like.

The same Naam, the *Sat Naam* the Word or the God-into-Expression Power is keeping the whole creation under its control. When this is withdrawn, the result is dissolution or grand dissolution as the case may be.

This body is verily the temple of God in which we reside and in which God also dwells. The whole universe is the abode of God and God dwells therein. All this can be experienced at the level of the spirit with the grace of a competent spiritual guide or mentor.

As long as we do not perceive this unity of man, physically, mentally and spiritually and by the same controlling power within all of us, there can be no true integration and solidarity of humankind.

A GREAT PREACHER OF PEACE AND HARMONY:

One day, the Guru went into the river Ravi for a bath. A voice came to him from the music of the waters saying, “O Nanak! I am with thee. I have given thee my Name. To this Name be thou dedicated. Repeat my Name-*Sat Naam*. Mingle thou with men uncontaminated by the world. Worship my spirit and power. Meditate on my glory. And serve the poor and the needy as thyself.”

No sooner had he the call, he, like Buddha and Mahavira, left his hearth and home to bring men nearer to God so that they might enjoy in fullness the ecstatic bliss lying untapped within. People wondered why he was forsaking his

wife and children. To their taunts the Guru replied: “I am leaving them to the care of Him who cares for all of us. The world is in the grip of deadly flames, and I go to extinguish and invisible fire which is enveloping all mankind.”

If we look critically with the eye illumined by the Master, we will find that we are living in the holy hill of God. All places of worship have been made on the pattern of the human body, the God-made temple for our worship. The Hindu temples are dome-shaped at the top in the likeness of the human head. The mosques besides the central and side domes have arches in the shape of forehead. The churches and synagogues have steeples, tapering upward in the formation of a nose. Again, the faithful in the various religions believe that God is Light and Sound. The symbols of this inner Light and Sound adorn all our places of worship in imitation of the Reality within. But the true worship lies in opening the inward eye, the single eye or *Shiv-netre* to see the divine light and in unstopping the inner ears to hear the divine music, the *Akash Bani* or the *Bang-e-Ilahi*. The outer performances, without having a glimpse of the spirit and Power of God (the Light and Sound principle), are just like a blind man saying, “God is Light,” though he has never known what Light is. The manifestation of the *Jyoti* or *Noor* within is a vision of God, or having a darshan, as it is called. All this and much more comes through the grace of a competent Master. With this right perception and right understanding there follow right speech and right actions all on their own. The Kingdom of God for which we so fervently pray, day in and day out, will then actually come on the earth-plane. “It comes not by observation, Lo! it is within thee,” say all the sages and seers.

Guru Nanak wanted to reform religion-to lift it from the formal and conventional to the simple and the practical. Etymologically the term “religion” comes from the roots, *re* (back) and *ligio* or *ligore* (to bind). Religion then is something that binds and unites the soul to Oversoul or God. When Masters come, those who meet them and come into their close contact, derive the maximum benefit of getting their souls linked with the manifested Light and Sound of God. The social religion come into being after the Masters pass away. They are made, no doubt, with a noble purpose, the purpose of keeping

the teachings of their Founders alive. As long as practical men remain in the social orders, the followers continue to get the benefit as before. Later on, for want of such practical men, these social orders acquire rigid formations and the very institutions set up with the noblest of intentions and best of motives, become iron-clad prison houses and begin to stagnate and stink with hair-splitting polemics in which the spirit gets lost under the mass of dead verbiage.

The purpose of religious education is to draw out the best in man and make him an integrated whole, physically, emotionally, intellectually and spiritually. That religion is the best which turns out more ideal persons with a harmonious development in all their parts. The highest objective of Sikh religion is to turn out *Khalsas*. A Khalsa is one who witnesses within him the *Pooran Jyoti* (the supreme Light of God in full effulgence). Similarly, a Hindu is one who makes manifest in him the Jyoti of Ishvara and listens to the unending and unstruck music of the soul (*Anhad and Anhat Nad*), the symbols of which he adores and worships outside in his temples and shrines by lighting candles and striking bells. A true Muslim is one who sees the Noor of Allah or the Light of God and hears the Kalam-e-Kadim (the Voice of God, the most ancient music or song ceaselessly going on within him). A true Christian likewise is one who bears testimony to the Light of God and hears the Sound of God which transforms him into an awakened spirit at the mount of transfiguration.

Nanak put great emphasis on direct experience of the divinity that lies within us; for mere reading of the scriptures and observing the rites and rituals of worship, cannot take the place of the Reality. These are the elementary steps but not enough in themselves. Nanak was a poet-saint and a bard of the open secret, a preacher of the spirit and Power of God enlivening the humankind. He went from place to place, chanting the sacred “Name” and preaching the love of God. He visited Hindu places of pilgrimages, the Muslim shrines, and other holy places. “Closer is He than the very lifebreath and nearer than the hands and feet.” As Laotse said: “Without going out of doors, we may yet know (the essence) of the world.” This essence is called the NAAM, the *Sat Naam*, the eternal Word. His life was dedicated to preaching the practice of the holy Word. He taught the people that in the holy Word was hidden a great healing

power which healed all the ills of life.

He loved the Hindus and the Muslims alike. Speaking to the Hindus, he said: “Praise and glorify God five times, as the Muslims offer prayers to Allah five times a day.” Speaking to the Muslims he said: “Make the will of Allah your rosary. Be ye a real Musalman after renouncing your little self.” At this, quite a few Muslims involuntarily cried aloud: “God is speaking to us in Nanak.” Even when in Mecca he taught the doctrine of strict monism or the unity of Godhead. Interpreting the wisdom of the prophet, he uttered the name “Allah” with the same reverence as he did the name of “Hari.” On seeing him, Shaikh Farid greeted Nanak with the words: *Allah Hu* or “Thou art Allah.” The Guru replied: “Allah is the only aim of my life, O Farid! Allah is the very essence of my being.” All call on the one God by different names, may be *Ram, Rahim, Allah, Wah-e-guru* and like.

There are many lovers of God, and He is the life-giving force to all of them. Although bearing the badge of different religion, all have the same ideal before them- to worship the indwelling spirit called by so many names.

“There is no caste,” said the Guru, “for we claim brotherhood with all.” Each one of his followers was lovingly addressed as a *Bhai* or a brother. All are “Bhais” (brethren), whether kings or slaves, the rich or the poor. “No caste and creed counts in the court of the Lord. He who worships Him is dear unto Him,” said the Guru. He mingled freely with the poor, the down-trodden, the outcaste and the neglected. He accepted the invitations from the poor in preference to those of the rich, who, he knew, invited him for self-glorification, and whose earnings were anything but righteous.

He considered that there was no sin greater than the spirit of separateness which went against the solidarity of life in the brotherhood of man and worked for disruption in society. This prophet of unity and oneness saw the higher harmony in all the faiths in the Religion of Man-the worship of God and the service of God-in-man. He wanted the followers of all faiths to sit together as seekers after Truth, seeking communion with the Almighty. The highest

religion teaches us to reverently study and experience in full consciousness the living presence of God, as like-minded students in a class. When questioned at Mecca as to whether he was a Hindu or a Muslim, he frankly and fearlessly declared that he was neither the one nor the other in particular because he discerned the spirit of God in both. When asked which of the two religions, Hinduism or Islam, was superior, he said: “Without good acts, the professors of both the religions shall perish.” In one of his hymns, he says: “to him whose delusion of the mind is gone, Hindu and Muslim are alike.” At Baghdad, the people questioned him as to which sect he belonged; he replied, “I have renounced all sects. I know the one True God, the Supreme Being who is on the earth, in the heaven and in between, and in all directions.” On being further pressed as to who he actually was, he replied: “This body, compounded as it is of the five elements, is being illumined by the Light of God and is just addressed as Nanak.”

Again and again, he warned his disciples against the sin of separateness. In a beautiful passage he declared: “Numberless are thy worshippers and numberless are Thy lovers, numberless Thy *Bhaktas* and saints, who lovingly fix their thoughts on Thee. Numberless the musical instruments and the sound thereof and so are Thy musicians.”

In the course of his travels, he had with him two attendants, one a Hindu and the other a Muslim: Bhai Bala and Bhai Mardana. He poured his love to all, setting at naught all conventions, creeds, castes, and color bars. He was a brother of the poor, the criminal and the persecuted. His socialism was vibrant with love born of God and not atheistic in character. Growing out of a vision of God’s love, it flowed into the hearts of men as brothers in God.

A new Indian nation can be built even now, but not in blind imitation of the West. We must accept the vital message of the seers, the prophets and the saints of the East who are well conversant with the conditions of our society, and have a rich spiritual heritage behind them.

GURU NANAK - GOD-INTOXICATED:

From a very early age, Nanak was fond of meditation. He would go to a forest and for long hours sit there in rapt silence. He would meditate on the great mystery indeed. Where does life come from? How does it work in us? How does the great Controlling Power sustain us from day to day? Is it possible to contact this Power? These were the vital questions that he posited for himself. Nanak's father tended to regard his son as insane. One day he called a physician to attend upon him. As the latter felt the pulse Nanak said, "O physician! I am not mad. I am only smitten with the pangs of love for God. They call me mad, but I am not. I am simply God-intoxicated."

Nanak was overflowing with the love and glory of God. He radiated love of God to all who came in contact with him. He was verily Word-made-flesh and dwelt amongst us. He opened the inner eye of those who came to him and enabled them to witness the light of God within them. He was the light of the world as long as he remained in the world.

The light manifested itself in him and he guided the tottering humanity with that light. This light never vanishes but always remains in each one of us. We have to break the stone walls of our passions and prejudices, of separateness and sectarianism, in order to have a vision of the divine light in full splendor. The Guru, like all other Masters, advised: "Kindle the light which is within you. Ye are the children of light. Be ye lamps unto yourselves." India and all other countries of the world need heaven's light for their guidance. This was the universal call of Nanak to the whole humanity.

He offered the water of life and the bread of life(the light and the *Nad*) as food to the starving souls of the people, having which nothing else remained to be had. God is love, and love is God, and the way back to God is also through love. He was love personified, and inspired love in everyone. He always sang:

*Teach me how to live
Immersed in Thy meditation,
day and night.
Grant, O Lord, that I may*

*Never think of aught save Thee,
And that I may sing of Thee
Ever and evermore.*

Again:

*O my heart! Love God as the
Lotus loves the water,
The more it is beaten by the waves,
The more its love enkindles:
Having received its life from water,
It dieth without water,
O my heart! Love God as the
Chatrik loves the rain drops,
Who even when fountains are
Full and the land green
Is not satisfied as long as it
Cannot get a drop of rain.*

And again:

*Whichever side I cast mine eyes,
There Thou art!
Parted from Thee, I crack and die.*

To reach God, teaches Guru Nanak, one must walk the way of love. Love God alone, and if you love others- your children and friends and relatives, love them for His sake. Yearn for Him. Develop within you an intense longing for Him. And when you feel restless for Him, know that it will not be long before He will reveal Himself to you.

He was the prophet of the “inner life,” and urged that the inner should be expressed, not in creeds and dogmas, rites and rituals, but in humble service of the poor and lowly. And this service must be inspired by the love of God and Naam-the Spirit and Power of God.

Nanak says:

*O Man! How canst thou be free
Without love?
For the Word of God-the Naam
Will reveal to thee the Lord within
thee,
And grant thee the treasure of love,
Love-filled, let the seeker become
The bridegroom's bride!
Filled with Bhakti, the disciple be
dyed
In the true color of love.
Such a bride shall never be a
Widow!
For she abideth in the Satguru.
On her free head is the jewel of
love!
And except the Bridegroom she
Knoweth none.
Awake! Awake, O seeker, Awake!
Renounce the little wisdom of the
"ego."
Love-filled, think ever of His
Lotus-feet!
Do as He biddeth thee to do,
Surrender thy body and thy soul to
Him!
Surrender thyself, so mayest thou
meet thy Lord!*

Guru Nanak was a true mystic, in communion with God, and perceiving His all – pervading munificent grace. He exclaimed “Nanak sees the Lord in all His glory.” Intoxicated with the love of the Lord, he remained in a state of

perpetual ecstasy.

Once Babar offered Nanak a cup of hemp. The Guru politely declined, saying: “O Emperor, the intoxication of this substance is just of an ephemeral nature, but I am ever in a state of divine inebriation under the powerful influence of the Holy Naam.”

For meditation, Nanak prescribed a regular course of spiritual discipline for without it one could not progress on the path. The first is the devotion to Naam. In the opening lines of *Jap Ji*, the daily morning prayer of the Sikhs, the God-power is termed as *Sat Naam*, or the Eternal Truth. It is in the Name that the life of religion is rooted. “Sow the Name. Now is the season to throw away all doubts and misgivings. Burn to ashes all your silk and velvet fineries, if they take you away from the Name of the Lord.”

The Guru then sums up the qualities required of a devotee on the spiritual path. Purity of thought, speech and deed is the first prerequisite for the dawn of Higher Life. Christ too said: “Blessed are the pure I heart, for they shall see God.” Purity is verily the key that unlocks the door of meditation, leading to the mansion of the Lord.

Secondly, one must develop patience and perseverance to bear cheerfully whatever good or evil may befall, as a reaction to our actions.

Thirdly, one must have control over one’s thoughts, casting away all desires so as to ensure equilibrium of the mind.

Fourthly, a steady practice every day of the presence of the Living God by communion with the Word in full faith in the Master Power above.

Fifthly, one must live in holy awe of His presence, stimulating one to untiring effort to achieve ultimate union with Him.

And above all, one must love God with such an intensity as may burn up all dross in us, leaving us free to proceed unhampered to His Kingdom.

AN IDEAL FARMER:

A lover of freedom, Guru Nanak spent his early days in the freedom of the farm and the open air of the countryside. As he grew older, he travelled far and wide, exhorting the people to free their minds of conventional thoughts and convivialities of life.

On his return from his far flung travels, he settled down at Kartarpur as a farmer. He was a true son of the soil, a passionate peasant who had cultivated much harder things than earth-the mind and the intellect, etc. After “man-making” and “man-service,” he engaged himself in land-service, for to grow a blade of grass and to raise a stalk bearing an ear of grain was to him much better than the work of a mere priest or a preacher. He set an example of hard labor by bringing under cultivation the barren lands of Kartarpur for feeding the poor and the needy on the produce thereof.

He also set up at Kartarpur the institution of *Langar* or a system of free community feeding, where both bread and broth were distributed freely to all according to the needs of each. “Bread and water belong to the Guru,” echoed the followers. And the Guru said that the Beloved was in the people.

His disciples came from far-off places like Baluchistan, Afghanistan and Central Asia and included, among others, the Brahmins and the Sufis, the high-caste Kshatriyas and the low-caste Chandalas, the Sidhas and the Naths. Thus his following was a conglomeration of all sorts of people, knit together in the bonds of loving devotion to the holy cause and vying with each other in the labor of love for the fallen and the down-trodden. Nanak, their spiritual Father, now advanced in age, moved on foot every day, laboring in the farms and singing hymns of Naam and breathing the benediction of love. The Guru was picture of humility, and his followers in a spirit of dedication worked as humble servants of the Lord, worshipping god without any pomp and show, in the stillness of Nature.

From Kartarpur spread the fire of the love of God and love of man, all over the

Punjab. Guru Nanak's face shone with the simplicity and serenity born of the saintliness in him. he was a laborer, a tiller of the soil, a servant of the poor and lowly. The life at Kartarpur was a blend of willing work and worship, love and labor, silence and song.

On being asked by his father as to what was real farming, Nanak replied: "The body is the field, the mind is the ploughshare, and modesty is the life-giving water for the field. I sow the seed of the Divine Name in the field of the body, leveled and furrowed by contentment, after pulverizing the encrusted clods of pride into true humility. In a soil prepared like this, the seed of love will prosper and seated in the abode of Truth, I behold glory of God in the rich harvest before me. Oh Father! Mammon accompanies no man. The world is just deluded by the glamour of riches. It is just a few who escape the delusion with the aid of discriminating wisdom."

Guru Nanak had a deep-rooted penchant for silence. He frequently merged himself in the silence of God, the Sat Naam the Eternal Word; in the silence of Nature, the silence that shines in the starry sky and dwells in the lonely hill-side and murmurs in the flowing waters' the in the silence of *Sangat sewa* or unostentatious service of the community of the faithful and of the *sewaks* (servers) alike, who stayed with the Guru and whom he always addressed as *Bhais* (brothers).

THE WAY OF LIFE:

He prescribed a methodology for achieving success in life. Absorbed in the Lord of Love the disciple grows in the sewa of *Sadh Sangat*, the selfless and loving service of all. In such supreme and selfless service, many a *Koda Rakhshas* and *Sajjan thug* were redeemed during his ministry.

He exhorted the people to earn their living through honest and fair means. This was a rule not for the disciples and the laity only, but even for real teachers and preachers. He went to the length of saying: "Bow not unto him who, claiming to be a Godman, lives on the charity of others. He who earns his living with

the sweat of his brow and shares it with all, can know the way to God.”

That which belongs to another is not to be wished and craved for, much less grabbed, for it is as odious and noxious as pork is to Muslim and beef to Hindu.

He forbade people from encroaching upon the rights of others. Those who thrive on ill-gotten gains can never have a pure heart.

Time and again he stressed the purity of heart through virtuous deeds performed in the love of the Lord. It is only the deeds that count and not the religious hallmarks that one may bear.

The chanting of the Name of the Lord was a necessity but with a pure heart and a clean tongue for without these all our prayers, however loud and long, would never bear any fruit. “it is the deeds alone that are weighed in the divine scales and determine one’s place in relation to God.” It is with the alchemy of God’s love that one can transform hardened criminals into men of piety.

Nanak never advocated ostentatious renunciation as a means of God-realization. He taught that salvation was possible for a householder, as for any other person, through proper rendering of his duties and obligations with faith in God. He believed in the efficacy of prayers not only for all mankind but for animals, birds and all other creatures. He himself always prayed for peace unto all the world under the Divine Will.

Nanak emphasized developing the life of the Spirit for all true men and women. Such persons live not for themselves alone but for others.

*To live for others is the highest
norm,
he alone liveth who liveth for
others.*

He defined a truly great man as one who renounced all his desires and cared not

for the fruit of his actions.

The seeker after God was enjoined to cultivate purity of heart above anything else. “He who is so much identified with the body and is engrossed head and ears in the lusts of the flesh, could never be picked up by the Lord as His own.”

He who blesses others is blessed in return. A seeker after happiness must make others happy.

The Guru stressed the need of prayer. Where all human efforts fail, there prayer succeeds. Sit in silence each day and pray to God or God manifested in man, to draw you nearer to Him from day to day and grant you the company of those who are dear to Him.

LAST DAYS:

The day came when Nanak was about to depart. In humility and love Nanak bowed to his devoted disciple Angad, who had by now become a very part of his being, as the name indicates. The latter was one in spirit with his Master and the two were blended together in Him. The Guru then asked for his blessings and he sang a song of *vijay* or victory at the hour of his departure, asking all who were around him to join him in the chorus.

*Sing ye my comrades! sing ye all!
Sing now my wedding song.
Sing ye the song of His praise.
May I be a sacrifice to Him—the
Beloved.
The blessed day hath dawned,
The hour of consummation draweth
nigh.
Come ye my comrades, come!
And consecrate me with your blessings.
Behold ye the Bride uniting with the*

Bridegroom.

Many of the disciples shed bitter tears of sorrow and grief. With deep agony in their hearts, they inquired: “Leaving us, you go! What rites should we perform? Shall we lit the customary earthen lamp when you depart? Should we cast your ashes and charred bones in the sacred waters of the Ganges, according to the prevailing custom?”

To all these queries, the Guru characteristically replied:

*Yes, light ye the lamp!
The Lamp of the Name of God.*

*Let my funeral rites be
The remembrance of the Name of
God.*

*Know ye that He, the Lord above,
Is my support, here and in the hereafter.*

*Sing ye the Name of God!
That shall be my Ganga and my
Kashi.*

*Let my soul bathe in the water of
His Name!
For that alone is the true bath.
And offer unto me the grace of God,
And sing ye the glory of god, night and day.*

The Hindu disciples asked, “Shall we cremate your body?” And the Muslim disciples: “Shall we bury your body?” The Guru replied, “Quarrel not over my remains. Let Hindus and Muslims bring flowers and place them on each side of my body. And then let each do what they like. But see that the flowers remain fresh and green.” The Guru was indifferent to ceremonial disposal of the body

either by cremation or burial. He only asked that the flowers should remain fresh and fragrant. What then were these flowers? The flowers of faith and love.

It is in vain that the people look for the Guru in a tomb or on the cremation ground. The Living Guru is ever in the hearts of those who keep the flowers of faith and love fresh and fragrant. He came for all. He lived for all. His teachings remain for all.

He founded no new sect. He revered all religions. He respected the saints of all times and places. He taught no new creed. He preached love, faith and noble deeds. For him all the people were of God. In the Hindus and in the Muslims, he saw the Vision of God in Man. In all the nations of the world, he beheld an endless procession of the race of man. To all countries and to all people, he sang the song of Naam or the Holy Word.

Nanak was the prophet of peace and good will, harmony and unity. He was the prophet of Light and gave Light to all for seventy long years (1469-1539). His work of loving service to humankind, as manifestation of the Unmanifest, was carried on vigorously by his successors. Guru Arjan, the fifth in the line of succession to Nanak, compiled the sayings of the Gurus in the Holy Granth, the Bible of the sikhs; including therein the sayings of several other saints of other religions as well as could easily be collected for the purpose. Thus in the holy book, he laid the foundation of a great banquet hall and offered therein choice and dainty dishes of divine wisdom coming down through the ages. This in a way serves as a model for the World Fellowship of Religions.

Love knows no reward. It is a reward in itself. Service and sacrifice characterize love. The last two Gurus—Guru Teg Bahadur and Guru Gobind Singh—sacrificed their all in the service of mankind for the love of God.`

Thoughts on Spirituality

B Sena

*The Deathless dwells in the heart of death,
When Man bursts his mortal bounds,
The Boundless stands revealed.*

Tagore

All forms, all things, all objects, all phenomena are so many manifestations, varied as they may be, of the spirit indwelling in the heart of them. “Lifeforce,” say Bergson, “is ever expressing itself through matter. The sensory phenomena are the visible formations of the life-force, yet they are not the life-force itself. The life-force though immanent in all forms transcends them all.” It is through the gross and the material that we come to know of the life-force as it works in and upon nature, shaping with kaleidoscopic rapidity the warp and woof of life as we see it in and around us. The enchanting colors and the bewitching smell of the roses, the freshness of the dew-fed verdure in the garden are visible signs and symbols of the spirit of spring.

The vast universe with so many solar systems, inter-planetary relationships, earths and heavens, mountains and rivers, is an interplay of spirit in matter, regardless of how gross or subtle the matter may be. The spirit cannot but attract matter and manipulate it as it thinks best, according to certain laws. Matter is to the spirit just as clay to a potter who makes out pots, deep or shallow, flat or round, small or big, according to his needs.

There is a subtle relationship between spirit and matter. In fact, matter itself is nothing but congealed energy. The spirit, on the other hand, is active energy, a life-force. By the law of affinity like attracts like. The higher energy of the spirit or the energizing principle cannot but act upon the hidden and dormant energy in matter, activating it into what we call life-physical life, no matter at what level.

Everyone, man, beast, bird, insect, even herbs and shrubs, have in them a seed-bearing fruit each of its own kind which blossoms forth in due time. Thus goes

on the wheel of life, up and down by the force of its own momentum lodged in the innermost depths of each being and brought into fruition by the Oversoul or the Spirit of God as it activates and quickens the dormant life impulse in the center of each.

So is the case with man, but with a difference. Man occupies the top rung in the ladder of life. It given to him to be able to know his Self and to know his God. Both reside in the human body. But while He lives in us, we do not live in Him. The tragedy of life is that the individual self-consciousness sunders the individual from the cosmic consciousness—all-pervading and all-permeating—the source of all life on all the planes of existence, the eternal and the deathless principle, that outlives all forms, colors and designs.

It is only on the deathbed that something of the Reality dawns as life is forcibly drawn out of the tabernacle of the flesh. “When Man bursts the mortal bounds the Boundless stands revealed.” But does this fleeting glimpse benefit us in any way? No. The spirit clothed in astral matter passes out of the physical to the great deep from where it came.

Is there then no way of God-realization? There is a way, say the sages. Besides the involuntary bursting of the bounds, there is a voluntary bursting of the bounds, there is a voluntary way of disrobing the Boundless by a practical process of self-analysis whereby one can, while in the body, rise above body consciousness, transcending the bodily adjuncts. Those who are initiated into the mysteries of the beyond have to pass through experiences similar to that of death, but with a difference: for then one rises into higher consciousness instead of sinking into unconsciousness; and then the vision is of the Light of Life and not darkness as when clothed in raiments of astral and mental material. This bursting of the bounds is absolutely necessary for God-realization; and we can do it, and have a vision of the glory of the Boundless in full awareness, with the help and guidance of a Word-personified Saint.

O MASTER

*Unless my eyes gleam with Your light, blind me.
If Your words are not on my tongue, make me dumb.
Let me be still if not moving with you.
Keep me kind and caring, even toward those who wish
me brought low, or keep me alone.
Centered in You, this world can cause me no pain.
Strengthen that center, I beg you, for it often wavers.*

Tracy Leddy.

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Sat Sandesh

February 1970, Volume three number two

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The Master's Talk:

Celebrate a True Birthday

We think that the day that we come into this world is our birth. In truth, it *is* a day of congratulations for those souls who have risen from the low-species to the human birth, but for those who come from a higher circle, birth into the world is like entering a prison. However, it is a good prison for the latter, as they rule over all the 400,000 species.

In this human form a man can realize God. When the people gathered around Christ on one occasion, he said, “. . . except a man be born again, he cannot enter the kingdom of God.” Nicodemus, who was a learned lawyer and much respected for his knowledge, asked, “How can a man be born when he is old? Can he enter the second time into his mother’s womb, and be reborn?” And Jesus answered, “. . . That which is born of the flesh, is flesh; and that which is born of the spirit, is spirit. . . . Art thou a master of Israel, and knowest not these things?” The soul has to take birth after freeing itself from the outer prison, to enter the home of God. With great emphasis, Christ repeated, “Ye must be born again.” So, to be born in what is called a body, a physical form, is like entering a prison. But, it is God’s will that we come, and He knows best.

From the physical level, one can say that February 6 is my birthday, but I do not know about it. My parents told me this, so it might be possible. Does anyone remember when he was born? I think you will not find one man who remembers the event; all have just heard about it. A man is born every day. Sleep at night is the younger sister of death- this is what the Koran says. Every night man dies, and in the morning he is born. Ever since we entered this physical form, we daily go through birth and death. The only difference between this daily death and the final death, is that because of our *prarabdh* or destiny karmas, the silver cord cannot be broken until we have taken the allotted number of breaths

So what is a true birth? It is to be born in a Guru's (Master's) home, which frees us from this wheel of birth and death in the world. When Guru Nanak was asked, "When did you finish your births and deaths?" he replied, "The day I took birth in my Guru's home, I ended my coming and going in this world." For most people, this cycle never finishes.

My true birth was in May 1917, the day that I left my body and traveled the heavens with Hazur. (*The Master's Master, Baba Sawan Singh Ji. The Master met his Master and was initiated by him in 1924, but seven years before this he started leaving his body and traversing the higher regions with the radiant form of his Master.*) When I met

my Master physically and sat at his feet, the month was February; the day was Basant Panchmi (a religious festival day which opens the season of the sown fields starting to burst into bloom). I think, therefore, that his day you are celebrating is not really a day for celebration. It was just a day when the soul entered the world to perform some allotted work. A true birth is when the soul leaves the body and travels to higher places, and is able to return at will.

Does celebrating a birthday mean merely to pay one's respects to a person? Or to show happiness? Or to light candles, or to eat and drink? No, brothers, it is not any of these. The true birthday is when you are born in your Guru's home. One kind of birth is to be born in the physical form, and the other, the true one to be born above. We are confined in a prison, with nine doors! Forgive me, but can you tell me if this is a birth or a prison? When we release ourselves from these nine doors, that is indeed a birth.

If you want to celebrate a spiritual Master's birthday, there is only one way, and that is to take up whatever he has learned. That would be a true celebration. Whenever Masters come, people should learn whatever they have learned.

When Masters come, what is their work? They tell us to “Know God,” “Create a love for God,” “Reunite with God!”

“Return to your true home from where you came.” This is their work. To celebrate a birthday in the true manner, one should revive the age-old teaching, which is still with us but has been forgotten. Masters come with as much knowledge as God has given them, and they have, to lift the seekers to the same level as themselves. They tell us, “There *is* a God, and you *can* have experience of Him.” when? “You must be reborn. When you rise above the body and become a conscious co-worker of the Divine plan- then, there *is* something.”

There was once a teacher who became an atheist. He wrote on his door, “God is nowhere.” One day, the teacher became very ill and was on the point of dying. A child approached his house, and seeing the notice on the door, read aloud, “God is now here.” The teacher heard this and replied, “Child, you are right.” Why the sudden change of heart? Because when one is dying, the soul withdraws to the place between and behind the eyebrows. There, the knowledge comes that there is some great power existing. It is either reasoned intellectually, through inference, or, at the time of death, we become conscious of the Power that is controlling everything. Added to this, we might discover that we are going along in life, helplessly, under the control of some power. The other way is to die while living, at will. These are the only ways of knowing the truth.

What happens when one dies while living? At the actual

time of his death, what happens? Plutarch says that those souls who are initiated into the mysteries of the Beyond have the same experience as at the time of death of the human body. So God can be experienced. At the time of death a man goes helplessly, without any choice.

Unfortunately, those who go do not return to tell us what happened. Through inferences some conclusion can be reached, but it is better to have the actual experience.

When? When time has learned to leave the body it will. You must be reborn. Small, big, child or adult, learned or unlearned, rich or poor-all can realize this great Truth.

The words of the Masters assure us that they have seen God. It is true that there is also another statement which says that no one has seen God at any time. Still, Guru Nanak said, "Nanak's Emperor can be seen in all charity." Christ said, "Behold the Lord." Kabir Sahib said, "God cannot be seen with physical eyes, nor apprehended by the senses. Kabir has seen Him through the grace of his Master, and all his doubts are dispelled." Guru Arjan Sahib said, "I see the all-pervading Lord residing in the hearts of all creatures." When Swami Vivekananda went to Ramakrishna Paramahansa, he asked, "Oh Mahatma, have you seen God?" Ramakrishna replied, "Yes, my child, I see Him as I see you." So God *can* be seen. I have told about three ways of knowing this. One way is by inference- for example, there is a small seed, which also has the same controlling power in it. You may sow that seed in the soil, water it, and it will grow into a huge tree.

That one seed will give fruit by the thousand, so there is obviously some power working there – the same Life which is working in everything. But when can you actually *Know* this? Either at the time of death when you will feel that something is pulling you out of the body, that some great power is taking you away; or you may die while living. Learn how to leave the body at will. Then you will *see* and you will become a conscious co- worker of the Divine plan thereby qualified to say in all truth, “Yes, there is something.”

There is another aspect to the subject. You may have read about this power in books covering the study of energy. When we see a wrestler, who has controlled that energy in his body, we get a feeling of power just by watching him. He radiates strength. By the same principle, when we see a spiritual Master, we start to believe that there is a God just by watching him. “The yearning for the resplendent, overflowing love of God comes only in the company of a God-man.”

“Only in this human life can you see God.” He who has learned something in this life will remain learned after death. My Master used to say, “He who is without spiritual knowledge during this life will be without it, even after death.” Now, the question arises- who can see? Who *are* we? We are embodied souls. Each individual is a soul, a conscious entity, and that soul must experience God. God

cannot be know through the senses, the mind, or the *pranas* (vital airs); only the soul can know Him.

all Masters have said that we are, in true fact, the soul. Kabir Sahib says, “This is a particle of God- a drop of the ocean of All Consciousness.” Tulsi Sahib says, “The Supreme Being resides in the fourth region.” Man’s form is made in the image of *Brahmand* (the three divisions of creation). “Whatever Brahmand is, so is this body; whosoever searches within will find it.” In Brahmand there are three planes: physical, astral and causal. This comprises Brahmand. It has been mentioned also that there is a Par Brahmand. So there is Brahm, and a Par Brahm or fourth stage, beyond Brahm. In all three regions below Par Brahm, action and reaction is working. One is sometimes rising, sometimes falling. We are indeed greatly blessed that we have this form, in the image of the divisions of Brahmand, which Masters have described in their own terms in various languages: in Persian, these divisions are called *Kaseef*, *lateef*, and *lateef-ul-lateef*; in Hindi, *sthool suksham*, and *karan*; and in English, physical, astral and causal. He who can take off these three coverings will realize the Truth, and therefore have true belief. Not only will he believe, but he will see that “I and my Father are one.”

Though we are a part of God, of Sat Purush (Primal Cause), there is a difficulty. We have forgotten ourselves and have identified with the body. Tulsi Das says, “Soul,

the indweller of the human body, is of the same essence as God; ever-existent, all wisdom, eternal bliss.” It is Truth, the figure of wisdom and bliss; just like God who is permanent, unchangeable and all wisdom. When people asked Guru Nanak about the soul, he said, “The soul is in the Oversoul, and the Oversoul is in the soul.” So, God is residing in our soul, and our soul is residing in God-all consciousness.

How can we know Him? by sitting beside a true Master, and through practical self-analysis, learning how to rise above the body consciousness. Then we become the seer. We are meant to realize God in this human form. When spiritual or realized people come, they give the love of god to us. They make us enthusiastic for God-realization. They are drenched in God’s color, and they distribute that color to the seeking souls. They see God and they teach others how to see Him. “In the company of Saints, I have seen God within.” And they demonstrate the process by giving a practical experience. “A powerful Guru draws the soul up.”

However, there are problems, due to attachment and entanglement with illusion. This illusion all started with the body, for since we came into the world we have been looking outwards and filling ourselves with the whole worlds impressions. When the heart’s reservoir was filled up with outer impressions, we became the world itself, forgetting ourselves completely and forgetting God. The

true owner of physical house had come to rule, but imagined that it was the body. With the soul in such a vulnerable position, it was easy for the powerful influence of the mind to take over. Unchangeable and permanent though it truly was, in such a complicated condition the soul had become *jiva* (encased in all three coverings, physical, astral and causal), from then on subject to the experience of birth and death.

The senses are like windows form which the soul looks out to take the impressions from outside, and so wherever the senses drag its attention, it goes without any control. This how, from birth through our whole life, we go on filling the heart's reservoir. We dream of the world by day, and when we sleep we then talk about the world in our dreams. So when can we realize God? When the soul forsakes the companionship of the mind. It is actually a servant of the mind. It goes wherever the senses drag it – the senses in turn being dragged by the various outer enjoyments. All this amounts to the reason why we have not returned to the lap of the Lord since we came here. If we had not succumbed to these influences, we would be something higher than what we are.

The Masters repeatedly impress upon as their invaluable advice. There is a story of a shepherd who found a lion cub and brought him up with the sheep. He started eating grass and bleating “baa baa “ like a sheep. One day a lion passed nearby and was amazed to see the young lion

amidst the sheep, behaving as one of them. He called him over and told him, “You are the son of a lion.” The cub replied, “No, no I am a sheep.” With great concern, the lion took the cub to a pond of still water, and pointing to the reflection, asked, “Do we not resemble each other? Now roar like me.” When the cub roared loudly, the shepherd and the sheep ran away in fear, leaving the lions alone- lords of the countryside. The God-realized men say, “You are the children of God- you are soul – all consciousness, but are under the control of the mind (the shepherd) and outgoing difficulties (the sheep). You are the giver of strength to the mind and outgoing faculties, but are being controlled by them.” We are all brothers and sisters in God, but are in deep forgetfulness, as if we are trapped in a well and cannot get out; going wherever the attention goes, falling again and again.

Why do the Masters continue to come to this world? To awaken the souls and take them back to their true home, because the soul belongs in God. When the soul, realizing its imprisonment in the body, becomes greatly afflicted and grieved with the separation from the Lord, then its anguished cry rings out, “Where is God?” although ironically it resides in that very form which is the temple of God.

“The man body flourisheth as long as its companion is with it. When the companion leaves, unto dust it doth return.” The body can retain its glory only as long as we,

the soul, are in it. It was the very first companion we had when we came into the world, but forgetting the Truth we followed the illusion, and so mistook it for our true identity. Now we have to suffer our actions because we are attached to the mind, and only by getting untied from this association can we become free from the results of the karmas (reaction of the past actions). Rishis and munis (holy men), have called the human birth *karm bhumi* (the land of the actions). In the Koran it is written that this field of tomorrow. “Oh Tulsi, one tastes the fruit of whatever one has sown.”

We are at the mercy of our actions and whatever we do sets up an action-reaction. Good actions bring good reactions; bad actions, bad reactions. In the Gurbani (sayings of the Sikh Gurus) it is written, “Do not blame others, but blame your own past action.” Brothers, do not blame anyone. You got this human form as a result of your prarabdh karmas (destiny, governing this life’s pattern); it is the good fruit of your past. Whatever you have to give and take from the past lives must be accounted for now. You have to take from some people and give to others. Sometimes when giving something to certain person, such warmth of love swells up from within the heart, and yet on another occasion one gives with hatred and reluctance. This is reaction from the past. Someone is rich, another poor. Some are masters, others servants. In all, there are six things over which man has no

control: life, death, poverty, riches, honor and dishonor. These are all beyond our control.

When I was working in my office, there was a typist who, during the 1914-18 war, went to Persia. They wanted to create a new accountant-general's post there, but because of the war there was a shortage of qualified accountants. So the typist, who had just arrived there with little knowledge of accounts, was given the office of the new accountant-general. This clearly shows that there was some impetus from past actions behind the event. We have no control over this kind of thing- if one puts one's hand into clay, it can turn into gold, and put into gold it can turn into clay. For another example, it sometimes happens that one very clever and experienced man and illiterate, inexperienced man both start businesses, and the inexperienced man succeeds where the experienced man goes bankrupt. This indicates that the reactions of the past are making people go helplessly along in life, with very little control over what happens. In Guru Nanak's *Jap Ji* it is written, "You have no power to ask or to give. No power over wealth or state." Christ told us, "As ye sow, so shall ye reap." However, in this human form we can do that through which we shall not return to the world again.

There are three types of actions: first, those which we do every day; second, those through which we got a human form and present circumstances; third, those which are in store and have not yet borne fruit. During this human life

we should make sure that we do not sow any new seeds. Whatever was done in the past will have to be harvested. There is no escape from that. Tulsi Sahib says, “Whatever has been made, is already made; you cannot change it into something different. When Tulsi thinks of this, his mind is at peace.” Masters are never worried, for they can see the laws working.

Now that our fate has brought us here, how can we make the best of the human life? We should not sow any more seeds. Whatever happens in life due to past actions should be borne with cheerfulness. Happiness and unhappiness will come, but one should never be disheartened. The great spiritual leaders also go through similar experiences, but without suffering the pinching effects. My Master used to say, “You cannot clear up all the thorns which you yourself have spread in your path, but you can wear heavy boots for protection.” The task of saving ourselves from the reactions in store for us should be seriously considered, for only in the human form do we have any chance of rendering them inactive. The Saints who come-forgive me, but they also leave the body at death. They also get riches or poverty, but they always avoid those actions which will cause reactions.

One great spiritual Master, Ravi Das, was a poor cobbler, who lived on whatever he earned from his work. Mira Bai was a princess and also a queen by marriage, but she accepted him as her Guru. One day she was very sad,

thinking of her Master making shoes and living in such a simple manner. So she offered him a very valuable ruby, saying, “Master, have a good house made with this, and live comfortable.” The Master refused to accept it, but on her insistence he agreed, and told her to put it somewhere. Finding no better place, she put it in a hole in the wall which served as a shelf. On returning to him after about one year for his holy darshan (the blessed glance from a Saint), she saw that he was still mending and making shoes in the same small hut. She said, “Master, I left a valuable ruby here for your use, what happened?” He replied, “It must be where you left it.”

God-realized people do not live on gifts from others, but from their own earnings. If donations are given, they are fed for the benefit of the followers and the needy. Another great Saint, Kabir Sahib, was a poor weaver, although he had kings among his disciples. King Ibrahim-Adham was one of his followers. Nevertheless, Kabir Sahib earned his living by his loom. Great Masters like Kabir Sahib, Ravi Das and others, not only feed the soul with the Bread of Life, but will make the seeker a conscious co-worker of the Divine plan. They release the soul from the mind and senses and make it powerful.

On the spiritual health depends the life of mind and body both. If the soul is fed with spiritual food, one becomes unaffected by the reactions of life. How do the Masters give food to the soul? By filling it above its casing of mind

and senses and connecting it with God. Where is this God? He is the very soul of our soul. At present the soul is completely identified with the body and the world, and is scattered outwardly in many directions. It has to withdraw from outer things and rise above the senses. We have taken birth in this body, which has two parts: one up to the eyes, the other above the eyes. Although we have wandered very far from our true home, if we leave the lower body and go to the upper part, we get nearer the Truth. So a true Master raises the soul up from the body and opens the inner eye to see the Light of God, which is the Bread and Water of Life. The soul then starts seeing in truth that he is not the doer, that the Lord within is doing everything; and he gains great strength.

Guru Nanak says, “I can do nothing of my own; but only whatever are God’s wishes. When Nanak starts obeying His orders, the I-hood does not remain.” By coming across a true Master, the accounts are wound up in this way. Masters themselves ask, “Why do we have to go to spiritual Master?” and then reply, “Because he will wind up the actions.” The whole of creation is throbbing and resounding under the beat of action. How does the Guru free the soul? How can we be saved from the outer impressions when all the windows in the body are open to receive greedily from outside? Masters sometimes give small examples to help us to understand the facts. One Master said that if one is pushed into a room full of black mascara, no matter how careful one may be, one cannot

escape from getting some black stains somewhere.

Another Master says, “It is a very peculiar situation- you have thrown a plank of wood in the river and have made me sit on it, and now you tell me not to get my clothes wet!”

Oh brothers, how is it possible to stay dry? The senses are permitting the outer impression to flood through them every day, to settle inside. How can one save oneself? The Masters say, “Make a hole in the top and escape from there.” This is the only way. You must be reborn. One birth has been taken in this body, and now another must be taken above the body, where the Bread and Water of Life are available. When one has become the conscious co-worker of the Divine plan, all past actions, sanchit karmas (those in store) are erased – finished. If the person who was tasting the actions is not there, then who is there to taste them and be responsible? When there is I-hood, one must receive the results of one’s actions. A man may state, “ I am not the doer, “ but within the folds of his heart he cannot believe this, and continues to consider he is doing everything, thereby holding responsibility for his actions and the reactions to follow. If he becomes the conscious co-worker of the Divine plan and knows that he does only that which God will, how can he be burdened by any action?

Take some seeds and roast them, then sow them in the soil- will they bear any fruit? Similarly, all the kriyaman

(present action) karmas are erased for the future. Masters do not touch the prarabdh karmas, for if they did, at the time of initiation the initiate would die. “He who is afraid of life and death should sit at the feet of a Godman.”

Tulsi Sahib says, “Some are unhappy through the mind and the body, and some are perpetually unhappy. One way or another, everyone has some kind of sorrow. Only a true disciple of a Sant is happy.” Who is called a Sant? “My Lord is fully awakened, for he himself manifests in a body and proclaims that he is a Sant.” Our Lord is truly awakened because to whichever house (body) he goes, he appears in there (in radiant form). He who is the manifested God in man, is called a Sadhu, Mahatma or Sant. To be clever or intellectual is not the criterion of a Master, and even one who has mastered all the holy scriptures is not entitled to be called either Sant, Sadhu or Mahatma. Those who teach outer subjects, likewise, are not necessarily true Masters. Then who is a Master? He who has freed himself from the mind and the senses, has realized himself and realized God, and has become one with God. He is the mouthpiece of God. He truly sees the Reality, and he makes whoever is truly seeking see it also.

The soul, as I have said before, is eternal, all wisdom and bliss. If it is all wisdom and full of bliss, then how is it possible for it to have any unhappiness in this world? For how long will it enjoy the outer tastes? We think that we

are enjoying the enjoyments, but in fact the enjoyments are enjoying us. The god of food once went to Lord Vishnu (part of the triune Lord of Creation: Brahma, Vishnu and Shiva; the Creator, Sustainer and Destroyer, respectively) and complained, “The people are eating me up brutally, without any sympathy for me!” Lord Vishnu said, “All right, if anyone eats you beyond his needs, then you eat him up.” Just think; what is the cause of all disease? Indigestion. We enjoy, and enjoy, and enjoy until we are no longer capable of enjoying anything. Then the enjoyments start enjoying us.

Because bliss is the quality of the soul, happiness lasts as long as our attention is attached with a particular thing of interest, but if we are taken away from that thing, then unhappiness results. So where should we put our attention? “He who wants permanent happiness should surrender himself to God.” He who has a strong desire for the heart’s own, never-ending happiness, should get re-connected back to God, who has ever been in existence. God is not in either birth or death. “How can sorrow come, when He never dies?” One will get that everlasting life, for Masters do not just use empty words, but actually make the connection spiritually and scientifically.

The power that is called God is known by different names for easier understanding by the different peoples. “No matter what words are used to describe Him, I rejoice in them all.” It might be *Ram, Ram; Allah; Waheguru;*

Khuda; one might read a whole hymn praising Him, or only use *Onkar, Sat Naam*; one might go on reading books upon books. To truly know God, however, we have to know Him for whom all these words were created.

“Everyone says God, God, but by just saying it you will not become it. Only by the Guru’s grace can God manifest in you – only that will bear fruit.” Then the all-pervading God manifests Himself in you, then by just taking His name, you will get intoxicated. That which we believe is giving us satisfaction is not true; it is merely that our attention is there and the enjoyment comes from that, so happiness is not in the thing but in ourselves. How can pure consciousness (the soul), get any happiness out of matter? When a dog chews a bone, is there any sweetness in it? But he cuts his tongue or gums on the sharp bone, and tastes his own blood.

Only when a man has become free from the mind and senses can he truly understand all these things- when he starts realizing them practically. Now, in our condition, what should we do? For instance, a child leaves the shelter of the homestead to visit a fair for a day with his parents. There is such a huge crowd of people there, but as long as the child is holding his mother’s hand he cannot be separated from her. Masters have said, “I do not ask you to renounce the world; only ask you to remember the Lord in all you do.” By quoting this, I am not saying that you should leave life in the world and take the road to the lonely forests. I mean that no matter where you are or what

you are doing, you should not forget God. It is possible that the child might be inclined to leave his mother's hand if he could, but if the mother is holding him firmly, how is it possible? You should dedicate your hand – surrender it. If you have not seen God, then you can surrender yourself to the God in him, his hand will always be holding you. You understand what I am saying?

To meet a perfect Master is the greatest blessing a man could ever have. He connects our soul (or attention) to God. He teaches us that we are all one- that we have got a soul and that we are a conscious entity- a drop of the ocean of all consciousness. He who has freed himself can free others. Those who have not freed themselves have therefore not risen above their body consciousness by self-analysis, and cannot give a demonstration of the same practical science. This type of people cannot give anyone salvation.

“No one is hungry, oh Bheek: everyone has a valuable ruby locked inside him.” There is not a single human being who has not got God in him. Being all brothers and sisters in God, the whole of mankind is one. We have stuck various labels of the different religions on us, to show which school we are studying under, but which is the greatest religion? That which teaches us that we are all students of the same subject. From all those who are fortunate to have a human form, who is successful in realizing God? Only he who is able to control his mind.

The mind wants some attraction, naturally, but if you give it a better attraction inside, why should it want to come out? The spiritual Masters give inside a taste of that nectar by tasting which the soul ceases to roam restlessly in the outer environments.

“We are all the children of one Father, and all living creatures have one Provider.” No matter what their race, creed, or country, the Masters have said that the Lord of Creation is not different to a Hindu, Sikh, Christian, Buddhist, Muslim, Jain or others. Furthermore, “Mankind is all one. Related to each other, we are like different organs of the body, and the same Divine link animates us all.” Like one man with various limbs, we are the limbs of God—all infused in one another, and that controlling power which controls all creation is also one and the same. Saints come and teach humanity to worship the one God, and then to love God in the true way.

How can love be created? First, a desire is created within by hearing about it – and then by seeing a perfect Master. Masters are overflowing cups of the intoxicated love of God, so by just seeing them the love starts awakening in us too. However, if they also give the connection with the Lord within, then one can be assured that he is on the True Path back to God.

The soul, having the true qualities of bliss and love, must attach itself to something. Through illusion and no

knowledge of the Truth, it has at present connected itself to perishable things, resulting inevitably in continued revisits to the world of matter. In the Koran it is said that it is very necessary for a *momin* (devotee) to have a Beloved. The soul's Beloved was God, but the world became its beloved instead. Guru Nanak describes this very beautifully.

“Perishable is the king; perishable are his subjects; perishable is the whole world. Perishable is the husband, perishable the wife; we are so much in contact with the perishable, we have forgotten the Imperishable (God). Who can we call our friend in this perishable world?”

So we should create a love for the imperishable God alone. What caste is His brother, and what religion does He come from? When we came to the world we became a Hindu, Christian, Muslim, etc. what is God's caste? If He has no caste, then what is our caste? Is it not the same as God's? All the different castes and religions were formed for the benefit of the body. Some years ago in India, those who were learned in Brahm (having religious knowledge) became known as *brahmins*. Those who were warriors and defended the country were known as *kshatriyas*. The people responsible for the food were *vaishyas*. The rest, who looked after other needs including various services, were called *shudras*. A brahmin's son was also known as a brahmin. Forgive me, but what an illusion it was for the brahmin's son to be called brahmin, when his knowledge might be in some other field. How then could brahmins be

the highest caste if some of them had no specialized knowledge befitting the title? One can see why the Masters stress that to realize God does not require any special caste, for God has no caste, and ours is the same as His. It is very clear and simple: if you love God, you become what God is.

Just note, that Saint Saina was a barber, Kabir Sahib was a weaver, Ravi Das Ji was a cobbler, and Tulsi Sahib a brahmin. What I mean is this: in the eyes of God there is no caste or creed; a man is a man and he has got a soul, and that soul is the same essence as of God. All castes and creeds are connected with the body only, which is made of matter and which will end up under the earth or on the cremation fire.

Because the soul does not remember the Truth, whatever impressions go into the astral give cause for it to return to the world continuously. Everyone should understand this very important fact. If we do anything that brings the attention of the world upon us, each pore of our being gets filled with such great ego that we become full of pride and egoism. Without a Master we cannot get connected to the Truth, and without that we are just leather tanners. A leather tanner's attention is always on the leather. If we do not rise above the body consciousness we can be ranked as a tanner, with our attention constantly at the level of the body.

You must have heard of King Janak. He wanted self-and God-realization very much. He spread the news all over India that he wanted a spiritual Master who could give him true spiritual knowledge in as much time as it takes to mount a horse. Of course, everyone was astonished to hear this, for they thought it impossible. How could anyone teach Spirituality, such a vast subject, in that short space of time? After the announcement, Ashtavakra came to the King's palace and said that he could give the King the knowledge he required.

Ashtavakra's body was twisted into eight different deformities. *Asht* means eight and *avakra* means twisted. He was *Brahmagyani*, which means he had knowledge of the Beyond. He approached the King in all confidence, for whosoever holds mastership in any field has confidence in his own ability. Take for example a laundryman, who will take even the dirtiest clothes, knowing that if not the first time, then with two or three washes he will make them clean. A spiritual Master also knows with full confidence that by self-analysis he can clean up a person's sins of the ages.

When Ashtavakra sat down on the dais in King Janak's court, the many courtiers who were present burst out laughing. There were two reasons for this – it seemed an impossible task for anyone to undertake, and on top of that they could not imagine that this strange-looking man with such peculiar deformities could have any special powers.

Undaunted, Ashtavakra asked the King, “ Your Majesty, do you want the knowledge of the Beyond?” The King replied, “ Yes, Master.” “Then,” said Ashtavakra, “Why have you collected these tanners and cobblers around you, whose attention is only on my skin, and not on my soul?”

Now, you understand what this means? We are all children of God- we are all micro-Gods, but unfortunately we have forgotten ourselves, being given up to outer symbols and appearance. Tulsi Sahib says, “The poor and oppressed got salvation by sitting at a Master’s feet; the high born paid the penalty of their pride.” Those who sit at a Master’s feet with full attention get his protection, but people of position, high caste or possessing riches, because of their pride get death only. Other Masters, like Paltu Sahib, have said this in similar words. Even in the countless holy books one can read that only through love and devotion can one realize God. To describe the facts in a few words one can say that the lowest caste of all is the one in which those souls are not connected with the Truth. All Masters regard humanity either at the level of man or the level of the soul, while humanity itself continues in forgetfulness of its nature. In every age the Masters come to bring us out of this illusion. In the beginning, there were only two castes in India- Hindu and Muslim. Today there are more than seven hundred different castes and branches, so there is a greater necessity for adhering to the basic true religion underlying all. The only real answer to the problem is actual practical experience of the Truth,

given by some true Master.

The controlling power residing in each body, which sees our every action and condition, is the controller of the whole world. “Whatever there is, is in this very house (physical)- not outside. To search for it without will bring forgetfulness in the illusion.” If you are in need of Bread of Life, search within; He is the Life-Sustainer, and He is everywhere- not a single place is without Him. If an electrical connection is needed, it has to be taken from the powerhouse. Similarly, if you want a connection with God, go to where He has manifested Himself in fullness, in a human pole. He is *Alakh* (Formless), and is above the senses; so long as the attention is on the body, He will never be found. What a blessing we have been given this human form for the purpose of getting this Bread of Life, and further, to realize God.

Kabir Sahib asks us if we can see the oil within a sesame seed. If you see flintstone, can you see the fire in it? By grinding the seeds one can take out the oil, and by striking the flintstone you will see the sparks of fire. “Thy Beloved is within; awaken yourself, if you can.” Time and tide wait for no man, so make the best use of your time while you can. “”As the pupil is in the eye, so God resides in the human form. Foolish people know this not, and search for Him outside.” This all began from the field of karmas.

It may be difficult to believe that God is within each

individual. For example, if someone says that there is ghee (clarified butter in milk), a person who knows nothing of this process will ask, “How can one fry anything in milk?” whereas, one who has actually seen ghee being made will say with authority, “There is definitely ghee in milk, potentially.” God is in our soul and our soul is in God. By rising above the body by self-analysis, one will see for oneself that “I and my Master are one.”

The light we look for in temples, books, religions and places of pilgrimage, is in the *true* temple of God – the human form. It may be observed that all other temples have been made in the image of the human body. Dome or head-shaped are the Hindu temples; nose-shaped are the church steeples; forehead-shaped is the *mehrab* of the mosque here the priest stands at the appointed dome to call the people to prayer- this corresponds to the same spot in the body where the holy Sound within our own form. “Alas, bound in this house of flesh, thus hearest not the Divine clarion call!”

Once one is connected to the Sound, where will it lead to? It will take you to your true home. This Sound is the Voice of God which is saying, “Come child, unto me.” Shamas Tabrez says, “Every second my soul is hearing the Voice of God. What is it saying? Oh, Shamas Tabrez, come back home.” The sound is vibrating continuously in this human form, behind the eyes. As long as one goes on

sitting below the level of the eyes, the coming and going in this world will never finish. If one rises above the eye-level, the holy Sound can be heard and the beauty within can be seen. This is food for the soul, obtainable by rising above the nine “doors” of the body to where the soul withdraws at the time of death. When the inner eye is opened, the human form is put to its most important use.

We are talking of a true Master, whose daily work is to raise the souls of the seekers above the body consciousness, with one glance. With one glance. It matters not if there are ten, twenty, one hundred, five hundred, one thousand or any number of people sitting: each one’s attention will be drawn up to this level. When a true Master accepts a seeker who then sits at the Master’s feet, he winds up the past karmas of the initiate by drawing a line. He then advises that in the present life the future should be improved by : speaking the truth, observing chastity, having love for all beings as God is in all, practicing non-violence, and doing selfless service to benefit others. This advice is like drawing a second line which one should not overstep. They do not touch the *prarabdhi*, otherwise death would come at that very moment, but they make the soul strong by feeding it the Bread and Water of Life, that this world’s happiness and unhappiness may have little effect. If you want this, you can have it for the asking. Your whole angle of vision will change. The past karmas (*sanchit* or storehouse) will get burned up through daily contact with the Truth.

So, we have all been born in this human body, but from today be born anew. Up to today, you have lived, but from now on live above the body consciousness. The day that you do this will be a day for congratulations, and that day I myself will congratulate you a thousand times. This is a true birthday, and only then may you truly rejoice and celebrate a day of birth. I congratulate those who are already on this Path and they can celebrate the Master's birthday only if they have well-learned what he has taught, and are living up to his teachings. If they are so doing, I will accept their congratulations not once but a thousand times.

If this work is not done, then what is the use of celebrating by singing and playing music? What I am telling you today is no new thing, for these teachings have been given out by all Masters in the past but again and again they are forgotten, so they continue to come to revive the old, old Truth. Whatever I have learned up to this age, I have learned through the grace of my Master or the God within him; or through the parallel study of religions. You should take all these things deep into your heart, and bring them into practical use every day. Then your coming to this world will be worthy of congratulations.

(This is an English translation of a talk delivered in Hindi by the Master Kirpal Singh Ji Maharaj at a satsang in India.)

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The Master's Birthday Message

Dear Ones:

THROUGH the grace of my Master, another year of my Mission has been completed, and my 76th birthday marks the beginning of a new one. It is my wish that the birthday of the Master be celebrated by all of you as befits the occasion, which is by living up to my words: “Let my words abide in you – and you abide in me.” The result will be that your minds will become pure and the gracious Master can then release your soul from the bondage of mind and matter and take it up to meet His Radiant Form within you. You will then have achieved your second birth, the true one into the Beyond. How wonderful it would be if the Master and His children could thus celebrate the coming 77th year of my physical life in this way.

For this, the ground has been prepared for you. You have been put on the Way and given some experience of the God-into-Expression Power of Light and Sound Principle within you, which can be developed from day to day by right living and devoted meditations. The cause of the Master is the cause of God, and it is for each one of you to make it your cause by being an example of the Master's teachings, His Light and Love.

Spirituality is a living and practical subject. The right understanding of this has been made clear to you in my Circular Letters of June 13 and November 5, 1969, which should be read again and again, so that you may compare how your day-to-day living is matching up to them. You will receive further help and encouragement when you read my latest book, entitled “Morning Talks,” which is now in the final stages of publication. These talks, which were given by me in the mornings at the time a number of dear ones from the West were staying here at the Ashram, cover almost every facet of Spirituality. Each of the forty talks in this book deals with a different aspect of what is required to progress on the Way back to God, and succeed one another in such a way as to form a God-given spiritual textbook.

God willing, I hope to be amongst you all sometime this year. If you make earnest efforts to change your lives in accordance with my words, you will develop receptivity to the gracious Master Power within you, which will receive a boost from the divine radiations shed by the Physical Presence of the Master. It is for you to make the effort and for Him to crown your effort with success.

I have great love for all of you. Indeed if you knew how much I loved you, you would dance for joy. You will become as intoxicated by His love that it will carry you straight into the arms of your Beloved within. In this way

only will you have celebrated the Master's birthday as He wishes;

My love and best wishes go to one and all.

affectionately,

Yours

SINGH.

KIRPAL

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Circular Letter 1

Kirpal Singh

This is the first in the series of extraordinary circular letters which Master began issuing shortly after his 1955 tour of America and Europe, and which has continued until the present day. This first circular is dated May 1, 1956, and has been long out of print.

With the grace of my Master, my tour to the United States and Europe has been successful, with the loving cooperation and sacrifice of all over there, for whom I have great appreciation of my mind.

On my return from the tour, it has come to my notice that there exist misapprehensions, which if not guarded against or checked might prove harmful to many interested in the path. These are mostly concerned with the outer aspects of life. It is, therefore, considered advisable to clarify the position in this respect.

SPIRITUALITY- A CREED OF LOVING FAITH: The subject of the spirit is the most ancient and the most authentic of all subjects. Its history is coeval with that of man. It is based on two cardinal principles of love and service, or in other words selfless service. “By love, serve one another,” has been the slogan of all sages through the

ages. God is love and He loves those who love His creatures.

*He prayeth best, who loveth best
For the Dear God, Who loveth us
All things both great and small;
He made and loveth all.*

Again it is said, “He prayeth well, who loveth well / Both man and bird and beast.”

We may take any scripture we like, we find an exhortation in most emphatic terms on love. “Verily, verily, I say unto thee that God manifests Himself to one who knows how to love.”

IMPORTANCE OF LOVE: Loving and selfless service to humanity is the cornerstone of all religious philosophies and no man can make any progress on the spiritual path without cultivating love within him. The seed of spirituality that the Master so lovingly sows in the arid soil of our hearts, has to be nurtured with the waters of love, if quick results are desired. We must so mould our life and conduct that all our acts bespeak His love. We must transform the desert of our heart into a veritable garden of love full of lovely blossoms and luscious fruits. From our heart should spring an eternal fountain of love, so that whosoever comes in contact with it is drenched with love to the very core of his heart.

SPIRITUALITY – A DIVINE CAUSE: The cause of the Master is the cause of God. It is no religion in the commonly accepted sense of the word and yet it is the highest religion based on love alone. We cannot keep the illimitable God in watertight limited compartments. God Himself has declared, “I neither live on the high heavens nor on the earth below, yet the wonder of wonders is that I live in the heart of a *Momin* or Godman.”

Again, spiritual teaching and training a living and practical subject, quite different from secular and sectarian dogmas and so many creeds that we have today. Life, light and love coming from a loving Master well out spontaneously from the heart and not from any books on theology. No doubt everything has its own value, but in a world of relativity, the values are all relative. A positive contact with the live principles of living God is something unique. It stands on a rooting which is entirely different.

SPIRITUALITY AND THE COMMON MAN: In this vast creation, everyone is gifted with an individual perception. The heredity, the environment and the teachings inculcated, all combine to make one what he is. We cannot blame anyone for thinking differently in his own way. Everyone has his own temperament and his own way of thinking. They must differ and they do differ vehemently. There is no help for it. It is, on the other hand, the sign of sentiment life. We must not therefore, on

that account cross swords with them. Even if in their ignorance they, at times, may talk ill of the spiritual teachings and use harsh words, they cannot help it. But that should not disturb the true seekers after Truth. We must be polite and gentle and even humble in our conduct. Bandyng of words does not help. We may try to remove misunderstandings if any, sweetly and gently, but not in an antagonistic spirit. It is advised that individual perceptions (including representatives, group leaders and other old and new initiates) should not enter into any sort of discussions or disputes with any religious bodies, circles, faiths or sects, etc. If any such bodies do enter into such things, they may be directed to refer to the Master for an appropriate reply. It would be better turn aside rather than to break your own head in an attempt and injure the great cause for which we stand. God knows His purpose well and has diverse ways to fulfill the same, without you and me. So it will not pay to quarrel with out neighbors. It is said that those who try to live by the sword, perish by the sword. The entire Christian philosophy is summed up in two memorable precepts of Jesus Christ, “Thou shalt love thy God with all thy heart, and with all thy soul, and with all thy mind;” “Thou shalt love thy neighbor as thyself.” (Matthew 22:37,40). And, “Love your enemies, bless them that curse you, do good to them that hate you and persecute you, that you may be the children of you Father which is in heaven : . . . Be ye therefore perfect even as your Father which is in heaven is perfect” (Matthew 5:44-45,48), and so said all others Masters who came in the

past. If we live up to these teachings, there could be no trouble at all. The royal monk, Ashoka, in one of his rock edicts tells us: “ He who reveres his own sect but disparages the sects of others, does great injury to his own for he lacks the essentials of a religion.”

SPIRIT OF SERVICE – INTER SE: The above remarks apply equally in your dealings with one another. You are all knit together by the loving grace of the master in bonds of common fellowship. Honest differences of opinion may arise and at times do arise; but these must be resolved happily by friendly exchange of thought and mutual discussion free from bitterness and rancor. If in spite of this, these persist, a timely reference to the Master would be a welcome resort rather than to indulge in widening the gulf between ourselves, by encouraging fissiporous tendencies.

HARVEST IS MUCH! LABORERS ARE WANTED: All those who help in the Master’s cause in whatsoever way are the chosen ones. Whenever a Master spirit comes into the world, He Brings His own staff with Him. Whoever puts in a stone in His edifice, does service to Him. it therefore behooves all the more that such selfless workers should present a true model of common brotherhood rather than to add another discord where there is already so much. Again, service is service and must be rendered in a true spirit of service. Service must come before self. All thoughts of self must be sacrificed at the altar of service.

That service alone is acceptable to the Master as is voluntary, free and untarnished by even the least traces of self. It must not be rendered in an animal spirit, a fighting mood, just as a matter of right or routine, all of which tend to lower the true spirit and dignity of service. There is one more point that may not be lost sight of, in respect of service. Nobody can render service or even think of rendering it, unless he is so actuated by the Master Power, permeating in the very fibers of his being. So one should never think, with all that he does, that he has done any service. It is therefore said that one living in the house of the Master, and carrying out His behests, should never feel that he has done anything. And this in fact is the veritable truth, because all credit goes to the Motor Power or the Great Dynamo, working in and through each individual. One must, therefore, feel and see the Master Hand working behind the scene. All such service is glorious indeed, as it is free from all taints of the self.

The Master Power works regardless of all limitations of time, space and causation. Even when acting in distant lands, the sole responsibility remains with the Master. The agents are just mere instruments to arrange preliminaries, to fill in applications of persons desirous of Initiation, to convey the instructions of the Master, and after due approval to arrange sittings and meetings, etc.

Transmission of the like, all come from the Master directly and nobody has any hand in them. None can, therefore, claim any superiority over his colleagues, because of this.

All from the highest to the lowest get their inspiration from the Master, and owe the good fortune of being helpful in one way or another. We must, therefore, work in a team spirit of brotherly love with no thoughts of high and low, for all service is one – the divine service, of which we all are the members. The arrangements, however, exist for the sake of discipline and maintaining order in the smooth running of the spiritual work. But as said above, none should feel elated or entertain feelings of superiority over others. All of us have to work shoulder to shoulder under the guiding inspiration of the Master. The persons selected as representatives are the elders and more experienced and should be respected. In case of any difference of opinion, the matter may be referred to the Master, and until then no one should go on strike or over-rule them but work in close cooperation with them. Such selected ones (representatives) should be in complete harmony with others working in that capacity as they are selected to carry on the work of the Master. When opportunity is afforded they should meet each other for consultation of any important points. This will ensure uniformity and inculcate love in others and afford variety of talks to the groups situated in the various areas. The representatives should submit quarterly (April, July, October and January) a regular report on the working of the Master's Mission in their areas, with constructive suggestions, if any, touching the important points with names of group assistants carrying on work in different centers. I would also be glad

to hear from those in charge of the various centers at regular intervals about any important events occurring at those places. I have a loving appreciation of all the work done by them.

SELF REFORMATION: Purity of life in thought, word and deed is of prime importance in the service of the Master. A divine cause can flourish and fructify in abundance on a pure soil. We must all learn to look within and not without. It is far easier to see a mote in another's eye than to see a beam in one's own. We must try to inculcate the habit of self-introspection, so as to weed out all infirmities one by one. The importance of maintaining and submitting of a diary by all for this purpose cannot be over-emphasized. All initiates should devote regular time to the spiritual practices with due regard to ethical life and abstinence from all meat, fish, fowl or eggs and maintain their diaries for submission to the Master after every three months. They should guard against the five deadly sins of desire, anger, greed, infatuation and vanity, and develop instead the virtues of truth, chastity, non-injury, universal love, and selfless service.

FINANCIAL CONTROL: The work of spiritual regeneration is carried on only with voluntary contributions from the Sangat or the brotherhood. There are no hard and fast rules in this behalf. Everybody is free to contribute whatever he can easily do for the service of the sacred cause. There is no question of imposition or

taxation in the matter. No financial aid from persons outside the brotherhood is accepted and there is a reason for this. We want funds from the earnings of those honest souls who earn their living by honest means and are touched by the love of God. It must be noted that Master does not accept any gifts or offering from His disciples. All His personal needs He meets from His own pocket. All voluntary contributions are collected only for the work of the sangat. It is therefore necessary that proper account should be kept of all income and out-go, on regular and scientific lines so as to eliminate all chances of misapplication of the funds and to ensure its full utility on economic and efficient lines. It is necessary that suitable arrangements be made for periodical checking of the same, and every effort must be made to minimize the expenses to the bare needs and requirements of the time and occasion. All such things can be arranged by mutual consultation in a spirit of friendly good will. Selfless or honorary service with love in preference to paid work is advised except in rare cases where a sincere worker needs help which may be in the form of honorarium.

CORRESPONDENCE: The Master personally attends to the work of correspondence both foreign and local, in spite of heavy demands on His time, and has to sit till late hours in the night. Satisfactory arrangements are made to safeguard against any loss of correspondence received in the Ashram. At times He goes out of the station in answer to pressing calls from different places; then too letters are

issued on His personal instance in each case and the replies are delayed on account of absence on tour. To save heavy postage on account of the abnormal receipt of letters (over one thousand from India and abroad monthly) it has been started as trial measure to send off replies in closed covers weekly or so (except in urgent cases) to a central station where they could be sent by post, duly stamped, to different stations in foreign countries.

TOUR PROGRAM: All invitations for spiritual discourses from foreign or local places are most welcome to the Master. But the sponsors of such meetings have to make suitable arrangements for temporary stay, halls or open spaces for meetings or talks and for visitors coming from long distances so that nobody is inconvenienced in any way. The Master while appreciating the loving warmth of His disciples, does not like fanfares and display of material show at such meetings.

GENERAL: The Master is a Master for all humanity. All are equally entitled to the spiritual heritage of God like all the gifts of nature: light, air, water, etc. He distributes freely amongst all. For Him there is no East and no West.

The dictum of Rudyard Kipling, “O East is East and West is West, and never the twain shall meet,” no longer stands with Him. In fact all points of the compass converge in the Master and equally draw their inspiration from Him. The different countries of the world are but so many rooms in

the mansion of His Father. All nationalities, all religions, all creeds, and all philosophies are His, and they all end at the highest sensory plane from where the spiritual path just begins. His is an unwritten law and unspoken language in the eloquent silence that guides from plane to plane.

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Time and Eternity

The Master's 1960 Birthday

Message

Time is an interminable eternity with no beginning and no end except as man has for his own convenience, in his own limitations, tried to limit it and make separate divisions out of it. With all these ruthless vivisections, eternity remains ever in love with the products of time and is willing to unfold the secrets of heaven and Earth to him who reposes his trust and faith in her benignity.

Birthdays are but arbitrary milestones of life's journey on earth but they do serve a very useful purpose, all the same. As one crosses each division of time and steps into the other, he is reminded of a page left behind and finds himself a step nearer to the journey's end. Each birthday, therefore, offers a splendid opportunity to the traveller to know where he stands, how he has fared on the path of life, what progress he has made and what he intends to do next with new hopes, new aspirations and new resolutions for the new year that lies ahead of him. It is an occasion for taking a comprehensive few of the stock-in-life gathered already to be garnered thereafter and it can as much be profitably made use of to the best advantage.

On a day like this, I can only ask you who have been put

on the Path God-wards, to turn within and see, each one for himself or herself as to the measure of advance made in the spiritual field. Blessed indeed are those who have done so and to them my message is that they should persevere in full faith and confidence in the Master-Power overhead and work hard to regain all the inheritance which is theirs and of which they have a foretaste. To those who are yet standing still for one reason or another, I would commend some sort of active striving with a will and a purpose. After all, each one has to make an experiment on his own and no one can vicariously do it for another. Again, there is no ill without a remedy and this sovereign and potent remedy is to be applied, whether we will it or not, by oneself if we desire a cure or else the disease of ignorance shall continue to persist and persist endlessly as it has done through ages upon ages.

Last but not least, the door of Salvation is open for all. It is not a prerogative for any sect, caste or creed or even a religious order. Whosoever may run, can reach it. “Knock and it shall be opened unto thee” has been the message of saints and seers since the beginning of time. God is the God of all mankind and His Grace shines equally on all, but they alone who turn towards Him derive the greatest benefit. “Love” is the master key that unlocks the door leading to the Kingdom of Light. “Love and all things shall be added unto thee” is an automatic truth that has stood the test of time. It is, therefore, said -- “Love God with all thy mind, with all thy heart, with all thy strength and with all

thy soul.”

My message today is none other than that of Love. Learn ye, therefore to love all creatures as yourself. Live in and for the love of all and the Lord of Love shall reward you manifold in return for the sake of His own Divine Love. That is His Goodness and nothing shall stand in your way on the Path .

This is the only message that you can have from me on this occasion .I extend to you all my loving greetings with a Soulful Love and Benediction .May you all arise and awaken in His Consciousness.

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The Master at Kurukshetra

The Master, accompanied by a number of visiting Satsangis from various countries, recently visited the Kurukshetra University by special invitation, the Master being guest of honor of the Vice-Chancellor.

Kurukshetra is the famed site of the great Mahabharata battle, the war of honor which was fought by the Pandavs and Kauravs during the time of Lord Krishna. The original battle area covers many miles, encompassing the present town and university campus, plus much of the surrounding countryside.

The Master gave a series of three well-attended talks in the university auditorium. At the students' request, a lively question period was informally set up with a group of students' request, a lively question period was informally set up with a group of students and some of the Satsangis from the Master's party.

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The Story of Bachan Singh

Bachan Singh is a carpenter- Satsangi- a disciple of Baba Sawan Singh Ji. He works in Sawan Ashram any time he is needed and accepts no payment. Sometimes he gets a strong urge or inner pull- in his own words “becomes helpless”-and makes his way to the Ashram, taking up any work required there. It appears that his son has taken over the business of cabinet making and earns enough to keep the family going, so Bachan Singh is happy to be able to serve the Ashram.

Here is his story-how he came to feet of his Master and various incidents in his life- as told to the Sat Sandesh staff.

From childhood I had a strong desire to find God. As a small boy I promised myself that one day I would meet God and I would put my arms around Him, and He would also hold me tight and I would say, “Hello God, who are you?” Those were childlike thoughts, but the desire stayed with me and when I grew into manhood I was still searching for God. Being a Hindu I frequented the temples and, with unswerving constant faith and sincerity of heart, offered my devotions to the various images installed there. Many years went by without any experience of God, who it seemed did no choose to come to me. Finally I thought

that perhaps god did not come to Hindus, so I joined the Sikh faith and started attending the gurudwara to listen to the sacred words of the ten Gurus, contained in the holy book- the Guru Granth Sahib. The words of this great book served to increase my devotion, and would listen enrapt in the chanting of the verses. However, as time wore on and was no nearer to the Truth, or any real experience of God, I began to suspect that God was not to be found in buildings. Although the Sikh religion had given me added incentive to desire God-knowledge, and had been the means of increased devotion growing in my heart through the beautiful words of the great Gurus, the words were just words after all, and I was still far from God. Once again my mind filled with confusing thoughts, so I stopped frequenting all holy buildings, concluding that there was no God anywhere.

Life was frightening, having no God. I felt alone and very bewildered. With no God and no Truth in the world, what was the purpose of living? These thoughts went round in my mind for days, until at last I decided that the best thing was to commit suicide and finish my purposeless life. I made my way to a deep well outside the town. Before making the jump I suddenly remembered that I had read somewhere that one should sit down quietly with closed eyes and think deeply before starting any important task-so I sat down beside the well, deep in thought. While in this position, I saw a smoky haze come in from of me, through which a figure emerged-a thin-faced man with a turban and

white beard. I thought that it must be Guru Nanak (the first Guru of the Sikhs). He smiled at me and told me not to worry. When I opened my eyes, there was no one there, but I felt strangely at peace, so I got up and went back to the city. Some days passed without seeing any more of the beautiful figure, whose presence had given me a surge of hope within my heart, so I began to presume that it was not really a vision but a dream.

The thought of ending my life again arose and I resolved that the second time I would make the jump. As I reached the vicinity of the well once again, with my eyes open I saw the hazy mist coming and then the same figure of the bearded saint appeared. This time he comforted me, telling me not to worry- “You will get what you want,” he said, and with this he left me. Such demonstration of the power before me, without even closing my eyes and sitting quietly, impressed me greatly and I felt that God was telling me that He really did exist. So I turned around and went home.

Some years went by without any further experience, and although my faith in God had been somewhat restored, I kept away from religious places. My work as a carpenter took me once to a building in Daryaganj, Delhi, where I was working on the first floor. A fellow carpenter was also working there and one day he said to me, “My Guru has come to Delhi, and he is going to hold Satsang on the floor above.” I told him that I had no desire to go, but due

to the loudspeakers I could hear the talks from where I was working. The sound of the speaker's voice and the nature of his talks were very attractive and seemed to draw me from inside myself. My friend was missing from work for four or five days and when he finally turned up I was a little annoyed and asked him why he had left the work without any warning. He told me that his Guru had taken the train to return to Beas, and he had suddenly jumped aboard also, to spend some more time near his Guru, and had therefore been staying in Beas. I told him that it was very strange that a man could leave his work to run after a guru, but my friend assured me quite confidently that his Guru was God Himself in human form. "How can you be sure?" I asked. "Because he gives practical experience and shows you the Truth inside yourself," replied my friend. A peculiar feeling filled my heart and I quickly asked him to describe his Guru. He then described perfectly the same holy figure I had seen some years before. "You must take me to him!" I said, full of excitement. My poor friend explained that he had just returned from there and could not afford another trip immediately, but when I offered to pay all his expenses, he would not hear of it. "What, take another man's money to have the darshan of my Guru-never!" He said he would gladly take me and pay his own expenses.

When he arrived at Beas station it was very hot and we had to walk a considerable distance to the Dera (something like an ashram), and after a few minutes walking I began to

feel sick with the heat. Just then a huge cloud came and obscured the sun's rays, and remained overhead until we reached the Dera. Satsang was going on, and there, seated on the dais, was the man whom by now had come to mean so much to my anxious hopes for the future. My desire to get near him was very strong. At that moment the rain started to fall in large drops. The Master stood up, saying that the Satsang would be postponed to enable the people to go to shelter. Everyone stood up, and I took the opportunity to push through the crowd until I was right at the front, very near the Master's feet. Suddenly the rain stopped, and the Master sat down again. All the people including myself sat down also, and the Satsang, was resumed. Baba Sawan singh Ji, the great Master who had appeared to me at the most difficult moment of my life, looked directly at me and smiled-in that moment I knew that I belonged to him. That is how I met my Guru and was initiated there at Dera Baba Jaimal Singh, afterwards returning to Delhi a much happier man, having found that which I had been seeking for so long.

Regularly I would visit Beas to have the blessing of my Master's darshan. His private farm was at Sarsai, and the followers were delighted when they were allowed to visit there help in whatever work was going on. We used to take one month's leave each year to spend there on occasions when the Master was in residence. This selfless service was done with great love in our hearts and an overflowing joy at being near him. During one visit I was

spending my days doing some carpentry work, and in the night I would help with the building that was going on. One night we were building a high wall, and the Master was sitting in a chair nearby, watching the work. The kitchen bell rang suddenly and the Master advised us to go and have our evening meal. Everyone left, but I was anxious to complete the section I was working on, so I thought I would go in a few minutes time. However, I went on laying bricks, and forgot everything else, until realized it had become dark. I was on the top of a ten-foot high wall and there was no ladder to climb down. My head started to spin-if I slipped I would fall on the stones and probably break my neck. Some yards along the wall the height was only about six feet, and if I could get to that place, perhaps I could jump to the ground from there. Slowly, feeling very frightened, I walked along the wall, looking only at my feet that I might not lose my balance. Being so deeply engrossed in all this, I had not noticed that the Master himself was standing some distance away, watching my movements. As I started to walk, he also walked toward me. When I finally jumped from the six-foot wall I jumped right into the Master's arms, which were extended to catch me. He held me, and I was so surprised I was speechless. He smiled and said, "Now you can ask me who I am." My thoughts flashed back to my childhood, and I knew, deep in my heart, that my Master had always been with me.

I remember once when I was walking along the street in

Sarsai I saw the Master's car travelling toward me. Baba Sawan Singh Ji was sitting inside and I folded my hands, delighted to have his darshan. The car stopped and the Master put out his hand to beckon someone. Although he was looking in my direction, I never imagined that he wanted to speak to me, so I quietly stood there. Again he gestured, and wondering who the person could be I turned round, but there was no one in sight. The realization dawned upon me that the Master was calling myself- the life just left me and I trembled, thinking, "What have I done now?" The Master was waiting, so somehow I managed to push myself to the car. The Master said, "Bachan Singh, go to Delhi and settle down there. Do not live in your village any more." (I had been staying in the village where I was born, for some time.) "I am going to be in Delhi and there will be work for you there."

I left my village and went to Delhi. Not knowing anyone and having no money, I built a small temporary hut from mud to live in, and with my carpenter's tools I went from house to house looking for work. My efforts were successful and with my Master's grace I found plenty of work. Some people even trusted me with large sums of money to purchase wood. I would ask them, "Why trust me with so much money-you do not know me, I might steal it," but they would insist that it was all right. So with all the blessing from my Master, I prospered. We should be grateful for material, blessings, but they have little value

compared to spiritual things. Great sorrow came upon me, when the news came from Beas that my Master had left the world. It was a blow that took the joy out of working and indeed from every phase of life. It was something that a person cannot describe.

Several months later I learned that Sant Kirpal Singh Ji, my Guru's most devoted disciple, had come to live in Delhi to carry on my Master's work. I went to Radio Colony where he was living to have his darshan. Naturally there were questions in my heart as I went- would that same Power be in him, as it was in my Master? Was he truly the appointed one to continue the great work of giving the holy gift of Naam to the seeking souls? From the first meeting I was given such strong assurance, that has never since been broken. While sitting at his feet, his face changed completely, and there appeared the face of my own Guru, Baba Sawan Singh Ji. I saw this not once, but many times.

Although I lived many miles from Radio Colony, I would go there every evening after my day's work, to sit for one or two hours with the Master. One evening, for some reason the Master was very stern with all the people present, telling them to go to their work, and not to while away so much time there. Pondering over the Master's words, I walked slowly to the gate, but on hearing my name I turned and saw the Master coming towards me. "Bachan Singh, come at 7:00 A.M. tomorrow, for there is

some work for you.” My mood changed at once to happy rejoicing, that the Master was not annoyed with me, but had actually called me for some work. The next day I arrived at his house sharp at 7:00 A.M. and the Master was waiting. He climbed on his bicycle, telling me to do the same, and I followed him, cycling for about four or five miles across a wilderness, which nowadays is fully built up. Eventually we came to a plot of wild land near a railway line. There waiting, were four or five other people and we all went around the plot inspect it. There was an old well in one corner in a half-ruined condition, and a bucket and rope beside it, which presumably some people were using to draw water for washing clothes, etc. One of the disciples picked up the bucket, cleaned it with water and clay and drew some clear water from the well. After standing it on the side of the well he folded his hands to the Master and requested that the Master please quench our thirst. Straight from the bucket, the Master poured water into our cupped hands- and one can say that this was the very first blessing from the Master upon the future Sawan Ashram site- that very place where he would quench the thirst of ages for many thousands of souls.

The work began soon after that, clearing the plot, cutting unwanted bushes and trees. The willing devotees carried clay on their heads to level out the surface. I am reminded of one instance when the Master himself picked up an empty basket and put it in front of those who were filling up. But they all folded their hands in protest saying, “No,

no, Maharaj Ji, not you.” The Master asked, “Is there no one who will obey, and fill up this basket for me?” I was there, and I stepped forward, “Yes, I will obey, “ and I filled it up, pressing down the mud until it was overflowing. Then with difficulty I lifted it up and placed it on the Master’s head. Folding my hands together I said, ‘Maharaj Ji, you can take any burden.’ The Master laughed and walked away with the Basket.

Many people came to serve, and the Master gathered them around and said, ‘I do not want people who are conscious of their wealth. I only want the poor and humble. Those who work will have to forget their homes, clothes and money and come in humility as a poor man. This the kind of work I want.’ It was very beautiful to see men and women, sometimes coming in cars and wearing expensive clothing, but not caring at all, bending their backs to the muddy work. Everyone had smiling, soil-streaked faces as they blended the work with joyful singing of holy hymns. Those were very wonderful days, not easily forgotten. I worked there day and night. I had Rupees 100 when we started, which I spent gradually, on myself and others, so I borrowed 100 more, and that went too. The news reached me that my hut had blown down in a storm, so I had no home, little clothing and no money; but inside me there was a deep sense of happiness and well-being from the privilege of working near the Master.

In those days there was a small group of people who were against the Master starting an ashram and were trying to break the satsangis away through various means. They came to me frequently, and repeated many times that the Master was Baba Sawan Singh's true follower, but was instead the negative power. After many attempts in vain, they almost convinced me one day, and I began to wonder about it. However, I thought that before making up my mind I should go the Master once more. Arriving at the Ashram, the building of which was now basically complete, I saw the Master standing there as if awaiting me. He looked at me as I approached, and suddenly I could go no further, for there, standing behind him was my Master, Baba Sawan Singh, and behind him was Baba Jaimal Singh Ji. Baba Sawan Singh Ji looked at me significantly, and putting his hand on Kirpal Singh's shoulder he said to him, "This is all yours; you have to look after many souls." I saw Sant Kirpal Singh Ji fold his hands and bow down to his Master, saying, "Whatever you wish." With deep sadness I realized how foolish I had been to allow people to influence my thought, and faith in the Master. Many many times have I had this wonderful experience of seeing my Master appear with Sant Kirpal Singh Ji. I have never told these things to anyone, but today I feel there is some purpose in doing so. I pray that I will always be grateful to my Master and to the present Master, for the kindness, love and protection they have showered upon me.

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Book

Review

EYE OPENER, by the Rec. Emil J. Christesen. New York: Carlton Press, 1969. 59pp., \$2.50.

This is a well-written, concise, meaningful little book, presenting the teachings of the living Master Kirpal Singh mostly from a Biblical perspective. The author, the first American initiate of the present Master, is also a Bishop in the Church of God, and has obviously devoted a great deal of thought and study to the relationship between Biblical Christianity and the Path of the Masters; he demonstrates calmly, intelligently and convincingly that in essence they are one.

Initiates of the Master will be most interested, perhaps, in the chapter devoted to excerpts from Master's personal letters to the author. Here Mr. Christensen has done all of us a great service by sharing with us these selections, many of which are of exquisite beauty, from what he calls (and he is right) his "most valuable possessions." An example will show what I mean:

"If we are students of psychology or metaphysics and are versed in the laws of mind, and lack love and compassion for our fellow men, we are outside the Kingdom of God. It is what we are that opens the door of our Soul to God and

makes us His channel of blessing to help others. The dog near your feet, or the baby in your lap does not care about your knowledge or opinion, but give them your love and they respond to you and what you are. . . .”

this is a book that should be of interest not only to initiates, but also to those who are approaching the Master by way of the love and teachings of Jesus.

Russell Perkins

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God, Godway and Godman

Bhadra Sena

Man has, ever through the ages, been the teacher of man, in all spheres of life. Homogeneity is the law of nature. Like attracts like. And it is more so in matters spiritual than in anything else. In this respect even the angels cannot be of any avail since man is better placed than angels themselves.

Men of God have appeared in all times and in all places. They talk of God. They demonstrate God, in life and in spirit. God-filled in themselves, they come reveal God to those who hunger and thirst for God. Theirs is the path of God and of nothing else.

The Path Godward is God-made. It is eternally the same, from the beginning of time. It knows no variableness. It is God Himself who comes in the garb of man to reveal His Path to the aspiring souls; no matter to what region they belong and to what church they owe their affiliation. The East and West make no difference to them, nor castes and creeds, nor faiths and beliefs. The Path of the Masters has been, is still, and shall ever be the same for all who wish to tread it.

God made man in His own image and this life-breath is

surging through and through the very fibres of the tabernacle of the flesh in which he dwells. By the law of similarity, man unwittingly lives, loves and has his very being in Him. He is above, so below. A part cannot by its very nature be different from the whole, the parent-stock, no matter how different it may seem.

God-in-Abstract is a mere abstraction. Nobody has ever seen God-in-Absolute nor can anybody see Him as such. He is unique in Himself, Imageless and hence Nameless. How can the lesser the greater comprehend, when He is attributeless, indefinable and ineffable?

But being and becoming are two phases of the God-power. As pure existence, consciousness and bliss (*Sat-Chit-Anand*), this power cannot be conceived of, much less comprehended, on the human level. But the God-into-Expression Power of the Godhead, the cosmic soul of the universe, can be realized by the spirit of God in man _ the *atman*, or the human soul – because they are of the same essence.

In spite of the variety in nomenclature due to linguistic differences, all are at one, so far as the essence or essential nature of the life-giving, life-sustaining and life-saving grace of God is concerned. All the religions agree that this Divine Grace is characterized by Light and Sound. The entire manifestation of the Unmanifest is the result of the interplay of this primordial twin-principle of sounding

flame or flaming sound, which is one and the same thing.

As we come from God, we can go back to Him the same way. The God-way is an inner path. It can be traversed by the spirit alone when freed from all limiting adjuncts of the body and the bodily senses, the mind and the intellect. Even the *pranas* (vital airs) can be of little avail in this context. “When man bursts his mortal bounds, the Boundless stands revealed.”

There is a regular practical process of self-analysis and inversion whereby one, while still in the body, can rise above bodily consciousness. This is called *transcendence*, or slipping from the material world without into the non-material world within through the Saving Life-lines provided by God for those who would like to reach Him.

*He whom I worship lies beyond
the
bounds of comprehension,
To the seeing eye the temple of
worship is only a symbol of the
real temple.*

The human body is verily the temple of God and God truly dwells therein. God is ever present within each one of us. He can be approached and experienced directly by anyone who seeks Him sincerely. He is as close as breathing and as near as our own limbs- nearer than our jugular vein. All

that one needs is a “baptism of the spirit” and a “holy communion in silent spiritual union with Him.” This is *Dwijas* or the second birth, birth of the spirit as distinguished from the birth of water. This momentous and wholesale transformation is brought about by a Godman, in the cave in the mount of transfiguration within. The human life-principle needs a living contact through a living Adept, for life comes from life alone. No man has, so far, been able to save himself by himself. The Godman is the prime factor in the whole process.

God’s Light may burst forth anywhere in the world. It may do so in the mountainous terrain of the Himalayas, on Mount Sinai, on the shores of Galilee, in the burning sands of the Arabian desert or in the plains of the Punjab. But one thing is certain: that the radiance of a Godman spreads throughout the world and it is hailed and acclaimed by humanity at large with one voice for His message is to all mankind and not confined to the people of the place where he is born and brought up.

A Godman then is God’s elect. He is the *Hadi* or the Guide with a divine mandate to save the *jivas* or the mindridden embodied souls piteously yearning for God and raising their hands in prayer for their deliverance. He is like a light-house which helps save all ships regardless of the national flags they may be flying.

Coming to the present times, we trace the growth of *Sant*

Mat or the Path of the Masters, from Kabir and Nanak to Tulsi Sahib, Swamiji Maharaj, Baba Jaimal Singh Ji and Hazur Sawan Singh Ji Maharaj. After the passing away of the great Master Sawan Singh in 1948, the mantles changed and the work of regeneration and reintegration undertaken by Hazur is now being carried on by Maharaj Kirpal Singh Ji, who has his headquarters in the metropolitan town of Delhi. In the name of his spiritual mentor, he is freely distributing his spiritual largesse to the people all the world over through many branches in the East and in the West.

His is a mission of *Vishva Dharma* (World Fellowship of Religions), based on the universal love born of the Light of Life kindled in the heart of man. Dedicated to the cause of spiritual upliftment of mankind, he has founded a common forum at Sawan Ashram, Delhi, from where leaders of all religious faiths and beliefs place before huge audiences the one basic Truth clothed in so many religious garbs. His loving humaneness has won him the esteem of all the religious-minded people all over the world for they find him an echo of their own heartbeat. He believes in the supremacy of soul-force as the sole panacea for all the ills of the world in this atomic age when nations are precariously pitched against each other on a promontory, playing antics in a deadly race of total annihilation.

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To Master on His Birthday

To our Lord Kirpal, the Birthless, yet the very essence of birth and rebirth in whom each moment is born and to whom it returns and in whom it recedes- upon this, the anniversary of the earthly birth of His Divine Mission.

O Kirpal, our Master of Truth, bestower of Love and Light,

Our very essence and being are in You;

Our sadness and sorrows recede in the vastness of Your Divine Joy,

Our happiness is but a shadow upon the Sun of Your True Happiness.

O Kirpal, intoxicated in You we become Your song, it is in us, we are

in it,

It is forever blossoming, the flower of infinite elixir;

The bee which partakes of this flower becomes the flower itself,

Yea, it becomes the seed, and the soil is endless and deathless,

And its air is Wisdom Divine and bliss, and the sun is the Sun of Wonder and Eternal Love . . .

Therein is the rain of madness of ecstasy and Holy Communion

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PRAYER OF THE BELL.

*Would that the sound of the bell might go
beyond our earth,*

*And be heard even by all the denizens of the
darkness outside the Iron
Mountains!*

*Would that, their organ of hearing becoming
pure, beings might attain*

*Perfect interfusion (of all the senses),
So that every one of them might come finally
to the realization of
supreme enlightenment!*

A Circular Letter from the Master

How to Develop Receptivity to the Master

Power within You

January 27, 1970

Dear Ones:

THE recent increase in correspondence received here indicates that the many books written by me, in addition to the Circular Letters issued over the past two years, specially those dated June 13 and November 5, 1969, have not been read appreciated and digested by the dear ones. This is confirmed by the contents of the letters written to

me by most of the initiates, which bring up the same questions and problems which had been answered in previous letters, or could have been answered by a proper study of the books and circulars already referred to. My Circular Letters should be read again and again, both at Satsangs and individually. Again, I should like to stress that the Circular Letters dated June 13 and November 5 give the right understanding and guidance for all situations, and any problems or difficulties that may be encountered in the day-to-day living of the initiates. You must put this right understanding into actual practice if you wish to succeed in the task of man-making, which you alone can do. The more you succeed in this way, the more receptivity you will develop to the Master Power within you. The Circular Letters mentioned above should be given to every new initiate to give impetus to their Initiation. To give further help and encouragement on the Way, my new book "Morning Talks" will soon be available for general distribution. This book, which covers most aspects of Spirituality, is a God-given spiritual textbook to which all initiates should constantly refer to see how they are measuring up to the standards required for success in their man-making. I cannot stress sufficiently the importance of reading this book, digesting its contents, and then living up to what it contains. The dear ones should also be regular in attending Satsang, which is where the theoretical side of the Teachings are given, to enable them to increase their understanding of what the books and Circular Letters written by the Master

contain. When you have right understanding, you will have right thoughts, and from right thoughts will automatically flow right words and right action. Satsang is not a place for gossip or social get-togethers. It is a sacred forum where all meet to sit in sweet remembrance of the Master as well as to increase their understanding. While I have permitted meditations also to be held at Satsang in the past, generally after the Satsang, I would now suggest that those dear ones who would like to meditate together, do so before the Satsang commences. This will avoid the incidence of social chit-chat that has, in many cases, been reported to me as going on at the beginning and end of Satsang. It will also avoid the participation of non-initiates in the meditation period, which is not desirable, except in cases of sincere seekers after Truth who are desirous of initiation. When Satsang is finished, everyone should leave. Those non-initiates who are interested in the Teachings should be advised to first thoroughly study the books and other literature available, before asking any questions. If after such a thorough study of the Teachings, they still have some questions, these may be answered by the Group Leader. By attending Satsang in the right spirit, the Master Power within each initiate will radiate, and the resultant charging of the atmosphere will give a boost to all. At times like these, the Master Power is given the right environment to do Its work, which is to prepare the dear ones for their second birth into the Beyond. If all initiates give a proper study to the books and Circular Letters and also attend the Satsang in the way described

above, there should be no need for them to write to the Master with any question or problem the solution of which already lies at hand. Every initiate should understand that to write to me on any problem or with any question is to limit the Master Power working within them. It but delays the answer, which could otherwise be known within a short time by following the advice given above. In my Circular of June 13, I advised the initiate who had some problem or question to which he required an answer, to sit quietly in a receptive mood, thereby attuning himself to the gracious Master Power within him. Then he would surely receive his answer and have full confidence as to what course of action he should take. For example, there is one story from the life of Lord Krishna. One of his disciples, a lady, was attacked by some men in a lonely place. So naturally, she cried out to Lord Krishna for help, but thought of him as being in the place where his physical body resided, which was many miles away. So, just when her condition was becoming desperate, Lord Krishna appeared and she was saved. When she remonstrated with Lord Krishna for taking so long to come to her aid, he replied, "Well, you of me as being many miles away from you, so it took some time for me to come to you help. But if you had realized that I am always with you, am in fact your constant companion, I would have appeared instantaneously." The diary forms on which you record your spiritual progress should of course continue to be sent to me, so that I can give further guidance on inner, spiritual progress. If any initiate feels that he must have some outer

guidance on the Teachings, he should discuss his questions and/or problems with the Group Leader or Representative of his area. In this regard, Group Leaders and Representatives should be thoroughly familiar with the Teachings. They will greatly reduce their own workload if they read out at Satsang the Circular Letters already referred to in addition to selections from the books written by me. The new book “Morning Talks” will provide them with invaluable material for this purpose. But most of all they should set an example to others in their actions. Example is better than precept. If they carry out their responsibilities in a loving and humble manner, they will become more receptive channels for the Master Power to work through. Their very radiation will benefit others without them uttering one word.

However, there is one very important point that must be borne in mind by all, whether initiates, group leaders or representatives. This is, that group leaders and representatives are there purely for the purpose of giving out the theoretical side of the Teachings and in arranging facilities whereby the initiates of their group or area can meet together for Satsang. Group leaders and representatives are not to be used as crutches for the other initiates to lean upon. Nor should the initiates look to them for spiritual guidance in any shape or form, as this is the function of the Master. If an initiate looks to a group leader or representative for spiritual guidance he automatically places a blockage in between himself and the Master and his spiritual progress will suffer in consequence. Similarly

if a group leader or representative allows himself to be used in this way, he too stands to lose. So to summarize, group leaders and representatives are there only to help others to have right understanding of the Teachings (which they can only do if they are thoroughly conversant with them), and to provide a healthy example of the life to be led. It should be remembered that the Master Power is within each initiate and that each one should be an inspiration to his fellow, whether initiate or non-initiate. Those who have developed more receptivity than others can by their very example and radiation give a boost to their less developed brothers, without exerting any sort of superiority over them. I always used to pray to my Master that if any goodness went out of me to the benefit of my fellow man, then I should not know about it.

With all love and best wishes,

affectionately,

SINGH.

Yours

KIRPAL

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Sat Sandesh

February 1970, Volume three number two

FROM THE MASTER

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The Master's Talk:

Celebrate a True Birthday

We think that the day that we come into this world is our birth. In truth, it *is* a day of congratulations for those souls who have risen from the low-species to the human birth, but for those who come from a higher circle, birth into the world is like entering a prison. However, it is a good prison for the latter, as they rule over all the 400,000 species.

In this human form a man can realize God. When the people gathered around Christ on one occasion, he said, “. . . except a man be born again, he cannot enter the kingdom of God.” Nicodemus, who was a learned lawyer and much respected for his knowledge, asked, “How can a man be born when he is old? Can he enter the second time into his mother’s womb, and be reborn?” And Jesus answered, “. . . That which is born of the flesh, is flesh; and that which is born of the spirit, is spirit. . . .Art thou a master of Israel, and knowest not these things?” The soul has to take birth after freeing itself from the outer prison, to enter the home of God. With great emphasis, Christ repeated, “Ye must be born again.” So, to be born in what is called a body, a physical form, is like entering a prison. But, it is God’s will that we come, and He knows best.

From the physical level, one can say that February 6 is my birthday, but I do not know about it. My parents told me this, so it might be possible. Does anyone remember when he was born? I think you will not find one man who remembers the event; all have just heard about it. A man is born every day. Sleep at night is the younger sister of death- this is what the Koran says. Every night man dies, and in the morning he is born. Ever since we entered this physical form, we daily go through birth and death. The only difference between this daily death and the final death, is that because of our *prarabdh* or destiny karmas, the silver cord cannot be broken until we have taken the allotted number of breaths

So what is a true birth? It is to be born in a Guru’s (Master’s) home, which frees us from this wheel of birth and death in the world. When Guru Nanak was asked, “When did you finish your births and deaths?” he replied, “The day I took birth in my Guru’s home, I ended my coming and going in this world.” For most people, this cycle never finishes.

My true birth was in May 1917, the day that I left my body and traveled the

heavens with Hazur. (*The Master's Master, Baba Sawan Singh Ji. The Master met his Master and was initiated by him in 1924, but seven years before this he started leaving his body and traversing the higher regions with the radiant form of his Master.*) When I met my Master physically and sat at his feet, the month was February; the day was Basant Panchmi (a religious festival day which opens the season of the sown fields starting to burst into bloom). I think, therefore, that his day you are celebrating is not really a day for celebration. It was just a day when the soul entered the world to perform some allotted work. A true birth is when the soul leaves the body and travels to higher places, and is able to return at will.

Does celebrating a birthday mean merely to pay one's respects to a person? Or to show happiness? Or to light candles, or to eat and drink? No, brothers, it is not any of these. The true birthday is when you are born in your Guru's home. One kind of birth is to be born in the physical form, and the other, the true one to be born above. We are confined in a prison, with nine doors! Forgive me, but can you tell me if this is a birth or a prison? When we release ourselves from these nine doors, that is indeed a birth.

If you want to celebrate a spiritual Master's birthday, there is only one way, and that is to take up whatever he has learned. That would be a true celebration. Whenever Masters come, people should learn whatever they have learned.

When Masters come, what is their work? They tell us to "Know God," "Create a love for God," "Reunite with God!" "Return to your true home from where you came." This is their work. To celebrate a birthday in the true manner, one should revive the age-old teaching, which is still with us but has been forgotten. Masters come with as much knowledge as God has given them, and they have, to lift the seekers to the same level as themselves. They tell us, "There *is* a God, and you *can* have experience of Him." when? "You must be reborn. When you rise above the body and become a conscious co-worker of the Divine plan- then, there *is* something."

There was once a teacher who became an atheist. He wrote on his door, "God is nowhere." One day, the teacher became very ill and was on the point of dying. A child approached his house, and seeing the notice on the door, read aloud, "God is now here." The teacher heard this and replied, "Child, you are right." Why the

sudden change of heart? Because when one is dying, the soul withdraws to the place between and behind the eyebrows. There, the knowledge comes that there is some great power existing. It is either reasoned intellectually, through inference, or, at the time of death, we become conscious of the Power that is controlling everything. Added to this, we might discover that we are going along in life, helplessly, under the control of some power. The other way is to die while living, at will. These are the only ways of knowing the truth.

What happens when one dies while living? At the actual time of his death, what happens? Plutarch says that those souls who are initiated into the mysteries of the Beyond have the same experience as at the time of death of the human body. So God can be experienced. At the time of death a man goes helplessly, without any choice. Unfortunately, those who go do not return to tell us what happened. Through inferences some conclusion can be reached, but it is better to have the actual experience. When? When time has learned to leave the body it will. You must be reborn. Small, big, child or adult, learned or unlearned, rich or poor-all can realize this great Truth.

The words of the Masters assure us that they have seen God. It is true that there is also another statement which says that no one has seen God at any time. Still, Guru Nanak said, "Nanak's Emperor can be seen in all charity." Christ said, "Behold the Lord." Kabir Sahib said, "God cannot be seen with physical eyes, nor apprehended by the senses. Kabir has seen Him through the grace of his Master, and all his doubts are dispelled." Guru Arjan Sahib said, "I see the all-pervading Lord residing in the hearts of all creatures." When Swami Vivekananda went to Ramakrishna Paramahansa, he asked, "Oh Mahatma, have you seen God?" Ramakrishna replied, "Yes, my child, I see Him as I see you." So God *can* be seen. I have told about three ways of knowing this. One way is by inference- for example, there is a small seed, which also has the same controlling power in it. You may sow that seed in the soil, water it, and it will grow into a huge tree. That one seed will give fruit by the thousand, so there is obviously some power working there – the same Life which is working in everything. But when can you actually *Know* this? Either at the time of death when you will feel that something is pulling you out of the body, that some great power is taking you away; or you may die while living. Learn how to leave the body at will. Then you will *see* and you will

become a conscious co- worker of the Divine plan thereby qualified to say in all truth, “Yes, there is something.”

There is another aspect to the subject. You may have read about this power in books covering the study of energy. When we see a wrestler, who has controlled that energy in his body, we get a feeling of power just by watching him. He radiates strength. By the same principle, when we see a spiritual Master, we start to believe that there is a God just by watching him. “The yearning for the resplendent, overflowing love of God comes only in the company of a God-man.”

“Only in this human life can you see God.” He who has learned something in this life will remain learned after death. My Master used to say, “He who is without spiritual knowledge during this life will be without it, even after death.” Now, the question arises- who can see? Who *are* we? We are embodied souls. Each individual is a soul, a conscious entity, and that soul must experience God. God cannot be known through the senses, the mind, or the *pranas* (vital airs); only the soul can know Him.

all Masters have said that we are, in true fact, the soul. Kabir Sahib says, “This is a particle of God- a drop of the ocean of All Consciousness.” Tulsi Sahib says, “The Supreme Being resides in the fourth region.” Man’s form is made in the image of *Brahmand* (the three divisions of creation). “Whatever Brahmand is, so is this body; whosoever searches within will find it.” In Brahmand there are three planes: physical, astral and causal. This comprises Brahmand. It has been mentioned also that there is a Par Brahmand. So there is Brahm, and a Par Brahm or fourth stage, beyond Brahm. In all three regions below Par Brahm, action and reaction is working. One is sometimes rising, sometimes falling. We are indeed greatly blessed that we have this form, in the image of the divisions of Brahmand, which Masters have described in their own terms in various languages: in Persian, these divisions are called *Kaseef*, *lateef*, and *lateef-ul-lateef*; in Hindi, *sthool suksham*, and *karan*; and in English, physical, astral and causal. He who can take off these three coverings will realize the Truth, and therefore have true belief. Not only will he believe, but he will see that “ I and my Father are one.”

Though we are a part of God, of Sat Purush (Primal Cause), there is a difficulty. We have forgotten ourselves and have identified with the body. Tulsi Das says,

“Soul, the indweller of the human body, is of the same essence as God; ever-existent, all wisdom, eternal bliss.” It is Truth, the figure of wisdom and bliss; just like God who is permanent, unchangeable and all wisdom. When people asked Guru Nanak about the soul, he said, “The soul is in the Oversoul, and the Oversoul is in the soul.” So, God is residing in our soul, and our soul is residing in God-all consciousness.

How can we know Him? by sitting beside a true Master, and through practical self-analysis, learning how to rise above the body consciousness. Then we become the seer. We are meant to realize God in this human form. When spiritual or realized people come, they give the love of God to us. They make us enthusiastic for God-realization. They are drenched in God’s color, and they distribute that color to the seeking souls. They see God and they teach others how to see Him. “In the company of Saints, I have seen God within.” And they demonstrate the process by giving a practical experience. “A powerful Guru draws the soul up.”

However, there are problems, due to attachment and entanglement with illusion. This illusion all started with the body, for since we came into the world we have been looking outwards and filling ourselves with the whole world’s impressions. When the heart’s reservoir was filled up with outer impressions, we became the world itself, forgetting ourselves completely and forgetting God. The true owner of physical house had come to rule, but imagined that it was the body. With the soul in such a vulnerable position, it was easy for the powerful influence of the mind to take over. Unchangeable and permanent though it truly was, in such a complicated condition the soul had become *jiva* (encased in all three coverings, physical, astral and causal), from then on subject to the experience of birth and death.

The senses are like windows from which the soul looks out to take the impressions from outside, and so wherever the senses drag its attention, it goes without any control. This how, from birth through our whole life, we go on filling the heart’s reservoir. We dream of the world by day, and when we sleep we then talk about the world in our dreams. So when can we realize God? When the soul forsakes the companionship of the mind. It is actually a servant of the mind. It goes wherever the senses drag it – the senses in turn being dragged by the various outer enjoyments. All this amounts to the reason why we have not returned to the lap of

the Lord since we came here. If we had not succumbed to these influences, we would be something higher than what we are.

The Masters repeatedly impress upon us their invaluable advice. There is a story of a shepherd who found a lion cub and brought him up with the sheep. He started eating grass and bleating “baa baa” like a sheep. One day a lion passed nearby and was amazed to see the young lion amidst the sheep, behaving as one of them. He called him over and told him, “You are the son of a lion.” The cub replied, “No, no I am a sheep.” With great concern, the lion took the cub to a pond of still water, and pointing to the reflection, asked, “Do we not resemble each other? Now roar like me.” When the cub roared loudly, the shepherd and the sheep ran away in fear, leaving the lions alone- lords of the countryside. The God-realized men say, “You are the children of God- you are soul – all consciousness, but are under the control of the mind (the shepherd) and outgoing difficulties (the sheep). You are the giver of strength to the mind and outgoing faculties, but are being controlled by them.” We are all brothers and sisters in God, but are in deep forgetfulness, as if we are trapped in a well and cannot get out; going wherever the attention goes, falling again and again.

Why do the Masters continue to come to this world? To awaken the souls and take them back to their true home, because the soul belongs in God. When the soul, realizing its imprisonment in the body, becomes greatly afflicted and grieved with the separation from the Lord, then its anguished cry rings out, “Where is God?” although ironically it resides in that very form which is the temple of God.

“The man body flourisheth as long as its companion is with it. When the companion leaves, unto dust it doth return.” The body can retain its glory only as long as we, the soul, are in it. It was the very first companion we had when we came into the world, but forgetting the Truth we followed the illusion, and so mistook it for our true identity. Now we have to suffer our actions because we are attached to the mind, and only by getting untied from this association can we become free from the results of the karmas (reaction of the past actions). Rishis and munis (holy men), have called the human birth *karm bhumi* (the land of the actions). In the Koran it is written that this field of tomorrow. “Oh Tulsi, one tastes the fruit of whatever one has sown.”

We are at the mercy of our actions and whatever we do sets up an action-reaction. Good actions bring good reactions; bad actions, bad reactions. In the Gurbani (sayings of the Sikh Gurus) it is written, “Do not blame others, but blame your own past action.” Brothers, do not blame anyone. You got this human form as a result of your prarabdh karmas (destiny, governing this life’s pattern); it is the good fruit of your past. Whatever you have to give and take from the past lives must be accounted for now. You have to take from some people and give to others. Sometimes when giving something to certain person, such warmth of love swells up from within the heart, and yet on another occasion one gives with hatred and reluctance. This is reaction from the past. Someone is rich, another poor. Some are masters, others servants. In all, there are six things over which man has no control: life, death, poverty, riches, honor and dishonor. These are all beyond our control.

When I was working in my office, there was a typist who, during the 1914-18 war, went to Persia. They wanted to create a new accountant-general’s post there, but because of the war there was a shortage of qualified accountants. So the typist, who had just arrived there with little knowledge of accounts, was given the office of the new accountant-general. This clearly shows that there was some impetus from past actions behind the event. We have no control over this kind of thing- if one puts one’s hand into clay, it can turn into gold, and put into gold it can turn into clay. For another example, it sometimes happens that one very clever and experienced man and illiterate, inexperienced man both start businesses, and the inexperienced man succeeds where the experienced man goes bankrupt. This indicates that the reactions of the past are making people go helplessly along in life, with very little control over what happens. In Guru Nanak’s *Jap Ji* it is written, “You have no power to ask or to give. No power over wealth or state.” Christ told us, “As ye sow, so shall ye reap.” However, in this human form we can do that through which we shall not return to the world again.

There are three types of actions: first, those which we do every day; second, those through which we got a human form and present circumstances; third, those which are in store and have not yet borne fruit. During this human life we should make sure that we do not sow any new seeds. Whatever was done in the past will have to be harvested. There is no escape from that. Tulsi Sahib says, “Whatever has

been made, is already made; you cannot change it into something different. When Tulsi thinks of this, his mind is at peace.” Masters are never worried, for they can see the laws working.

Now that our fate has brought us here, how can we make the best of the human life? We should not sow any more seeds. Whatever happens in life due to past actions should be borne with cheerfulness. Happiness and unhappiness will come, but one should never be disheartened. The great spiritual leaders also go through similar experiences, but without suffering the pinching effects. My Master used to say, “You cannot clear up all the thorns which you yourself have spread in your path, but you can wear heavy boots for protection.” The task of saving ourselves from the reactions in store for us should be seriously considered, for only in the human form do we have any chance of rendering them inactive. The Saints who come-forgive me, but they also leave the body at death. They also get riches or poverty, but they always avoid those actions which will cause reactions.

One great spiritual Master, Ravi Das, was a poor cobbler, who lived on whatever he earned from his work. Mira Bai was a princess and also a queen by marriage, but she accepted him as her Guru. One day she was very sad, thinking of her Master making shoes and living in such a simple manner. So she offered him a very valuable ruby, saying, “Master, have a good house made with this, and live comfortable.” The Master refused to accept it, but on her insistence he agreed, and told her to put it somewhere. Finding no better place, she put it in a hole in the wall which served as a shelf. On returning to him after about one year for his holy darshan (the blessed glance from a Saint), she saw that he was still mending and making shoes in the same small hut. She said, “Master, I left a valuable ruby here for your use, what happened?” He replied, “It must be where you left it.”

God-realized people do not live on gifts from others, but from their own earnings. If donations are given, they are fed for the benefit of the followers and the needy. Another great Saint, Kabir Sahib, was a poor weaver, although he had kings among his disciples. King Ibrahim-Adham was one of his followers. Nevertheless, Kabir Sahib earned his living by his loom. Great Masters like Kabir Sahib, Ravi Das and others, not only feed the soul with the Bread of Life, but will make the seeker ad conscious co-worker of the Divine plan. They release the soul from the mind and senses and make it powerful.

On the spiritual health depends the life of mind and body both. If the soul is fed with spiritual food, one becomes unaffected by the reactions of life. How do the Masters give food to the soul? By filling it above its casing of mind and senses and connecting it with God. Where is this God? He is the very soul of our soul. At present the soul is completely identified with the body and the world, and is scattered outwardly in many directions. It has to withdraw from outer things and rise above the senses. We have taken birth in this body, which has two parts: one up to the eyes, the other above the eyes. Although we have wandered very far from our true home, if we leave the lower body and go to the upper part, we get nearer the Truth. So a true Master raises the soul up from the body and opens the inner eye to see the Light of God, which is the Bread and Water of Life. The soul then starts seeing in truth that he is not the doer, that the Lord within is doing everything; and he gains great strength.

Guru Nanak says, “I can do nothing of my own; but only whatever are God’s wishes. When Nanak starts obeying His orders, the I-hood does not remain.” By coming across a true Master, the accounts are wound up in this way. Masters themselves ask, “Why do we have to go to spiritual Master?” and then reply, “Because he will wind up the actions.” The whole of creation is throbbing and resounding under the beat of action. How does the Guru free the soul? How can we be saved from the outer impressions when all the windows in the body are open to receive greedily from outside? Masters sometimes give small examples to help us to understand the facts. One Master said that if one is pushed into a room full of black mascara, no matter how careful one may be, one cannot escape from getting some black stains somewhere. Another Master says, “It is a very peculiar situation- you have thrown a plank of wood in the river and have made me sit on it, and now you tell me not to get my clothes wet!”

Oh brothers, how is it possible to stay dry? The senses are permitting the outer impression to flood through them every day, to settle inside. How can one save oneself? The Masters say, “Make a hole in the top and escape from there.” This is the only way. You must be reborn. One birth has been taken in this body, and now another must be taken above the body, where the Bread and Water of Life are available. When one has become the conscious co-worker of the Divine plan, all past actions, sanchit karmas (those in store) are erased – finished. If the person

who was tasting the actions is not there, then who is there to taste them and be responsible? When there is I-hood, one must receive the results of one's actions. A man may state, "I am not the doer," but within the folds of his heart he cannot believe this, and continues to consider he is doing everything, thereby holding responsibility for his actions and the reactions to follow. If he becomes the conscious co-worker of the Divine plan and knows that he does only that which God will, how can he be burdened by any action?

Take some seeds and roast them, then sow them in the soil-will they bear any fruit? Similarly, all the kriyaman (present action) karmas are erased for the future. Masters do not touch the prarabdh karmas, for if they did, at the time of initiation the initiate would die. "He who is afraid of life and death should sit at the feet of a Godman."

Tulsi Sahib says, "Some are unhappy through the mind and the body, and some are perpetually unhappy. One way or another, everyone has some kind of sorrow. Only a true disciple of a Sant is happy." Who is called a Sant? "My Lord is fully awakened, for he himself manifests in a body and proclaims that he is a Sant." Our Lord is truly awakened because to whichever house (body) he goes, he appears in there (in radiant form). He who is the manifested God in man, is called a Sadhu, Mahatma or Sant. To be clever or intellectual is not the criterion of a Master, and even one who has mastered all the holy scriptures is not entitled to be called either Sant, Sadhu or Mahatma. Those who teach outer subjects, likewise, are not necessarily true Masters. Then who is a Master? He who has freed himself from the mind and the senses, has realized himself and realized God, and has become one with God. He is the mouthpiece of God. He truly sees the Reality, and he makes whoever is truly seeking see it also.

The soul, as I have said before, is eternal, all wisdom and bliss. If it is all wisdom and full of bliss, then how is it possible for it to have any unhappiness in this world? For how long will it enjoy the outer tastes? We think that we are enjoying the enjoyments, but in fact the enjoyments are enjoying us. The god of food once went to Lord Vishnu (part of the triune Lord of Creation: Brahma, Vishnu and Shiva; the Creator, Sustainer and Destroyer, respectively) and complained, "The people are eating me up brutally, without any sympathy for me!" Lord Vishnu said, "All right, if anyone eats you beyond his needs, then you eat him up." Just

think; what is the cause of all disease? Indigestion. We enjoy, and enjoy, and enjoy until we are no longer capable of enjoying anything. Then the enjoyments start enjoying us.

Because bliss is the quality of the soul, happiness lasts as long as our attention is attached with a particular thing of interest, but if we are taken away from that thing, then unhappiness results. So where should we put our attention? “He who wants permanent happiness should surrender himself to God.” He who has a strong desire for the heart’s own, never-ending happiness, should get re-connected back to God, who has ever been in existence. God is not in either birth or death. “How can sorrow come, when He never dies?” One will get that everlasting life, for Masters do not just use empty words, but actually make the connection spiritually and scientifically.

The power that is called God is known by different names for easier understanding by the different peoples. “No matter what words are used to describe Him, I rejoice in them all.” It might be *Ram, Ram; Allah: Waheguru; Khuda*; one might read a whole hymn praising Him, or only use *Onkar, Sat Naam*; one might go on reading books upon books. To truly know God, however, we have to know Him for whom all these words were created. “Everyone says God, God, but by just saying it you will not become it. Only by the Guru’s grace can God manifest in you – only that will bear fruit.” Then the all-pervading God manifests Himself in you, then by just taking His name, you will get intoxicated. That which we believe is giving us satisfaction is not true; it is merely that our attention is there and the enjoyment comes from that, so happiness is not in the thing but in ourselves. How can pure consciousness (the soul), get any happiness out of matter? When a dog chews a bone, is there any sweetness in it? But he cuts his tongue or gums on the sharp bone, and tastes his own blood.

Only when a man has become free from the mind and senses can he truly understand all these things- when he starts realizing them practically. Now, in our condition, what should we do? For instance, a child leaves the shelter of the homestead to visit a fair for a day with his parents. There is such a huge crowd of people there, but as long as the child is holding his mother’s hand he cannot be separated from her. Masters have said, “I do not ask you to renounce the world;

only ask you to remember the Lord in all you do.” By quoting this, I am not saying that you should leave life in the world and take the road to the lonely forests. I mean that no matter where you are or what you are doing, you should not forget God. It is possible that the child might be inclined to leave his mother’s hand if he could, but if the mother is holding him firmly, how is it possible? You should dedicate your hand – surrender it. If you have not seen God, then you can surrender yourself to the God in him, his hand will always be holding you. You understand what I am saying?

To meet a perfect Master is the greatest blessing a man could ever have. He connects our soul (or attention) to God. He teaches us that we are all one- that we have got a soul and that we are a conscious entity- a drop of the ocean of all consciousness. He who has freed himself can free others. Those who have not freed themselves have therefore not risen above their body consciousness by self-analysis, and cannot give a demonstration of the same practical science. This type of people cannot give anyone salvation.

“No one is hungry, oh Bheek: everyone has a valuable ruby locked inside him.” There is not a single human being who has not got God in him. Being all brothers and sisters in God, the whole of mankind is one. We have stuck various labels of the different religions on us, to show which school we are studying under, but which is the greatest religion? That which teaches us that we are all students of the same subject. From all those who are fortunate to have a human form, who is successful in realizing God? Only he who is able to control his mind. The mind wants some attraction, naturally, but if you give it a better attraction inside, why should it want to come out? The spiritual Masters give inside a taste of that nectar by tasting which the soul ceases to roam restlessly in the outer environments.

“We are all the children of on Father, and all living creatures have one Provider.” No matter what their race, creed, or country, the Masters have said that the Lord of Creation is not different to a Hindu, Sikh, Christian, Buddhist, Muslim, Jain or others. Furthermore, “Mankind is all one. Related to each other, we are like different organs of the body, and the same Divine link animates us all.” Like one man with various limbs, we are the limbs of God-all infused in one another, and that controlling power which controls all creation is also one and the same. Saints come and teach humanity to worship the one God, and then to love God in the true

way.

How can love be created? First, a desire is created within by hearing about it – and then by seeing a perfect Master. Masters are overflowing cups of the intoxicated love of God, so by just seeing them the love starts awakening in us too. However, if they also give the connection with the Lord within, then one can be assured that he is on the True Path back to God.

The soul, having the true qualities of bliss and love, must attach itself to something. Through illusion and no knowledge of the Truth, it has at present connected itself to perishable things, resulting inevitably in continued revisits to the world of matter. In the Koran it is said that it is very necessary for a *momin* (devotee) to have a Beloved. The soul's Beloved was God, but the world became its beloved instead. Guru Nanak describes this very beautifully. "Perishable is the king; perishable are his subjects; perishable is the whole world. Perishable is the husband, perishable the wife; we are so much in contact with the perishable, we have forgotten the Imperishable (God). Who can we call our friend in this perishable world?"

So we should create a love for the imperishable God alone. What caste is His brother, and what religion does He come from? When we came to the world we became a Hindu, Christian, Muslim, etc. what is God's caste? If He has no caste, then what is our caste? Is it not the same as God's? All the different castes and religions were formed for the benefit of the body. Some years ago in India, those who were learned in Brahm (having religious knowledge) became known as *brahmins*. Those who were warriors and defended the country were known as *kshatriyas*. The people responsible for the food were *vaishyas*. The rest, who looked after other needs including various services, were called *shudras*. A brahmin's son was also known as a brahmin. Forgive me, but what an illusion it was for the brahmin's son to be called brahmin, when his knowledge might be in some other field. How then could brahmins be the highest caste if some of them had no specialized knowledge befitting the title? One can see why the Masters stress that to realize God does not require any special caste, for God has no caste, and ours is the same as His. It is very clear and simple: if you love God, you become what God is.

Just note, that Saint Saina was a barber, Kabir Sahib was a weaver, Ravi Das Ji was a cobbler, and Tulsi Sahib a brahmin. What I mean is this: in the eyes of God there is no caste or creed; a man is a man and he has got a soul, and that soul is the same essence as of God. All castes and creeds are connected with the body only, which is made of matter and which will end up under the earth or on the cremation fire.

Because the soul does not remember the Truth, whatever impressions go into the astral give cause for it to return to the world continuously. Everyone should understand this very important fact. If we do anything that brings the attention of the world upon us, each pore of our being gets filled with such great ego that we become full of pride and egoism. Without a Master we cannot get connected to the Truth, and without that we are just leather tanners. A leather tanner's attention is always on the leather. If we do not rise above the body consciousness we can be ranked as a tanner, with our attention constantly at the level of the body.

You must have heard of King Janak. He wanted self-and God-realization very much. He spread the news all over India that he wanted a spiritual Master who could give him true spiritual knowledge in as much time as it takes to mount a horse. Of course, everyone was astonished to hear this, for they thought it impossible. How could anyone teach Spirituality, such a vast subject, in that short space of time? After the announcement, Ashtavakra came to the King's palace and said that he could give the King the knowledge he required.

Ashtavakra's body was twisted into eight different deformities. *Asht* means eight and *avakra* means twisted. He was *Brahmagyani*, which means he had knowledge of the Beyond. He approached the King in all confidence, for whosoever holds mastership in any field has confidence in his own ability. Take for example a laundryman, who will take even the dirtiest clothes, knowing that if not the first time, then with two or three washes he will make them clean. A spiritual Master also knows with full confidence that by self-analysis he can clean up a person's sins of the ages.

When Ashtavakra sat down on the dais in King Janak's court, the many courtiers who were present burst out laughing. There were two reasons for this – it seemed an impossible task for anyone to undertake, and on top of that they could not

imagine that this strange-looking man with such peculiar deformities could have any special powers. Undaunted, Ashtavakra asked the King, “Your Majesty, do you want the knowledge of the Beyond?” The King replied, “Yes, Master.” “Then,” said Ashtavakra, “Why have you collected these tanners and cobblers around you, whose attention is only on my skin, and not on my soul?”

Now, you understand what this means? We are all children of God- we are all micro-Gods, but unfortunately we have forgotten ourselves, being given up to outer symbols and appearance. Tulsi Sahib says, “The poor and oppressed got salvation by sitting at a Master’s feet; the high born paid the penalty of their pride.” Those who sit at a Master’s feet with full attention get his protection, but people of position, high caste or possessing riches, because of their pride get death only. Other Masters, like Paltu Sahib, have said this in similar words. Even in the countless holy books one can read that only through love and devotion can one realize God. To describe the facts in a few words one can say that the lowest caste of all is the one in which those souls are not connected with the Truth.

All Masters regard humanity either at the level of man or the level of the soul, while humanity itself continues in forgetfulness of its nature. In every age the Masters come to bring us out of this illusion. In the beginning, there were only two castes in India- Hindu and Muslim. Today there are more than seven hundred different castes and branches, so there is a greater necessity for adhering to the basic true religion underlying all. The only real answer to the problem is actual practical experience of the Truth, given by some true Master.

The controlling power residing in each body, which sees our every action and condition, is the controller of the whole world. “Whatever there is, is in this very house (physical)- not outside. To search for it without will bring forgetfulness in the illusion.” If you are in need of Bread of Life, search within; He is the Life-Sustainer, and He is everywhere- not a single place is without Him. If an electrical connection is needed, it has to be taken from the powerhouse. Similarly, if you want a connection with God, go to where He has manifested Himself in fullness, in a human pole. He is *Alakh* (Formless), and is above the senses; so long as the attention is on the body, He will never be found. What a blessing we have been given this human form for the purpose of getting this Bread of Life, and further, to realize God.

Kabir Sahib asks us if we can see the oil within a sesame seed. If you see flintstone, can you see the fire in it? By grinding the seeds one can take out the oil, and by striking the flintstone you will see the sparks of fire. “Thy Beloved is within; awaken yourself, if you can.” Time and tide wait for no man, so make the best use of your time while you can. “As the pupil is in the eye, so God resides in the human form. Foolish people know this not, and search for Him outside.” This all began from the field of karmas.

It may be difficult to believe that God is within each individual. For example, if someone says that there is ghee (clarified butter in milk, a person who knows nothing of this process will ask, “How can one fry anything in milk?” whereas, one who has actually seen ghee being made will say with authority, “There is definitely ghee in milk, potentially.” God is in our soul and our soul is in God. By rising above the body by self-analysis, one will see for oneself that “I and my Master are one.”

The light we look for in temples, books, religions and places of pilgrimage, is in the *true* temple of God – the human form. It may be observed that all other temples have been made in the image of the human body. Dome or head-shaped are the Hindu temples; nose-shaped are the church steeples; forehead-shaped is the *mehrab* of the mosque here the priest stands at the appointed dome to call the people to prayer- this corresponds to the same spot in the body where the holy Sound within our own form. “Alas, bound in this house of flesh, thus hearest not the Divine clarion call!”

Once one is connected to the Sound, where will it lead to? It will take you to your true home. This Sound is the Voice of god which is saying, “Come child, unto me.” Shamas Tabrez says, “Every second my soul is hearing the Voice of God. What is it saying? Oh, Shamas Tabrez, come back home.” The sound is vibrating continuously in this human form, behind the eyes. As long as one goes on sitting below the level of the eyes, the coming and going in this world will never finish. If one rises above the eye-level, the holy Sound can be heard and the beauty within can be seen. This is food for the soul, obtainable by rising above the nine “doors” of the body to where the soul withdraws at the time of death. When the inner eye is opened, the human form is put to its most important use.

We are talking of a true Master, whose daily work is to raise the souls of the seekers above the body consciousness, with one glance. With one glance. It matters not if there are ten, twenty, one hundred, five hundred, one thousand or any number of people sitting: each one's attention will be drawn up to this level. When a true Master accepts a seeker who then sits at the Master's feet, he winds up the past karmas of the initiate by drawing a line. He then advises that in the present life the future should be improved by : speaking the truth, observing chastity, having love for all beings as God is in all, practicing non-violence, and doing selfless service to benefit others. This advice is like drawing a second line which one should not overstep. They do not touch the *prarabdh*, otherwise death would come at that very moment, but they make the soul strong by feeding it the Bread and Water of Life, that this world's happiness and unhappiness may have little effect. If you want this, you can have it for the asking. Your whole angle of vision will change. The past karmas (*sanchit* or storehouse) will get burned up through daily contact with the Truth.

So, we have all been born in this human body, but from today be born anew. Up to today, you have lived, but from now on live above the body consciousness. The day that you do this will be a day for congratulations, and that day I myself will congratulate you a thousand times. This is a true birthday, and only then may you truly rejoice and celebrate a day of birth. I congratulate those who are already on this Path and they can celebrate the Master's birthday only if they have well-learned what he has taught, and are living up to his teachings. If they are so doing, I will accept their congratulations not once but a thousand times.

If this work is not done, then what is the use of celebrating by singing and playing music? What I am telling you today is no new thing, for these teachings have been given out by all Masters in the past but again and again they are forgotten, so they continue to come to revive the old, old Truth. Whatever I have learned up to this age, I have learned through the grace of my Master or the God within him; or through the parallel study of religions. You should take all these things deep into your heart, and bring them into practical use every day. Then your coming to this world will be worthy of congratulations.

(*This is an English translation of a talk delivered in Hindi by the Master Kirpal*

Singh Ji Maharaj at a satsang in India.)

The Master's Birthday Message

Dear Ones:

THROUGH the grace of my Master, another year of my Mission has been completed, and my 76th birthday marks the beginning of a new one. It is my wish that the birthday of the Master be celebrated by all of you as befits the occasion, which is by living up to my words: "Let my words abide in you – and you abide in me." The result will be that your minds will become pure and the gracious Master can then release your soul from the bondage of mind and matter and take it up to meet His Radiant Form within you. You will then have achieved your second birth, the true one into the Beyond. How wonderful it would be if the Master and His children could thus celebrate the coming 77th year of my physical life in this way.

For this, the ground has been prepared for you. You have been put on the Way and given some experience of the God-into-Expression Power of Light and Sound Principle within you, which can be developed from day to day by right living and devoted meditations. The cause of the Master is the cause of God, and it is for each one of you to make it your cause by being an example of the Master's teachings, His Light and Love.

Spirituality is a living and practical subject. The right understanding of this has been made clear to you in my Circular Letters of June 13 and November 5, 1969, which should be read again and again, so that you may compare how your day-to-day living is matching up to them. You will receive further help and encouragement when you read my latest book, entitled "Morning Talks," which is now in the final stages of publication. These talks, which were given by me in the mornings at the time a number of dear ones from the West were staying here at the Ashram, cover almost every facet of Spirituality. Each of the forty talks in this book deals with a different aspect of what is required to progress on the Way back to God, and succeed one another in such a way as to form a God-given spiritual

textbook.

God willing, I hope to be amongst you all sometime this year. If you make earnest efforts to change your lives in accordance with my words, you will develop receptivity to the gracious Master Power within you, which will receive a boost from the divine radiations shed by the Physical Presence of the Master. It is for you to make the effort and for Him to crown your effort with success.

I have great love for all of you. Indeed if you knew how much I loved you, you would dance for joy. You will become as intoxicated by His love that it will carry you straight into the arms of your Beloved within. In this way only will you have celebrated the Master's birthday as He wishes;

My love and best wishes go to one and all.

Yours affectionately,

KIRPAL SINGH.

Circular Letter 1

Kirpal Singh

This is the first in the series of extraordinary circular letters which Master began issuing shortly after his 1955 tour of America and Europe, and which has continued until the present day. This first circular is dated May 1, 1956, and has been long out of print.

With the grace of my Master, my tour to the United States and Europe has been successful, with the loving cooperation and sacrifice of all over there, for whom I have great appreciation of my mind.

On my return from the tour, it has come to my notice that there exist misapprehensions, which if not guarded against or checked might prove harmful to many interested in the path. These are mostly concerned with the outer aspects of

life. It is, therefore, considered advisable to clarify the position in this respect.

SPIRITUALITY- A CREED OF LOVING FAITH: The subject of the spirit is the most ancient and the most authentic of all subjects. Its history is coeval with that of man. It is based on two cardinal principles of love and service, or in other words selfless service. “By love, serve one another,” has been the slogan of all sages through the ages. God is love and He loves those who love His creatures.

*He prayeth best, who loveth best
For the Dear God, Who loveth us
All things both great and small;
He made and loveth all.*

Again it is said, “He prayeth well, who loveth well / Both man and bird and beast.”

We may take any scripture we like, we find an exhortation in most emphatic terms on love. “Verily, verily, I say unto thee that God manifests Himself to one who knows how to love.”

IMPORTANCE OF LOVE: Loving and selfless service to humanity is the cornerstone of all religious philosophies and no man can make any progress on the spiritual path without cultivating love within him. The seed of spirituality that the Master so lovingly sows in the arid soil of our hearts, has to be nurtured with the waters of love, if quick results are desired. We must so mould our life and conduct that all our acts bespeak His love. We must transform the desert of our heart into a veritable garden of love full of lovely blossoms and luscious fruits. Form our heart should spring an eternal fountain of love, so that whosoever comes in contact with it is drenched with love to the very core of his heart.

SPIRITUALITY – A DIVINE CAUSE: The cause of the Master is the cause of God. It is no religion in the commonly accepted sense of the word and yet it is the highest religion based on love alone. We cannot keep the illimitable God in watertight limited compartments. God Himself has declared, “I neither live on the high heavens nor on the earth below, yet the wonder of wonders is that I live in the heart of a *Momin* or Godman.”

Again, spiritual teaching and training a living and practical subject, quite different from secular and sectarian dogmas and so many creeds that we have today. Life, light and love coming from a loving Master well out spontaneously from the heart and not from any books on theology. No doubt everything has its own value, but in a world of relativity, the values are all relative. A positive contact with the live principles of living God is something unique. It stands on a rooting which is entirely different.

SPIRITUALITY AND THE COMMON MAN: In this vast creation, everyone is gifted with an individual perception. The heredity, the environment and the teachings inculcated, all combine to make one what he is. We cannot blame anyone for thinking differently in his own way. Everyone has his own temperament and his own way of thinking. They must differ and they do differ vehemently. There is no help for it. It is, on the other hand, the sign of sentient life. We must not therefore, on that account cross swords with them. Even if in their ignorance they, at times, may talk ill of the spiritual teachings and use harsh words, they cannot help it. But that should not disturb the true seekers after Truth. We must be polite and gentle and even humble in our conduct. Bandyng of words does not help. We may try to remove misunderstandings if any, sweetly and gently, but not in an antagonistic spirit. It is advised that individual perceptions (including representatives, group leaders and other old and new initiates) should not enter into any sort of discussions or disputes with any religious bodies, circles, faiths or sects, etc. If any such bodies do enter into such things, they may be directed to refer to the Master for an appropriate reply. It would be better turn aside rather than to break your own head in an attempt and injure the great cause for which we stand. God knows His purpose well and has diverse ways to fulfill the same, without you and me. So it will not pay to quarrel with our neighbors. It is said that those who try to live by the sword, perish by the sword. The entire Christian philosophy is summed up in two memorable precepts of Jesus Christ, "Thou shalt love thy God with all thy heart, and with all thy soul, and with all thy mind;" "Thou shalt love thy neighbor as thyself." (Matthew 22:37,40). And, "Love your enemies, bless them that curse you, do good to them that hate you and persecute you, that you may be the children of your Father which is in heaven : . . . Be ye therefore perfect even as your Father which is in heaven is perfect" (Matthew 5:44-45,48), and so said all others Masters who came in the past. If we

live up to these teachings, there could be no trouble at all. The royal monk, Ashoka, in one of his rock edicts tells us: “ He who reveres his own sect but disparages the sects of others, does great injury to his own for he lacks the essentials of a religion.”

SPIRIT OF SERVICE – INTER SE: The above remarks apply equally in your dealings with one another. You are all knit together by the loving grace of the master in bonds of common fellowship. Honest differences of opinion may arise and at times do arise; but these must be resolved happily by friendly exchange of thought and mutual discussion free from bitterness and rancor. If in spite of this, these persist, a timely reference to the Master would be a welcome resort rather than to indulge in widening the gulf between ourselves, by encouraging fissiporous tendencies.

HARVEST IS MUCH! LABORERS ARE WANTED: All those who help in the Master’s cause in whatsoever way are the chosen ones. Whenever a Master spirit comes into the world, He Brings His own staff with Him. Whoever puts in a stone in His edifice, does service to Him. It therefore behooves all the more that such selfless workers should present a true model of common brotherhood rather than to add another discord where there is already so much. Again, service is service and must be rendered in a true spirit of service. Service must come before self. All thoughts of self must be sacrificed at the altar of service. That service alone is acceptable to the Master as is voluntary, free and untarnished by even the least traces of self. It must not be rendered in an animal spirit, a fighting mood, just as a matter of right or routine, all of which tend to lower the true spirit and dignity of service. There is one more point that may not be lost sight of, in respect of service. Nobody can render service or even think of rendering it, unless he is so actuated by the Master Power, permeating in the very fibers of his being. So one should never think, with all that he does, that he has done any service. It is therefore said that one living in the house of the Master, and carrying out His behests, should never feel that he has done anything. And this in fact is the veritable truth, because all credit goes to the Master Power or the Great Dynamo, working in and through each individual. One must, therefore, feel and see the Master Hand working behind the scene. All such service is glorious indeed, as it is free from all taints of the self.

The Master Power works regardless of all limitations of time, space and causation. Even when acting in distant lands, the sole responsibility remains with the Master. The agents are just mere instruments to arrange preliminaries, to fill in applications of persons desirous of Initiation, to convey the instructions of the Master, and after due approval to arrange sittings and meetings, etc. Transmission of the like, all come from the Master directly and nobody has any hand in them. None can, therefore, claim any superiority over his colleagues, because of this. All from the highest to the lowest get their inspiration from the Master, and owe the good fortune of being helpful in one way or another. We must, therefore, work in a team spirit of brotherly love with no thoughts of high and low, for all service is one – the divine service, of which we all are the members. The arrangements, however, exist for the sake of discipline and maintaining order in the smooth running of the spiritual work. But as said above, none should feel elated or entertain feelings of superiority over others. All of us have to work shoulder to shoulder under the guiding inspiration of the Master. The persons selected as representatives are the elders and more experienced and should be respected. In case of any difference of opinion, the matter may be referred to the Master, and until then no one should go on strike or over-rule them but work in close cooperation with them. Such selected ones (representatives) should be in complete harmony with others working in that capacity as they are selected to carry on the work of the Master. When opportunity is afforded they should meet each other for consultation of any important points. This will ensure uniformity and inculcate love in others and afford variety of talks to the groups situated in the various areas. The representatives should submit quarterly (April, July, October and January) a regular report on the working of the Master's Mission in their areas, with constructive suggestions, if any, touching the important points with names of group assistants carrying on work in different centers. I would also be glad to hear from those in charge of the various centers at regular intervals about any important events occurring at those places. I have a loving appreciation of all the work done by them.

SELF REFORMATION: Purity of life in thought, word and deed is of prime importance in the service of the Master. A divine cause can flourish and fructify in abundance on a pure soil. We must all learn to look within and not without. It is far easier to see a mote in another's eye than to see a beam in one's own. We must

try to inculcate the habit of self-introspection, so as to weed out all infirmities one by one. The importance of maintaining and submitting of a dairy by all for this purpose cannot be over-emphasized. All initiates should devote regular time to the spiritual practices with due regard to ethical life and abstinence from all meat, fish, fowl or eggs and maintain their diaries for submission to the Master after every three months. They should guard against the five deadly sins of desire, anger, greed, infatuation and vanity, and develop instead the virtues of truth, chastity, non-injury, universal love, and selfless service.

FINANCIAL CONTROL: The work of spiritual regeneration is carried on only with voluntary contributions from the Sangat or the brotherhood. There are no hard and fast rules in this behalf. Everybody is free to contribute whatever he can easily do for the service of the sacred cause. There is no question of imposition or taxation in the matter. No financial aid from persons outside the brotherhood is accepted and there is a reason for this. We want funds from the earnings of those honest souls who earn their living by honest means and are touched by the love of God. It must be noted that Master does not accept any gifts or offering from His disciples. All His personal needs He meets from His own pocket. All voluntary contributions are collected only for the work of the sangat. It is therefore necessary that proper account should be kept of all income and out-go, on regular and scientific lines so as to eliminate all chances of misapplication of the funds and to ensure its full utility on economic and efficient lines. It is necessary that suitable arrangements be made for periodical checking of the same, and every effort must be made to minimize the expenses to the bare needs and requirements of the time and occasion. All such things can be arranged by mutual consultation in a spirit of friendly good will. Selfless or honorary service with love in preference to paid work is advised except in rare cases where a sincere worker needs help which may be in the form of honorarium.

CORRESPONDENCE: The Master personally attends to the work of correspondence both foreign and local, in spite of heavy demands on His time, and has to sit till late hours in the night. Satisfactory arrangements are made to safeguard against any loss of correspondence received in the Ashram. At times He goes out of the station in answer to pressing calls from different places; then too letters are issued on His personal instance in each case and the replies are delayed on account of absence on tour. To save heavy postage on account of the abnormal

receipt of letters (over one thousand from India and abroad monthly) it has been started as trial measure to send off replies in closed covers weekly or so (except in urgent cases) to a central station where they could be sent by post, duly stamped, to different stations in foreign countries.

TOUR PROGRAM: All invitations for spiritual discourses from foreign or local places are most welcome to the Master. But the sponsors of such meetings have to make suitable arrangements for temporary stay, halls or open spaces for meetings or talks and for visitors coming from long distances so that nobody is inconvenienced in any way. The Master while appreciating the loving warmth of His disciples, does not like fanfares and display of material show at such meetings.

GENERAL: The Master is a Master for all humanity. All are equally entitled to the spiritual heritage of God like all the gifts of nature: light, air, water, etc. He distributes freely amongst all. For Him there is no East and no West.

The dictum of Rudyard Kipling, “O East is East and West is West, and never the twain shall meet,” no longer stands with Him. In fact all points of the compass converge in the Master and equally draw their inspiration from Him. The different countries of the world are but so many rooms in the mansion of His Father. All nationalities, all religions, all creeds, and all philosophies are His, and they all end at the highest sensory plane from where the spiritual path just begins. His is an unwritten law and unspoken language an the eloquent silence that guides from plane to plane.

Time and Eternity

The Master's 1960 Birthday Message

Time is an interminable eternity with no beginning and no end except as man has for his own convenience, in his own limitations, tried to limit it and make separate divisions out of it. With all these ruthless vivisections, eternity remains ever in love with the products of time and is willing to unfold the secrets of heaven and

Earth to him who reposes his trust and faith in her benignity.

Birthdays are but arbitrary milestones of life's journey on earth but they do serve a very useful purpose, all the same. As one crosses each division of time and steps into the other, he is reminded of a page left behind and finds himself a step nearer to the journey's end. Each birthday, therefore, offers a splendid opportunity to the traveller to know where he stands, how he has fared on the path of life, what progress he has made and what he intends to do next with new hopes, new aspirations and new resolutions for the new year that lies ahead of him. It is an occasion for taking a comprehensive few of the stock-in-life gathered already to be garnered thereafter and it can as much be profitably made use of to the best advantage.

On a day like this, I can only ask you who have been put on the Path God-wards, to turn within and see, each one for himself or herself as to the measure of advance made in the spiritual field. Blessed indeed are those who have done so and to them my message is that they should persevere in full faith and confidence in the Master-Power overhead and work hard to regain all the inheritance which is theirs and of which they have a foretaste. To those who are yet standing still for one reason or another, I would commend some sort of active striving with a will and a purpose. After all, each one has to make an experiment on his own and no one can vicariously do it for another. Again, there is no ill without a remedy and this sovereign and potent remedy is to be applied, whether we will it or not, by oneself if we desire a cure or else the disease of ignorance shall continue to persist and persist endlessly as it has done through ages upon ages.

Last but not least, the door of Salvation is open for all. It is not a prerogative for any sect, caste or creed or even a religious order. Whosoever may run, can reach it. "Knock and it shall be opened unto thee" has been the message of saints and seers since the beginning of time. God is the God of all mankind and His Grace shines equally on all, but they alone who turn towards Him derive the greatest benefit. "Love" is the master key that unlocks the door leading to the Kingdom of Light. "Love and all things shall be added unto thee" is an automatic truth that has stood the test of time. It is, therefore, said -- "Love God with all thy mind, with all thy heart, with all thy strength and with all thy soul."

My message today is none other than that of Love. Learn ye, therefore to love all creatures as yourself. Live in and for the love of all and the Lord of Love shall reward you manifold in return for the sake of His own Divine Love. That is His Goodness and nothing shall stand in your way on the Path .

This is the only message that you can have from me on this occasion .I extend to you all my loving greetings with a Soulful Love and Benediction .May you all arise and awaken in His Consciousness.

The Master at Kurukshetra

The Master, accompanied by a number of visiting Satsangis from various countries, recently visited the Kurukshetra University by special invitation, the Master being guest of honor of the Vice-Chancellor.

Kurukshetra is the famed site of the great Mahabharata battle, the war of honor which was fought by the Pandavs and Kauravs during the time of Lord Krishna. The original battle area covers many miles, encompassing the present town and university campus, plus much of the surrounding countryside.

The Master gave a series of three well-attended talks in the university auditorium. At the students' request, a lively question period was informally set up with a group of students' request, a lively question period was informally set up with a group of students and some of the Satsangis from the Master's party.

The Story of Bachan Singh

Bachan Singh is a carpenter- Satsangi- a disciple of Baba Sawan Singh Ji. He works in Sawan Ashram any time he is needed and accepts no payment. Sometimes he gets a strong urge or inner pull- in his own words "becomes helpless"-and makes his way to the Ashram, taking up any work required there. It appears that his son has taken over the business of cabinet making and earns

enough to keep the family going, so Bachan Singh is happy to be able to serve the Ashram.

Here is his story-how he came to feet of his Master and various incidents in his life-as told to the Sat Sandesh staff.

From childhood I had a strong desire to find God. As a small boy I promised myself that one day I would meet God and I would put my arms around Him, and He would also hold me tight and I would say, "Hello God, who are you?" Those were childlike thoughts, but the desire stayed with me and when I grew into manhood I was still searching for God. Being a Hindu I frequented the temples and, with unswerving constant faith and sincerity of heart, offered my devotions to the various images installed there. Many years went by without any experience of God, who it seemed did not choose to come to me. Finally I thought that perhaps God did not come to Hindus, so I joined the Sikh faith and started attending the gurudwara to listen to the sacred words of the ten Gurus, contained in the holy book- the Guru Granth Sahib. The words of this great book served to increase my devotion, and I would listen enraptured in the chanting of the verses. However, as time wore on and I was no nearer to the Truth, or any real experience of God, I began to suspect that God was not to be found in buildings. Although the Sikh religion had given me added incentive to desire God-knowledge, and had been the means of increased devotion growing in my heart through the beautiful words of the great Gurus, the words were just words after all, and I was still far from God. Once again my mind filled with confusing thoughts, so I stopped frequenting all holy buildings, concluding that there was no God anywhere.

Life was frightening, having no God. I felt alone and very bewildered. With no God and no Truth in the world, what was the purpose of living? These thoughts went round in my mind for days, until at last I decided that the best thing was to commit suicide and finish my purposeless life. I made my way to a deep well outside the town. Before making the jump I suddenly remembered that I had read somewhere that one should sit down quietly with closed eyes and think deeply before starting any important task-so I sat down beside the well, deep in thought. While in this position, I saw a smoky haze come in from before me, through which a figure emerged-a thin-faced man with a turban and white beard. I thought that it must be Guru Nanak (the first Guru of the Sikhs). He smiled at me and told me

not to worry. When I opened my eyes, there was no one there, but I felt strangely at peace, so I got up and went back to the city. Some days passed without seeing any more of the beautiful figure, whose presence had given me a surge of hope within my heart, so I began to presume that it was not really a vision but a dream.

The thought of ending my life again arose and I resolved that the second time I would make the jump. As I reached the vicinity of the well once again, with my eyes open I saw the hazy mist coming and then the same figure of the bearded saint appeared. This time he comforted me, telling me not to worry- “You will get what you want,” he said, and with this he left me. Such demonstration of the power before me, without even closing my eyes and sitting quietly, impressed me greatly and I felt that God was telling me that He really did exist. So I turned around and went home.

Some years went by without any further experience, and although my faith in God had been somewhat restored, I kept away from religious places. My work as a carpenter took me once to a building in Daryaganj, Delhi, where I was working on the first floor. A fellow carpenter was also working there and one day he said to me, “My Guru has come to Delhi, and he is going to hold Satsang on the floor above.” I told him that I had no desire to go, but due to the loudspeakers I could hear the talks from where I was working. The sound of the speaker’s voice and the nature of his talks were very attractive and seemed to draw me from inside myself. My friend was missing from work for four or five days and when he finally turned up I was a little annoyed and asked him why he had left the work without any warning. He told me that his Guru had taken the train to return to Beas, and he had suddenly jumped aboard also, to spend some more time near his Guru, and had therefore been staying in Beas. I told him that it was very strange that a man could leave his work to run after a guru, but my friend assured me quite confidently that his Guru was God Himself in human form. “How can you be sure?” I asked. “Because he gives practical experience and shows you the Truth inside yourself,” replied my friend. A peculiar feeling filled my heart and I quickly asked him to describe his Guru. He then described perfectly the same holy figure I had seen some years before. “You must take me to him!” I said, full of excitement. My poor friend explained that he had just returned from there and could not afford another trip immediately, but when I offered to pay all his expenses, he would not hear of it. “What, take another man’s money to have the

darshan of my Guru-never!” He said he would gladly take me and pay his own expenses.

When he arrived at Beas station it was very hot and we had to walk a considerable distance to the Dera (something like an ashram), and after a few minutes walking I began to feel sick with the heat. Just then a huge cloud came and obscured the sun’s rays, and remained overhead until we reached the Dera. Satsang was going on, and there, seated on the dais, was the man whom by now had come to mean so much to my anxious hopes for the future. My desire to get near him was very strong. At that moment the rain started to fall in large drops. The Master stood up, saying that the Satsang would be postponed to enable the people to go to shelter. Everyone stood up, and I took the opportunity to push through the crowd until I was right at the front, very near the Master’s feet. Suddenly the rain stopped, and the Master sat down again. All the people including myself sat down also, and the Satsang, was resumed. Baba Sawan singh Ji, the great Master who had appeared to me at the most difficult moment of my life, looked directly at me and smiled-in that moment I knew that I belonged to him. That is how I met my Guru and was initiated there at Dera Baba Jaimal Singh, afterwards returning to Delhi a much happier man, having found that which I had been seeking for so long.

Regularly I would visit Beas to have the blessing of my Master’s darshan. His private farm was at Sarsai, and the followers were delighted when they were allowed to visit there help in whatever work was going on. We used to take one month’s leave each year to spend there on occasions when the Master was in residence. This selfless service was done with great love in our hearts and an overflowing joy at being near him. During one visit I was spending my days doing some carpentry work, and in the night I would help with the building that was going on. One night we were building a high wall, and the Master was sitting in a chair nearby, watching the work. The kitchen bell rang suddenly and the Master advised us to go and have our evening meal. Everyone left, but I was anxious to complete the section I was working on, so I thought I would go in a few minutes time. However, I went on laying bricks, and forgot everything else, until realized it had become dark. I was on the top of a ten-foot high wall and there was no ladder to climb down. My head started to spin-if I slipped I would fall on the stones and probably break my neck. Some yards along the wall the height was only about six feet, and if I could get to that place, perhaps I could jump to the

ground from there. Slowly, feeling very frightened, I walked along the wall, looking only at my feet that I might not lose my balance. Being so deeply engrossed in all this, I had not noticed that the Master himself was standing some distance away, watching my movements. As I started to walk, he also walked toward me. When I finally jumped from the six-foot wall I jumped right into the Master's arms, which were extended to catch me. He held me, and I was so surprised I was speechless. He smiled and said, "Now you can ask me who I am." My thoughts flashed back to my childhood, and I knew, deep in my heart, that my Master had always been with me.

I remember once when I was walking along the street in Sarsai I saw the Master's car travelling toward me. Baba Sawan Singh Ji was sitting inside and I folded my hands, delighted to have his darshan. The car stopped and the Master put out his hand to beckon someone. Although he was looking in my direction, I never imagined that he wanted to speak to me, so I quietly stood there. Again he gestured, and wondering who the person could be I turned round, but there was no one in sight. The realization dawned upon me that the Master was calling myself-the life just left me and I trembled, thinking, "What have I done now?" The Master was waiting, so somehow I managed to push myself to the car. The Master said, "Bachan Singh, go to Delhi and settle down there. Do not live in your village any more." (I had been staying in the village where I was born, for some time.) "I am going to be in Delhi and there will be work for you there."

I left my village and went to Delhi. Not knowing anyone and having no money, I built a small temporary hut from mud to live in, and with my carpenter's tools I went from house to house looking for work. My efforts were successful and with my Master's grace I found plenty of work. Some people even trusted me with large sums of money to purchase wood. I would ask them, "Why trust me with so much money-you do not know me, I might steal it," but they would insist that it was all right. So with all the blessing from my Master, I prospered. We should be grateful for material, blessings, but they have little value compared to spiritual things. Great sorrow came upon me, when the news came from Beas that my Master had left the world. It was a blow that took the joy out of working and indeed from every phase of life. It was something that a person cannot describe.

Several months later I learned that Sant Kirpal Singh Ji, my Guru's most devoted disciple, had come to live in Delhi to carry on my Master's work. I went to Radio Colony where he was living to have his darshan. Naturally there were questions in my heart as I went- would that same Power be in him, as it was in my Master? Was he truly the appointed one to continue the great work of giving the holy gift of Naam to the seeking souls? From the first meeting I was given such strong assurance, that has never since been broken. While sitting at his feet, his face changed completely, and there appeared the face of my own Guru, Baba Sawan Singh Ji. I saw this not once, but many times.

Although I lived many miles from Radio Colony, I would go there every evening after my day's work, to sit for one or two hours with the Master. One evening, for some reason the Master was very stern with all the people present, telling them to go to their work, and not to while away so much time there. Pondering over the Master's words, I walked slowly to the gate, but on hearing my name I turned and saw the Master coming towards me. "Bachan Singh, come at 7:00 A.M. tomorrow, for there is some work for you." My mood changed at once to happy rejoicing, that the Master was not annoyed with me, but had actually called me for some work. The next day I arrived at his house sharp at 7:00 A.M. and the Master was waiting. He climbed on his bicycle, telling me to do the same, and I followed him, cycling for about four or five miles across a wilderness, which nowadays is fully built up. Eventually we came to a plot of wild land near a railway line. There waiting, were four or five other people and we all went around the plot inspect it. There was an old well in one corner in a half-ruined condition, and a bucket and rope beside it, which presumably some people were using to draw water for washing clothes, etc. One of the disciples picked up the bucket, cleaned it with water and clay and drew some clear water from the well. After standing it on the side of the well he folded his hands to the Master and requested that the Master please quench our thirst. Straight from the bucket, the Master poured water into our cupped hands- and one can say that this was the very first blessing from the Master upon the future Sawan Ashram site- that very place where he would quench the thirst of ages for many thousands of souls.

The work began soon after that, clearing the plot, cutting unwanted bushes and trees. The willing devotees carried clay on their heads to level out the surface. I am reminded of one instance when the Master himself picked up an empty basket

and put it in front of those who were filling up. But they all folded their hands in protest saying, “No, no, Maharaj Ji, not you.” The Master asked, “Is there no one who will obey, and fill up this basket for me?” I was there, and I stepped forward, “Yes, I will obey, “ and I filled it up, pressing down the mud until it was overflowing. Then with difficulty I lifted it up and placed it on the Master’s head. Folding my hands together I said, ‘Maharaj Ji, you can take any burden.’” The Master laughed and walked away with the Basket.

Many people came to serve, and the Master gathered them around and said, ‘I do not want people who are conscious of their wealth. I only want the poor and humble. Those who work will have to forget their homes, clothes and money and come in humility as a poor man. This the kind of work I want.’” It was very beautiful to see men and women, sometimes coming in cars and wearing expensive clothing, but not caring at all, bending their backs to the muddy work. Everyone had smiling, soil-streaked faces as they blended the work with joyful singing of holy hymns. Those were very wonderful days, not easily forgotten. I worked there day and night. I had Rupees 100 when we started, which I spent gradually, on myself and others, so I borrowed 100 more, and that went too. The news reached me that my hut had blown down in a storm, so I had no home, little clothing and no money; but inside me there was a deep sense of happiness and well-being from the privilege of working near the Master.

In those days there was a small group of people who were against the Master starting an ashram and were trying to break the satsangis away through various means. They came to me frequently, and repeated many times that the Master was Baba Sawan Singh’s true follower, but was instead the negative power. After many attempts in vain, they almost convinced me one day, and I began to wonder about it. However, I thought that before making up my mind I should go the Master once more. Arriving at the Ashram, the building of which was now basically complete, I saw the Master standing there as if awaiting me. He looked at me as I approached, and suddenly I could go no further, for there, standing behind him was my Master, Baba Sawan Singh, and behind him was Baba Jaimal Singh Ji. Baba Sawan Singh Ji looked at me significantly, and putting his hand on Kirpal Singh’s shoulder he said to him, “This is all yours; you have to look after many souls.” I saw Sant

Kirpal Singh Ji fold his hands and bow down to his Master, saying, “Whatever you wish.” With deep sadness I realized how foolish I had been to allow people to influence my thought, and faith in the Master. Many many times have I had this wonderful experience of seeing my Master appear with Sant Kirpal Singh Ji. I have never told these things to anyone, but today I feel there is some purpose in doing so. I pray that I will always be grateful to my Master and to the present Master, for the kindness, love and protection they have showered upon me.

Book

Review

EYE OPENER, by the Rec. Emil J. Christesen. New York: Carlton Press, 1969. 59pp., \$2.50.

This is a well-written, concise, meaningful little book, presenting the teachings of the living Master Kirpal Singh mostly from a Biblical perspective. The author, the first American initiate of the present Master, is also a Bishop in the Church of God, and has obviously devoted a great deal of thought and study to the relationship between Biblical Christianity and the Path of the Masters; he demonstrates calmly, intelligently and convincingly that in essence they are one.

Initiates of the Master will be most interested, perhaps, in the chapter devoted to excerpts from Master’s personal letters to the author. Here Mr. Christensen has done all of us a great service by sharing with us these selections, many of which are of exquisite beauty, from what he calls

(and he is right) his “most valuable possessions.” An example will show what I mean:

“If we are students of psychology or metaphysics and are versed in the laws of mind, and lack love and compassion for our fellow men, we are outside the Kingdom of God. It is what we are that opens the door of our Soul to God and makes us His channel of blessing to help others. The dog near your feet, or the baby in your lap does not care about your knowledge or opinion, but give them your love and they respond to you and what you are. . . .”

this is a book that should be of interest not only to initiates, but also to those who are approaching the Master by way of the love and teachings of Jesus.

Russell Perkins

God, Godway and Godman

Bhadra Sena

Man has, ever through the ages, been the teacher of man, in all spheres of life. Homogeneity is the law of nature. Like attracts like. And it is more so in matters spiritual than in anything else. In this respect even the angels cannot be of any avail since man is better placed than angels themselves.

Men of God have appeared in all times and in all places. They talk of God. They demonstrate God, in life and in spirit. God-filled in themselves, they come reveal God to those who hunger and thirst for God. Theirs is the path of God and of nothing else.

The Path Godward is God-made. It is eternally the same, from the beginning of time. It knows no variableness. It is God Himself who comes in the garb of man to reveal His Path to the aspiring souls; no matter to what region they belong and to what church they owe their affiliation. The East and West make no difference to them, nor castes and creeds, nor faiths and beliefs. The Path of the Masters has been, is still, and shall ever be the same for all who wish to tread it.

God made man in His own image and this life-breath is surging through and through the very fibres of the tabernacle of the flesh in which he dwells. By the law of similarity, man unwittingly lives, loves and has his very being in Him. He is above, so below. A part cannot by its very nature be different from the whole, the parent-stock, no matter how different it may seem.

God-in-Abstract is a mere abstraction. Nobody has ever seen God-in-Absolute nor can anybody see Him as such. He is unique in Himself, Imageless and hence Nameless. How can the lesser the greater comprehend, when He is attributeless,

indefinable and ineffable?

But being and becoming are two phases of the God-power. As pure existence, consciousness and bliss (*Sat-Chit-Anand*), this power cannot be conceived of, much less comprehended, on the human level. But the God-into-Expression Power of the Godhead, the cosmic soul of the universe, can be realized by the spirit of God in man _ the *atman*, or the human soul – because they are of the same essence.

In spite of the variety in nomenclature due to linguistic differences, all are at one, so far as the essence or essential nature of the life-giving, life-sustaining and life-saving grace of God is concerned. All the religions agree that this Divine Grace is characterized by Light and Sound. The entire manifestation of the Unmanifest is the result of the interplay of this primordial twin-principle of sounding flame or flaming sound, which is one and the same thing.

As we come from God, we can go back to Him the same way. The God-way is an inner path. It can be traversed by the spirit alone when freed from all limiting adjuncts of the body and the bodily senses, the mind and the intellect. Even the *pranas* (vital airs) can be of little avail in this context. “When man bursts his mortal bounds, the Boundless stands revealed.”

There is a regular practical process of self-analysis and inversion whereby one, while still in the body, can rise above bodily consciousness. This is called *transcendence*, or slipping from the material world without into the non-material world within through the Saving Life-lines provided by God for those who would like to reach Him.

*He whom I worship lies beyond the
bounds of comprehension,
To the seeing eye the temple of
worship is only a symbol of the
real temple.*

The human body is verily the temple of God and God truly dwells therein. God is ever present within each one of us. He can be approached and experienced directly

by anyone who seeks Him sincerely. He is as close as breathing and as near as our own limbs- nearer than our jugular vein. All that one needs is a “baptism of the spirit” and a “holy communion in silent spiritual union with Him.” This is *Dwijas* or the second birth, birth of the spirit as distinguished from the birth of water. This momentous and wholesale transformation is brought about by a Godman, in the cave in the mount of transfiguration within. The human life-principle needs a living contact through a living Adept, for life comes from life alone. No man has, so far, been able to save himself by himself. The Godman is the prime factor in the whole process.

God’s Light may burst forth anywhere in the world. It may do so in the mountainous terrain of the Himalayas, on Mount Sinai, on the shores of Galilee, in the burning sands of the Arabian desert or in the plains of the Punjab. But one thing is certain: that the radiance of a Godman spreads throughout the world and it is hailed and acclaimed by humanity at large with one voice for His message is to all mankind and not confined to the people of the place where he is born and brought up.

A Godman then is God’s elect. He is the *Hadi* or the Guide with a divine mandate to save the *jivas* or the mindridden embodied souls piteously yearning for God and raising their hands in prayer for their deliverance. He is like a light-house which helps save all ships regardless of the national flags they may be flying.

Coming to the present times, we trace the growth of *Sant Mat* or the Path of the Masters, from Kabir and Nanak to Tulsi Sahib, Swamiji Maharaj, Baba Jaimal Singh Ji and Hazur Sawan Singh Ji Maharaj. After the passing away of the great Master Sawan Singh in 1948, the mantles changed and the work of regeneration and reintegration undertaken by Hazur is now being carried on by Maharaj Kirpal Singh Ji, who has his headquarters in the metropolitan town of Delhi. In the name of his spiritual mentor, he is freely distributing his spiritual largesse to the people all the world over through many branches in the East and in the West.

His is a mission of *Vishva Dharma* (World Fellowship of Religions), based on the universal love born of the Light of Life kindled in the heart of man. Dedicated to the cause of spiritual upliftment of mankind, he has founded a common forum at Sawan Ashram, Delhi, from where leaders of all religious faiths and beliefs place

before huge audiences the one basic Truth clothed in so many religious garbs. His loving humaneness has won him the esteem of all the religious-minded people all over the world for they find him an echo of their own heartbeat. He believes in the supremacy of soul-force as the sole panacea for all the ills of the world in this atomic age when nations are precariously pitched against each other on a promontory, playing antics in a deadly race of total annihilation.

To Master on His Birthday

To our Lord Kirpal, the Birthless, yet the very essence of birth and rebirth in whom each moment is born and to whom it returns and in whom it recedes- upon this, the anniversary of the earthly birth of His Divine Mission.

O Kirpal, our Master of Truth, bestower of Love and Light,
Our very essence and being are in You;
Our sadness and sorrows recede in the vastness of Your Divine Joy,
Our happiness is but a shadow upon the Sun of Your True Happiness.
O Kirpal, intoxicated in You we become Your song, it is in us, we are
in it,

It is forever blossoming, the flower of infinite elixir;
The bee which partakes of this flower becomes the flower itself,
Yea, it becomes the seed, and the soil is endless and deathless,
And its air is Wisdom Divine and bliss, and the sun is the Sun of Wonder and
Eternal Love . . .
Therein is the rain of madness of ecstasy and Holy Communion

PRAYER OF THE BELL.

*Would that the sound of the bell might go beyond our earth,
And be heard even by all the denizens of the darkness outside the Iron
Mountains!
Would that, their organ of hearing becoming pure, beings might attain
Perfect interfusion (of all the senses),*

*So that every one of them might come finally to the realization of
supreme enlightenment!*

A Circular Letter from the Master

How to Develop Receptivity to the Master

Power within You

January 27, 1970

Dear Ones:

THE recent increase in correspondence received here indicates that the many books written by me, in addition to the Circular Letters issued over the past two years, specially those dated June 13 and November 5, 1969, have not been read appreciated and digested by the dear ones. This is confirmed by the contents of the letters written to me by most of the initiates, which bring up the same questions and problems which had been answered in previous letters, or could have been answered by a proper study of the books and circulars already referred to.

My Circular Letters should be read again and again, both at Satsangs and individually. Again, I should like to stress that the Circular Letters dated June 13 and November 5 give the right understanding and guidance for all situations, and any problems or difficulties that may be encountered in the day-to-day living of the initiates. You must put this right understanding into actual practice if you wish to succeed in the task of man-making, which you alone can do. The more you succeed in this way, the more receptivity you will develop to the Master Power within you. The Circular Letters mentioned above should be given to every new initiate to give impetus to their Initiation. To give further help and encouragement on the Way, my new book "Morning Talks" will soon be available for general distribution. This book, which covers most aspects of Spirituality, is a God-given spiritual textbook to which all initiates should constantly refer to see how they are measuring up to the standards required for success in their man-making. I cannot

stress sufficiently the importance of reading this book, digesting its contents, and then living up to what it contains.

The dear ones should also be regular in attending Satsang, which is where the theoretical side of the Teachings are given, to enable them to increase their understanding of what the books and Circular Letters written by the Master contain. When you have right understanding, you will have right thoughts, and from right thoughts will automatically flow right words and right action. Satsang is not a place for gossip or social get-togethers. It is a sacred forum where all meet to sit in sweet remembrance of the Master as well as to increase their understanding. While I have permitted meditations also to be held at Satsang in the past, generally after the Satsang, I would now suggest that those dear ones who would like to meditate together, do so before the Satsang commences. This will avoid the incidence of social chit-chat that has, in many cases, been reported to me as going on at the beginning and end of Satsang. It will also avoid the participation of non-initiates in the meditation period, which is not desirable, except in cases of sincere seekers after Truth who are desirous of initiation. When Satsang is finished, everyone should leave. Those non-initiates who are interested in the Teachings should be advised to first thoroughly study the books and other literature available, before asking any questions. If after such a thorough study of the Teachings, they still have some questions, these may be answered by the Group Leader. By attending Satsang in the right spirit, the Master Power within each initiate will radiate, and the resultant charging of the atmosphere will give a boost to all. At times like these, the Master Power is given the right environment to do Its work, which is to prepare the dear ones for their second birth into the Beyond.

If all initiates give a proper study to the books and Circular Letters and also attend the Satsang in the way described above, there should be no need for them to write to the Master with any question or problem the solution of which already lies at hand. Every initiate should understand that to write to me on any problem or with any question is to limit the Master Power working within them. It but delays the answer, which could otherwise be known within a short time by following the advice given above. In my Circular of June 13, I advised the initiate who had some problem or question to which he required an answer, to sit quietly in a receptive mood, thereby attuning himself to the gracious Master Power within him. Then he would surely receive his answer and have full confidence as to what

course of action he should take. For example, there is one story from the life of Lord Krishna. One of his disciples, a lady, was attacked by some men in a lonely place. So naturally, she cried out to Lord Krishna for help, but thought of him as being in the place where his physical body resided, which was many miles away. So, just when her condition was becoming desperate, Lord Krishna appeared and she was saved. When she remonstrated with Lord Krishna for taking so long to come to her aid, he replied, “Well, you of me as being many miles away from you, so it took some time for me to come to you help. But if you had realized that I am always with you, am in fact your constant companion, I would have appeared instantaneously.” The diary forms on which you record your spiritual progress should of course continue to be sent to me, so that I can give further guidance on inner, spiritual progress. If any initiate feels that he must have some outer guidance on the Teachings, he should discuss his questions and/or problems with the Group Leader or Representative of his area. In this regard, Group Leaders and Representatives should be thoroughly familiar with the Teachings. They will greatly reduce their own workload if they read out at Satsang the Circular Letters already referred to in addition to selections from the books written by me. The new book “Morning Talks” will provide them with invaluable material for this purpose. But most of all they should set an example to others in their actions. Example is better than precept. If they carry out their responsibilities in a loving and humble manner, they will become more receptive channels for the Master Power to work through. Their very radiation will benefit others without them uttering one word.

However, there is one very important point that must be borne in mind by all, whether initiates, group leaders or representatives. This is, that group leaders and representatives are there purely for the purpose of giving out the theoretical side of the Teachings and in arranging facilities whereby the initiates of their group or area can meet together for Satsang. Group leaders and representatives are not to be used as crutches for the other initiates to lean upon. Nor should the initiates look to them for spiritual guidance in any shape or form, as this is the function of the Master. If an initiate looks to a group leader or representative for spiritual guidance he automatically places a blockage in between himself and the Master and his spiritual progress will suffer in consequence. Similarly if a group leader or representative allows himself to be used in this way, he too stands to lose. So to summarize, group leaders and representatives are there only to help others to have

right understanding of the Teachings (which they can only do if they are thoroughly conversant with them), and to provide a healthy example of the life to be led. It should be remembered that the Master Power is within each initiate and that each one should be an inspiration to his fellow, whether initiate or non-initiate. Those who have developed more receptivity than others can by their very example and radiation give a boost to their less developed brothers, without exerting any sort of superiority over them. I always used to pray to my Master that if any goodness went out of me to the benefit of my fellow man, then I should not know about it.

With all love and best wishes,

Yours affectionately,
KIRPAL SINGH.

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Sat Sandesh

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Complete Text

The Master's Talk:

The Temple of God

People whose eyes have been opened by the realization of Truth, view the world differently from others. Realized men often from the question “What is this world?” God said, “From One I will become many”; so it is all His manifestation, from inert matter to consciousness. You may take water from a stream, freeze it and it becomes ice, but both are the same substance from a the same stream. So from inert matter up to consciousness is all His manifestation. The whole world is the temple of God, and there is no place where He is not. This is how all realized souls regard the creation. Why is it that we cannot look at the world as they do? Because the curtain of ignorance divides us from this knowledge. Someone has written that although the fish lives in the sea or river, and her life-giving substance is water, yet she constantly asks, “Where is water ?” Living in water, yet dying of thirst—it is ironic.

It is said that with one ray of light the whole world was created. When God said, whole world was created. When God said, “I want to manifest myself,” there was Light. It can be likened to a potter who makes small and large pots perhaps even an elephant or a horse, or cup, or pitcher – but the same clay. So this is our condition in the world. Because people are unaware of and have no contact with the reality, the world is full of unrest and trouble.

The Master say that with the same Light the whole world was created so who is good and who is bad? The physical body is a miniature Brahmand,* or you can say it is a tiny world in itself. It is said that he who searches within this miniature Brahmand will find Truth. Both the body and the world, which is a bigger brahmand, are made of matter. Each individual is consciousness, or has his own

personal consciousness. Outer temples, mosques, churches, were made in the image of man – dome-shaped like the head, or forehead – shaped (mosques) or nose-shaped (churches) and in all religious places the Holy light is represented in one way or another. If the same Light is lit in all holy places, then what is the difference between the various forms of worship?

All outer images were made to help people to understand the Truth: that the Light is shining within man. it is the life of the soul, this Light. the body which we carry around is the temple of God. “In companionship, within the same house, both brother are dwelling; but they do not converse with each other.” These two brother are living together: the soul and God. what a great misfortune! They live together but do not talk to each other. The reason? He, who has to realize the other, is tossing about outwardly from place to place. He does not know that he has to withdraw and rise above the senses to realize who he is. If he did that, he would see who is sitting beside him. The men who became realized all have said that the body is a living temple of God. the outer temples are made by the hand of man.

When I was in London during my world tour, I gave a talk pointing out that all Master's have said that God does not reside in temples made with stone. On Christian minister, a Reverend Stubbs stood up and said, “You have thrown a atom bomb on all our churchianity!” We have made the churches, mosques and temples with our own hands, but the true temple of God – the physical form – was made by God Himself. The indweller of this true temple is frequenting the man made temples – is it not a sorry state we ourselves made the copies of our own temple, within which the Light is burning day and night. sometimes thou sands of true temples are sacrificed for the sake of one imitation. Is it not so? I only holy building is defended or insulted by any other religion, thousands die because of it.

All outer places of worship are for those whose eye is not open. Nevertheless, from our heart we should have respect for them. Why? Because we sit there in remembrance of God for which purpose they were made. When a child is in the womb of the mother, what machinery makes his eyes, nose, ears, hands and feet, etc.? It is some unseen power of which man knows nothing. That Power is the one who abides in the temple which he himself has made. This human temple comes to man through great good fortune or destiny, but is not valued enough. Forgive me if I use such words, but we consider it to be merely sack full of waste matter. But beautiful palaces also have latrines. So the body has its own municipality which takes out the filth every morning. But we are living in it, and our life giver – God is also living there. We should even kiss this body with reverence, in acknowledgement that it is truly the temple of God. that is why Master's have indicated to “tap inside”.

When we look at the human form it seems just five or six feet of physical body, but inside is a very big world. The whole of Brahmand is residing within; go inside and see. Maulana Rumi Sahib says, “Oh man, close the doors of your shop. Open the inner shop, then will the work be done.” All Master's say similar things in their various languages. “I searched for the hidden inner path, but only through the Master was the secret revealed.”

What is a Gurumukh? He who has searched inside the human form. That is what is written in the Gurubani (words of the gurus). Even if outwardly the wisdom of the whole world has been sifted mentally and intellectually with the help of the senses, but yet the inner search has not been made, then the real thing cannot be attained. The Master's, after withdrawing from outside, traveled inside by leaving the body and transcending above it – above the physical, astral and causal planes. Those who have transcended all this have reached their true home. Whatever they saw and heard has been recorded in the holy scriptures. Whatever they saw inside, you should also go in

and see; and then you will be able to describe your experience. Whosoever saw such wonders all said the same things. Now do you understand this?

“He who sees, describes that very thing in the very same way.” In India, the realized souls expressed themselves in Sanskrit. They have given the same description: that inside, there is a very big sun in Brahmand in which the Sound is vibrating. The hidden teaching of this was given by Ingrid Rishi to the son of Devki, Lord Krishna. The Master's who came in Persia gave the same information in Persian. In Punjab, the Gurus who came said the same things in their language. “A contact with the ringing radiance of God within will develop love of God in thee.” Paltu Sahib came and said, “there is an inverted well in the gagan (seat of the soul), where the Lamp burns without wick or oil, and from the light of the Lamp a sound is reverberating. Only he who goes into Gian Samadhi (rises above body consciousness) can hear it.” that lamp is alight for all the twenty four hours in each day, and from it a sound vibrates. Who can hear that sound? Go into deep meditation and then hear it. he who sees, knows the same thing. The truth is that this body is a temple of God – and the whole world is a temple of God. it is a statement from those who searched into the inner regions.

Do you know that no temple has been erected here in Sawan Ashram? Can you see any temple, mosque, church or other sacred building here? there is none – and why? Because this is a place called Ruhani Satsang (spiritual gathering). Beneath us is the ground and above, the skies; this is our temple of God. that is all. And then, this body we have got- there is no “ism” attached to it. I Congratulate all the “ism” or religions which have helped man in discovering the real truth lying hidden in the body – but what is the world doing today? Instead of trying in search out the truth within, as we are told to do, we have started fighting amongst ourselves in the very name of religion – killing each other!

So, self-realized people always advocate to go within and realize oneself. To do this, one just has to have the curtain of darkness drawn away. How is that done? He who has already withdrawn that curtain will do so for others too. He who has not done so – how can he help others? If the doubt has not been removed from the heart one will always own a difference between a Hindu, a Muslim, a Christian, Buddhist, Jain or Turk. These are all labels which we have stuck ourselves. It is an important thing to fully understand. here in the Ashram, there are no “ism” – but the life of all “isms” is here! whatever talks are given, the facts are presented in their true colors.

So, remain in your own religions and become true Hindus, true Muslims, true Sikhs, true Christians. How? By realizing it inside you. A house without a lighted lamp has no charm. If there is no lamp burning in a church or mosque, the place seems deserted. So this body's true beauty can be apparent only when the light is within it. “beautiful is the man body in which the Lord is manifest.” That souls physical form is very beautiful in which God has appeared. A married woman's face becomes radiant when she is sitting beside her husband. This is a worldly example. The beauty of the body lasts but a few days, for it is attractive only when we the soul, are in it. but this attractiveness is not apparent if the Light has not been ignited within. A mansion can have no grandeur without a light shining out. would it not appear deserted?

We have got labels on us, but are we not just human beings? Withdraw from outside, for the outer things attract us only so long as we attach ourselves to them. This is because our soul is sat, chit and May: ever existent, all wisdom and eternal bliss. As long as it is attached to something it goes on enjoying satisfaction, but when it voluntarily withdraws, or that particular thing is taken away, it becomes unhappy. If only it would then start to come out of it. But if it becomes one with God – then what?

Oceans of happiness are already resounding within us, but at present we are tossing about, searching outwardly, in the holy books or in temples and places of pilgrimage, and in various outer activities. We make outer copies, ring bells, light lamps – but for what purpose ? the purpose is that He should manifest Himself to us. “To visit artificial temples and mosques is but tragedy that will bestow untold misery upon the indweller of the true temple.” We install some image of God in a temple and start worshiping it. It is an attempt to fashion God in stone. In Mecca there is the Hajurool Asved, in remembrance of Hazrat Ibrahim These are copies or images installed in remembrance, and we should therefore have respect for them, but what is better? Realized souls say, “Never say that mosque is better than temple; better is that wherein shineth the Light of God.”

They tell us no to consider the Kaaba better than the physical form, or the mosque better than the temple or vice versa. Where the Lord’s Light is burning is the best place of all, though that form is the best place of all, though that form may have a black, white, blue or yellow label on it. He might be a Hindu, Sikh or Muslim, for in all faiths Master have come. The question is, how and when to see it? when we withdraw from outer attraction. One might spend one’s whole life searching outwardly, but will not get it. Guru Amar Das Ji spent seventy years in search of God, traveling to holy places with full attention and devotion. In the end, what had happened? In his own words he tells us, “I got exhausted in my search in performing outer rituals, etc.”

Forgive me, but these outer temples are like dolls or playthings. Little girls learn about housekeeping, marriage and many other things by playing, but when they grow up and marry, do they still play with dolls? So, the Master say in very clear words that we are tired of playing with toys – now we wish to see the true countenance of our Beloved. That is all. Kabir says, “ All my doubts vanished

when I saw the truth myself.” Nanak says, “Nanak’s Emperor is seen clearly.” They all say that it can be seen. Christ said, “Behold, the Lord.” For example, in what way can one fully realize what strength is? It can be demonstrated by a wrestler doing his exercise. Similarly, if one sits near a realized soul with full, concentrated attention, one will gain assurance that there is a power. Otherwise, one is uncertain, though one may have read thousands or even millions of holy books.

There was a Swami named Ram Tirath, who visited America. Once, he was sitting in samadhi (a state of controlled attention). He used to do his own kind of yoga. An atheist lady was quietly sitting there, waiting to meet him, but Ram Tirath did not get for a long time. There is a radiation which comes from enlightened souls, and when the swami opened his eyes, the lady joyfully told him, “I am an atheist no more.” So to be near the physical form of a Master does give some assurance that there is God. Or one can have the same assurance by seeing within. But remember this, that a wrestler is not made in one day. A strong man revels in his strength, and a weaker man wonders how he got it.

When I was in Lahore, I used to go to the Ravi River at night. In those days there was a certain man named Gunga who became famous all over India as a wrestler. Gunga means dumb, and he was dumb, hence the name; but he was a great wrestler. It was winter, so the days and nights were very cold. His Father used to strip him naked except for a brief loin-cloth, and would turn him out of the house and lock the door. All night the boy would do his exercises. No one had ever seen him exercising, but when he became famous everyone knew him as a wrestler, and wherever he went the people would say, “There goes Gunga, the wrestler, Mahatmas are not made in one day. Rome was not built in a day. Man is in the make. If anyone wants to be a wrestler, after two or three days of practice his body will ache, how will he succeed? For success perseverance is

required.

In the Gurubani it is written that purity of thoughts are perseverance are needed. Do you want to become something worthwhile or don't you? Hearing such words, an interest is awakened, but the work cannot be accomplished in one day. A child, learning to read, reads a few lines and promptly forgets them. He must read them again and again, but after much struggling with learning, he one day may be able to write a book. Every Saint has his past, and every sinner a future. The people who are like us today can become something tomorrow. For this, true guidance is required from one who has seen, not anyone else. The second requirement is implicit obedience to one's Guru. The Master's word are not just words alone, but are the Master himself! Added to this, perseverance is necessary.

Just to hear some talk about God, one's mouth can start watering. A Mahatma, seeing the world with its mountains, earth and sky, gets intoxicated. Now, how did he become what he is, and how can we become that? There is hope for everyone. We should find some God – realized person who has seen, and can make us see. Then every day we can increase the inner experience. Today, if a man gets even a little intoxication he thinks he has become a very big Mahatma (great soul). So remember – the destination is very far – very far. Many big rishis and munis (renunciates who sits on thorns, etc.) started on the path to God. They were always saying, “neti, neti” meaning, “This is not it, this not it – there must be something else.” It is said that for generations philosophy has been tried and probed, but God's word remains unspoken, as it always was unspoken. Guru Nanak has written that the people of the world have exhausted themselves explaining about God, but they have never reached the end of it! It is something like knowing that one ray of the sun is, and the intellect will not allow that there is anything beyond that. First, we should know this small temple of ours, the physical form. This in itself will give us some awakening as to what the greater form is –

the Brahmand.

I will now explain a hymn of Guru Amar Das, but before doing so I would mention that when I take a hymn during Satsang and proceed to explain it, people open their eyes wide and question in their minds, “What a hymn is this?” Even explaining a hymn from the Guru Granth Sahib seems like a new thing to them. Some years ago, I went to my home in Sayyad Kasran. There were some Akalis there (one section of the Sikh religion) and they were somewhat fanatical. I held a Satsang, taking a hymn from the Gurubani. “I am attached to things that I see, how can I find thee, O Lord?” all through, they were looking at me and wondering where the hymns came from. The hymns themselves are very clear but we never search for the true meaning in them. These holy words contain valuable jewels. Have you ever given a real thought to them? Parrot-like we go on reading them, without understanding anything. One day a Christian gentleman met me, and he said, “Christ is the Light of the world.” I asked him, “Have you studied the Bible thoroughly? For it is written therein, ‘I am the light of the world, as long as I am in the world.’”

A little knowledge is dangerous. First see what is in your own home, the physical house. Go into the folds of the holy books and see what is given there. The same knowledge that I am giving you is given therein, but for the need of a self-realized man we do not understand what is written. Guru Amar Das Ji says, “With the Guru’s blessing, just see that this body that you carry is the temple of God.”

He says that this body you are taking around is the very temple of God. And when the Guru blesses you with that sight. This temple was made by God’s own hand. He is residing in there as well as us. All through life he never leaves his body, but when at the end He leaves we also have to leave the body. Then the body is taken to the cremation ground.

This body is a temple of God, which has been given with a great blessing. We worship the images of it outwardly. This is all right, and we should show respect to those places where people sit in remembrance of God. But He, God, resides in this body and not in the temples made by man. Those were made in remembrance only. The true Light shines in the human form. Is an image better than the true form? I would say that the true form is infinitely better. With great love, Guru Amar Das Ji has written that with the Guru's blessing you can see Him inside you. What is a Guru? Forgive me, but these days you can pick up a stone and find a Guru underneath it. One finds so many Gurus (teachers) that it is really hard to find a single disciple anywhere! These days if a man studies any kind of outer attainment, he starts thinking that the man who taught him is a Guru. Brothers, a true Guru is one who takes away the curtains of ignorance and reveals the Light within. The exact meaning of the word: is dispeller of darkness.

What is a Guru's work? "The Guru has put the colyrium* of knowledge in my eyes, dispelling the darkness of ignorance and filling my whole being with Light." He says that the Guru puts the colyrium of knowledge into our eyes. It is an example. Our inner eye cannot be opened until we withdraw from outer things, leave the senses, and concentrate behind the eyes, where the soul goes at the time of death. The God – realized man takes our scattered attention from outside and bring it to a point behind the eyes.

Then that Light, that radiance, burst forth.

Then, he describes the Guru: "He who make me hear the sound, the music of the spheres, he is my Guru who makes one hear the strain of the perpetual celestial music. So now go and find a Guru like that. Again, he says, "Repeat the Word, by which the Light of millions of sun appears and the songs of the Lord's name is heard." It means

that by repetition of the Naam, the Light of millions of suns shines forth within you. The song of the Lords Name comes through the sound principle. It is a path of Light, or sruti marg, Light and sound principle, Noor and Kalam – I – kadim. All means one and the same thing. You can call it truth clothed in Light, music of all harmonies. These are but different names of the one thing which is already existing.

God's expression has two aspects, Light and sound. He who has the power to withdraw you from the outer things and give you a little demonstration of the Truth inside, he is the Guru. Search the world and see how many Gurus like that you can find. Guru Amar Das Ji could not find such a Guru in his seventy years of searching. All outer practices have their own value. If you do good you will be rewarded. This is a preparation of the ground, but one's birth and rebirth will not finish this way. It is said, "The Saint has given me capital." Capital is that which the Guru gives at the start, and which must be increased daily, through meditation. After his long search, how did Guru Amar Das meet his Guru? In his own words, he says, 'I met my Satguru without any effort of mine.'

The child who has true yearning in him will gain the grace of God, who is residing in each being. When God sees that the child is full of anguish and is anxious to meet him, he makes the arrangement so that the child reaches right source in one way or another. Guru Amar Das used to do outer practices before he met the Guru. Barefoot he went on many pilgrimage in company with his friends. After meeting his Master, he knew what was more beneficial, so he stopped traveling, as if he had reached his destination. When his friends once again set out for a pilgrimage, he pondered over a way to make them understand the truth. So finally, when they were leaving, he said to them, "Brothers, kindly do something for me. take this thumbi* and wherever you take a holy bath, please give this tumbi a bath also." They agreed and left, leaving him behind. After

all, when a man gets what he has been searching for, he wanders no more. When his friends returned, he asked them if they had given the tumbi a holy bath, and they replied that they had given I many baths. So Guru Amar Das cut open the fruit, filled with halves with water, and told his friends to drink. They drank, remarking that it is very bitter. He asked them, “How is it possible that after so many holy dips, it is still bitter?” to further encourage their understanding he went on to tell them that when the mind is full of filth, it cannot be washed clean by merely bathing the physical form; that the world is an illusion and only few unravel its mystery.

You can stay in any religion, but if you are not living a ethical life, it will not benefit you. Full Congratulation can be given to the religion through which one's third eye was opened to see the Truth. This can only happen when one sits beside a God – realized man. it matters not what caste he is, or what part of the world he comes from. Mira Bai was a princess, and went to Ravi Das who was a poor cobbler. He was a cobbler, but a completely God-realized soul. King Bhagail singh went to Kabir Sahib who was a simple weaver. The Muslim Saint, Mirza Taki, and other Muslims, went to Tulsi sahib, a Hindu. We have made the caste systems not God. you can liken it to a school; but only that school; but only that school deserves praise where a large number of students graduate. A true Hindu, Muslim, Sikh or Christian, etc., is one who rises above body-consciousness and sees the Light of God. the Degree of M.A. is one and the same in all colleges.

So brothers, this is the common ground, where you are sitting today (Sawan Ashram). After a great length of time, sitting at the feet of my Master, I at last understood the parallel study these things and make the best use of them. Remain in your own religions and keep the same rituals. You do not have to change anything. with a great blessing you have got the human form in which God is also residing. Realize him. Sit beside a Master who goes inside. Tap inside. He

will give you a small way up. Otherwise your whole life will be spent doing outer observances through the senses, and the cycle of birth and death will never finish. As long as you do not know in truth that he is the doer and not you, you will not achieve anything.

“when I saw him, I sang; and through singing I got the fruit.” When one’s condition becomes like this, with the Guru’s blessing the realization will come. He will withdraw you from outer things and connect you with the Light and Sound, already existing within the human form. He will make it audible and visible. Through daily practicing you will be able to increase the experience. Christ told the people that the son knows the Father, and others to whom the son may reveal him. “by the gurus grace you can see that this body you carry around is the temple of God. many have searched for this temple, but found it by contacting the Naam Power within.” That God is nameless and formless. When he said, “from one I will become many”. He said, “from one I will become many”, he expressed himself forth, and that Power is known as Naam (name) or word. “Through the Naam, the whole world was created” and “by the Naam the khand and Brahmand appeared.” You may call it Naam, Shabd or word, but that power is the same. This expression of Naam is Gods own power. It is the God into expression power. It is looking after everything, controlling everything. If it withdraws from the physical body, we have to leave. Guru Nanak says, “Nanak’s Naam is in control of all; only with Gods grace can it be realized.” That power has tied us to the body, and only by its support are we going along in life. “What can a poor puppet do but the will of the Great Giver?” the wooden doll does not know what is holding her up. That very power, Shabd or Naam, is upholding billions and billions of khans and Brahmans. With what perfect symmetry and motion is it upholding all this! When that power withdraws, dissolution or grand dissolution occurs.

We must know that power. We are not separate from it, and it is not

separate from us, but the question remains – where is it? when one becomes conscious of oneself, then one can know a little of this truth. These days the attention is constantly attracted by worldly objects. I am seeing you, and you are seeing me, but we cannot see behind us. By turning our head and eyes we can see what is happening behind. So when we withdraw from outside we will see what is happening inside. That is why all Master's have advised to “know thyself.”

“Everyone has searched for Gods temple.” All the other words spoken outside are based on inner sounds. Just take the word Guru, for example. This Guru Shabd is mentioned in the holy scriptures (Eastern). Any word given by a God-realized man is highly charged. You may know of various words, like Ram or Allah, etc. (names of God), but if they were given by a God-realized man they would have strong charging. “Oh my mind, to become one with the Shabd will drench me in its everlasting color.” Here color means Divine intoxication. If your soul gets joined back to the Shabd, we will also start getting intoxicated. Nanak says, “The intoxication of Naam upon Nanak is such that he is inebriated day and night.”

The outer intoxication is that which one experiences in the morning and by evening one is sober. Its effect wears off. If one drinks in the evening the effect has gone by morning. But inner intoxication is the food of the soul. Though the soul itself is also intoxication, it is merely a drop of the ocean of All-intoxication; when it becomes one with the waves of that ocean it becomes one with the waves of that ocean of All-intoxication; when it becomes one with the waves of that ocean it becomes full of supreme bliss. “Oh man, Oh soul, the pleasures you enjoy last only while your attention is there, but once you withdraw the pleasures fade away.” So if you want the true intoxication which will never wear off, you have to become one with God.

“True devotion the true temple of God, are only true if the music of the spheres is heard.” They say that this body is the real temple of God. the temples made by man are just temples. What is true devotion? Where the sound principle, Gods music, is heard. To become with that sound is true devotion. Devotion is also called love, but when the soul gets intoxicated from the inner sun, that is called devotion. Where can you find this? Only in the temple of God – not outside. It is already there. One only has to withdraw inside, by withdrawing the attention form outer things.

What is the criterion for knowing that this is it? “When you hear the Sound, which is indescribable and unknowable, then you will have reached true devotion.” Where will it take you? To where it started from. Absolute God thought, “From one I will become many.” This is the way back to Absolute God. for whom is this teaching? All mankind. A Muslim fakir says, “Shame on ye that are so identified with the prison of the physical form, that ye listen not to the holy voice of God.” It means that is very sad that you are so physically bound to your body that you do not listen to the pure voice of the Lord which is coming from within you. “I hear a voice within me calling, Oh Shamas Tabrez return thee to the Kingdom of God.” Every moment a voice is coming to my soul inside the physical form, and it is saying, “Oh Shamas Tabrez, come back to my home.” That voice is continuously vibrating. On this subject, Bhai Nandlal Ji has said in the Persian language. “The sound of the bell is ringing. Hurry up and pack your things, and let us go home to that place from whence the Sound which reverberates, and whosoever enters inside will find it. “Everything is in this house. Nothing is outside.” Whosoever searches outwardly will lose himself in illusion.

Kabir says, “The thing is in one place and the search is being made somewhere else. You will find it when you take with you he who knows.” If you come across a person who has the knowledge of the Beyond, he will say, “come”, and will join you back through his

attention. “If you take the knower with you, he will easily give you the truth. That which takes millions of births will happen in one second.” For many lives and the present one also, man has been in search of God; wandering in the outer environments. If he had gone inside, he would have had the realization. For this process, a Mahatma (great soul) who goes inside himself, is needed to put us on the way up. Then with daily practice one’s condition should become one of confidence. “when a true Master comes all doubts vanish.” Whenever he wants, he can work in the body or he can go into the sukhsham – into the Beyond. So the true temple of God is the physical form, in which the jewel of knowledge shines. knowledge is not gained just by reading and writing. knowledge comes through experience.

To see the inner light and hear the inner sound is real knowledge. “manmukhs (worldly people) ask, ‘how can the man-body be the temple of God?’”. those people who are under the influence of the mind and are doing outer practices say, “How can the man body be the temple of God? this is a sack of filth – who can say it is the house of God?” they are never convinced about it. once, I heard of a great mahatma, who had many followers, so I went to see him. Someone introduced me, and he started giving a lecture. “who says that in the body you can realize God? the body is full of filth urine, blood, etc. How can there be anything inside? If you want to see the sun you must look outside.” So you must understand that there are also mahatmas of this type. In the Gurubani it is written that this kind of mahatma is manmukh. What is a manmukh? “He who does not understand the holy Shabd can be termed a manmukh. The fear of the Guru is not in his heart.”

Firstly, it is very difficult to meet a True Master, and secondly if one does not meet one, naturally one cannot obey him. Such people say, “How can this body be a temple of God?” Eat, drink and be merry is their motto. Dear people, this human form is a true temple, wherein

God resides. Withdraw yourself from outer things and realize him. You can only do this while you have a human life. “now you have got this man-body, it is the time to meet God. all the outward actions will not help you. Keep the company of the Sash, and repeat the Holy Naam.” Keep the company of a Sash. What is a Sash? One is whom God has manifested himself, and who can make God appear within others. “In the company of a Sash, you will receive that which is imperishable.” What is that thing which is Imperishable? He, God himself, who is already within you. In the Jap Ji Sahib, which is read daily by the Sikhs, it is written. “there is a priceless jewel within you; you will realize it if you obey the Gurus’ teachings.” In the Koran of our Muslim brothers it is written in Persian, “I am a hidden treasure, hidden deep within you.”

If you knew there was some treasure hidden somewhere wouldn’t you like to dig it out? if a thief came across an unguarded house with no one to see his actions, do you think he would sleep in the night? so many say that God is within us, but even then sleep without caring. Why don’t they dig out the Truth? Even if one meets someone who can help to bring out this truth, and some understanding is given, even then one does not care to do digging. How unfortunate is he! What can we call such an unfortunate person? If he were not conscious of the thing, it would be a different matter, but if someone has shown a little of that treasure inside, and even then one ignores it, then what is to be done? The usual excuse given is, “I have no time,” is it not? Do you want someone else to dig out the treasure for you?

This is not restricted to any particular faith; anyone can do it. all the outer rituals are good, if one does something good one will be rewarded, but the coming and going in the world will not stop. This thing is an inner science, getting which you will also get salvation. Even if one returns, it will not be as a prisoner but rather as a doctor sent back to help the rest of humanity. “the true temple of the man-

body was made by God, and is maintained by his will.” All creation is in Gods control, just as a powerhouse controls all other machinery. He who is in charge of the powerhouse will tell you that not a single piece of machinery can move without his order, or you can call it the Will of God. “Through the Shabd all happiness is acquired, and through love of the True Naam.” Soul is a part of God, just as it is a part of the Shabd. When the soul becomes full of bliss. “If ye long for eternal happiness, surrender thyself God.” Go under the protection of that Power which is perpetually vibrating. The soul is a conscious entity, and God is all consciousness. If you want everlasting permeating rays of the all-consciousness. Such happiness will never end. These teachings are not for a selected few, but for all men.

This secret path be trod without a Guru. When we leave the body at death, the body’s identification which we considered to be so important remains with the body. When you leave, who are you? Just a soul. You will go to a place in accordance with the seeds you have sown, not by what religion you are, but by just what you are. If one is fortunate to find a great man who is a living temple of God, and who can reveal the Light within, what will this great man do? “The Master will lift you above the realm of duality, saving you from judgment in the court of the Lord of Death.” An enlightened soul with the attention takes you above the poisons of the senses and have become the one who sees, then what can Dharm Rai, the Lord of Death, do?

This quotation was from the Gurubani – that book has a place in every Sikh home – but the same thing has been said by all past Master. In the Persian language it is the same. If you open the Sanskrit books, you will find the same teaching there. However, the common man does not understand Sanskrit, which requires the study of a special grammar. When Master come, they speak the simple language of the common man, so that everyone may understand. the

latest holy book is the Guru Granth Sahib. Forgive, but for understanding that also, dictionaries are now being compiled. With each age, everything changes. This Guru Granth Sahib was written in the simple Punjabi language, very clearly, and in such a way that by reading it one gets some intoxication. “Those who commune with the Truth are freed from all worldly sufferings.” “The One is the Truth, Oh Nanak.” The truth is also known as Shabd and Naam. It is both describable and indescribable. It is said that he whose soul become one with the Truth, or Naam, Transcends matter, and the rest get drowned in it, going around the cycle of the Hindu religion, when a person is dying they quickly light a lamp and put it in his hand. They say, “Do it quickly or he will die before he gets salvation.”

When a Guru initiates a disciple on this path, he will not leave him until he has taken him to the lap of Sat Purush will take him to Alakh, Agam, and Anami, stages of imperceptible, inconceivable and nameless God. A Guru's duty is very exacting. Even to hear the word Guru, the soul shivers, but people nowadays want to become Gurus very quickly and very easily, like an enjoyment you might say. In truth, a Guru is God himself. In which ever pole God is known as sadhu, Sant or Mahatma, or Master. He never says, “I am the doer,” But always refer to the will of God.

“The bani of the Guru, a sound which gives perpetual bliss, can only be heard by the grace of the Guru.” The bani of the Guru and the Gurubani are two different things. Gurubani – Guru's word – is what we read. Bani is the name of the Naam or word, of which it is said that in the four yugas or ages, the sound is vibrating continuously, and with the blessing of the Guru that sound is made audible to the disciple. All the holy scriptures started from some enlightened soul. Before each Master came, each book was not in existence. So only a self-realized man can interpret them. The correct meaning cannot be understood on an intellectual level, for men who have not seen will

give many different interpretations.

“Those who communed with the Naam became rid of all dross, to merge with the Lord in a state of pristine purity.” Those whose soul gets connection with Naam becomes pure. Only then can they merge into the Godhead. Naam liberates the soul from the lower self. Only he who is clean and pure can reach the lap of God. who else can go? “The true temple of the body is Gods shop where the priceless treasure of Naam is sold, which only a Gurumukh can get.” He says that in the shop of God you can buy the True Naam, Naam Power, which is inside it. but only he who becomes a Gurumukh can buy it. this is not a story for the manmukh. A Gurumukh is he who become one with the Guru, through the eyes of the Guru. Otherwise, how can he become a Gurumukh? We have a habit of saying that this or that person is a very big Gurumukh? We have a habit of saying that this or that person is a very big Gurumukh, but it is not a matter of saying.

In the temple of God, the mind drags us downward, away from the truth. It is because of mind that we cannot partake of that which is inside us. It drags us down like a weight of iron. In turn the senses are dragging the mind, and the pleasures of the world are dragging the senses. If the attention withdraws from outer environments, leave the senses and calm the mind, then only does it realize that it is soul. Have you understood this? Our mind is the barrier between soul and God. this lesson is not for any particular person or country.

A contact with the philosopher's stone turns into gold. It is necessary for the iron to come into contact with the magic stone, to turn it into gold. The big difference between this touch stone and a Guru Singh is that the touch stone will turn iron into gold, but the contact with a true Guru can make one a Guru. In the company of the Master your mind will come to a standstill, because he himself has controlled his mind, from where does this

mind take its power? From the soul. You will become very valuable if you can also control your mind and become one with your Guru.

“The lowly became high through God’s grace, and through His grace the sinking stone was made to swim across. Only God’s grace made this sinking stone swim across, so there is hope for everybody. There is a great wealth to be gained through Gurubhakti – devotion to the Guru. You have to earn your reward through using whatever he gives you to start with. So the first step should be through Gurubhakti. One whole lifetime of Gurubhakti is required, and in the next life you will get Naam. The third birth brings salvation, and the fourth you will arrive in Sach Khand, your true home. All these stages can be had even in one span of man-body, with the grace of the Guru. All Master have sung the praises of Gurubhakti. Maulana Rumi says, Maulana Rumi is he hadn’t given himself as a slave to Shamez Tabrez. Guru Nanak says, “Nanak, become a Gurumukh if you want to earn the truth.

I have laid before you a hymn from the Gurubani. Many of you have read it many times, but was it ever with full attention? If you will open up the meaning you will see the truth in it. one hymn is enough; it is not necessary to read more. If you have a true heart, God Himself will help you by leading you to a true Master, in whom He has manifested Himself. He will give you something to start with; to help you on your way in this birth and even afterwards. If you meet such a personality but do not obey his commands, then what can I say?

Stay in your own religions. this wealth of Naam is already in you. God is residing in the physical form, which can rightly be called the temple of God. keep this temple carefully, with purity and cleanliness. That form is beautiful in which God has manifested Himself. If you cover a heap of garbage with silk, will any fragrance or perfume come out of it? clean up the mind through self-

introspection and daily meditation. The more frequently one enjoys the divine contact with the Holy Naam, the more beautiful will one become inside. As the inner beauty develops, the fragrant radiance from within will shine forth, making a temple truly fit for God to dwell in.

Next

Selection from Morning Talks

Morning Talks, by Kirpal Singh. Delhi: Ruhani Satsang, 1970.

The spiritual talks that follow were given by his holiness Sant Kirpal Singh Ji, at Sawan Ashram, Delhi, India. With the exception of the last two talks, they were given in the morning over a period of five months, beginning October 1967 and ending February 1968.

These talks...were first delivered in the Hindi language and immediately afterwards, were translated into English by the Master for the benefit of a number of western disciples who were staying at the Ashram at the time.

The subject of spirituality pure and simple, has never before been dealt with as clearly or concisely as these morning talks set forth. To those who are sincere, these morning talks will appear as a brilliant shaft of light, which will dispel the dark clouds of ignorance. They tell us what is required in order to develop the spiritual side of our Nature and if we can but translate their contents into positive action, our spiritual development would progress by leaps and bounds.

From the foreword by
Stanley Shinerock.

What you really want, that you will be given. There is a saying of the Master's that God has promised to give everything what a man wants, what his soul really desires. We simply say superficially that, "O God, we want you," but at the bottom we want worldly things. If you have got real love for God in your heart, God will come to you, he will manifest to you. But generally, we want only worldly things, here and hereafter. Those who care for the love of God don't hanker after the worldly things, or the wealth of the other worlds. They

don't even want emancipation. They would like to have only one thing. No heaven, no earthly things, not emancipation, only to be with God , that's all. If we have really got that hankering in our heart then naturally we must meet God. God will come to us. If we take one step that way, he will precede one hundred steps to receive us. We have to decide what we want at our heart of hearts. Are we here only for the worldly things? Are we here only for the name and fame of the world? Are we here only to have things of the other world, or heaven? Are we really after emancipation from birth and death? A real lover wants none of these things. He wants God and God alone. this is the highest ideal that we can achieve in the man body and in no other. So you have to decide by an honest searching of your heart, what you want. If you want God then God will meet you, sure and certain. If you want something else, you will have it, that's all. You will get nothing short with whatever you want. But why, when you go to a king, do you want ordinary pebbles and stones? So we should judge how we stand, day by date. The result of reading scriptures, doing penances performing this or that ritual, or doing one pilgrimage or another, all depends on the amount of love that you have got in your heart of hearts. If you have developed love for God, well and good. If not, then ? you must be going round in transmigration. It is a matter of only directing your attention, this way or that way.

Some people see the Master or God with their open eyes, while others don't see him and wonder how those who do see him have this experience. The strong man revels in his strength and the weak man wonders how he got it. so it is a matter wholly and solely of Concentration on one point. Such like devotion bears forth fruit. People who enjoy this state are just like a wife who is devoted to and always thinking of her husband. The others who are not devoted are like a wife whose heart is attached to other men, even though she may appear to be outwardly devoted to her husband. Well, the wife who is devoted only to one man, she enjoys. Here whole attention is

riveted on her husband. A husband would also like such a wife who thinks of no other man except him, who adores him and has nobody else in her heart. A heart that is devoted to so many men outside though married to one man, what good is that? So if you want your devotion your love of God to bear fruit, then be wholly and solely devoted to one. Think of him, see him, hear about him and know him. Bhakti or devotion will bear forth fruit only when you are wholly and solely devoted to him, so much so that you forget yourself.

I was speaking about devotion real bhakti. The first principle the basic principle and I would say the grandest of all, is to know that God is everywhere. We are living in him and he is in us. We live and have our being in him, like fish in the river. The fish lives in water, its whole life depends on water. It lives in water, it lives on water, from whence it gets its food. When God wished “I am one and wish to be many”, the whole Universe emanated, came into being. The whole world is an expression, a manifestation of God. where is that place where he is not? We are in him, he is in us and is our controlling power. All ensouled bodies are the drops of the ocean of all consciousness. When we know this, all is beautiful. God is beautiful and any world made by him manifested by him, is also beautiful. Beauty comes out of beauty, not from ugliness. Anything that appears to be ugly in the world is the result of the spectacles that we are wearing. If the glass of the spectacles is smoky, you will see all smoke. If it is red, everything will appear red. If it is black, everything will appear black. Well, the world is not black, red or smoky, mind that! So we have to change the trend of our mind, of our heart.

Love can be developed in many ways, but the most effective way is through looking at the Master into the eyes of the Master. Eyes are the windows of the soul. The Master is always within at the eye focus, so when you talk to him, you should always be attentive there.

He is also attentive when he talks and soul speaks to soul. The Master gives lessons through the eyes without talking. He is overflowing with the love and intoxication of God and the radiation comes through his eyes very strongly. Those who are embedded in his eyes by receptivity get a boost.

Everybody says, “Be chaste, observe celibacy.” For that the only criterion or specific remedy is what? To be self centered. It is we who give power to the mind. It is we who give power to the outgoing faculties. It is we who see good or bad outside. If we become self-centered and somebody touches you, you will not be affected. You will be air-conditioned. But if you touch those who are not air-conditioned that will carry its effect. So for that, all Master's have enjoined “Don't touch anybody – don't look in the eyes of others .” these are the outward precautions to save you. Just like when a tree is cut down , first the branches are shorn off and it is then easier to cut the stem. These precautions are only to cut off the branches. But the whole thing will depend on being self-centered.

Another impediment is when somebody is devoted to you. There is one example that I will give you. Suppose that you have got Rs.100 or 100\$ in your bank. Whoever thinks or looks to you with all devotion sends in a debit bill against you. The one who is devoted will want a return for that devotion, whether you have got money in your bank or not.

Next

Circular Letter 3

Whenever one takes upon himself a duty he must be clear about his responsibility. This need for understanding the obligations that are entitled with any piece of work is of much greater importance for us – the members of the Ruhani Satsang – for we have taken upon ourselves the most important and the most difficult task in the world – i.e. enabling ourselves and our fellow beings to attain self knowledge and God knowledge. We must, before we can be of any real service, be absolutely clear of the fundamentals of Para-vidya of the path of the Masters.

2. The para vidya literally stands for the knowledge of the Beyond. It seeks to make the human soul one with God by transcending the physical form, the astral and the casual planes of existence. It has therefore nothing to do with outer forms and ceremonies – rites, rituals, sacrifices, fasts vigils, pilgrimages. These are outer practices. We have to make the best use of them. If they are other to literally adhere to the sacrifices of the spirit, they are positive hindrances on the path. For instead of leading us Beyond the world of the senses, they fix us more firmly therein. In our Satsang we should not mix up the science of Para vidya with any other kind of movement, which deals with other than this science. We should understand that this is the highest of all movements, which is the goal of all religions as taught by all Masters who came in the past, including Jesus Christ. Of course our substance will be universal and serve as a common ground or school of spirituality devoid of all forms and rituals, for all Masters who will be welcome to give their valuable talks on the theory and practice of science of self-knowledge and God knowledge our main of life is to know our self and to know God. we must never weaver from this and in every action we do, we must consider whether it takes us nearer to or farther away from our ideals and we should ceaselessly try for the same.

*Awake, awake and arise stop not until the goal is reached.
(Upanishads).*

3. What is God and how can we know him? God, as all the scriptures and saints have said, is nameless and unknowable. Then how can we know God? the answer is that the absolute is not knowable, yet makes himself know by manifesting himself as light and sound principles. Most religions tell us that the creations began from these primal manifestation. Now the divine light and the divine sound or “Word” (Known variously as Shabd or Nad among the Hindus Kalma among the Muslims) may be contacted by rising above physical consciousness. They exist in a latent form in all of us. Our goal must therefore be to develop them and contact them within us. To do this, we must through meditation learn to withdraw our soul to its seat behind and between our eyes. Having once contacted the inner Light and Sound, we can progress to what their source, passing from plane to plane until we reach God

4. To succeed on this inner part, we must find one who has explored it to its utmost limits. A living Master is an inevitable need and indispensable means to the attaining the self-realization. On the purely physical level, he serves as a living example of a perfect life. He tells us of our true home and the way that leads to it. on spiritual side he gives us details of the inner path, intricacies and difficulties, provides us, by using his own attention, with an actual experience of withdrawal from the body and of the inner Light and the sound, and guides us through the most difficult part of our inner journey till we reach our goal. The Master saint is a human saint like any one of us, but through the blessings of his Master and intense spiritual discipline he has risen into cosmic awareness. He has become one with God and he is a conscious coworker of his divine plan. He is a living embodiment of God’s love and does nothing of himself. He is not tormented by any self-interest but works for the benefit of

suffering humanity. If we can sacrifice our personality to him, as he has sacrificed his to God, following all his commandments, then alone we can make spiritual progress. To obey the Master is in fact to obey God, for it is God who works through the human pole.

5. the spiritual path is a difficult one and requires a rigorous self disciplined. We must forever be on the alert against anything that draws us away from the path. We must carry out our master's instructions to a very letter , devoting regular time to meditation. We must learn to overcome self love which is fire that consumes and destroys , and cultivate love for God. which is a fire that purges and purifies.

*Thou shalt love the Lord thy Gds with all thy
Heart , and with all thy soul , and with all thy mind...
Thou shall love thy neighbor as thyself.*

MATHEW 22:37-40

We must constantly remember that our aim is God, and must not be concerned with anything that makes us forger that aim. We must be above party spirit and avoid party factions. Out whole life must be built upon love and humility which are inseparable. If we make a no spiritual progress we must guard against pride. Instead of looking down upon our fellow beings we must thank God for his grace and repay it by humbly helping our brethren in their material and spiritual need. If there be those who do not understand or who do not width to understand the Truth., we must not feel irritated with them. They areas much God's children as we are, and must be won over by love and persuasion. We are all laborers on the vineyard.

We are all engag4d, as you know, in fulfilling the great cause of the Grat Master, which Singh the cause of Gis, we must therefore form ourselves into a band of selfless workers united in indissoluble bonds of love and fellowship. We, the initiates, whether old or new,

are all seekers of the one God, and are equally dear in his eyes, the same Master Power is helping us all alike. Should there be any honest differences of pinion, we must try to resolve them by mutual discussion in a spirit of good will and amity rather than breed rancor and discord that may go to widen the gulf between individuals and groups. IN cases where we cannot decide, the Master may be approached for final decision, we stand for secularity and not sectarianism,. In the grand and glorious service of God there can bee no thought of high or low, for all of us are moved by a spirit of true comradeship.

6. It is very necessary to distinguish clearly the ends from the means. To lay too much stress on the means is likely to make us gradually forget our objective and to become fossilized. Once we know, for example, that abstinence from all kinds of meat diet and spirituous liquors helps us on the spiritual path, it is enough that we avoid them. But to take it as an end in itself is to miss the goal. Offending others because they eat meat is worse than meat eating. Hate the sin, but love the sinner. Live and let others love. Welcome those are who choose to come on the way, but we have no right to hate or offend others because they eat meat. Vegetarian diet is essentially a helping factor for those who would prefer to follow the teachings of the Master. Hafiz, a great Saint, says, “Drink wine, burn the holy scriptures, and put kaba, the House of the God, on fire. You may do all this but never offend or molest any body.” If you are really anxious to meet God you should not offend or molest the heart of anybody, which is the dwelling house of the God. It may however be stated that if one adheres to strict vegetarian diet, that will help a good deal in having normal life, but does not necessarily result in better tempers, control sex life or detachment from gross thoughts, desires and actions, worldly ambitious, possessiveness, lust or greed. Kabir says, “If you leave heart and home and retire to a schedule place and live on pure vegetarian diet, never than the mind does not leave of its base heights.” Along side such essential and positive

aids, we must religiously devote regular time to the spiritual practices of contacting the Light and Sound so as to cut down the ramification of mind, with his so very necessary for self realization and God realization, and mold our life accordingly. I would like to add that for thus aspirants on the path it is but necessary that so long as one is in the physical body, vegetarianism should be strictly adhered to. Thee unholy may be sanctified and made holy only when one is all together above body consciousness. And relaxation in the matter of diet would not only a positive hindrence in meditaion but would unnecessarily contract carmic reactions. No doubt there is life principle in all type of diets, yet in the vegetables it is in the lowest form as such the least harmful. The real goal is to use every means possible to rise into full God consciousness.

1. Similarly the philosophy of karma too has a specific place in the system of Spiritual Science. But it should on no account be made to induce morbidity and breed a spirit of frustration among initiates and non-initiates. Man is the maker of his awn destiny. Though we cannot alter the past yet we can forge the future as best we may. “Thus far and no further” is the deadline which the Master draws for each one of us and it should on no account be transgressed. When you are put on the path of true pure yoga, you become free of past holds of stress and tensions physical and subtle. Calmness and harmony are experienced and purification and true detachment are only realized by the average man through the consciousness of the saints, which if a true Master gives through his divine grace, the heavy mountainous loads of past actions become molehills and molehills become nothing. Guru Nanak says, “what is the good of coming to your feet, o Master, if our karmic debts are not nullified. It is no use taking refuge at the feet of a lion if jackals still be howling on him.” The Master has to do his job and they initiates their own: to push on with full confidence in the Master. There are too many learners on idealistic imagination amongst the initiates and too few who practice. The meditation period should not be one of

pretty emotional feelings only. The initiates should surrender there all to the Master and be willing to die and give up their life for God. “Learn to die so that you may begin to live.” The Master knows how to deal best with it. ours is to act well in the living present, as enjoined by the Master. If we act up to his commandments, he will never forsake us till the end of the world. But we feel, on the contrary, that after the initiation we are absolved from all obligations, and free to do what we may by simply putting our trust in his grace. This attitude is a great stumbling block on the path and retards all real progress. It does not pay in the least to purposely close our eyes in self-complacency to the stern reality of the situation that places rights and obligations in equal proportion on each and every individual. We cannot pick and choose, as we may like. We must therefore guard against such a frustrated mentality and have to work our way ourselves for there are no short shifts in the science of the spirit. It is long and laborious process of unfoldment for the spirit and we have of necessity to take care of the higher values of life at each step if we are keen in our search for truth. It is a steep path which if we have to tread without stumbling we must tread with our heart forever fixed on the goal and on the steps immediately before us, for there is no time to look behind; it can only make us shudder and tremble. Ignorance is the only disease from which the soul suffers. It can only be cured by knowledge and the knowledge is the action of the soul and is perfect without senses, though on the physical plane it cannot do without the service of the senses. True knowledge only dawns on the supramental plane where physical senses can be of no avail. But until the stage of direct communications with the Radiant Form of the Master is attained, one has to take care in everything, for the path is slippery and strewn over with hidden traps that may at any moment catch the unwary pilgrim on the path. Once one slips, the golden opportunity is lost and one does not know when one may be able to get a human birth once again. When we lay too much stress on the means, viz.,

vegetarian diet and Karmas, we should lay still more emphasis on inversion and withdrawal, from the senses and put in more time for the purpose.

Again the Master as you know, does not accept anything for himself. All his personal needs he meets on his own account. He has nothing to do with the voluntary contributions of the Sang at or the brotherhood. These funds constitute the public trust and must be utilized for the public good in America and abroad everywhere whenever needed. This can be utilized in a constant flow of literature and current instructions from the Master through the mail. We must remember that money cannot be used to build a spiritual man. Money voluntarily contributed by the followers can be used only by the Masters for the uplifting benefit of thousands. All Masters did use such money, for the propagation of their mission. Every initiate must remember that if they receive any literature, etc., from the Master that they are only taking what was paid for by someone else. We must see and think in a healthy way about all this. There is no greater service than that of putting people on the God – way that may ultimately take them to the true Home of their Father. In the discharge of the public obligations, we must needs be scrupulously clean and chaste. Every penny that is spent for any of the recognized purposes must be well spent and be properly accounted for. The accounts of income and out-go should be periodically checked, audited and the Nature of expenses be thoroughly gone into, so that not a cent of the hard earned money of the initiates goes to waste and we are able to fearlessly render account whenever called upon to do so. We ought to avoid all grandiose schemes as may strike our fancy and serve to pamper our vanity. The mission of the Greater Master aims at simple living according to the relative values of life. The highest ideal of life being the knowledge of self and the knowledge of God, all our acts and deeds must be judged and measured by this touchstone alone. If we live by the Law of God, the law shall uphold us; and if we fail, howsoever little it may be, we transgress and the

entire Law and are found and judged wanting in our ideals.

Last but not the least I repeat what has so often been said, time and again, “by love serve one another,” for love is the Master key the unlocks the door leading to the Kingdom of God. Loving faith in God and selfless service of His creation are the two commandments by which stand all the Law and all the Prophets.

Next

Thoughts of Guru Nanak

ON SUNDAY, November 2, many thousands marquee in the compound of the Sawan Ashram, Delhi to commemorate the five hundredth Anniversary of the birth of the first of the great Sikh gurus Guru Nanak Ji Maharaj.

Watching the eager throng as they waited patiently for the Master to take his seat on the rostrum, I sank into a reverie and my thoughts ran on in this wise:

These children of light, as the Master calls them in one of the many beautiful phrases that flow from him, have gathered here to do homage to that great light that shone in India five hundred years ago in Sant Satguru Nanak.

It seemed to me that in doing obeisance to his memory in remembering the purity and saintliness of his life and in reflecting on the beautiful teachings he left behind, notable in that exquisite poem, Jap Ji, which our Master has so beautifully interpreted for us, we at the same time do reverence to all the great Master's who proceeded him, back to the beginning of time.

Down the ages came these great sons of God – God clothed in human form, for “the Father and the son are dyed in the same color” – and five hundred years ago Guru nanak took his place as a link in the Divine Chain. Completing his mission, he appointed his successor and departed to his own place. And so with each successive Sant Satguru down to the present living perfect Master, his holiness Sant Kirpal Singh Ji Maharaj, in whom it seems the whole of the past is being unrolled before our wondering gaze.

O sons of God in glory clad, the light ablaze within moving in the

heavenly Bani, the melody divine, we prostrate ourselves before the Lord Supreme.

Yet each conceals himself from mortal gaze in such perfect humility; the Buddha disdained a throne and in a simple yellow robe first found Enlightenment in solitude and moved in love among his fellow men, teaching the Eightfold path; Christ, the son of a carpenter having nowhere to lay his head, moved in lowly grace amongst the poor and lost, accepting a cruel death; Ravidas, the cobbler, Saina the Barber; Kabir, the weaver; Dhanna, the Jat; Namadeva, the calico printer; Guru Angad, who succeeded Guru Nanak; then Guru Amar Das down to Guru Gobind singh, the last of the great gurus in succession to Guru Nanak; tulsi sahib his royal origin disdained; Soamji; Jaimal Singh, a soldier, followed by Baba Sawan Singh, a military engineer; succeeded by the present living Master, Kirpal Singh a civil servant.

One and all of these great Master's living and teaching the same glorious truths adorning the path of the Master's, display one prominent characteristic – humility. Mightier than any Emperor, no earthly crown for them; no orb, no scepter; no clad in silks nor weighted down with precious stones; no outer pomp or splendor not even a religious emblem upon their persons; no attendant priests and acolytes; no palace, no armed guard and watching sentries; no retinue of servants surrounding them. But in peerless humility, the servant of all, each comes with his clarion call:

Awake! Arise! Stop not until the goal is reached!

So came Guru Nanak, “The servant of the servants of God.” and he calls to us:

Only he is alive. O Nanak who is attuned with him; all else are dead.

And immediately I recall the words of Christ: “Let the dead bury their dead; follow me!”

There is one supreme way in which we may honor Guru Nanak and all past Master's who are no longer linked with earth: this is to sit at the feet of the present living perfect Master, if we may be so divinely blessed, and do his will. Over the Master's chair in the verandah of the bungalow across the way, Christ's words are written:

If ye love me, keep my commandments.

It is not enough to read and talk about the Master; not enough to sit in rapt gaze before him, glorious privilege and blessing though his darshan be; not enough to offer him outer reverence. He asks nothing from us save only this: that we keep his commandments, seeking only to do his will. This is the love he will accept. Why? I think perhaps in this obedience which is the test of love, he is enabled to pour out his love even more abundantly upon us.

*Even kings and emperors with heap of wealth and vast dominions
Compare not with an ant filled with the love of God.*

My reverie abruptly ended ; there was a stir in the audience the Master is coming – “Go ye forth to meet him” and with his other children I entered into the joy of his presence, hearing him sweetly say: children of light!

L. GURNEY PAROTT

Next

The Five Basic Prerequisites of Spiritual Development

George Arnsby Jones, Litt.D., PhD.

The science of spirituality, as expounded by Sant kirpal singh Ji Maharaj , is essentially a science of man-Making , the realizing of the true nature of the human soul, and there are five basic prerequisites of spiritual development in the science of man-making :

1. The aspirant will be a true ahimsa (a non- violent person) ,and this is considered to the highest of all laws of conduct .
2. The aspirant will live a life of truthfulness.
3. The aspirant will develop a high character.
4. The aspirant will have love for all , and hatred for none .
5. The aspirant will live a life of selfless service for the uplift of all humanity.

These are the five pillars on which the mansions of spirituality can be built . These five pillars are firmly cemented into their foundations by developing the inner spiritual contact. The aspirant looks to the whole world as a house of God and the various rooms of that house are the countries of the world . Human governments may control the bodies – and sometimes the minds – of men ; but they cannot thwart the joyful fight of the aspiring soul on its upward journey to true freedom. Freedom stems from the inner self . If mankind is to become truly free, the hearts and minds of men must change, and that change must come from within . Out of the abundance of his heart a man sparks ; his very words are charge with his inner thoughts and feelings. he has love; whatever redates from his heart, that will go into the kingdom of the soul , realizes that he yet a part of the entire human family and this newfound

consciousness also a gift to the mankind . At the same time as he progresses spiritually , he cannot but help the rest of humanity, of this is the spiritual law. He forgets all pretensions to worldly acclaim or wealth or power , for he does all things as an agent of the supreme Being , a conscious co –worker in the Divine plan . The five pillars of spiritual training are not impractical principles, even as far as this materialistic and transient world is concerned . Contrary to a large body of opinion , the mystic adepts of this plan were not – and are not – impractical dreamers as far as human transactions are concerned. They realize that the lower creation – the planes of mind and matter – come under immutable law of cause and effect. For every human action , no matter how minute , a scientific cosmic law is brought into operation and complete compensation is rendered for all acts, whether good or bad. Gautama the Buddha gave voice to this cosmic law: Everything in the Universe is the fruit of a just Law of causality, The law of cause and Effect, the Law of Karma . The same universal law is referred to in the Christian scriptures: Be not deceived; God is not mocked: for whatsoever a man soweth, . that shall he also reap.

Galatians 6; 7

The fruit of man can be a barrier to his progress on the spiritual path , and although a competent mystic adept absolves the aspirant of much of his past sins, the five basic requirements must become an integral part of his everyday life. The first of these prerequisites, ahimsa or non –violence , not only means that the aspirant should desist from killing , violence, and injury to other living things, but also means abstention from evil thoughts and ill-chosen words about others . The law of “ Nature red in tooth and claw” may hold sway in the jungle, but in the truly civilized man the practice of ahimsa is the greatest virtue of all . The practitioner of ahimsa would assist others to live harmoniously and with joy, rendering both quality and quantity in his needed service to humanity. It is one of the tragedies of our world that a great percentage of its people are living lives of

terrible hardship and dire poverty; yet a true ahimsa spirit among nations would assure everybody of reasonable shelter, adequate food, and healthful resources. Ahimsa properly practiced throughout this planet would afford all people vaster facilities for cultural, mental, and spiritual growth.

The aspirant must be prepared to live a life of truthfulness as the second prerequisite for spiritual progress. He should be aware that the eternal presence, from whom no falsehood are hidden, is always with him. As the psalmist David expounded:

*Whiter shall I go from thy spirit? Or whither shall I flee
from thy presence? If I ascend up into the heaven, thou
art there: If I make my bed in hell, behold thou art there.
If I take the wings of the mourning, and dwell in the
uttermost parts of the sea; even there shall thy hand lead
me, and thy right hand shall hold me*

Psalm 139:7-10

Falsehood to oneself and to others are rooted in past failures and future fears, and these things have no place on the spiritual path. Falsehoods, fears, and failures produce emotional disturbances that completely negate inner progress; these unfortunate maladies are due to emotional imbalances are due to emotional imbalances, and it is a sobering thought that over half the patients lying in the hospital beds in our civilized society are suffering from illness of emotional origin. The sincere aspirant must free himself from such negative qualities. He must learn to live squarely and honestly in the eternal present, which is “a city which hath foundations,” Sought for by patriarch Abraham. The unbalance manifested in society and the individual is a reflection of the web of falsehoods woven into international, national, and personal life; it is also a basic symptom of man’s ignorance of the basic unity of life. The community – whether

regional, national or international - is a collective, social organism; its living cells are the individual who comprise it. when divided against itself the community is a manifestation of locals, national or global schizophrenia. The individual aspirant must rise above the maladies of modern society, being “in the world but not of it.” He must face the truth, both about himself and about the world at large.

The aspirant will develop a high character as the third prerequisite on the spiritual path. High character is the mantle of the self-disciplined person. The bounties of Nature are for legitimate use, but when a human being ravenously indulges in sensual pleasure for their own sake, he becomes that much less than human. His personal standards are lowered to the degree where he becomes a miserable puppet of his own overwhelming lusts and desires. But the removal of such deficiencies of character is easier said than done. Theologians and educators alike admonish man not to sin. But these wise authorities do not teach mankind how to eliminate the conditioning of the mind which predisposes man to sin. Ceasing wrong conduct, although admirable in itself, it is not the same as removing the cause of the human tendency to error. The elimination of the cause of sin is a prime necessity in the inner path. The individual aspirant must seek out the inner cause of a bad habit and then transform the misused thinking pattern into a blueprint for positive good.

A great deal of the technique used in educational practice is comprised of pseudo-methodology. Because of this, some time will usually elapse before the aspirant is completely free of the false patterns of thinking with which he has been conditioned by the forces of authorities, dogmatic “education.” The inertia inherent in every individual human being enables these erroneous patterns of thought to continue functioning until they have been eliminated by corrective methods. Character building is a gradual process, for the human mind opposes any change in the inner orientation of the

human being. But the true spiritual teacher will show the aspirant the correct techniques of reorientation, which is one of the natural, aesthetic transmutations of these false tendencies into higher qualities.

The fourth pillar of behavior avers that the aspirant will have love for all, hatred for none. Love is the core of all human virtues, and it could be a panacea for most of the world's ills, if only mankind would recognize this fact. Shrievied of its divisive doctrines and dogmas, the central edifice of the Christian religion is built on the twin principles of love for God with all thy soul, with all thy mind and with all thy might," and "Love thy neighbor as thyself." Guru Gobind Singh, the tenth Guru of the Sikh faith, emphasized the basic need for love as a prime requisite on the path to God-realization:

"Verily I say unto you that God reveals Himself only to those who love." The great mystic adepts have always taught that God is love , and the human soul , being of the same essence as God , is also love . Detractors from this central truth about the soul ask how it could have become so separated from its innate consciousness of the Supreme being; and this is a deeply pertinent question for all who aspire to the spiritual path.

The soul is truly of the same essence as God; but as it descended into physical incarnation it separated itself from the original source, just as a running stream which is initially pure and cool becomes separated from the main flow of water. Some of the water becomes filtered through stones and marshlands, some through sand and mud, and so forth. The stream Singh still the same pure water, but the muddy pools are no longer part of the stream. Even though the water is basically the same, no sensible person would care to wash himself in these dirty pools. But if the water is returned to its original purity by the removal of the mud, it again partakes of the clarity and cleanliness of its original source, and once more it can be used to

quench the thirst or bathe the body of a human being. So it is that the soul, being of the same essence of God, when separated through the dirt of mind and matter becomes different from the original source – God. when it is cleansed and purified by the living waters, the “God into Expression Power,” the soul once more partakes of the pristine Nature of God.

Throughout recorded history the cancer of hatred has plagued mankind. The hatred of man for man, class for class, race for race, has produced the most dangerous of human concepts, that of separateness. This idea of “divide and rule” has chained humankind to a low level of existence. In the individual it blocks out any inner progress, for he who sees divisiveness around him cannot see the unity of the inner kingdom. To erase these false concepts of separateness, it is necessary for the aspirant to start within himself by radiating love to all beings. Some advanced seekers recapitulate in their own consciousness the cosmic and planetary creative process, and often discover in this way the precise historical reason for mankind’s regression from spiritual oneness. When the aspirant reaches the consciousness that all things are of the essence of love, he no longer sees any duality in creation, but beholds the one deity pervading everything and everywhere. He sees that he himself is intrinsically no different from that being of love, and says with Christ: “I and my Father are one.”

Finally, the fifth basic prerequisite of spiritual development states that the aspirant will live a life of selfless service for the uplift of all humanity. This does not mean that the seekers is given a mandate to know what is best for all sundry. The path of outer service is strewn with the thorns of egotism, and the most sincere aspirant can get his feet pierced if he attempts to proffer service where it is not welcomed. The aspirant should try to serve humbly. The fragrant flower which blossoms in a garden and fills the atmosphere with its perfume has no awareness with its perfume has no awareness of

giving pleasure to this individual or that one; the aspirant should try to cultivate such detachment in his giving to others. The secret of selfless service is for the sincere aspirant to renounce any reward or recognition for what he has done; on the contrary he should consider himself as a lowly instrument in the divine love that sustains and protects all things. The true disciple, if inevitable confronted by recognition in the name of his own spiritual preceptor, the mystic adept, who is the true agents of God. When Kirpal Singh, one of the two supreme mystic adepts living in the twentieth century, was invested with a higher order of Chivalry, he accepted the honor on behalf of his spiritual preceptor with the following words:

The truth of the matter is – as stated in the holy Guru Granth Sahib – throw all honors of the world in the fire. The only things worth having is that which helps us to find our Beloved – God. Desire of worldly greatness and honor takes us into the world. True greatness lies in following the path that would take us into our cherished goal.

And what is that goal? Our soul, separated from its source – its creator – revolves endlessly in the cycle of birth and rebirth. It must find its way back to God. I think that this honor is not for me but for my Master, at whose holy feet I had the good fortune to sit and learn all that I learned, and who is with me even now. It is with his grace that these honors are coming to me, completely unsolicited. But if you ask me, I would say from the very depths of my heart that I have no linking for these things.

Selfless service is thus a great virtues and is the outer manifestation of love and goodness. Both mind and body becomes sanctified through the labor and sacrifice entailed in selfless service, so long as this is performed without egotism or vanity. The pinnacle of selfless service is to consider oneself the humble servant of the mystic adept, who is conscious embodiment of God. this leads to the lower ego and the aspirant is dramatically faced with the illumined realization that he himself is truly God. love know constant service and

sacrifice; this is the pearl of great price, the greatest treasure of all. The external life of the aspirant lived in service to others, and he does not allow himself to become inflated by thoughts of pride and possessiveness. If the words of the Bhagavad Gita, the superb spiritual poem of Hinduism:

*He who does the task dictated by duty,
Caring nothing for the fruit of the action,
He is a yogi.*

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The Master's Talk:

The Temple of God

People whose eyes have been opened by the realization of Truth, view the world differently from others. Realized men often from the question "What is this world?" God said, "From One I will become many"; so it is all His manifestation, from inert matter to consciousness. You may take water from a stream, freeze it and it becomes ice, but both are the same substance from a the same stream. So from inert matter up to consciousness is all His manifestation. The whole world is the temple of God, and there is no place where He is not. This is how all realized souls regard the creation. Why is it that we cannot look at the world as they do? Because the curtain of ignorance divides us from this knowledge. Someone has written that although the fish lives in the sea or river,

and her life-giving substance is water, yet she constantly asks, “Where is water ?” Living in water, yet dying of thirst—it is ironic.

It is said that with one ray of light the whole world was created. When God said, whole world was created. When God said, “I want to manifest myself,” there was Light. It can be likened to a potter who makes small and large pots perhaps even an elephant or a horse, or cup, or pitcher – but the same clay. So this is our condition in the world. Because people are unaware of and have no contact with the reality, the world is full of unrest and trouble.

The Master say that with the same Light the whole world was created so who is good and who is bad? The physical body is a miniature Brahmand,* or you can say it is a tiny world in itself. It is said that he who searches within this miniature Brahmand will find Truth. Both the body and the world, which is a bigger brahmand, are made of matter. Each individual is consciousness, or has his own personal consciousness. Outer temples, mosques, churches, were made in the image of man – dome-shaped like the head, or forehead – shaped (mosques) or nose-shaped (churches) and in all religious places the Holy light is represented in one way or another. If the same Light is lit in all holy places, then what is the difference between the various forms of worship?

All outer images were made to help people to understand the Truth: that the Light is shining within man. it is the life of the soul, this Light. the body which we carry around is the temple of God. “In companionship, within the same house, both brother are dwelling; but they do not converse with each other.” These two brother are living together: the soul and God. what a great misfortune! They live together but do not talk to each other. The reason? He, who has to realize the other, is tossing about outwardly from place to place. He does not know that he has to withdraw and rise above the senses to realize who he is. If he did that, he would see who is see who is

sitting beside him. The men who became realized all have said that the body is a living temple of God. the outer temples are made by the hand of man.

When I was in London during my world tour, I gave a talk pointing out that all Master's have said that God does not reside in temples made with stone. On Christian minister, a Reverend Stubbs stood up and said, "You have thrown a atom bomb on all our churchianity!" We have made the churches, mosques and temples with our own hands, but the true temple of God – the physical form – was made by God Himself. The indweller of this true temple is frequenting the man made temples – is it not a sorry state we ourselves made the copies of our own temple, within which the Light I burning day and night. sometimes thou sands of true temples are sacrificed for the sake of one imitation. Is it not so? I only holy building is defended or insulted by any other religion, thousands die because of it.

All outer places of worship are for those whose eye is not open. Nevertheless, from our heart we should have respect for them. Why? Because we sit there in remembrance of God for which purpose they were made. When a child is in the womb of the mother, what machinery makes his eyes, nose, ears, hands and feet, etc.? It is some unseen power of which man knows nothing. That Power is the one who abides in the temple which he himself has made. This human temple comes to man through great good fortune or destiny, but is not valued enough. Forgive me if I use such words, but we consider it to be merely sack full of waste matter. But beautiful palaces also have latrines. So the body has its own municipality which takes out the filth every morning. But we are living in it, and our life giver – God is also living there. We should even kiss this body with reverence, in acknowledgement that it is truly the temple of God. that is why Master's have indicated to "tap inside".

When we look at the human form it seems just five or six feet of

physical body, but inside is a very big world. The whole of Brahmand is residing within; go inside and see. Maulana Rumi Sahib says, “Oh man, close the doors of your shop. Open the inner shop, then will the work be done.” All Master's say similar things in their various languages. “I searched for the hidden inner path, but only through the Master was the secret revealed.”

What is a Gurumukh? He who has searched inside the human form. That is what is written in the Gurubani (words of the gurus). Even if outwardly the wisdom of the whole world has been sifted mentally and intellectually with the help of the senses, but yet the inner search has not been made, then the real thing cannot be attained. The Master's, after withdrawing from outside, traveled inside by leaving the body and transcending above it – above the physical, astral and causal planes. Those who have transcended all this have reached their true home. Whatever they saw and heard has been recorded in the holy scriptures. Whatever they saw inside, you should also go in and see; and then you will be able to describe your experience. Whosoever saw such wonders all said the same things. Now do you understand this?

“He who sees, describes that very thing in the very same way.” In India, the realized souls expressed themselves in Sanskrit. They have given the same description: that inside, there is a very big sun in Brahmand in which the Sound is vibrating. The hidden teaching of this was given by Ingrid Rishi to the son of Devki, Lord Krishna. The Master's who came in Persia gave the same information in Persian. In Punjab, the Gurus who came said the same things in their language. “A contact with the ringing radiance of God within will develop love of God in thee.” Paltu Sahib came and said, “there is an inverted well in the gagan (seat of the soul), where the Lamp burns without wick or oil, and from the light of the Lamp a sound is reverberating. Only he who goes into Gian Samadhi (rises above body consciousness) can hear it.” that lamp is alight for all the

twenty four hours in each day, and from it a sound vibrates. Who can hear that sound? Go into deep meditation and then hear it. he who sees, knows the same thing. The truth is that this body is a temple of God – and the whole world is a temple of God. it is a statement from those who searched into the inner regions.

Do you know that no temple has been erected here in Sawan Ashram? Can you see any temple, mosque, church or other sacred building here? there is none – and why? Because this is a place called Ruhani Satsang (spiritual gathering). Beneath us is the ground and above, the skies; this is our temple of God. that is all. And then, this body we have got- there is no “ism” attached to it. I Congratulate all the “ism” or religions which have helped man in discovering the real truth lying hidden in the body – but what is the world doing today? Instead of trying in search out the truth within, as we are told to do, we have started fighting amongst ourselves in the very name of religion – killing each other!

So, self-realized people always advocate to go within and realize oneself. To do this, one just has to have the curtain of darkness drawn away. How is that done? He who has already withdrawn that curtain will do so for others too. He who has not done so – how can he help others? If the doubt has not been removed from the heart one will always own a difference between a Hindu, a Muslim, a Christian, Buddhist, Jain or Turk. These are all labels which we have stuck ourselves. It is an important thing to fully understand. here in the Ashram, there are no “ism” – but the life of all “isms” is here! whatever talks are given, the facts are presented in their true colors.

So, remain in your own religions and become true Hindus, true Muslims, true Sikhs, true Christians. How? By realizing it inside you. A house without a lighted lamp has no charm. If there is no lamp burning in a church or mosque, the place seems deserted. So this body’s true beauty can be apparent only when the light is within

it. “beautiful is the man body in which the Lord is manifest.” That souls physical form is very beautiful in which God has appeared. A married woman’s face becomes radiant when she is sitting beside her husband. This is a worldly example. The beauty of the body lasts but a few days, for it is attractive only when we the soul, are in it. but this attractiveness is not apparent if the Light has not been ignited within. A mansion can have no grandeur without a light shining out. would it not appear deserted?

We have got labels on us, but are we not just human beings? Withdraw from outside, for the outer things attract us only so long as we attach ourselves to them. This is because our soul is sat, chit and May: ever existent, all wisdom and eternal bliss. As long as it is attached to something it goes on enjoying satisfaction, but when it voluntarily withdraws, or that particular thing is taken away, it becomes unhappy. If only it would then start to come out of it. But if it becomes one with God – then what?

Oceans of happiness are already resounding within us, but at present we are tossing about, searching outwardly, in the holy books or in temples and places of pilgrimage, and in various outer activities. We make outer copies, ring bells, light lamps – but for what purpose ? the purpose is that He should manifest Himself to us. “To visit artificial temples and mosques is but tragedy that will bestow untold misery upon the indweller of the true temple.” We install some image of God in a temple and start worshiping it. It is an attempt to fashion God in stone. In Mecca there is the Hajurool Asved, in remembrance of Hazrat Ibrahim These are copies or images installed in remembrance, and we should therefore have respect for them, but what is better? Realized souls say, “Never say that mosque is better than temple; better is that wherein shineth the Light of God.”

They tell us no to consider the Kaaba better than the physical form, or the mosque better than the temple or vice versa. Where the Lord’s

Light is burning is the best place of all, though that form is the best place of all, though that form may have a black, white, blue or yellow label on it. He might be a Hindu, Sikh or Muslim, for in all faiths Master have come. The question is, how and when to see it? when we withdraw from outer attraction. One might spend one's whole life searching outwardly, but will not get it. Guru Amar Das Ji spent seventy years in search of God, traveling to holy places with full attention and devotion. In the end, what had happened? In his own words he tells us, "I got exhausted in my search in performing outer rituals, etc."

Forgive me, but these outer temples are like dolls or playthings. Little girls learn about housekeeping, marriage and many other things by playing, but when they grow up and marry, do they still play with dolls? So, the Master say in very clear words that we are tired of playing with toys – now we wish to see the true countenance of our Beloved. That is all. Kabir says, "All my doubts vanished when I saw the truth myself." Nanak says, "Nanak's Emperor is seen clearly." They all say that it can be seen. Christ said, "Behold, the Lord." For example, in what way can one fully realize what strength is? It can be demonstrated by a wrestler doing his exercise. Similarly, if one sits near a realized soul with full, concentrated attention, one will gain assurance that there is a power. Otherwise, one is uncertain, though one may have read thousands or even millions of holy books.

There was a Swami named Ram Tirath, who visited America. Once, he was sitting in samadhi (a state of controlled attention). He used to do his own kind of yoga. An atheist lady was quietly sitting there, waiting to meet him, but Ram Tirath did not get for a long time. There is a radiation which comes from enlightened souls, and when the swami opened his eyes, the lady joyfully told him, "I am an atheist no more." So to be near the physical form of a Master does give some assurance that there is God. Or one can have the same

assurance by seeing within. But remember this, that a wrestler is not made in one day. A strong man revels in his strength, and a weaker man wonders how he got it.

When I was in Lahore, I used to go to the Ravi River at night. In those days there was a certain man named Gunga who became famous all over India as a wrestler. Gunga means dumb, and he was dumb, hence the name; but he was a great wrestler. It was winter, so the days and nights were very cold. His Father used to strip him naked except for a brief loin-cloth, and would turn him out of the house and lock the door. All night the boy would do his exercises. No one had ever seen him exercising, but when he became famous everyone knew him as a wrestler, and wherever he went the people would say, "There goes Gunga, the wrestler, Mahatmas are not made in one day. Rome was not built in a day. Man is in the make. If anyone wants to be a wrestler, after two or three days of practice his body will ache, how will he succeed? For success perseverance is required.

In the Gurubani it is written that purity of thoughts are perseverance are needed. Do you want to become something worthwhile or don't you? Hearing such words, an interest is awakened, but the work cannot be accomplished in one day. A child, learning to read, reads a few lines and promptly forgets them. He must read them again and again, but after much struggling with learning, he one day may be able to write a book. Every Saint has his past, and every sinner a future. The people who are like us today can become something tomorrow. For this, true guidance is required from one who has seen, not anyone else. The second requirement is implicit obedience to one's Guru. The Master's word are not just words alone, but are the Master himself! Added to this, perseverance is necessary.

Just to hear some talk about God, one's mouth can start watering. A Mahatma, seeing the world with its mountains, earth and sky, gets

intoxicated. Now, how did he become what he is, and how can we become that? There is hope for everyone. We should find some God – realized person who has seen, and can make us see. Then every day we can increase the inner experience. Today, if a man gets even a little intoxication he thinks he has become a very big Mahatma (great soul). So remember – the destination is very far – very far. Many big rishis and munis (renunciates who sit on thorns, etc.) started on the path to God. They were always saying, “neti, neti” meaning, “This is not it, this is not it – there must be something else.” It is said that for generations philosophy has been tried and probed, but God’s word remains unspoken, as it always was unspoken. Guru Nanak has written that the people of the world have exhausted themselves explaining about God, but they have never reached the end of it! It is something like knowing that one ray of the sun is, and the intellect will not allow that there is anything beyond that. First, we should know this small temple of ours, the physical form. This in itself will give us some awakening as to what the greater form is – the Brahmand.

I will now explain a hymn of Guru Amar Das, but before doing so I would mention that when I take a hymn during Satsang and proceed to explain it, people open their eyes wide and question in their minds, “What a hymn is this?” Even explaining a hymn from the Guru Granth Sahib seems like a new thing to them. Some years ago, I went to my home in Sayyad Kasran. There were some Akalis there (one section of the Sikh religion) and they were somewhat fanatical. I held a Satsang, taking a hymn from the Gurubani. “I am attached to things that I see, how can I find thee, O Lord?” all through, they were looking at me and wondering where the hymns came from. The hymns themselves are very clear but we never search for the true meaning in them. These holy words contain valuable jewels. Have you ever given a real thought to them? Parrot-like we go on reading them, without understanding anything. One day a Christian gentleman met me, and he said, “Christ is the Light

of the world.” I asked him, “Have you studied the Bible thoroughly? For it is written therein, ‘I am the light of the world, as long as I am in the world.’”

A little knowledge is dangerous. First see what is in your own home, the physical house. Go into the folds of the holy books and see what is given there. The same knowledge that I am giving you is given therein, but for the need of a self-realized man we do not understand what is written. Guru Amar Das Ji says, “With the Guru’s blessing, just see that this body that you carry is the temple of God.”

He says that this body you are taking around is the very temple of God. And when the Guru blesses you with that sight. This temple was made by God’s own hand. He is residing in there as well as us. All through life he never leaves his body, but when at the end He leaves we also have to leave the body. Then the body is taken to the cremation ground.

This body is a temple of God, which has been given with a great blessing. We worship the images of it outwardly. This is all right, and we should show respect to those places where people sit in remembrance of God. But He, God, resides in this body and not in the temples made by man. Those were made in remembrance only. The true Light shines in the human form. Is an image better than the true form? I would say that the true form is infinitely better. With great love, Guru Amar Das Ji has written that with the Guru’s blessing you can see Him inside you. What is a Guru? Forgive me, but these days you can pick up a stone and find a Guru underneath it. One finds so many Gurus (teachers) that it is really hard to find a single disciple anywhere! These days if a man studies any kind of outer attainment, he starts thinking that the man who taught him is a Guru. Brothers, a true Guru is one who takes away the curtains of ignorance and reveals the Light within. The exact meaning of the word: is dispeller of darkness.

What is a Guru's work? "The Guru has put the colyrium* of knowledge in my eyes, dispelling the darkness of ignorance and filling my whole being with Light." He says that the Guru puts the colyrium of knowledge into our eyes. It is an example. Our inner eye cannot be opened until we withdraw from outer things, leave the senses, and concentrate behind the eyes, where the soul goes at the time of death. The God – realized man takes our scattered attention from outside and bring it to a point behind the eyes.

Then that Light, that radiance, burst forth.

Then, he describes the Guru: "He who make me hear the sound, the music of the spheres, he is my Guru who makes one hear the strain of the perpetual celestial music. So now go and find a Guru like that. Again, he says, "Repeat the Word, by which the Light of millions of sun appears and the songs of the Lord's name is heard." It means that by repetition of the Naam, the Light of millions of suns shines forth within you. The song of the Lords Name comes through the sound principle. It is a path of Light, or sruti marg, Light and sound principle, Noor and Kalam – I – kadim. All means one and the same thing. You can call it truth clothed in Light, music of all harmonies. These are but different names of the one thing which is already existing.

God's expression has two aspects, Light and sound. He who has the power to withdraw you from the outer things and give you a little demonstration of the Truth inside, he is the Guru. Search the world and see how many Gurus like that you can find. Guru Amar Das Ji could not find such a Guru in his seventy years of searching. All outer practices have their own value. If yo do good you will be rewarded. This is a preparation of the ground, but one's birth and rebirth will not finish this way. It is said, "The Saint has given me capital." Capital is that which the Guru gives at the start, and which

must be increased daily, through meditation. After his long search, how did Guru Amar Das meet his Guru? In his own words, he says, 'I met my Satguru without any effort of mine.'

The child who has true yearning in him will gain the grace of God, who is residing in each being. When God sees that the child is full of anguish and is anxious to meet him, he makes the arrangement so that the child reaches right source in one way or another. Guru Amar Das used to do outer practices before he met the Guru. Barefoot he went on many pilgrimage in company with his friends. After meeting his Master, he knew what was more beneficial, so he stopped traveling, as if he had reached his destination. When his friends once again set out for a pilgrimage, he pondered over a way to make them understand the truth. So finally, when they were leaving, he said to them, "Brothers, kindly do something for me. take this thumbi* and wherever you take a holy bath, please give this tumbi a bath also." They agreed and left, leaving him behind. After all, when a man gets what he has been searching for, he wanders no more. When his friends returned, he asked them if they had given the tumbi a holy bath, and they replied that they had given I many baths. So Guru Amar Das cut open the fruit, filled with halves with water, and told his friends to drink. They drank, remarking that it is very bitter. He asked them, "How is it possible that after so many holy dips, it is still bitter?" to further encourage their understanding he went on to tell them that when the mind if full of filth, it cannot be washed clean by merely bathing the physical form; that the world is an illusion and only few unravel its mystery.

You can stay in any religion, but if you are not living a ethical life, it will not benefit you. Full Congratulation can be given to the religion through which one's third eye was opened to see the Truth. This can only happen when one sits beside a God – realized man. it matters not what caste he is, or what part of the world he comes from. Mira Bai was a princess, and went to Ravi Das who was a poor cobbler.

He was a cobbler, but a completely God-realized soul. King Bhagail singh went to Kabir Sahib who was a simple weaver. The Muslim Saint, Mirza Taki, and other Muslims, went to Tulsi sahib, a Hindu. We have made the caste systems not God. you can liken it to a school; but only that school; but only that school deserves praise where a large number of students graduate. A true Hindu, Muslim, Sikh or Christian, etc., is one who rises above body-consciousness and sees the Light of God. the Degree of M.A. is one and the same in all colleges.

So brothers, this is the common ground, where you are sitting today (Sawan Ashram). After a great length of time, sitting at the feet of my Master, I at last understood the parallel study these things and make the best use of them. Remain in your own religions and keep the same rituals. You do not have to change anything. with a great blessing you have got the human form in which God is also residing. Realize him. Sit beside a Master who goes inside. Tap inside. He will give you a small way up. Otherwise your whole life will be spent doing outer observances through the senses, and the cycle of birth and death will never finish. As long as you do not know in truth that he is the doer and not you, you will not achieve anything.

“when I saw him, I sang; and through singing I got the fruit.” When one’s condition becomes likes this, with the Guru’s blessing the realization will come. He will withdraw you from outer things and connect you with the Light and Sound, already existing within the human form. He will make it audible and visible. Through daily practicing you will be able to increase the experience. Christ told the people that the son knows the Father, and others to whom the son may reveal him. “by the gurus grace you can see that this body you carry around is the temple of God. many have searched for this temple, but found it by contacting the Naam Power within.” That God is nameless and formless. When he said, “from one I will become many”. He said, “from one I will become many”, he

expressed himself forth, and that Power is known as Naam (name) or word. “Through the Naam, the whole world was created” and “by the Naam the khand and Brahmand appeared.” You may call it Naam, Shabd or word, but that power is the same. This expression of Naam is Gods own power. It is the God into expression power. It is looking after everything, controlling everything. If it withdraws form the physical body, we have to leave. Guru Nanak says, “Nanak’s Naam is in control of all; only with Gods grace can it be realized.” That power has tied us to the body, and only by its support are we going along in life. “What can a poor puppet do but the will of the Great Giver?” the wooden doll does no know what is holding her up. That very power, Shabd or Naam, is upholding billions and billions of khans and Brahmans. With what perfect symmetry and motion is it upholding all this! When that power withdraws, dissolution or grand dissolution occurs.

We must know that power. We are no separate from it, and it is not separate from us, but the question remains – where is it? when one becomes conscious of oneself, then one can know a little of this truth. These days the attention is constantly attracted by worldly objects. I am seeing you, and you are seeing me, but we cannot see behind us. By turning our head and eyes we can see what is happening behind. So when we withdraw from outside we will see what is happening inside. That is why all Master's have advised to “know thyself.”

“Everyone has searched for Gods temple.” All the other words spoken outside are based on inner sounds. Just take the word Guru, for example. This Guru Shabd is mentioned in the holy scriptures (Eastern). Any word given by a God-realized man is highly charged. You may know of various words, like Ram or Allah, etc. (names of God), but if they were given by a God-realized man they would have strong charging. “Oh my mind, to become one with the Shabd will drench me in its everlasting color.” Here color means Divine

intoxication. If your soul gets joined back to the Shabd, we will also start getting intoxicated. Nanak says, “The intoxication of Naam upon Nanak is such that he is inebriated day and night.”

The outer intoxication is that which one experiences in the morning and by evening one is sober. Its effect wears off. If one drinks in the evening the effect has gone by morning. But inner intoxication is the food of the soul. Though the soul itself is also intoxication, it is merely a drop of the ocean of All-intoxication; when it becomes one with the waves of that ocean it becomes one with the waves of that ocean of All-intoxication; when it becomes one with the waves of that ocean it becomes full of supreme bliss. “Oh man, Oh soul, the pleasures you enjoy last only while your attention is there, but once you withdraw the pleasures fade away.” So if you want the true intoxication which will never wear off, you have to become one with God.

“True devotion the true temple of God, are only true if the music of the spheres is heard.” They say that this body is the real temple of God. the temples made by man are just temples. What is true devotion? Where the sound principle, God's music, is heard. To become with that sound is true devotion. Devotion is also called love, but when the soul gets intoxicated from the inner sun, that is called devotion. Where can you find this? Only in the temple of God – not outside. It is already there. One only has to withdraw inside, by withdrawing the attention from outer things.

What is the criterion for knowing that this is it? “When you hear the Sound, which is indescribable and unknowable, then you will have reached true devotion.” Where will it take you? To where it started from. Absolute God thought, “From one I will become many.” This is the way back to Absolute God. for whom is this teaching? All mankind. A Muslim fakir says, “Shame on ye that are so identified with the prison of the physical form, that ye listen not to the holy

voice of God.” It means that is very sad that you are so physically bound to your body that you do not listen to the pure voice of the Lord which is coming from within you. “I hear a voice within me calling, Oh Shamas Tabrez return thee to the Kingdom of God.” Every moment a voice is coming to my soul inside the physical form, and it is saying, “Oh Shamas Tabrez, come back to my home.” That voice is continuously vibrating. On this subject, Bhai Nandlal Ji has said in the Persian language. “The sound of the bell is ringing. Hurry up and pack your things, and let us go home to that place from whence the Sound which reverberates, and whosoever enters inside will find it. “Everything is in this house. Nothing is outside.” Whosoever searches outwardly will lose himself in illusion.

Kabir says, “The thing is in one place and the search is being made somewhere else. You will find it when you take with you he who knows.” If you come across a person who has the knowledge of the Beyond, he will say, “come”, and will join you back through his attention. “If you take the knower with you, he will easily give you the truth. That which takes millions of births will happen in one second.” For many lives and the present one also, man has been in search of God; wandering in the outer environments. If he had gone inside, he would have had the realization. For this process, a Mahatma (great soul) who goes inside himself, is needed to put us on the way up. Then with daily practice one’s condition should become one of confidence. “when a true Master comes all doubts vanish.” Whenever he wants, he can work in the body or he can go into the sukhsham – into the Beyond. So the true temple of God is the physical form, in which the jewel of knowledge shines. knowledge is not gained just by reading and writing. knowledge comes through experience.

To see the inner light and hear the inner sound is real knowledge. “manmukhs (worldly people) ask, ‘how can the man-body be the temple of God?’”. those people who are under the influence of the

mind and are doing outer practices say, “How can the man body be the temple of God? this is a sack of filth – who can say it is the house of God?” they are never convinced about it. once, I heard of a great mahatma, who had many followers, so I went to see him. Someone introduced me, and he started giving a lecture. “who says that in the body you can realize God? the body is full of filth urine, blood, etc. How can there be anything inside? If you want to see the sun you must look outside.” So you must understand that there are also mahatmas of this type. In the Gurubani it is written that this kind of mahatma is manmukh. What is a manmukh? “He who does not understand the holy Shabd can be termed a manmukh. The fear of the Guru is not in his heart.”

Firstly, it is very difficult to meet a True Master, and secondly if one does not meet one, naturally one cannot obey him. Such people say, “How can this body be a temple of God?” Eat, drink and be merry is their motto. Dear people, this human form is a true temple, wherein God resides. Withdraw yourself from outer things and realize him. You can only do this while you have a human life. “now you have got this man-body, it is the time to meet God . all the outward actions will not help you. Keep the company of the Sash, and repeat the Holy Naam.” Keep the company of a Sash. What is a Sash? One is whom God has manifested himself, and who can make God appear within others. “In the company of a Sash, you will receive that which is imperishable.” What is that thing which is Imperishable? He, God himself, who is already within you. In the jap Ji sahib, which is read daily by the Sikhs, it is written. “there is a priceless jewel within you; you will realize it if you obey the Gurus teachings.” In the Koran of our Muslim brothers it is written in Persian, “I am a hidden treasure, hidden deep within you.”

If you knew there was some treasure hidden somewhere wouldn't you like to dig it out? if a thief came across an unguarded house with no one to see his actions, do you think he would sleep in the night?

so many say that God is within us, but even then sleep without caring. Why don't they dig out the Truth? Even if one meets someone who can help to bring out this truth, and some understanding is given, even then one does not care to do digging. How unfortunate is he! What can we call such an unfortunate person? If he were not conscious of the thing, it would be a different matter, but if someone has shown a little of that treasure inside, and even then one ignores it, then what is to be done? The usual excuse given is, "I have no time," is it not? Do you want someone else to dig out the treasure for you?

This is not restricted to any particular faith; anyone can do it. all the outer rituals are good, if one does something good one will be rewarded, but the coming and going in the world will not stop. This thing is an inner science, getting which you will also get salvation. Even if one returns, it will not be as a prisoner but rather as a doctor sent back to help the rest of humanity. "the true temple of the man-body was made by God, and is maintained by his will." All creation is in Gods control, just as a powerhouse controls all other machinery. He who is in charge of the powerhouse will tell you that not a single piece of machinery can move without his order, or you can call it the Will of God. "Through the Shabd all happiness is acquired, and through love of the True Naam." Soul is a part of God, just as it is a part of the Shabd. When the soul becomes full of bliss. "If ye long for eternal happiness, surrender thyself God." Go under the protection of that Power which is perpetually vibrating. The soul is a conscious entity, and God is all consciousness. If you want everlasting permeating rays of the all-consciousness. Such happiness will never end. These teachings are not for a selected few, but for all men.

This secret path be trod without a Guru. When we leave the body at death, the body's identification which we considered to be so important remains with the body. When you leave, who are you?

Just a soul. You will go to a place in accordance with the seeds you have sown, not by what religion you are, but by just what you are. If one is fortunate to find a great man who is a living temple of God, and who can reveal the Light within, what will this great man do? “The Master will lift you above the realm of duality, saving you from judgment in the court of the Lord of Death.” An enlightened soul with the attention takes you above the poisons of the senses and have become the one who sees, then what can Dharm Rai, the Lord of Death, do?

This quotation was from the Gurubani – that book has a place in every Sikh home – but the same thing has been said by all past Master. In the Persian language it is the same. If you open the Sanskrit books, you will find the same teaching there. However, the common man does not understand Sanskrit, which requires the study of a special grammar. When Master come, they speak the simple language of the common man, so that everyone may understand. the latest holy book is the Guru Granth Sahib. Forgive, but for understanding that also, dictionaries are now being compiled. With each age, everything changes. This Guru granth sahib was written in the simple Punjabi language, very clearly, and in such a way that by reading it one gets some intoxication. “Those who commune with the Truth are freed from all worldly sufferings.” “The One is the Truth, Oh Nanak.” The truth is also known as Shabd and Naam. It is both describable and indescribable. it is said that he whose soul become one with the Truth, or Naam, Transcends matter, and the rest get drowned in it, going around the cycle of the Hindu religion, when a person is dying they quickly light a lamp and put it in his hand. They say, “Do it quickly or he will die before he gets salvation.”

When a Guru initiates a disciple on this path, he will not leave him until he has taken him to the lap of Sat Purush will take him to Alakh, Agam, and Anami, stages of imperceptible, inconceivable

and nameless God. A Guru's duty is very exacting. Even to hear the world Guru, the soul shivers, but people nowadays want to become Gurus very quickly and very easily, like an enjoyment you might say. In truth, a Guru is God himself. In which ever pole God is known as sadhu, Sant or Mahatma, or Master. He never says, "I am the doer," But always refer to the will of God.

"The bani of the Guru, a sound which gives perpetual bliss, can only be heard by the grace of the Guru." The bani of the Guru and the Gurubani are two different things. Gurubani – Guru's word – is what we read. Bani is the name of the Naam or word, of which it is said that in the four yogis or ages, the sound is vibrating continuously, and with the blessing of the Guru that sound is made audible to the disciple. All the holy scriptures started from some enlightened soul. Before each Master came, each book was not in existence. So only a self-realized man can interpret them. The correct meaning cannot be understood on an intellectual level, for men who have not seen will give many different interpretations.

"Those who communed with the Naam became rid of all dross, to merge with the Lord in a state of pristine purity." Those whose soul gets connection with Naam becomes pure. Only then can they merge into the Godhead. Naam liberates the soul from the lower self. Only he who is clean and pure can reach the lap of God. who else can go? "The true temple of the body is Gods shop where the priceless treasure of Naam is sold, which only a Gurumukh can get." He says that in the shop of God you can buy the True Naam, Naam Power, which is inside it. but only he who becomes a Gurumukh can buy it. this is not a story for the manmukh. A Gurumukh is he who become one with the Guru, through the eyes of the Guru. Otherwise, how can he become a Gurumukh? We have a habit of saying that this or that person is a very big Gurumukh? We have a habit of saying that this or that person is a very big Gurumukh, but it is not a matter of saying.

In the temple of God, the mind drags us downward, away from the truth. It is because of mind that we cannot partake of that which is inside us. It drags us down like a weight of iron. In turn the senses are dragging the mind, and the pleasures of the world are dragging the senses. If the attention withdraws from outer environments, leave the senses and calm the mind, then only does it realize that it is soul. Have you understood this? Our mind is the barrier between soul and God. this lesson is not for any particular person or country.

A contact with the philosopher's stone turns into gold. It is necessary for the iron to come into contact with the magic stone, to turn it into gold. The big difference between this touch stone and a Guru Singh is that the touch stone will turn iron into gold, but the contact with a true Guru can make one a Guru. In the company of the Master your mind will come to a standstill, because he himself has controlled his mind, from where does this mind take its power? From the soul. You will become very valuable if you can also control your mind and become one with your Guru.

“The lowly became high through God's grace, and through His grace the sinking stone was made to swim across. Only God's grace made this sinking stone swim across, so there is hope for everybody. There is a great wealth to be gained through Gurubhakti – devotion to the Guru. You have to earn your reward through using whatever he gives you to start with. So the first step should be through Gurubhakti. One whole lifetime of Gurubhakti is required, and in the next life you will get Naam. The third birth brings salvation, and the fourth you will arrive in Sach Khand, your true home. All these stages can be had even in one span of man-body, with the grace of the Guru. All Master have sung the praises of Gurubhakti. Maulana Rumi says, Maulana Rumi is he hadn't given himself as a slave to Shamez Tabrez. Guru Nanak says, “Nanak, become a Gurumukh if you want to earn the truth.

I have laid before you a hymn from the Gurubani. Many of you have read it many times, but was it ever with full attention? If you will open up the meaning you will see the truth in it. one hymn is enough; it is not necessary to read more. If you have a true heart, God Himself will help you by leading you to a true Master, in whom He has manifested Himself. He will give you something to start with; to help you on your way in this birth and even afterwards. If you meet such a personality but do not obey his commands, then what can I say?

Stay in your own religions. this wealth of Naam is already in you. God is residing in the physical form, which can rightly be called the temple of God. keep this temple carefully, with purity and cleanliness. That form is beautiful in which God has manifested Himself. If you cover a heap of garbage with silk, will any fragrance or perfume come out of it? clean up the mind through self-introspection and daily meditation. The more frequently one enjoys the divine contact with the Holy Naam, the more beautiful will one become inside. As the inner beauty develops, the fragrant radiance from within will shine forth, making a temple truly fit for God to dwell in.

Selection from Morning Talks

Morning Talks, by Kirpal Singh. Delhi: Ruhani Satsang, 1970.

The spiritual talks that follow were given by his holiness Sant Kirpal Singh Ji, at Sawan Ashram, Delhi, India. With the exception of the last two talks, they were given in the morning over a period of five months, beginning October 1967 and ending February 1968.

These talks...were first delivered in the Hindi language and immediately afterwards, were translated into English by the Master for the benefit of a number of western disciples who were staying at the Ashram at the time.

The subject of spirituality pure and simple, has never before been dealt with as clearly or concisely as these morning talks set forth. To those who are sincere, these morning talks will appear as a brilliant shaft of light, which will dispel the dark clouds of ignorance. They tell us what is required in order to develop the spiritual side of our Nature and if we can but translate their contents into positive action, our spiritual development would progress by leaps and bounds.

From the foreword by
Stanley Shinerock.

What you really want, that you will be given. There is a saying of the Master's that God has promised to give everything what a man wants, what his soul really desires. We simply say superficially that, "O God, we want you," but at the bottom we want worldly things. If you have got real love for God in your heart, God will come to you, he will manifest to you. But generally, we want only worldly things, here and hereafter. Those who care for the love of God don't hanker after the worldly things, or the wealth of the other worlds. They don't even want emancipation. They would like to have only one thing. No heaven, no earthly things, not emancipation, only to be with God, that's all. If we have really got that hankering in our heart then naturally we must meet God. God will come to us. If we take one step that way, he will precede one hundred steps to receive us. We have to decide what we want at our heart of hearts. Are we here only for the worldly things? Are we here only for the name and fame of the world? Are we here only to have things of the other world, or heaven? Are we really after emancipation from birth and death? A real lover wants none of these things. He wants God and God alone.

this is the highest ideal that we can achieve in the man body and in no other. So you have to decide by an honest searching of your heart, what you want. If you want God then God will meet you, sure and certain. If you want something else, you will have it, that's all. You will get nothing short with whatever you want. But why, when you go to a king, do you want ordinary pebbles and stones? So we should judge how we stand, day by date. The result of reading scriptures, doing penances performing this or that ritual, or doing one pilgrimage or another, all depends on the amount of love that you have got in your heart of hearts. If you have developed love for God, well and good. If not, then ? you must be going round in transmigration. It is a matter of only directing your attention, this way or that way.

Some people see the Master or God with their open eyes, while others don't see him and wonder how those who do see him have this experience. The strong man revels in his strength and the weak man wonders how he got it. so it is a matter wholly and solely of Concentration on one point. Such like devotion bears forth fruit. People who enjoy this state are just like a wife who is devoted to and always thinking of her husband. The others who are not devoted are like a wife whose heart is attached to other men, even though she may appear to be outwardly devoted to her husband. Well, the wife who is devoted only to one man, she enjoys. Here whole attention is riveted on her husband. A husband would also like such a wife who thinks of no other man except him, who adores him and has nobody else in her heart. A heart that is devoted to so many men outside though married to one man, what good is that? So if you want your devotion your love of God to bear fruit, then be wholly and solely devoted to one. Think of him, see him, hear about him and know him. Bhakti or devotion will bear forth fruit only when you are wholly and solely devoted to him, so much so that you forget yourself.

I was speaking about devotion real bhakti. The first principle the basic principle and I would say the grandest of all, is to know that God is everywhere. We are living in him and he is in us. We live and have our being in him, like fish in the river. The fish lives in water, its whole life depends on water. It lives in water, it lives on water, from whence it gets its food. When God wished “I am one and wish to be many”, the whole Universe emanated, came into being. The whole world is an expression, a manifestation of God. where is that place where he is not? We are in him, he is in us and is our controlling power. All ensouled bodies are the drops of the ocean of all consciousness. When we know this, all is beautiful. God is beautiful and any world made by him manifested by him, is also beautiful. Beauty comes out of beauty, not from ugliness. Anything that appears to be ugly in the world is the result of the spectacles that we are wearing. If the glass of the spectacles is smoky, you will see all smoke. If it is red, everything will appear red. If it is black, everything will appear black. Well, the world is not black, red or smoky, mind that! So we have to change the trend of our mind, of our heart.

Love can be developed in many ways, but the most effective way is through looking at the Master into the eyes of the Master. Eyes are the windows of the soul. The Master is always within at the eye focus, so when you talk to him, you should always be attentive there. He is also attentive when he talks and soul speaks to soul. The Master gives lessons through the eyes without talking. He is overflowing with the love and intoxication of God and the radiation comes through his eyes very strongly. Those who are embedded in his eyes by receptivity get a boost.

Everybody says, “Be chaste, observe celibacy.” For that the only criterion or specific remedy is what? To be self centered. It is we who give power to the mind. It is we who give power to the outgoing faculties. It is we who see good or bad outside. If we become self-

centered and somebody touches you, you will not be affected. You will be air-conditioned. But if you touch those who are not air-conditioned that will carry its effect. So for that, all Master's have enjoined "Don't touch anybody – don't look in the eyes of others ." these are the outward precautions to save you. Just like when a tree is cut down , first the branches are shorn off and it is then easier to cut the stem. These precautions are only to cut off the branches. But the whole thing will depend on being self-centered.

Another impediment is when somebody is devoted to you. There is one example that I will give you. Suppose that you have got Rs.100 or 100\$ in your bank. Whoever thinks or looks to you with all devotion sends in a debit bill against you. The one who is devoted will want a return for that devotion, whether you have got money in your bank or not.

Thoughts of Guru Nanak

ON SUNDAY, November 2, many thousands marquee in the compound of the Sawan Ashram, Delhi to commemorate the five hundredth Anniversary of the birth of the first of the great Sikh gurus Guru Nanak Ji Maharaj.

Watching the eager throng as they waited patiently for the Master to take his seat on the rostrum, I sank into a reverie and my thoughts ran on in this wise:

These children of light, as the Master calls them in one of the many beautiful phrases that flow from him, have gathered here to do homage to that great light that shone in India five hundred years ago in Sant Satguru Nanak.

It seemed to me that in doing obeisance to his memory in remembering the purity and saintliness of his life and in reflecting on the beautiful teachings he left behind, notable in that exquisite poem, Jap Ji, which our Master has so beautifully interpreted for us, we at the same time do reverence to all the great Master's who proceeded him, back to the beginning of time.

Down the ages came these great sons of God – God clothed in human form, for “the Father and the son are dyed in the same color” – and five hundred years ago Guru nanak took his place as a link in the Divine Chain. Completing his mission, he appointed his successor and departed to his own place. And so with each successive Sant Satguru down to the present living perfect Master, his holiness Sant Kirpal Singh Ji Maharaj, in whom it seems the whole of the past is being unrolled before our wondering gaze.

O sons of God in glory clad, the light ablaze within moving in the heavenly Bani, the melody divine, we prostrate ourselves before the Lord Supreme.

Yet each conceals himself from mortal gaze in such perfect humility; the Buddha disdained a throne and in a simple yellow robe first found Enlightenment in solitude and moved in love among his fellow men, teaching the Eightfold path; Christ, the son of a carpenter having nowhere to lay his head, moved in lowly grace amongst the poor and lost, accepting a cruel death; Ravidas, the cobbler, Saina the Barber; Kabir, the weaver; Dhanna, the Jat; Namadeva, the calico printer; Guru Angad, who succeeded Guru Nanak; then Guru Amar Das down to Guru Gobind singh, the last of the great gurus in succession to Guru Nanak; tulsi sahib his royal origin disdained; Soamji; Jaimal Singh, a soldier, followed by Baba Sawan Singh, a military engineer; succeeded by the present living Master, Kirpal Singh a civil servant.

One and all of these great Master's living and teaching the same glorious truths adorning the path of the Master's, display one prominent characteristic – humility. Mightier than any Emperor, no earthly crown for them; no orb, no scepter; no clad in silks nor weighted down with precious stones; no outer pomp or splendor not even a religious emblem upon their persons; no attendant priests and acolytes; no palace, no armed guard and watching sentries; no retinue of servants surrounding them. But in peerless humility, the servant of all, each comes with his clarion call:

Awake! Arise! Stop not until the goal is reached!

So came Guru Nanak, “The servant of the servants of God.” and he calls to us:

Only he is alive. O Nanak who is attuned with him; all else are dead.

And immediately I recall the words of Christ: “Let the dead bury their dead; follow me!”

There is one supreme way in which we may honor Guru Nanak and all past Master's who are no longer linked with earth: this is to sit at the feet of the present living perfect Master, if we may be so divinely blessed, and do his will. Over the Master's chair in the verandah of the bungalow across the way, Christ's words are written:

If ye love me, keep my commandments.

It is not enough to read and talk about the Master; not enough to sit in rapt gaze before him, glorious privilege and blessing though his darshan be; not enough to offer him outer reverence. He asks nothing from us save only this: that we keep his commandments, seeking only to do his will. This is the love he will accept. Why? I think perhaps in this obedience which is the test of love, he is

enabled to pour out his love even more abundantly upon us.

*Even kings and emperors with heap of wealth and vast dominions
Compare not with an ant filled with the love of God.*

My reverie abruptly ended ; there was a stir in the audience the Master is coming – “Go ye forth to meet him” and with his other children I entered into the joy of his presence, hearing him sweetly say: children of light!

L. GURNEY PAROTT

Circular Letter 3

Whenever one takes upon himself a duty he must be clear about his responsibility. This need for understanding the obligations that are entitled with any piece of work is of much greater importance for us – the members of the Ruhani Satsang – for we have taken upon ourselves the most important and the most difficult task in the world – i.e. enabling ourselves and our fellow beings to attain self knowledge and God knowledge. We must, before we can be of any real service, be absolutely clear of the fundamentals of Para-vidya of the path of the Masters.

2. The para vidya literally stands for the knowledge of the Beyond. It seeks to make the human soul one with God by transcending the physical form, the astral and the casual planes of existence. It has therefore nothing to do with outer forms and ceremonies – rites, rituals, sacrifices, fasts vigils, pilgrimages. These are outer practices. We have to make the best use of them. If they are other to literally adhere to the sacrifices of the spirit, they are positive hindrances on the path. For instead of leading us Beyond the world of the

senses, they fix us more firmly therein. In our Satsang we should not mix up the science of Para vidya with any other kind of movement, which deals with other than this science. We should understand that this is the highest of all movements, which is the goal of all religions as taught by all Masters who came in the past, including Jesus Christ. Of course our substance will be universal and serve as a common ground or school of spirituality devoid of all forms and rituals, for all Masters who will be welcome to give their valuable talks on the theory and practice of science of self-knowledge and God knowledge our main of life is to know our self and to know God. we must never weaver from this and in every action we do, we must consider whether it takes us nearer to of farther away from our ideals and we should ceaselessly try for the same.

*Awake, awake and arise stop not until the goal is reached.
(Upanishads).*

3. What is God and how can we know him? God, as all the scriptures and saints have said, is nameless and unknowable. Then how can we know God? the answer is that the absolute is not knowable, yet makes himself know by manifesting himself as light and sound principles. Most religions tell us that the creations began from these primal manifestation. Now the divine light and the divine sound or “Word” (Know variously as Shabd or Nad among the Hindus Kalma among the Muslims) may be contacted by rising above physical consciousness. They exist in a latent form in all of us. Our goal must therefore be to develop them and contact them within us. To do this, we must through meditation learn to withdraw our soul to its seat behind and between our eyes. Having once contacted the inner Light and Sound, we can progress to what their source, passing from plane to plane until we reach God

4. To succeed on this inner part, we must find one who has explored it to its utmost limits. A living Master is an inevitable need and

indispensable means to the attaining the self-realization. On the purely physical level, he serves as a living example of a perfect life. He tells us of our true home and the way that leads to it. on spiritual side he gives us details of the inner path, intricacies and difficulties, provides us, by using his own attention, with an actual experience of withdrawal from the body and of the inner Light and the sound, and guides us through the most difficult part of our inner journey till we reach our goal. The Master saint is a human saint like any one of us, but through the blessings of his Master and intense spiritual discipline he has risen into cosmic awareness. He has become one with God and he is a conscious coworker of his divine plan. He is a living embodiment of God's love and does nothing of himself. He is not tormented by any self-interest but works for the benefit of suffering humanity. If we can sacrifice our personality to him, as he has sacrificed his to God, following all his commandments, then alone we can make spiritual progress. To obey the Master is in fact to obey God, for it is God who works through the human pole.

5. the spiritual path is a difficult one and requires a rigorous self disciplined. We must forever be on the alert against anything that draws us away from the path. We must carry out our master's instructions to a very letter , devoting regular time to meditation. We must learn to overcome self love which is fire that consumes and destroys , and cultivate love for God. which is a fire that purges and purifies.

*Thou shalt love the Lord thy Gds with all thy
Heart , and with all thy soul , and with all thy mind...
Thou shall love thy neighbor as thyself.*

MATHEW 22:37-40

We must constantly remember that our aim is God, and must not be concerned with anything that makes us forget that aim. We must be above party spirit and avoid party factions. Our whole life must be

built upon love and humility which are inseparable. If we make a no spiritual progress we must guard against pride. Instead of looking down upon our fellow beings we must thank God for his grace and repay it by humbly helping our brethren in their material and spiritual need. If there be those who do not understand or who do not wish to understand the Truth., we must not feel irritated with them. They are as much God's children as we are, and must be won over by love and persuasion. We are all laborers on the vineyard.

We are all engaged, as you know, in fulfilling the great cause of the Great Master, which is the cause of God, we must therefore form ourselves into a band of selfless workers united in indissoluble bonds of love and fellowship. We, the initiates, whether old or new, are all seekers of the one God, and are equally dear in his eyes, the same Master Power is helping us all alike. Should there be any honest differences of opinion, we must try to resolve them by mutual discussion in a spirit of good will and amity rather than breed rancor and discord that may go to widen the gulf between individuals and groups. In cases where we cannot decide, the Master may be approached for final decision, we stand for secularity and not sectarianism,. In the grand and glorious service of God there can be no thought of high or low, for all of us are moved by a spirit of true comradeship.

6. It is very necessary to distinguish clearly the ends from the means. To lay too much stress on the means is likely to make us gradually forget our objective and to become fossilized. Once we know, for example, that abstinence from all kinds of meat diet and spirituous liquors helps us on the spiritual path, it is enough that we avoid them. But to take it as an end in itself is to miss the goal. Offending others because they eat meat is worse than meat eating. Hate the sin, but love the sinner. Live and let others love. Welcome those who choose to come on the way, but we have no right to hate or offend others because they eat meat. Vegetarian diet is essentially a helping

factor for those who would prefer to follow the teachings of the Master. Hafiz, a great Saint, says, “Drink wine, burn the holy scriptures, and put kaba, the House of the God, on fire. You may do all this but never offend or molest any body.” If you are really anxious to meet God you should not offend or molest the heart of anybody, which is the dwelling house of the God. It may however be stated that if one adheres to strict vegetarian diet, that will help a good deal in having normal life, but does not necessarily result in better tempers, control sex life or detachment from gross thoughts, desires and actions, worldly ambitious, possessiveness, lust or greed. Kabir says, “If you leave heart and home and retire to a schedule place and live on pure vegetarian diet, never than the mind does not leave of its base heights.” Along side such essential and positive aids, we must religiously devote regular time to the spiritual practices of contacting the Light and Sound so as to cut down the ramification of mind, with his so very necessary for self realization and God realization, and mold our life accordingly. I would like to add that for thus aspirants on the path it is but necessary that so long as one is in the physical body, vegetarianism should be strictly adhered to. Thee unholy may be sanctified and made holy only when one is all together above body consciousness. And relaxation in the matter of diet would not only a positive hindrence in meditaion but would unnecessarily contract carmic reactions. No doubt there is life principle in all type of diets, yet in the vegetables it is in the lowest form as such the least harmful. The real goal is to use every means possible to rise into full God consciousness.

1. Similarly the philosophy of karma too has a specific place in the system of Spiritual Science. But it should on no account be made to induce morbidity and breed a spirit of frustration among initiates and non-initiates. Man is the maker of his awn destiny. Though we cannot alter the past yet we can forge the future as best we may. “Thus far and no further” is the deadline which the Master draws for each one of us and it should on no account be transgressed. When

you are put on the path of true pure yoga, you become free of past holds of stress and tensions physical and subtle. Calmness and harmony are experienced and purification and true detachment are only realized by the average man through the consciousness of the saints, which if a true Master gives through his divine grace, the heavy mountainous loads of past actions become molehills and molehills become nothing. Guru Nanak says, “what is the good of coming to your feet, o Master, if our karmic debts are not nullified. It is no use taking refuge at the feet of a lion if jackals still be howling on him.” The Master has to do his job and they initiates their own: to push on with full confidence in the Master. There are too many learners on idealistic imagination amongst the initiates and too few who practice. The meditation period should not be one of pretty emotional feelings only. The initiates should surrender there all to the Master and be willing to die and give up their life for God. “Learn to die so that you may begin to live.” The Master knows how to deal best with it. ours is to act well in the living present, as enjoined by the Master. If we act up to his commandments, he will never forsake us till the end of the world. But we feel, on the contrary, that after the initiation we are absolved from all obligations, and free to do what we may by simply putting our trust in his grace. This attitude is a great stumbling block on the path and retards all real progress. It does not pay in the least to purposely close our eyes in self-complacency to the stern reality of the situation that places rights and obligations in equal proportion on each and every individual. We cannot pick and choose, as we may like. We must therefore guard against such a frustrated mentality and have to work our way ourselves for there are no short shifts in the science of the spirit. It is long and laborious process of unfoldment for the spirit and we have of necessity to take care of the higher values of life at each step if we are keen in our search for truth. It is a steep path which if we have to tread without stumbling we must tread with our heart forever fixed on the goal and on the

steps immediately before us, for there is no time to look behind; it can only make us shudder and tremble. Ignorance is the only disease from which the soul suffers. It can only be cured by knowledge and the knowledge is the action of the soul and is perfect without senses, though on the physical plane it cannot do without the service of the senses. True knowledge only dawns on the supramental plane where physical senses can be of no avail. But until the stage of direct communications with the Radiant Form of the Master is attained, one has to take care in everything, for the path is slippery and strewn over with hidden traps that may at any moment catch the unwary pilgrim on the path. Once one slips, the golden opportunity is lost and one does not know when one may be able to get a human birth once again. When we lay too much stress on the means, viz., vegetarian diet and Karmas, we should lay still more emphasis on inversion and withdrawal, from the senses and put in more time for the purpose.

Again the Master as you know, does not accept anything for himself. All his personal needs he meets on his own account. He has nothing to do with the voluntary contributions of the Sang at or the brotherhood. These funds constitute the public trust and must be utilized for the public good in America and abroad everywhere whenever needed. This can be utilized in a constant flow of literature and current instructions from the Master through the mail. We must remember that money cannot be used to build a spiritual man. Money voluntarily contributed by the followers can be used only by the Masters for the uplifting benefit of thousands. All Masters did use such money, for the propagation of their mission. Every initiate must remember that if they receive any literature, etc., from the Master that they are only taking what was paid for by someone else. We must see and think in a healthy way about all this. There is no greater service than that of putting people on the God – way that may ultimately take them to the true Home of their Father. In the discharge of the public obligations, we must needs be scrupulously

clean and chaste. Every penny that is spent for any of the recognized purposes must be well spent and be properly accounted for. The accounts of income and out-go should be periodically checked, audited and the Nature of expenses be thoroughly gone into, so that not a cent of the hard earned money of the initiates goes to waste and we are able to fearlessly render account whenever called upon to do so. We ought to avoid all grandiose schemes as may strike our fancy and serve to pamper our vanity. The mission of the Greater Master aims at simple living according to the relative values of life. The highest ideal of life being the knowledge of self and the knowledge of God, all our acts and deeds must be judged and measured by this touchstone alone. If we live by the Law of God, the law shall uphold us; and if we fail, howsoever little it may be, we transgress and the entire Law and are found and judged wanting in our ideals.

Last but not the least I repeat what has so often been said, time and again, “by love serve one another,” for love is the Master key the unlocks the door leading to the Kingdom of God. Loving faith in God and selfless service of His creation are the two commandments by which stand all the Law and all the Prophets.

The Five Basic Prerequisites of Spiritual Development

George Arnsby Jones, Litt.D., PhD.

The science of spirituality, as expounded by Sant kirpal singh Ji Maharaj , is essentially a science of man-Making , the realizing of the true nature of the human soul, and there are five basic prerequisites of spiritual development in the science of man-making :

1. The aspirant will be a true ahimsa (a non- violent person) ,and this is considered to the highest of all laws of conduct .
2. The aspirant will live a life of truthfulness.
3. The aspirant will develop a high character.
4. The aspirant will have love for all , and hatred for none .
5. The aspirant will live a life of selfless service for the uplift of all humanity.

These are the five pillars on which the mansions of spirituality can be built . These five pillars are firmly cemented into their foundations by developing the inner spiritual contact. The aspirant looks to the whole world as a house of God and the various rooms of that house are the countries of the world . Human governments may control the bodies – and sometimes the minds – of men ; but they cannot thwart the joyful fight of the aspiring soul on its upward journey to true freedom. Freedom stems from the inner self . If mankind is to become truly free, the hearts and minds of men must change, and that change must come from within . Out of the abundance of his heart a man sparks ; his very words are charge with his inner thoughts and feelings. he has love; whatever redates from his heart, that will go into the kingdom of the soul , realizes that he yet a part of the entire human family and this newfound consciousness also a gift to the mankind . At the same time as he progresses spiritually , he cannot but help the rest of humanity, of this is the spiritual law. He forgets all pretensions to worldly acclaim or wealth or power , for he does all things as an agent of the supreme Being , a conscious co –worker in the Divine plan . the five pillars of spiritual training are not impractical principles, even as faithful as this materialistic and transient world is concerned . Contrary to a large body of opinion , the mystic adepts of this plan were not – and are not – impractical dreamers as far as human transactions are concerned. They realize that the lower creation – the planes of mind and matter – come under immutable law of cause and effect. For every human action , no matter how minute , a scientific cosmic law is

brought into operation and complete compensation is rendering for all acts, whether good or bad. Gautama the Buddha gave voice to this cosmic law: Everything in the Universe is the fruit of a just Law of causality, The law of cause and Effect, the Law of Karma . The same universal law is referred to in the Christian scriptures: Be not deceived; God is not mocked: for whatsoever a man soweth, . that shall he also reap.

Galatians 6; 7

The fruit of man can be barrier to his progress on the spiritual path , and although a competent my stick adept absolves the aspirant of much of his past sins, the five basic requirements must become an integral part of his everyday life. The first of these prerequisites, ahimsa or non –violence , not only means that the aspirant should desist from killing , violence, and injury to other living things, but also means abstention from evil thoughts and ill-chosen words about others . The law of “ Nature red in tooth and claw” may hold sway in the jungle, but in the truly civilized man the practice of ahimsa is the greatest virtue of all . The practitioner of ahimsa would assist others to live harmoniously and with joy, rendering both quality and quantity in his needed service to humanity. It is one of the tragedies of our world that a great percentage of its people are living lives of terrible hardship and dire poverty; yet a true ahimsa spirit among nations would assure everybody of reasonable shelter, adequate food, and healthful resources. Ahimsa properly practiced throughout this planet would afford all people vaster facilities for cultural, mental, and spiritual growth.

The aspirant must be prepared to live a life of truthfulness as the second prerequisite for spiritual progress. He should be aware that the eternal presence, from whom no falsehood are hidden, is always with him. As the psalmist David expounded:

Whiter shall I go from thy spirit? Or whither shall I flee

from thy presence? If I ascend up into the heaven, thou art there: If I make my bed in hell, behold thou art there. If I take the wings of the mourning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me

Psalm 139:7-10

Falsehood to oneself and to others are rooted in past failures and future fears, and these things have no place on the spiritual path. Falsehoods, fears, and failures produce emotional disturbances that completely negate inner progress; these unfortunate maladies are due to emotional imbalances are due to emotional imbalances, and it is a sobering thought that over half the patients lying in the hospital beds in our civilized society are suffering from illness of emotional origin. The sincere aspirant must free himself from such negative qualities. He must learn to live squarely and honestly in the eternal present, which is “a city which hath foundations,” Sought for by patriarch Abraham. The unbalance manifested in society and the individual is a reflection of the web of falsehoods woven into international, national, and personal life; it is also a basic symptom of man’s ignorance of the basic unity of life. The community – whether regional, national or international - is a collective, social organism; its living cells are the individual who comprise it. when divided against itself the community is a manifestation of locals, national or global schizophrenia. The individual aspirant must rise above the maladies of modern society, being “in the world but not of it.” He must face the truth, both about himself and about the world at large.

The aspirant will develop a high character as the third prerequisite on the spiritual path. High character is the mantle of the self-disciplined person. The bounties of Nature are for legitimate use, but when a human being ravenously indulges in sensual pleasure for their own sake, he becomes that much less than human. His personal

standards are lowered to the degree where he becomes a miserable puppet of his own overwhelming lusts and desires. But the removal of such deficiencies of character is easier said than done. Theologians and educators alike admonish man not to sin. But these wise authorities do not teach mankind how to eliminate the conditioning of the mind which predisposes man to sin. Ceasing wrong conduct, although admirable in itself, it is not the same as removing the cause of the human tendency to error. The elimination of the cause of sin is a prime necessity in the inner path. The individual aspirant must seek out the inner cause of a bad habit and then transform the misused thinking pattern into a blueprint for positive good.

A great deal of the technique used in educational practice is comprised of pseudo-methodology. Because of this, some time will usually elapse before the aspirant is completely free of the false patterns of thinking with which he has been conditioned by the forces of authorities, dogmatic “education.” The inertia inherent in every individual human being enables these erroneous patterns of thought to continue functioning until they have been eliminated by corrective methods. Character building is a gradual process, for the human mind opposes any change in the inner orientation of the human being. But the true spiritual teacher will show the aspirant the correct techniques of reorientation, which is one of the natural, aesthetic transmutations of these false tendencies into higher qualities.

The fourth pillar of behavior avers that the aspirant will have love for all, hatred for none. Love is the core of all human virtues, and it could be a panacea for most of the world’s ills, if only mankind would recognize this fact. Shrievied of its divisive doctrines and dogmas, the central edifice of the Christian religion is built on the twin principles of love for God with all thy soul, with all thy mind and with all thy might,” and “Love thy neighbor as thyself.” Guru

Gobind Singh, the tenth Guru of the Sikh faith, emphasized the basic need for love as a prime requisite on the path to God-realization:

“Verily I say unto you that God reveals Himself only to those who love.” The great mystic adepts have always taught that God is love , and the human soul , being of the same essence as God , is also love . Detractors from this central truth about the soul ask how it could have become so separated from its innate consciousness of the Supreme being; and this is a deeply pertinent question for all who aspire to the spiritual path.

The soul is truly of the same essence as God; but as it descended into physical incarnation it separated itself from the original source, just as a running stream which is initially pure and cool becomes separated from the main flow of water. Some of the water becomes filtered through stones and marshlands, some through sand and mud, and so forth. The stream is still the same pure water, but the muddy pools are no longer part of the stream. Even though the water is basically the same, no sensible person would care to wash himself in these dirty pools. But if the water is returned to its original purity by the removal of the mud, it again partakes of the clarity and cleanliness of its original source, and once more it can be used to quench the thirst or bathe the body of a human being. So it is that the soul, being of the same essence of God, when separated through the dirt of mind and matter becomes different from the original source – God. when it is cleansed and purified by the living waters, the “God into Expression Power,” the soul once more partakes of the pristine Nature of God.

Throughout recorded history the cancer of hatred has plagued mankind. The hatred of man for man, class for class, race for race, has produced the most dangerous of human concepts, that of separateness. This idea of “divide and rule” has chained humankind to a low level of existence. In the individual it blocks out any inner

progress, for he who sees divisiveness around him cannot see the unity of the inner kingdom. To erase these false concepts of separateness, it is necessary for the aspirant to start within himself by radiating love to all beings. Some advanced seekers recapitulate in their own consciousness the cosmic and planetary creative process, and often discover in this way the precise historical reason for mankind's regression from spiritual oneness. When the aspirant reaches the consciousness that all things are of the essence of love, he no longer sees any duality in creation, but beholds the one deity pervading everything and everywhere. He sees that he himself is intrinsically no different from that being of love, and says with Christ: "I and my Father are one."

Finally, the fifth basic prerequisite of spiritual development states that the aspirant will live a life of selfless service for the uplift of all humanity. This does not mean that the seeker is given a mandate to know what is best for all sundry. The path of outer service is strewn with the thorns of egotism, and the most sincere aspirant can get his feet pierced if he attempts to proffer service where it is not welcomed. The aspirant should try to serve humbly. The fragrant flower which blossoms in a garden and fills the atmosphere with its perfume has no awareness with its perfume has no awareness of giving pleasure to this individual or that one; the aspirant should try to cultivate such detachment in his giving to others. The secret of selfless service is for the sincere aspirant to renounce any reward or recognition for what he has done; on the contrary he should consider himself as a lowly instrument in the divine love that sustains and protects all things. The true disciple, if inevitably confronted by recognition in the name of his own spiritual preceptor, the mystic adept, who is the true agent of God. When Kirpal Singh, one of the two supreme mystic adepts living in the twentieth century, was invested with a higher order of Chivalry, he accepted the honor on behalf of his spiritual preceptor with the following words:

The truth of the matter is – as stated in the holy Guru Granth Sahib – throw all honors of the world in the fire. The only things worth having is that which helps us to find our Beloved – God. Desire of worldly greatness and honor takes us into the world. True greatness lies in following the path that would take us into our cherished goal.

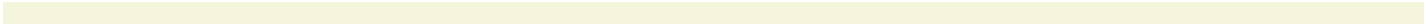
And what is that goal? Our soul, separated from its source – its creator – revolves endlessly in the cycle of birth and rebirth. It must find its way back to God. I think that this honor is not for me but for my Master, at whose holy feet I had the good fortune to sit and learn all that I learned, and who is with me even now. It is with his grace that these honors are coming to me, completely unsolicited. But if you ask me, I would say from the very depths of my heart that I have no linking for these things.

Selfless service is thus a great virtue and is the outer manifestation of love and goodness. Both mind and body becomes sanctified through the labor and sacrifice entailed in selfless service, so long as this is performed without egotism or vanity. The pinnacle of selfless service is to consider oneself the humble servant of the mystic adept, who is conscious embodiment of God. This leads to the lower ego and the aspirant is dramatically faced with the illumined realization that he himself is truly God. Love knows constant service and sacrifice; this is the pearl of great price, the greatest treasure of all.

The external life of the aspirant lived in service to others, and he does not allow himself to become inflated by thoughts of pride and possessiveness. If the words of the Bhagavad Gita, the superb spiritual poem of Hinduism:

*He who does the task dictated by duty,
Caring nothing for the fruit of the action,
He is a yogi.*

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The Master's Talk

A Matter of Death and Life

Being a talk given on April 12, 1970 at the special Satsang marking the completion of the funeral rites of Mata Krishna Vanti, the Master's wife

When Great Masters come into this world they praise the human birth, but ask, "what are the values of life? Which thing are more important and which are secondary?" For example, the oyster shell and the pearl have their own values, and if there were no pearl, the shell would be of little value. Similarly, the importance and value of the human being depends upon the soul, which drives the physical form. When the driver gets out of the physical body, it is then nothing but clay, and though the machinery is quite intact it lies useless and lifeless because the driving force is no longer there. This is the mystery of life, which has to be unraveled; we must come to know the life impulse which is already in the human form and which leaves at the time of death.

Those who have solved this mystery have opened up the subject in detail, and have described it in words. However, the people who came in contact with them got a practical demonstration of the truth. To talk about a thing is all right, and to have feelings or draw inference is something else, but to experience a practical demonstration is entirely different from either. It is understandable that they say, "O listen to the true saints – they speak of what they have seen. It is a warning not to listen to mere intellectuals, but only to the words of the Saints. They speak the truth, for the talk of what they have seen with their own eyes. One who has seen gives accurate evidence.

Whatever Master s have said up to now is really in answer to the lamenting of the human being- the crown of creation –for next to God the human being is the highest. In all Holy Scriptures you will find the question arising, “ How can man get experience of the driving force? ” There is reference in the Bible – and the answer s too. You will see it mentioned in the Guru Granth Sahib. Through the holy records one can have a true understanding, but to remain on the intellectual level bring nothing but confusion, for one person will say this and another will say that.

Just now the Suniya was read, from the Jap Ji Sahib. Prayers are normally read beside the bed of a dying person, but is the meaning ever understood? There are four stanzas of the Suniya, in which it is very clearly written, “Listen listen with physical ears. What does Naam mean? Has been explained by spiritual Masters. God is name less. It is the God – into – expression power, which is the cause of all creation and controls all the creation. In the Guru Granth Sahib is given, Nanak says that the Naam is the controlling power, with which – through great good fortune- one gets a contact. Everything is under the control of Naam, which is the Controlling power. Through this same controlling power our soul is controlled in the body. There are million of stars and planets existing in such serene rhythm and order and do not clash with each other; they are all controlled by the Naam.

When God wished, “From One I should become many”, there was vibration, and this vibration had two aspects- Light and Sound. Both mean the same thing, and both resulted from vibration. You can call it the Sound principle, or Nad, or Music of the spheres. So by listening to the sound we get tied to God, tied to the source of the sound. In the Guru Granth Sahib, on the subject of this sound, it is writ – ten, the proud Lord of Death cannot be killed but he cannot come near to the Guru’ s Shabd. shabd and Naam mean the same

thing . through the shabd , the cycle of creation , dissolution , and again creation, came into being . it means that through the force of the shabd, creation began , ended, and begins again, through cycle after cycle. One gets contact with the Shabd through the Guru, and the Lord of Death when hearing the vibration of the Holy Sound within the disciple , is unable to come near. It is said that Death has no effect on those who listen to the music of the spheres, for the soul is a conscious entity, The same substance as God , and when the soul gets connected to the Over soul the Negative power subjectively can have no effect. The soul is unaffected by the physical body , or the body' relationships . if you wish to understand any religious book, do so by reading and remember- reading it if you want to know what the “word” is consult the Holy Bible itself. In that, it is written Thy word is a Lamp unto my feet. This means that the “word” which is given to true seekers, is the Light to guide their feet on the path to Truth. On my tour in the West, I advised people to look to their scriptures to find the answers to their problems . However, most of these answers are only thoroughly understood by those who know the Spiritual science. For others , it is something like a covered treasure being handed down from posterity to posterity. To know the outer religious teachings is the first step , for they have been given by some Master and will awaken some interest in God within the seeker, but without an actual experience of what is written , we have done nothing toward achieving the same . This experience can only be had in the human life, and only be had in the human life , and for a demonstration we must go to that person who has achieved it. By continuing this science and keeping his company , every thing will become clarified .

Throughout the human life we see the daily advent of birth and death. Some people die young , some in youth and some in age . at death, some writhe in old age. At death, some writhe in agony and torment , and others leave in joy and peace. So what is it all about? They say that at the event of any birth the world rejoices, and the

whole world ole cries. This would mean that you had won the gamble of life . So having got the human birth , you should now get the contact with Naam, the God –into –expression power for that will lead you back to your True Home.

In the human existence there are two phases: one is the karmic evolution . Whatever the prarabdh karmas² are should be accepted with cheerfulness, and one should be careful not to sow any more seeds. Then there is the way back to one' s true home – the way of the Sound and the Light . the basic teaching is the same in all religions , and all Masters have given reference to the same facts, but because people do not come in contact with a practical Master of the spiritual science, the knowledge of the truth does not go to the very core of one's being . The Masters did not bring any new thing for Truth is one , but they have tried to explain it in different ways according to the under-standing of the people at the time. But without inner contact a complete under- standing will not be achieved. So the Masters enjoin the criterion : As long as I do not see with my own eyes, I cannot believe even the Gurus words.

Now, if one could consult the Masters about the state of the world, their advice would be one and the same: rise above all isms, and become a true man. They regard all mankind as Man, within whom lies the Truth, though not consciously connected. Soul and Truth or God or in the same company and live in the same house, but never talk to each other. Like two brothers, the soul and the Oversoul live in the same house, but tragically they never talk to each other. The reason is that the one who should start the conversation is restlessly tossing about. If he would withdraw and get to know himself he would also see that God is residing with him. This body is the temple of God, in which the true Light is shining. He whom you want to know is inside, and you are searching for Him from door to door.

What is the criterion of a True Master? O brother, he who is termed a Satguru or Sant will reveal it through the inner eye. He who calls himself a Satguru should develop that eye in the seeker which above the senses. This is the abc or beginning of the spiritual science. To know oneself, one has to analyze oneself by rising above the senses and lower centers – perhaps through pranayam or kumbh – but one must know oneself. Where the world philosophies end, there the true religion starts. In the past, yogis spent hundreds of years to separate the consciousness from inert matter, by reading books on the subject, but what is teaching natural course? There is Hatha Yoga to make the physical body strong, and there is Prana Yoga to increase the length of life. To know God by making a hypothesis comes under Bhakti Yoga, and Gian Yoga, inferences are drawn – but only an intellectual giant can do the latter system. Now what can the average human being do? – be he a child, aged, or young. To fill the need, the Sants brought out the Surat Shabd Yoga, not merely introducing it, but giving a practical demonstration as well.

The Masters say that the yogis come to the Ajna chakra after progressing through the six centers, and then through Anhad Shabd they become one with Shabd. After rising above the six centers, then one gets the Anhad Shabd – which might take many, many years. Now, the Sant Satgurus give some contact with this on the very first day of initiation. What a great concession is this! Under the benevolence and mercy of Kabir Sahib and Guru Nanak, this simple science was started to meet the need of the age, for hereditarily we are not fit for lengthy processes. The Master gives some people practical experience on the very first day, and encourages continued development. His help is available throughout the journey, not only in life, but at the time of death and after death the soul is constantly guided. Go and search for such a Master.

In praise of the Master, it is written in the Gurubani, O Nanak, leave the company of the imperfect and search out a perfect Master. The

imperfect will forsake you in life, but the Master will never leave you , even after death. What is the meaning of this? The true Saints are rare, but when found, their company is invaluable, for the fortunate disciple is with his Master outwardly, and on closing his eyes finds his Master within also. Such faithful companionship will bring true contentment. One Muslim Saint has said, O brave man, grasp the protection of him who is the knower of this world and hereafter. The true Guru is he in whom God has manifested Himself – a human Positive Pole, or the “Word made flesh.” For one who wishes to unravel the mystery of life, the company of such a Saint is essential. They give cash in hand. Those who want to live on loan have my best wishes, but a bird in the hand is better than two in the bush. He who is awakened while living will remain awakened after death.

*Listen, O madman! Why do you Forget what you know?
You are clinging to illusory matter, which
will wash away like the Kusumbha color.*

Just see how man is being addressed he is called madman! This is because his intellect has been twisted and his consciousness is not in control, so he sees the right in the wrong light and the wrong in the right. What is right understanding? We should first remember that the physical form remains here in this world for only a few days. Dust thou art, and unto dust returneth. What ever labels have been put on the body will also go with it. The body's true glory depends purely upon the soul. Everyone has to leave it at some time. Prince or pauper, rich or poor, even the yogi – none remained here. Without exception, all left in their turn. Whosoever came had to leave eventually, even the avatars and spiritual Masters so we should pack up and be ready to go. The night has passed and with the dawn the traveler leave his place of rest. For how long can we stay in this world? That for which we have such pride (the body) will turn to dust one day.

That which we see, hear or feel in this world – what can one call it? – all is changing. The physical form is changing, and so is the whole world's situation, like a panorama of life – nobody is at rest. We have fallen into a great forgetfulness, have become the body's form itself, and although we are the operators, we know not the controller of the machinery. The tiny atoms in the body are constantly changing, and the world is changing at the same rate, so when two things change at the same speed and we are identified with them, it appears that everything is stationary. This can be called illusion or forgetfulness, and where did it all start?

This body is the root cause of all illusion. We are the indweller of the physical form, and mistaking our identity for the body itself, we see everything from its level. Do we feel this mutation of the world and its species? Does anyone ever consider that death will come? Most assuredly it will, but why are we not more aware of the fact? Because the soul is permanent, imperishable, and never dies. It is all wisdom, ever-existent and eternal bliss. Daily we see death around us, sometimes cremate the bodies with our own hands, but it rarely occurs to us that we also have to die. Why? Because the reflection of the soul is with us. Even a fool will declare that he has less intelligence than others. Though living in illusion, man yet instinctively feels he is all wise, and will never die, and this confusion can only be surmounted by rising above the consciousness to see the true condition of life.

Through the reactions under the parabdh karmas, happiness are like two modes of apparel worn by man. these words are very clear, for due to the changing panorama of life, action and reaction continues perpetually. Even now, in the very present, some reaction is being formed. If we have to leave the body some day, why not learn to do so while living? The science of leaving the body at will has been made very easy by the great Masters, when it is the past it was so

difficult that yogis spent hundreds of years trying to achieve it.

Why did the Master address mankind as “O madness” ? Because only Masters can express true love and compassion for man, who is caught up in the whirl of the senses, for they themselves have stepped out of the illusion and see all things in crystal clearness. God Himself feels for His children – the lost sheep – and the Guru, who is God is love, and the soul is of the same essence as God; it is also love. By its own Nature, it must attach itself to something, so it is very necessary for a devotee to have a Beloved. The soul was actually meant to be the lover of God, but became the lover of the world instead. Loving the world brings no permanent happiness, for due to the constant change, the soul is happy only when attached, and when not attached becomes unhappy. Those who wish to realize permanent happiness should get a Beloved who never changes and never dies. That is why it is said, “He who desires permanent happiness should surrender himself of God.” The rest of life is just give and take – wife, husband, son, daughter, all other worldly relationship are just karmic give and take. Give freely and cheerfully – stop planting new seeds, and take the road to your True Home.

The world's scene is insipid. Leave it, my friend, and drink the nectar of Naam.

We believe there is satisfaction in outer things, but it is not so. True intoxication lies within us, for we are all bliss. Satisfaction remains only while the attention is focused upon a certain thing, otherwise it fades. For example, a man may be engrossed in a theatre play – quite happy in the enjoyment. Suddenly he is informed that his house is on fire, and he immediately withdraws his attention from the play and rushes, out, filled with fear and anguish. The rest of the people are still sitting quietly engrossed in the show – there is no difference in the scene – but for one individual the play has no more reality. This goes to prove that enjoyment is derived through focusing the

attention on something.

You have embraced imperfection close to your bosom, at the cost of rejecting the True Creator. How can you form a friendship with anything when all is impermanent in this world?

The illusion of trying to make a permanent home here, when deep down we know that we have to leave, is the cause of all our misery. Remember this, there is no point in starting to dig a well when you have reached the stage of dying of thirst. However, if the angle of vision is changed in good time and there is some awakening, then the pinching effects of life in the world will be reduced. The world is full of thorns, so put on some heavy boots. Even the tough shells of the walnut and almond were so tender once that one could pass a needle through, but when they ripened into full strength – then?

Those who have risen above body-consciousness and know themselves do not live by inference of feelings. They know that they are the driving force themselves, and go through life's ups and downs quite contently. If anyone near to them takes their leave in death, they wish them farewell, happy in God's will. Do we ever truly have this attitude of serenity? Let us not deceive ourselves. You have forgotten yourself in the falseness of the world, when you should be drenched in the permanent color of the Naam. You have given yourself to this world – which is not worth a seashell. Only God's color is permanent, but we are dyed in the color of the world. When the true intoxication comes, it will never wear off. How many people are truly intoxicated?

There was once a very proud king, who loved to reflect on how powerful he was, and how many subjects he had, etc. One day, his Guru said to him, "You should realize that you have no value – if you like I will prove it to you." The king was amazed and replied,

“What are you saying, Master? If I lift my finger, the whole country shivers, and you say I have no value!” the Guru said, “All right, do what I say, and I will show you your true value.” He made the king lie inert on the floor and then tool his leg around his shoulders on each side, and he took him into the town, shouting, “The king is dead, who wants to buy him? How much will you offer him? When the people heard this, they ran away, thinking he had murdered the king. He continued shouting, “I am selling the body for one rupee, fifty cents, one cent...” and came down to half a seashell, but the people fled from him. The Guru brought the King back to the palace and asked him, “Now do you understand what your values is? No one would pay even a seashell for your body, so you must realize that as the value of a shell lies in the pearl within, so the body’s value depends upon the soul.” Outwardly we go on dressing the body and making it look attractive, but it has little value. This body is only beautiful as long as the soul and God reside therein.

The Lord of the soul is God, and he who gets that God-intoxication will radiate with beauty and happiness. In a worldly way, if a wife dresses in silken robes, but her husband in not there, what kind of situation is that? The Masters say that this type of finery should be consumed in flames. There is a Punjabi saying which states, “If I have to spend years in the desert, but my beloved is with me, I am happy in that.” Just as a women shines if her husband is with her, so the soul’s husband is God and it becomes radiant when it is connected with its Lord. Awake to your value, for the minute you leave no one cares to keep the body in the house for even half an hour. They say, “Quickly take it and prepare it.” The Saints are excellent observers; they see what state the world is in.

*When the soul became absorbed in the sweet Shabd given
by the Guru, it shone red with radiance.*

It is said that when one’s soul tastes the Grand Elixir which comes

from the Shabd, it becomes red with radiance. When a man is happy, his face shows the happiness; it shines through him. When the soul becomes radiant, then the brightness shines through the eyes. That body is the most beautiful in which God has manifested; otherwise, forgive me, but for how long can one beautify the body outwardly? If you do it in the night, it vanishes by morning! That color in which the soul gets drenched never wears off. The Naam's intoxication will continue night and day, and its dye will never fade nor run. Furthermore, no other impression can be implanted on that.

The words of the Masters are meant for all the world over. They do not state anything which they have read alone – they tell of what they have read alone – they tell of what they have seen. If the Master has academic learning, well and good, for he can explain the teaching in a hundred different ways. If he is not learned, then his description will be direct, simple, clear. Shah Inayat said to Bulleh Shah, “What is the difficulty in realizing God? Just take your attention from this side.” When Keshab Chandra Sen went to Ramakrishna Paramahansa, he was told, “If you want to understand this in a few words, then come to me; but if you want to hear it explained elaborately, then go to Vivekananda.” Both types of Masters will give the same thing – whether learned or unlearned. It is also true that a learned man will never take a step without thinking deeply over it and understanding the why and wherefore of things, and at times he is left standing, busy with his own thoughts. Bookish knowledge is all wilderness; there is no way out!

There was a Muslim fakir, and he said, O seekers of God, you have lost your God in the waves of your mind and intellect. What a clear-cut statement! God is already within you, and you have only to turn your face toward Him, to realize Him. Now that I am looking at you, I cannot see what is going on behind my back. And who am I who is looking? I am a conscious entity, but the difficulty is, how to withdraw, for we are at the mercy of the mind and the senses. When

all actions are connected with the mind, senses and intellect, just think, how can one withdraw oneself? All intellectual knowledge comes under the heading of Apra vidya. As long as you do not leave the body, you can never know yourself or know God.

There are two kinds of devotion. One is through the mind, senses, and intellect. The other is through the Guru. In Gurubani it is said that Guru Amar Das Ji spent seventy long, devoted years in endeavoring to realize God through the mind, senses and intellect. He met many yogis and tried many practices. In the end, what was the result? He found that no matter what knowledge he gained through the intellect, he could not rise above the body consciousness. One should give great thought to this. Through the intellect one can get glimpses in the subject, but it is not a living knowledge. Guru Amar Das Ji then said, “Without any effort on my part, I came to the Satguru.”

Give all full devotion to a Gurumukh. What is a Gurumukh? He who follows the teachings of the Guru and becomes one with the Guru. He is the manifested God in man, and can give a demonstration of Beyond. To talk about Spirituality is one thing, but to give it is far different. The true criterion of a Guru is that he will give you the Light. I like that Satguru who takes the veil from my eyes and gives me an inner glimpse of the Truth. The word Guru literally means “dispeller of darkness,” and the eye through which one sees the Light within is different from those of flesh and blood. When one withdraws the attention from the senses; only then can one get a way up. How can a man who is involved in outer attachment and carries out his devotional practices at the level of the senses, expect to see that which is above the senses?

Action and reaction never cease if you do good you are rewarded and if you do wrong you are punished. Duality is present. As long as one thinks “I am the doer,” one cannot leave the womb – the cycle

of births and deaths. Lord Krishna said that happiness and misery are like two heavy chains binding us – be they of gold or iron. Heaven and hell; again and again, birth. The coming and going will never finish. The difference between Gurumukh devotion and other devotion is that in the former case the devotee is never told that after a month, a year, or even after death he will have some enlightenment, but something is given to start, there are full hopes for much more to come in the future through increasing the practice, day by day.

That death which frightens the world means all bliss to me.

Everlasting bliss is only possible through death, and if this first step is taken in the right way, then the fear circumstances, takes gold and mud as one. Only man who has become like a ripened walnut, whose kernel is of death will go, even while living in the world. The man who remains happy in adverse separate from the shell, can live life in such a detached manner.

Through intoxication of artificial love, untruth is embraced and clung to.

What is this kind of love? It is a misfit love which has attached itself to falseness. The soul should have loved God, but love the world instead, and such love change; it is not permanent. Attached to the world, the soul sometimes laughs, sometimes cries through all the joys and miseries – is that not a false attachment? It is all a lie. All that perishes is untruth and everything that we see, hear and feel is changing, so just think for a moment of the level that the Master wants to take you.

Listen, O madman! Worship the true Lord, which is your very life. He who has come, has to go.

What a painful words! Listen, madman, go and worship that God who is the Lord of even the poor. He is the Life- giver, and only in this human life can He be realized- and you can do it! O madman, he who come s has to go; no one ever stayed here, no one ever will Go to your true home – why settle down in a foreign land? Do your work, brother, but do not ensnare your self. Why do you want to entrap yourself? Finish your give and take but do not sow any new seeds.

My Beloved is the knower of all thing, and when manifested in the man- body, is called a Saint.

My Beloved, the Lord, the knower of all – He is the God in man. Any Saint, giver of happiness, can show me the way up. It does not matter who he is as long as he realized God, has be- come one with Him, and show the way up to Him. Go and search for such a Master. Today. Through misjudgment of what a Master should be, there are more so- called Masters in the world than disciples!

If the human life which you are now enjoying slips from your hands, who knows when you will get another, in which this great works can be done? The heart was given by God into your safe-keeping, and only he should reside therein. Give your mind, without hesitation – become a Gurumukh by leaving your pride and ego. If you wish to realize the Lord, then surrender your mind; give it without any fear into His keeping. Become a true disciple – a Gurumukh – by leaving all pride and self-praise. This worldly play lasts for a few days only, and by giving the mind, everything follows: the heart, moral character body, wealth, name and fame, etc. Givers of wealth can be found by the score, and many give the physical form in service, but it is rare to find one who will give his mind. Once, during a Satsang in Beas, Baba Sawan Singh Ji said, “ if anyone can give his mind, today he will get God-realization.” One man stood up and declared,

“Master, I am prepared to give my mind.” Baba Sawan Singh Ji replied, “How can you give a thing over which you have no control? First, make it yours, then give.” Nanak says that the mind can only be controlled with the overflowing grace of God.

With the Holy Naam, the mind can be controlled. There is an instance in Lord Krishna’s Life, when he jumped into the River Jumna. There he saw a huge snake with a thousand heads. How did he control and overcome that snake? By playing the flute.¹⁰ The mind can only be controlled with the inner sound; there is no other way. Outer things may still it for a while, but they can never control it. Many holy men in the past have lost everything through the mind. By contact with the Word and the company of the “word made flesh” the power of the mind can gradually be overcome. If you sit at the feet of a perfect Master, you will enjoy the benefit of the radiation, for his attention is under his own control. There you will become absorbed in the stillness and forget the world for a while.

The wisdom of the Beyond lies behind the pupil of the inner eye.

Gaze through the drape of darkness.

One might sit for hundreds of years, unless one learns to penetrate through the darkness with the help of a Master of spirituality. Only then will one begin to see how the senses invert to find the truth. Guru Amr Das Ji said, when truth meet a master, the senses are inverted, but how cannot be described in words. For this, you sit at the feet of a Master and see for yourself – to have the experience of rising above body consciousness. That is why Masters say learn to die, so that you may begin to live. Go deep down into it.

*O Deliverer of the devotees,
How can poor Nanak praise what he sees?*

He says, O Lord, how can I praise thy innumerable virtues? We are lowly and weak; only through thy grace can we achieve anything. Through the good karmas, the satguru meets us; through dedicating the attention, the Shabd enters the heart. Between God and manifested God in man there is a difference, though in essence they are the same. Through a manifested God in man alone, can one find the path to God. How can one compare the sun and its rays?

Overcome with gratitude to his Guru, one disciple said, God and my Guru are standing together – to whom shall I bow? I am grateful to my Guru who showed me the Satguru. It means that without meeting the manifested God in man, it would not have been possible to reach God, and therefore all gratitude should go to the Guru. After all, the Master cannot be greater than God. No true Master has ever said, “I am the doer,” but rather say, “It is God’s will.”

I have already given an example of a proud king who was shown his true value, but through a Master’s grace one can become so high that the earth upon which one treads will become a place of pilgrimage. Unfortunately man rarely has value for the Living pilgrimage; but after completing his life’s mission the places he was wont to frequent are considered to be holy. During their stay on earth, they are called heretics and are not allowed to enter towns – many were crucified, hung and tortured – but regardless of all this, the Masters are full of compassion and mercy. At his crucifixion, Jesus Christ said, “Father, forgive them, for they know not what they do.” When Hazrat Ibrahim was once crossing the river in a boat, an atheist and his companion began insulting and making fun of him, but the Saint remained serene silent. It is written that God appeared to him and said, “I cannot bear these insults toward you, and if you wish I will overturn the boat and drown them all.” Ibrahim said, “O Lord, it is not their fault, for their eye is not open, so why not open their eyes?” when they received that realization, they fell upon his feet and begged forgiveness. Such a Master is very rare, but for the benefit of those who have sincere yearning for the Truth, he himself will

arrange a meeting. It is logical that a blind man cannot seek one who can see, without some aid.

It is through a rare good fortune that one learns to die while living, thereby getting salvation. With special grace from God, one can get a demonstration of how to die while living. At the time of death, a person normally fails to recognize the people around him. Then the life force withdraws from the lower extremities, leaving them numb and lifeless and continues upward. There is a “death rattle” or noise in the throat and the eyes turn upward. Without exception, every human being must undergo this process, and if one can master it while living, the inner eye will be developed and the fear of death will vanish. It is a strange fact that though the whole world is frightened of death; the disciples on the holy path want to die. He, who has mastered the science of dying with the grace of the Master, will depart finally with laughter on his or her lips, as in the case of my earthly companion.

With what an abundance of love have these teachings been given and with what authority the words spoken. If we do not try to understand and follow, the loss is ours. Guru Arjan Sahib, who spoke these words, was forced alive onto a hot plate, and burning sand was poured upon him. My Master used to say that he who wishes to understand the subject of spirituality should sit beside the death-bed of some true disciple – not the type of disciple who takes initiation and does not practice it, mind you, although he is also taken care of – then he will see how joyfully that disciple accepts death and leaves his body with rejoicing, Swami Dayanand’s disciple, pundit Guru Dutt, was never fully convinced of his Master’s teaching, but fortunately he was with the swami at the time of his death, and conviction of the power came when he saw his Guru leave the body in joy.

With God’s blessing, very easily a person can withdraw his attention

inside; he then lives in the world and yet is out of it. His boat is in the water, and the water is not in the boat! This valuable gift is given without payment; it is free, as all gifts of Nature are free. However, it is not enough to accept a Master alone, one must give all one's devotion to him. Live according to his instructions. Christ said, if you love me, keep my commandments. From those who follow a true Master, few will truly keep his commandments, but those who do will receive the Elixir of life. The people who are attached to the world do not realize that their consciousness slowly diminishes day by day by coming in contact with the material world, and when reborn often retrogress into lower species of Life.

*O Nanak, through his feet, I reached the gate of the Lord;
I reached the gate of the Lord;
I am overwhelmed with gratitude to him.
Listen, madman, do not think I have realized him through
my efforts.*

Whatever you have got, came through you're the Master's blessing – do you think, o madman, that you got it

Through your own efforts? If he wants to give, he will give and if he does not want to give, he will not, but he will never say that he is the giver or the doer, because he sees the truth. To realize God, humility essentially follows. The cup that is lower than the jug will be filled. A tree when laden with fruit bows to the earth with the weight.

The Masters-- who see-- never forget that God is the doer. They come to the earth as sons of man and humility is their most becoming adornment. They live in the world as ordinary persons. When Guru Arjan Sahib—who wrote this hymn—was made to sit on the hot plate, a great Muslim leader named Hazrat Mian Mir approached him and said, “please give me the orders and I will take

Delhi and Lahore, brick by brick, and break them together.” Guru Ajan Sahid replied, “The Lord’s orders are the sweetest to me.” Even if you take a knife to their necks, such self realized souls will not think evil of others.

Listen, O madman! Become like dust, if you want to realize God.

He says that you should remember one great thing: if you want to realize God, then become like dust at the feet of the Guru. A connection with the Naam means that the attention is withdrawn from outer thing and the soul merges in the Over soul. Become dust unto the feet of him who is capable of making this connection. Only with great destiny can one have a glimpse of such a one; if you find a released soul, you will also get released. Where are the true men? If in that enviable position that Kabir disclosed to us: God is running after me, calling Kabir, Kabir. We are more like animals though our form is human, for we have the animal spirit. If we do not rise above the lower impulses, we are not entitled to be called human being.

There should be no ego- always consider, “O God, it is thy mercy. “To surrender the mind is the greatest and most difficult thing to do. To give everything else is comparatively easy. Guru Amar Das Ji once gathered his disciples and expressed a wish to make mounds of earth. They all became engaged in digging the soil and making huge mounds. The Guru viewed the work after a while, and said that it was not good enough and must be remade. This happened a number of times, when he then decided that the site was not good, and directed them to another place. After attempting to make the mounds many more times, Guru Amar Das Ji again shifted them to another site, because the mud was not suitable. It is said that the mounds were made and broken seventy times. Throughout all this, the disciples one by one gradually left the scene, until finally only one, Named Jetha Ji, remained. He unceasingly continued the work, but

the others said to him, “What is the purpose of all this making and remaking? We feel that through old age, Guru Amar Das Ji lost his reason.” With tears in his eyes, Jetha Ji replied, “Our Guru is the only awakened soul among us, and if he gave me offers to make the break mounds my whole life through, I would be happy in the work.” During the performance, the Guru had given careful observation to see which man had that heart in him in which no mind remained, that he might give the treasure of full enlightenment to such a worthy soul.

The Masters are very careful and test their disciple in many ways, before extending the priceless gift. It is not given to anyone, and they have their own methods of testing, known to them alone. As long as there is I-hood in the disciple, there can be no real awareness of God. That I-hood must be removed – for instance if you take the single letter “I” from the word “World” it becomes “Word”, which has a very different meaning. We bow down to the great destiny of he who has realized God, and to him we completely surrender ourselves. We surrender ourselves to him who, after getting the human birth, realizes God – without him buying us, we are his. Strong extremes of gratitude have been expressed for the Godman: In gratitude I will cut myself in pieces, with which to shower him.

Every time a Master comes he drenches thousands upon thousands upon in the spiritual color, like the clouds, which announce the rain. When the rain comes, the water and the earth becomes all drenched with water.

O Nanak, keep this lowly being at thy feet, where the everlasting happiness flows like a ocean, and thy constant protection lies.

You are the great ocean of mercy, and we are lying at your feet. We are your children – have mercy on us – extend your grace and

protection. This was Guru Arjan Sahib's hymn, showing us the sorrow of the world, our condition in it, what our aim should be and how it can be achieved. Every father wishes his son to be even better than himself. Every king wants his son to become a king – not a minister, mind you. Every Master wants his followers to become Masters. With what beautiful words has he explained our woes! If you have understood them, bring them into practice, for it is your own work, which can be done only in this human life – a great part of which has already been wasted away. Try and get out of the illusion, and remember always that only he who is already free can take you out of it, so implicitly obey his wishes.

With the grace of God and my Master, I bade farewell to my two young sons, my mother and father early in my life, my two elder brother, and my earthly companion, joyfully in all gratefulness without a speck of grief or sorrow – and I wish you all to live up to the words of the Master, so that you may meet suchlike events smilingly.

Next

The Spiritual Aspect of the Vegetarian Diet

Circular No. 10

This circular letter, first published in July 1958, is a complete, clear presentation of the Master's teaching on the diet and related areas of spirituality

EVERYONE seek rest and peace, but they remain as elusive as ever. All our efforts in this direction come to naught and prove fruitless. Why? Because we work on the wrong lines. Man lives on two planes, the outer and the inner. First, we have to settle things outside before we can enter within to bring peace on the outer plane. There are three factor that count a great deal in this connection:

RIGHT OCCUPATION

RIGHT CONDUCT

RIGHT DIET

The greatest purpose of human life is that one should know one's self and know God, and all the rest is mere dissipation.

“Sound mind in a sound body” is a well-know aphorism. One has therefore to work for these before anything else. We have to keep both body and mind in a healthy condition before these can be used as instruments for spiritual advancement. For this, we have of necessity to resort to food. We cannot do without food for keeping the body and soul together.

Our first and foremost problem then is fool, food conditions body as well as mind.

Right Type of Food

*Right Earned
Rightly Taken*

Helps a lot in this direction.

One must, therefore, earn his daily Bread by the sweat of his brow, as the saying goes, and should not depends on others' earnings. We must for our livelihood engage in some honest and useful pursuit, may be physical or mental, but it must be free from all guile, hypocrisy, ill will and animosity, for Karmic Law is inexorable in its working. Every action leads to reaction and thus the endless series rolls on interminably. Hence, the need for and honest living, howsoever poor it may be. You cannot have riches by honest avocation. Retches grow by the groans of the poor and the downtrodden, the hewers of wood and the drawers of water, and thrive on the lifeblood of our fellow beings. We ought not, therefore, to run after rich foods and dainty dishes, for these bring in their train much blood sucking and are tainted with the untold miseries of the lowly and in the long run make us miserable as well.

*All of us are being consumed
In the invisible fires of hell,
And yet know it not.*

Food, as you know, is made for a man and not man for food. We have to make the best use of food like all the other things of life. One who is the slave of the palate cannot do anything useful. By a righteous control of the palate, we can control our entire physical and mental systems. A simple diet is more nourishing and wholesome and conductive to spiritual advancement than all the so-called delicacies, which the modern culinary art provides. It will always give a comfortable feeling and serenity of mind, help you to live within your means however limited they may be, without extending your hand before others.

When I was about to retire after my long government service, I was asked by my Chief if I would like to have an extension, but I politely declined the offer saying, “I don’t want any extension as I know how to arrange my affairs within the limited amount of my pension.”

Now, foods are of three kinds:

1. SATVIK: Pure foods: milk, butter, cheese, rice, lentils, pulses, grains, vegetables, fruits and nuts.
2. RAJSIK: Energizing foods: peppers, spices, condiments, sour and bitter things.
3. TAMSIIK: Enervating foods: stale foods, eggs, meal, fish, fowl and wine, etc.

Out of the above, we should always prefer SATVIK or pure foods. These do a lot of good. Again, even of these, we must partake a little below the saturation point of the appetite. When we get delicious foods, we are tempted to eat more than what is actually needed; and the extra food taken, instead of gaining extra health and energy, proves baneful. The food, which is not digested properly and assimilated in the system, causes colic pains and aches and in some cases even cholera, and one has to pay with one’s life itself. “Do not overload the motor of your stomach,” else you fall an easy prey to nausea. A surfeit of even what is good thus prove harmful at times. A moderation in victuals and viands helps in the growth of vital Powers in man. In the Puranas (ancient Hindu scriptures) there is an allegory of the Food-God complaining to the Lord Vishnu, the Sustainer of the Universe, that people misused him a great deal. To this Lord Vishnu humorously replied, “Those who eat you too much, you must eat them up, for that is the only remedy.”

Fresh air is the most essential part of our food. One must take long breaths, retain them a while and then exhale them out fully so as to cast out all the impurities of the body. Besides, one must drink a lot of pure water and take fruit juice to flush the system through and through to make one clean. But avoid all types of hot and soft drinks, spirituous liquors, and intoxicants, for they render the mind and intellect morbid. Grains and fruits should form our normal and staple foods.

Man, as said before, must earn his livelihood for himself by all fair, legitimate, and honest means. Again, it is the moral duty of the housewife to cook the SATVAK food with heart engrossed in sweet remembrance of the Lord. A food cooked like this, with the mind entrenched in the beloved and the hands engaged in the work, becomes manna from heaven and proves a blessing to those who partake of it. The great Master, Hazur Baba Sawan Singh Ji Maharaj, often used to give us an instance of an Indian peasant with his hands on the plough but singing paeans of soul-enthraling song to his lady love, such indeed should be our attitude in these things.

In the year 1921, I was working as Account Officer in the Sikh Unit No. 36. I got an orderly-cook in the field. I told him that I would not mind what his life was in the past, so long as he cooked my food while repeating the Holy Names of God on his lips and did not allow any one to enter the kitchen and divert his mind in idle talk. The cook promised to do this and everything went well for two or three days, but on the fourth day as I sat for my meditation I felt that my mind was not steady. In the middle of the night, I called the cook and enquired of him if there was anyone else with him in the kitchen while he was preparing the food. At first he denied it, but ultimately confessed that a person had come and had engaged him in conversation and thus diverted him from the sweet remembrance of God. He was warned against this and thereafter he always followed

by behests scrupulously advancement and the purity of the foodstuff that one takes, both in procreation and in preparation.

Sheikh Saadi, a great mystic poet of Shiraz in Persia, always preached to divide the stomach into four compartments:

Two for filling with a limited quantity of simple diet; one for pure and clear water; while reserving one for the Light of God.

We read of an incident in the life of Hazur Mohammad, the prophet of Islam. One-day physician came unto him and offered him his services for the sick and ailing in the Umat, the Prophet's following. He remained there for about six months in idle indolence, as none of the Prophet's followers fell ill. He approached the Prophet and asked for his permission to leave as no one there felt the need of his services. Hazrat Mohammed, with a gentle smile on his lips, said goodbye to the physician, saying: "so long as the congregation followed the instructions, there would be no chance of any of them falling sick, for they all lived by one panacea –

*To always eat a little less than what one may, in his hunger, otherwise like to take;
To lead a chaste life with honest earnings.*

Baba Jaimal Singh Ji, a great Master in his time, used to buy some loaves of Bread, or chapattis and would wrap them in a piece of cloth and hang them on a branch of a tree. He would devote himself to meditation all the daylong and when he would get up from his Samadhi, he would take one loaf of Bread, soak it in water, and partake of it before going into meditation again. Whole wheat Bread is a complete food in itself and we deprive it of vital elements by removing by husk and by grinding it into white flour by Power-driven mills and thus destroy the phosphorus and oil in the grains

and make a terrible mess of it.

I very often witnessed with my own eyes Hazur Baba Sawan Singh's food which was always very simple and consisted of just a few wholesome items in very small quantities.

All the saints live on a frugal repast. So did Shamas Tabrez, a Muslim devout, and Swami Shiv Dayal Singh Ji, both of whom lived by the principle:

Eat Less and Remain Happy.

With a life of simple food and high thinking coupled with high morals and chaste conduct, one needs no tonics, which glut the market in these days. The luxurious food not only upsets the motor of the stomach but leads to dire consequences that at times prove very dangerous. Very often persons complain that they do not seem to progress on the path, but little do they realize that it is due to faulty diet and wrong living. Prophet Mohammed, we read, lived mostly on barley-Bread.

The SATVIK food keeps the head and heart free from all types of impurities. We every day read that crime and corruption are on the increase and various types of special police squads are formed to meet this growing menace. "Eat, drink, and be merry" is the order of the day. Everyone wishes to have a good time in traveling and in visiting places of enjoyment and in watching movies, etc., and all beyond his scanty means. But how to get more money? Nothing but Aladdin's wonderful lamp can help you to it. An honest man can hardly keep this body and soul together. But very few can escape the temptation and snares of the glittering world. Most of us live a lustful existence: some suffering from the lust of eyes, other of ears, and still other of various lusts of the flesh. We have no consideration for the wives, daughters, and sisters of others and follow them

blindly. The world is in the grip of a fast-growing retrogression.

“A man is know by the company he keeps.” If you want to know how your children are growing, have an eye on their companions and from them you can easily judge your children.

We have all been created by God. All of us are embodied souls. Soul is of the same essence as that of God and God is in all of us and we should, therefore, love one another. That what St. Paul taught all his life. It is written in the Koran:

*O human beings, do good,
Be good to your parents, relatives, orphans, the
Needy, the poor,
Your neighbors, and your fellow beings,
Such a life pleases Allah.
Allah is within each one of us,
The haughty one who is selfish is not cared for by God.*

A Master Saint always enjoins:

1. Love and reverence for all creation from highest to the lowest.
2. Observance of non-violence even in the depths of the heart.
3. Truthfulness.
4. Non-injury to one's feeling by thoughts, words, symbols, and by deed.
5. Kindly treatment toward all.
6. Cherry temperament.
7. Faith in the innate goodness in man.

8. Avoidance from giving bad names to others.
9. Non-indulgence in slanderous and amorous talks and idle pursuits.
10. Avoid accusation, for they boomerang with greater intensity.

If one is keen for God-realization then one must not hurt anyone's feelings, for heart is the seat of God. Have you ever realized that a mango seed of God. Have you ever realized that a mango seed when embedded gathers all the sweetness from the soil, while a pepper seed attract all the bitterness in it? As a man thinks, so he becomes. Nothing is good or bad in the world, but our thinking makes it so. We, like the one or the other of the seeds, draws upon impulses from the atmosphere as suits our own mental make-up.

We have in Mahabharata, the great epic poem of ancient India, that outer signs of a chaste and clean life are good deeds. Just as a tree is known by the fruit it bears, so is a man by what he does. This is a great teaching of a great value. It helps a man to flourish and receive a good name both here and hereafter. He will be friend of all creatures for he resolves not to hurt or kill any of them, not even the humble bee nor the lowly and. Such a person will surely know the Truth one day.

Prince Dhrit Rashtra, the son of Kuru the mighty King of Bharat, once hurled a rebuke on Gandiva, the great bow of Arjuna, the Pandav Prince. Arjuna got angry and, touched to the quick, put his arrow on the Gandiva. Lord Krishna, who happened to be near at hand, asked Arjuna what he was doing. Arjuna replied that he, as a Kshatriya prince, had taken a vow "that if anyone would say a word against my mighty bow, I would not spare him." Lord Krishna said, "O Arjuna, could you tell me the fruit of Dharma or Righteousness

consisted only in the resultant love and harmony. So one must first think of the result before doing or even contemplating any deed. It will certainly prolong one's span of life.

A person with a virtuous life will never entertain any evil ideas against any person and will never lose his temper and get excited. Such a one gets longevity in life. The life process is calculated by means of breaths. Normally, breathing is going on very rhythmically—some ten to twelve per minute. But when a person is in a paroxysm of rage and is excited, he takes twenty to twenty-three breaths in a minute. Thus there is a veritable truth hidden in the saying that good deeds or virtues prolong life, while evil deeds or vices shorten the span of one's life.

Remember, you may even do meritorious deeds, but if you do not live a good moral life you are nowhere. Try to live by the precept of the Master and then alone your words can have weight with your friends. You cannot preach of chastity with lust in your heart and a leer in your eyes. You cannot dupe people for any length of time. Sooner or later the cat will be the out of the bag. The public cannot trust you blindly for long and take you at your face value. Excuse me, if I were to question as to why societies and preaches very often get a bad name: because they do not live by the teachings they preach to others.

A Godly person is possessed with a right mind and a right heart. He has both within and without a perfect spring of peace. His dealing are fair, open, and unquestionable. Truth springs from the very bottom of his heart. The audience is spellbound and gets a feeling of comfort by hearing him, as his utterances are drenched from the cooling effect of the loving and the chaste thoughts within him and every one feels satisfied. A one among many, he stands as a tower of strength, because of the purity of his heart. Lord Tennyson, a great poet, speaking of sir Galahad, one of the Knights of the Round

Table, puts in his mouth the words:

*My strength is like the strength of ten because
My heart is pure.*

It is said that abundance of heart a man speaks. On the other hand, if a person is selfish and mischievous, he cuts with his own axe the tree of his life on which he sits with complacency. Every one will be afraid of him. People dread even to see his face and consider him an unlucky anathema.

A righteous person on the other hand has eyes on his weakness and through self-introspection weeds them out one by one. Swami Shiv Dayal Singh Ji advises that one should pick up his failures one by one and cast them out. All other Saints have said this thing in the same strain:

1. Love thy neighbor as thyself.
2. Do unto others, as you would wish them to do unto you.

The whole of the religious philosophy hangs by these two cardinal principles. If one puts before him these two golden rules, his life will surely be transformed .the person who has no element of sympathy in his heart nor a human touch, is not fit to be called even a man and he cannot know God. He who treats his enemies lovingly will disarm them in no time.

Insofar as you can, try to do no injury to anyone. Be good to all and you will be at peace with yourself and be a radiating center of loving grace around you. The prayers of others to whom you may have done good will help you. The good thoughts of others to whom you may have done good will first affect you and draw all good vibrations from the surrounding atmosphere.

In a nutshell, we have just laid a Panch shila or five fundamental truths on which we can build the wonderful mansion of spirituality. These are:

1. Non-violence in thought, word, and deed.
2. Truthfulness.
3. Chastity.
4. Love for all and hatred for none, irrespective of position, wealth, or learning
5. Selfless service – physical and financial--and a willing share in the joys and sorrows of others.

The living Master cut asunder the Gordian knot of an initiate.

The disciple of the Master refrains from sins.

Those who will follow the above will enrich their lives here and hereafter. They will control their mind and outgoing faculties by coming in contact with the living Word of God through the living Master Saint.

Next

On Judging Others

Arran Stephens

THERE is a wonderful naturalness about the Master's Satsang discourses in his native Language of Hindi, Punjabi and Urdu, although he also speaks impeccable English. From an inexhaustible store of wisdom and truth, he creates and relates homely parables drawn from everyday life, beautifully weaving them into spiritually charged lesson for the gathering – ranging from a handful of disciples to vast, sprawling attentive audience of 20,000 or more, who assemble on the sanctified Ashram grounds or wherever the Master happens to go. Even if one cannot understand the language of the eye. In this regard, Master once said, “More than 75 percent of the Master's teachings comes through the eyes; the remaining one-fourth is through word of mouth.”

Given below are glimpses from one of the sublime discourses of the Satguru shortly after I arrived in India. It was translated from the original Hindi and jotted down on the spot.

Evening Satsang, January 28, 1967

“If we realize that death is certain, then there will be a change in our life. You must remain attentive in meditation. If not, the mind will think of others and judge their actions; criticizing, etc. Instead of the good actions of others, we take their bad actions to be our guiding factor. If you see the bad qualities of others, you will become those bad qualities. As you think, so you become. “God has said: ‘He is my loveliest child who sees me in others.’ Thought are very potent. You should see the good qualities of others rather than the bad qualities. You must have a sweet tongue; it should not injure the feelings of others. You want to love God, yet you curse others is a

great sin; it is a sin of the highest degree. If you have to face a person with such bad qualities, get on to one side rather than face him. Analyze yourself and see your own shortcomings instead of seeing the shortcomings of others. Who are you to take out the shortcomings of others? It is easy to seek God, but very difficult to mend yourself. If you realized that God resides in others, would you want to hurt them? One by one, you should give up your shortcomings. This is why I insist on all initiates keeping a diary.

“If a man won't give up his evil ways of hurting others, why should you depart from your sweet ways of helping others? If you must observe others, then observe their virtuous qualities. There are shortcomings in all, but also good qualities.

“Swami Ji says, ‘I will give you a tip; if you want to see shortcomings, then look into your own self; if you want to see virtues, then see them in others.’ Listen to what I say, and take heed; if not, you will be sorry and then it will be too late in the day. I have selected the best pieces of advice for you. Now it is up to you to follow it. God has given us this tongue to remember Him and not to hurt the feelings of others.”

Next

Jacob Boehme and His Teachings

Michael Raysson

THOUGHT the ages, the however dark they may seem, the Godman has existed on this dark sub-lunary planet holding the key to the inner kingdoms of God and to God Himself. Outwardly he may live an ordinary life as any other man, but inwardly he is an overflowing ocean of Love and Light. the sincere seeker who come to his feet in search to Truth never go away empty-handed but also have a dip into that Light and they begin to hear the Mystic Music flowing throughout creation.

The East has always more or less accepted the need for such sublime teachers, although the idea has generally been frowned upon in the West. Nevertheless the great ones have appeared even so far those few thirsty souls who were after the direct approach to God in their lifetime.

One such soul was Jacob Boehme, a simple cobbler of Germany who came to revive for his age the forgotten teachings of Christ. Embedded deep in Christ Power, his teachings came from the universal viewpoint; and while living strictly in the Lutheran faith all his life he nevertheless always maintained that the kingdom of God was open to all humanity in whatsoever religion they belonged, be it Christian, Muslim or Hindu.

A Life Sketch

There is a small market town in the upper Lusatia called Old Seidenburg, distant from Gorlitz about a mile and a half, in which lived a man whose name was Jacob and his wife's name Ursuala. People they were of the poorest

sort, yet of sober and honest behavior. In the year 1975 they had a son whom they named Jacob. This was the divinely illuminated Jacob Beohme, the Teutonic Theosopher whom God raised up in the most proper period as to the chiliad and century to show the ground of the Mystery of Nature and Grace and open the Wonders of his Wisdom ...

Thus begins the account of Beohme's life. His Youth was spent in the fields as a simple herds-boy and when he came of age he became a cobbler's apprentice. One day when his cobbling Master was away a stranger of "reverend and grave countenance but mean apparel" came to the shop and wished to buy a certain pair of shoes. Jacob, being barely above sweeping around the shop, knew his Master would not be displeased if the man bought them. Nevertheless the poor stranger calling him so familiarly Jacob followed, quite awed. Alone with Jacob, the old man apparently imparted to him a remarkable spiritual experience. Then fixing his gaze deep into Jacob's eyes he said:

"Jacob, thou art little but shalt be great and become another man, such a one as at whom the world shall wonder. Therefore be pious, fear God and reverence His Word. Read diligently the Holy Scriptures wherein you have comfort and instruction. For thou must endure much misery and poverty and suffer persecution. But be courageous and persevere for God loves and is gracious to thee." ...

And therewith pressing his hand he looked with a bright and sparkling looked with a bright and sparkling eye fixed on his face and departed...

Thus passed perhaps the most important event of Beohme's life and

he cultivated the lesson to its full flower. For days he would bathed in the Mystic Light and inner music. At length he began to write a book as a private memorial to the inner life. Quite without his sanction the book came to public notice. The local clergy, afraid of the effect such universal teaching might have on their own congregation, brought on Jacob, as foretold, the beginning of a life-long persecution and it was providence alone that prevented Jacob from living his life in exile. Boehme, who had never wished any public display in the first place, silenced his pen for seven long years. However the secret was out and the seekers began to flock to Boehme's door.

Shunning the publicity, Jacob brought his practices to bloom, rising to yet higher planes and clearer vision. His pen began to flow again and he sang long and tirelessly the praises of the Mystic Word (the Divine Sound) and the glories of the inner life.

The Prince of Saxony, hearing of Boehme's strange teachings, had him brought before a tribunal of the of the most learned men of the day in the studies of philosophy, divinity and mathematic, in order to put him to the test. After conferring with them for a time they all refused to pass any judgment, agreeing that what he showed them far surpassed any earthly reason they could judge him with. The Prince himself had Boehme spend many an hour with him.

The many disciples that now congregated around Boehme came from all classes. Among them there were apparently a large group of noble family and scholarly background who sat at the shoemaker's humble feet to learn of the Mysteries of the Beyond. One is vividly reminded of the great cobbler-Saint of the East, Ravidas, around whom congregated many an earthly king and queen.

One of Boehme's most intimate disciples was Dr. Walter, a Silesian who had traveled extensively in the East in search of a Master and

returned unsuccessful on to find his search crowned at his own front door.

In his later years Beohme came to have devotees at many a far clime. In order to better instruct these dear ones he laid down his cobbling tools and became a trader of cloth so he could travel to them in person. He invariably would instruct his disciple that while cultivating the inner life of the spirit they should outwardly keep up a normal life and earn an honest living.

It was the custom then in Germany to keep autograph books in which all callers would leave some remembrance. In such books Beohme always would insert such verses as:

*To whom Time and Eternity
Harmoniously as One agree;
His soul is safe, his life's amended,
His battle's o'er, his strife is ended.*

*Whose time and ever all are One,
His soul's at rest, His warfare's done.*

At length the time came for this sample Godman to take his final leave of this frail human body. The family was congregated around the bed. The family was congregated around the bed, and to his son Tobias who has failed to cultivate the inner life he turned his head. Speaking of the Inner Sound current Beohme asked him if he heard "that sweet harmonious music." As all was outwardly quiet, young Tobias said he heard nothing. "Then open up the door," said Beohme, "that you may better hear."

Beohme's simple existence was perfect example of a godly life, living in the world but out of it. He always earned his living, however poor it may have been, by the sweat of his own brow; while

keeping a normal family life he always reflected chastity and the highest virtues; despite great persecution he was always loving even to his enemies, although he never timid in upholding the grand truth he had found by long inner practice. Lastly and most important of all his life and teachings were steeped in the effulgent Word, “the Divine Sound,” ringing in the depths of the human body, without contacting which, he claimed, all our churches and rituals and all good deeds were of no avail.

His Teachings

Mystical experience is a subject of infinite communion and any writings on the subject can only feebly reflect on the immeasurable vastness of the original experience. This and the alchemical metaphors in which Beohme often couched his writings has tended to make almost all the translators and commentators, themselves unversed in practical mystical experience, ignore the whole inner basis of his writings.

Drawing away the dross of time and clearing the misinterpretation that have come down, the message sings forth in crystal clear tones (as have all Master’s past and present) of the Divine sound and light ringing and shining in the man body. Beohme describes this Divine principle in terms that leave no doubt of its true Nature:

*In the Light of God which is called kingdom of Heaven
the Sound is wholly soft, pleasant, lovely, pure and thin,
yea as a stillness in reference to our outward gross
shrillness in our pronouncing, speaking sounding,
singing and chanting as if the mind did play and melodize
in a Kingdom of Joy within itself, and did hear in a most
entire inward manner such a sweet pleasing melody and
tune and yet outwardly did neither hear of understand it.
for in the essence of Light all is subtle ...*

If you should in this world bring many thousand sorts of musical instruments together, and all should be tuned in the best manner most artificially, and the most skilful masters of music should play on them in concert together, all would be no more that the howling and barking of the dogs in comparison the Divine Music, which rises through the Divine Sound and tunes from Eternity to Eternity.

It is by this Divine Sound, Beohme tells us, that the souls is manifested, that all powers are moved and by which all of “man’s science of knowledge of the invisible and visible essence” is made known and from that contemplation he himself learned everything. Man, says Beohme, has nothing more necessary or profitable in this lifetime than to know himself and then to know God of whom he is the same essence. And so one must come in contact with the Divine Light and Sound Principle in the human body.

And Christ teaches the same (saying) “That His Light shineth in us” ...

All Christian religion consisteth in this: to learn to know ourselves ...

Where will you seek God? In the deep above the stars? You will not find Him there. Seek Him in your Heart in the center of your birth ...

O! Thou blind man full of darkness, the heaven where God dwell is also in thee.

Now go whither thou wilt, thou hast the center of the Deity in thee in the Sound.

So far so good... But alas, steeped in duality and identified with the

outward things as we are, we find it well nigh impossible to contact this Divine Principle which holds the “Open Sesame” to the inner kingdoms. For this contact we need a true teacher or Master of this science, one who (like Beohme himself) is already centered in the Godhead and through whom the God power works:

And man wants nothing but the wise Master that can strike his instrument which is the true spirit of the high might of eternity. If that be quickened in man, that it stirs and acts in the center of the mind, then it plays on the instrument of the human form and even then the form is uttered with the sound in the Word.

Now the Father is manifested to us in the Son; and when they now do call upon the Father, he hears them only in his Son, viz. in His voice manifest in the human property. And yet they serve the Son in the Father...

For the Father is manifested Himself toward us with His Voice in the son and hears us only through His voice manifested in the Son.

And the Son works through and for all (no matter what religion)...

Now when the Turks worship the Father, he hears them in the Son, and receives them to adoption in the Son, in whom God has manifested Himself in the human property and in no other property besides.

So God has sent His officer, viz., His Holy word by His servant in the world to the true man.. .. and he causes His servants to sit down by the Fountain of His Holy Word with command that they should in their office and charge committed to them call upon God and pray and teach His

word till God draws the virgin's Heart and brings her to the Fountain of his word to draw water out of the well-spring of God's word.

Such a teacher, says Beohme, will not merely teach out of the outward letter, but from the Love and Light of Divine knowledge which flows out of His every pore; the Spirit of God speaks through him and his tongue is filled with the essence of the five divine Names. He speaks without regards for a man's personality, for he sees the inner man and is free from the hold of mind. He is God-in-him and he enlivens the God –in-us.

And therefore God became man that He might again repair His Glorious Instrument which He had made four His praise, which perished as to Him and would not sound according to the desire of his Joy and Love and introduced again the true Love-Sound into the strings. He has introduced the Voice which sounds in His presence again into us, viz., into His Instruments. He is become that which I am and made me that which he is.

In a very rare statement Beohme tells of his attainment of at-onement with God and even goes on further to unequivocally state that what Jesus had done in his ministry, he in his lifetime was also doing and so was that work being continued by his “Fellow members.”

Whatever Jesus has done through the Christ, viz., through his and my humanity, the same he does yet today in me and in all my Fellow-members.... Thus now I live in God and my selfhood does not know it.

Having found such a Master the secrets of the “Mysterium Magnum” or great mystery are revealed both in theory and practice and one begins to journey to inner regions.

The Master speaks of the inner realms as containing a vast network of places of differing degrees of spirituality leading up to the pure spiritual region from whence the Masters themselves have come. The traversing of these inner realms is a most subtle and tricky undertaking and thus there is all the more need of a guide who knows the way from beginning to end. Boehme through long devotion and disciplined have mastered this inner science and become an adept. He was a knower of the inner regions and the true home and in his own words give revelations of his experiences. Sometimes he conceals himself in alchemical language and at other times he speaks of the inner regions in the Christian idiom, speaking of the different Angelical kingdoms and principalities and describing the inner music as it changed from region to region in terms of changing angelical choirs. As the Saints always speak from an exalted viewpoint Boehme never failed to emphasize that all the inner planes were but different degrees of the one divine word or sound, the experience voice of God:

For all what so ever has life, liveth in the speaking word, the angles in the eternal speaking and the temporal spirits in the re expression or echoing forth of the formings of time, out of the sound or breath of time and the angles out of the sound of the voice of the manifested word of God.

And therefore they best the names of the several degrees in the manifested voice of God. and one degree is more holy in the Power than another. Therefore the angels also in their choirs are differenced in the Power of the divine might. And one has a more holy function to discharge than another.

The Masters of the highest order generally speaks of five principal

manifestations of the sound current, forming five main planes of creation, speaking of the five-sounded word or the five holy names, etc. Boheme, likewise, tells of the five holy speeches, five head speeches, five names, etc., in almost revealing way:

These five name figure out and set forth as in a type the five head speeches of the spiritual tongue through the formed Word, proceeding from the high name of the God out of which tongues the prophetical and apostolical spirit speaks.... For the spirit thus also under the names point at the kingdoms and dominions, and they are Gods, who with his name does order, govern, guide and lead every Kingdom according to the property of his name ... not that there is more than one God, only we understand therein the divine manifestation, how God gives himself forth in his manifestation in the formed word.

Through the five holy speeches proceeding from the eye of eternity the spirit in the formed word of Nature speaks holy divine words in the children of the Saints.

The five speeches belong to the spirit of God who speaks by his children when and how he pleases.

Of course it is to the highest region, the region of pure spirit or love, that the Masters wish to take us. It is the origin and essence of all creation. Beohme calls it the “Principle of all principle” being far above the Heavens and angelical Kingdoms:

Its Power supports the heavens; by this thou wilt come to understand that as the heavens, visible and invisible, are originated from this great principle, so are they likewise necessarily sustained by it. and therefore if this should be but never so little withdrawn all the Lights, glories,

beauties and forms of the heavenly worlds would presently sink into darkness and chaos.

It height is higher than the highest heavens. This thou mayest also understand within thy self. For sholdest thou ascend in spirit through all the orders of the angels and heavenly Powers, yet the Power of the love still is undeniably superior to them all ...

It is higher than the highest and greater than the greater than the greatest. Thou mayest hereby perceive as in a glimpse the supreme height and greatness of omnipotent love which infinitely transcends all that human sense and reason can reach to ...

Whosoever finds it, finds nothing and all things... he that findeth it findeth a supernatural super sensual abyss which hath no ground or byss to stand on and where there is no place to dwell in, and he findeth also nothing is like unto it

There is a secret gate, the seat of the soul I the human body, were one begins the inner journey to these higher realms. It is the Master alone who can bring us in contact and open up this grand gateway which lies behind and between the two outward eyes. Here the inner music begins to resound and one sees the light:

Behold here you find the beginning of the Life and the tincture wherein the Life exists... the breaking open of the dark gate stands in the sounding and has its gate open next the fire-flash near the eyes and receives the noise of whatsoever sounds.

This gateway Beohme calls “The single eye.” Other Master have

called it the third eye, latent eye, etc. And all of them have enjoined meditation upon this point to being the way back to God. Here “through a pillar of fire and Thunder-clouds” the inner way opens up and one awakens into the “Super-sensual Life.” Beohme clearly reveals his method of inner Concentration where by single pointed attention the inner goal is reached:

Cease but from thine own activity steadfastly fixing the Eye upon One POINT and with a strong purpose relying upon the promised grace of God in Christ to bring thee out of thy darkness into His marvelous Light. For this end gather in all thy thoughts and by faith press into the center laying hold upon the Word of God which is infallible and which hath called thee. Be thou then obedient to this call and be silent before the Lord sitting alone with Him in thy inmost and most hidden cell, thy mind being centrally united in itself, and attending His will in the patience of hope. So shall thy Light break forth as the morning; and after the redness thereof is passed, the Sun himself, which thou waitest for, shall arise unto thee, and under his most healing wings thou shalt greatly rejoice ascending and descending in his bright and salutiferous beam. Behold this is the true Super sensual Ground of Life.

To achieve the single-pointed inner vision to proceed on the inner way is indeed a great and arduous task for our vision has long been bounded and darkened by duality. Man’s heart is broken in a million pieces and he finds no real peace or rest in all the world. True rest and peace and all bliss lies in the Light of God which must make our true Lord.

There are now two wills in the soul of man. Modern Masters call these the Positive and Negative Powers, or Sat Purush (Lord of

Truth of Eternity) and Kal Purush (Lord of Time). Beohme also has spoken of them as the will of Time and the Will of Eternity, the “Inferior and Superior Will.” To put these in proper order and transform them into Unity is the first great work of man in reaching back to God.

A thing that is one that has one only will contends not against itself but where there are many wills in a thing they become contending for each would go its own conceived way... and thus we give you to understand life's contrariety, for each would go its own conceived way...and thus we give you to understand life's contrariety, for life consist of many will... the life of man is at enmity with itself. Each form is hostile to the other, and not only in man but in all creatures. Unless the forms of life obtain a gentle, gracious Lord under whose control they must be, then who can break their might and will. That is found in the Light of life, which is the Lord of all forms, and can subdue them all. They must all give their will to the light. and they do it gladly for the Light gives them gentleness and power so that their harsh, stern, bitter, anguish forms are transformed into loveliness. They all give their will to the Light of life and the Light gives them gentleness. Plurality is thus transformed into Unity, into One will.

God's Kingdom is found only in the bright clear light, in freedom, in love, in gentleness; for that is the property of the while clear light.

Know then, by beloved son, that if thou wilt keep the light of Nature within its own proper bounds and make use thereof in just subordination to the Light of God thou must consider that there are in thy soul two wills, inferior

will which is for drawing to thee to things without and below and a superior will which is for drawing to things within and above. These two wills are now set together, as it were back to back, and in direct contrariety to each other. But in the beginning it was not so, for this contraposition of the soul in these two is no more than the effect of the fallen state. Before that they were placed one under the other – the superior will above, as the Lord, and the inferior below, as the subject....

Mark now what I say: the right eye looketh forward in thee into Eternity. The left eye looketh backward in thee into time. If now thou sufferest thyself to be always into Nature and the things of time and to be leading the Will and to be seeking somewhat for itself in the Desire, it will be impossible for thee ever to arrive at the Unity which thou wishest for. Remember this and be upon thy watch.

Both these eyes therefore must be made to unite by a Concentration of rays, there being nothing more dangerous than for the mind to abide thus in the duplicity.

Thus, Beohme spoke from the most Universal standpoint. Seeing the Godhood in all he loved all mankind:

As a tree in many boughs and branches where the boughs and twigs do not perfectly and wholly seem alike or the same in form, but all have only sap and virtue; so likewise is the creatures of Mankind among Jews, Christians, Turks, and Heathens.

He came and instructed the child humanity in the oldest of all sciences. Seeing the essence of all religions, he always warned

against mere ritualism and outer worship. He gave out the universal teachings, lived the universal love. He was an ideal man.

Today with the world running rampant in materialism and immortality the old, old teaching have been yet again revived. The “Divine Science of the Soul” as Beohme termed it is now flourishing under the name of Ruhani Satsang (also called Divine Science of the Soul) where thousand of hungry souls are gathering together regardless of outer forms. In simple and poignant words the teachings are explained afresh and, further, a practical demonstration of the Inner Sound and Light is given at the very first sitting. Overflowing with Grace and humility the present Master Kirpal Singh, under the direction of his own Master, Baba Sawan Singh Ji, has opened wide the well-springs of the Holy Word and brought the inner message once again to child humanity.

Next

The Beloved Master

SOMEDAY a real biography of the Master will be written; a comprehensive, penetrating biography that explores in details and depth the life of the most extraordinary man of our time; a biography that treats Master's life with the same insight and understanding that his life story of Baba Jaimal Singh does for that great Saint. We may all hope for that biography; and when it is written, this very interesting and useful little book will be one of its primary sources.

For, while The Beloved Master, which was published in 1963 and now reissued, is not a real biography (and does not pretend to be) it is probable the most complete collection yet assembled of the pertinent factual matter pertaining to Master's life. Its author, Bhadra Sena (The Editor Emeritus of SAT SANDESH) has been associated with the Master since the latter led him to Baba Sawan Singh Ji in 1935, and he draws upon those years of companionship and service most profitably. He has also utilized the "generous assistance" of Mrs. Harbhajan Kaur Duggal, the Master's Daughter-in-law. Between them, they have had access to many sources of information that would be inaccessible to most.

Beginning with birth and childhood, the threads of Master's life are traced through a series of anecdotes, some very revealing. We learn, for example, that while the Master was born into a meat-eating household, he instinctively refused to eat meat from early childhood; that his spiritual precocity did not prevent him from being a voracious reader in his youth; that the virtues of love, truthfulness and selfless service found reflection in his life from the earliest times. We Saints Baba Sawan Singh in sharp relief in a few incidents not recorded elsewhere: for example, when the Head Master in the school at Sayyad Karsran (Kirpal Singh's village) asked Baba Sawan why he initiated the undeserving as well as the deserving, the Master

replied, “Brother, if you talk of the deserving candidates, I can tell you in confidence that even I was not deserving when Babaji bestowed on me the riches of Naam.”

The book includes some reminiscences of other people, also: one of the many miracles which the Master has caused is beautifully recounted by the Princess Narendra; Mrs. Lucille Gunn contributes a poignant remembrance of her first stay at the Master’s feet; and Mr. Vinos Sena, the author’s son, presents a moving eye-witness account of the ceremony in which the Master was invested with the order of St. John of Jerusalem, Knights of Malta.

All initiates, and anyone who cares about the Master, will find this book of great interest.

Russell Perkins

[Next](#)

Early Pamphlets Reprinted

Two of the Master's early pamphlets, *Man know Thyself* and *Ruhani Satsang: Science of spirituality*, have been reprinted in India in attractive new edition, and are available at fifty cents from Mr. Khanna, Mr. Sirring and other representative and centers throughout the world.

Man know Thyself, probably the most complete brief account of the Master's teachings existent, was originally a talk given by the Master on tape for the benefit of disciples and seekers in the West. It was later put into print (in January, 1954) and is now in its seventh printing. This new edition is slightly revised with certain points clarified, and is an excellent introduction to the path.

Ruhani Satsang: Science of spirituality was originally published as Circular No.6. It has also gone through a variety of printing under different names, including some abridged version. This new edition, revised and considerably expanded, includes an important new section, never before published, entitled "Cultural Development Through 'Man-making'" in which the Master comments on the relation of his mission and disciples to the present state of the world.

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The Master's Talk

A Matter of Death and Life

Being a talk given on April 12, 1970 at the special Satsang marking the completion of the funeral rites of Mata Krishna Vanti, the Master's wife

When Great Masters come into this world they praise the human birth, but ask, "what are the values of life? Which thing are more important and which are secondary?" For example, the oyster shell

and the pearl have their own values, and if there were no pearl, the shell would be of little value. Similarly, the importance and value of the human being depends upon the soul, which drives the physical form. When the driver gets out of the physical body, it is then nothing but clay, and though the machinery is quite intact it lies useless and lifeless because the driving force is no longer there. This is the mystery of life, which has to be unraveled; we must come to know the life impulse which is already in the human form and which leaves at the time of death.

Those who have solved this mystery have opened up the subject in detail, and have described it in words. However, the people who came in contact with them got a practical demonstration of the truth. To talk about a thing is all right, and to have feelings or draw inference is something else, but to experience a practical demonstration is entirely different from either. It is understandable that they say, "O listen to the true saints – they speak of what they have seen. It is a warning not to listen to mere intellectuals, but only to the words of the Saints. They speak the truth, for the talk of what they have seen with their own eyes. One who has seen gives accurate evidence.

Whatever Master s have said up to now is really in answer to the lamenting of the human being- the crown of creation –for next to God the human being is the highest. In all Holy Scriptures you will find the question arising, " How can man get experience of the driving force? " There is reference in the Bible – and the answer s too. You will see it mentioned in the Guru Granth Sahib. Through the holy records one can have a true understanding, but to remain on the intellectual level bring nothing but confusion, for one person will say this and another will say that.

Just now the Suniya was read, from the Jap Ji Sahib. Prayers are normally read beside the bed of a dying person, but is the meaning

ever understood? There are four stanzas of the Suniya, in which it is very clearly written, “Listen listen with physical ears. What does Naam mean? Has been explained by spiritual Masters. God is nameless. It is the God – into – expression power, which is the cause of all creation and controls all the creation. In the Guru Granth Sahib is given, Nanak says that the Naam is the controlling power, with which – through great good fortune- one gets a contact. Everything is under the control of Naam, which is the Controlling power. Through this same controlling power our soul is controlled in the body. There are million of stars and planets existing in such serene rhythm and order and do not clash with each other; they are all controlled by the Naam.

When God wished, “From One I should become many”, there was vibration, and this vibration had two aspects- Light and Sound. Both mean the same thing, and both resulted from vibration. You can call it the Sound principle, or Nad, or Music of the spheres. So by listening to the sound we get tied to God, tied to the source of the sound. In the Guru Granth Sahib, on the subject of this sound, it is writ – ten, the proud Lord of Death cannot be killed but he cannot come near to the Guru’ s Shabd. shabd and Naam mean the same thing . through the shabd , the cycle of creation , dissolution ,and again creation, came into being . it means that through the force of the shabd, creation began , ended, and begins again, through cycle after cycle. One gets contact with the Shabd through the Guru, and the Lord of Death when hearing the vibration of the Holy Sound within the disciple , is unable to come near. It is said that Death has no effect on those who listen to the music of the spheres, for the soul is a conscious entity, The same substance as God , and when the soul gets connected to the Over soul the Negative power subjectively can have no effect. The soul is unaffected by the physical body , or the body’ relationships . if you wish to understand any religious book, do so by reading and remember- reading it if you want to know what the “word” is consult the Holy Bible itself. In that, it is written Thy

word is a Lamp unto my feet. This means that the “word” which is given to true seekers, is the Light to guide their feet on the path to Truth. On my tour in the West, I advised people to look to their scriptures to find the answers to their problems . However, most of these answers are only thoroughly understood by those who know the Spiritual science. For others , it is something like a covered treasure being handed down from posterity to posterity. To know the outer religious teachings is the first step , for they have been given by some Master and will awaken some interest in God within the seeker, but without an actual experience of what is written , we have done nothing toward achieving the same . This experience can only be had in the human life, and only be had in the human life , and for a demonstration we must go to that person who has achieved it. By continuing this science and keeping his company , every thing will become clarified .

Throughout the human life we see the daily advent of birth and death. Some people die young , some in youth and some in age . at death, some writhe in old age. At death, some writhe in agony and torment , and others leave in joy and peace. So what is it all about? They say that at the event of any birth the world rejoices, and the whole world ole cries. This would mean that you had won the gamble of life . So having got the human birth , you should now get the contact with Naam, the God –into –expression power for that will lead you back to your True Home.

In the human existence there are two phases: one is the karmic evolution . Whatever the prarabdh karmas² are should be accepted with cheerfulness, and one should be careful not to sow any more seeds. Then there is the way back to one’ s true home – the way of the Sound and the Light . the basic teaching is the same in all religions , and all Masters have given reference to the same facts, but because people do not come in contact with a practical Master of the spiritual science, the knowledge of the truth does not go to the very

core of one's being . The Masters did not bring any new thing for Truth is one , but they have tried to explain it in different ways according to the under-standing of the people at the time. But without inner contact a complete under- standing will not be achieved. So the Masters enjoin the criterion : As long as I do not see with my own eyes, I cannot believe even the Gurus words.

Now, if one could consult the Masters about the state of the world, their advice would be one and the same: rise above all isms, and become a true man. They regard all mankind as Man, within whom lies the Truth, though not consciously connected. Soul and Truth or God or in the same company and live in the same house, but never talk to each other. Like two brothers, the soul and the Oversoul live in the same house, but tragically they never talk to each other. The reason is that the one who should start the conversation is restlessly tossing about. If he would withdraw and get to know himself he would also see that God is residing with him. This body is the temple of God, in which the true Light is shining. He whom you want to know is inside, and you are searching for Him from door to door.

What is the criterion of a True Master? O brother, he who is termed a Satguru or Sant will reveal it through the inner eye. He who calls himself a Satguru should develop that eye in the seeker which above the senses. This is the abc or beginning of the spiritual science. To know oneself, one has to analyze oneself by rising above the senses and lower centers – perhaps through pranayam or kumbk – but one must know oneself. Where the world philosophies end, there the true religion starts. In the past, yogis spent hundreds of years to separate the consciousness from inert matter, by reading books on the subject, but what is teaching natural course? There is Hatha Yoga to make the physical body strong, and there is Prana Yoga to increase the length of life. To know God by making a hypothesis comes under Bhakti Yoga, and Gian Yoga, inferences are drawn – but only an

intellectual giant can do the latter system. Now what can the average human being do? – be he a child, aged, or young. To fill the need, the Sants brought out the Surat Shabd Yoga, not merely introducing it, but giving a practical demonstration as well.

The Masters say that the yogis come to the Agya chakra after progressing through the six centers, and then through Anhad Shabd they become one with Shahsrar. After rising above the six centers, then one gets the Anhad Shabd – which might take many, many years. Now, the Sant Satgurus give some contact with this on the very first day of initiation. What a great concession is this! Under the benevolence and mercy of Kabir Sahib and Guru Nanak, this simple science was started to meet the need of the age, for hereditarily we are not fit for lengthy processes. The Master gives some people practical experience on the very first day, and encourages continued development. His help is available throughout the journey, not only in life, but at the time of death and after death the soul is constantly guided. Go and search for such a Master.

In praise of the Master, it is written in the Gurubani, O Nanak, leave the company of the imperfect and search out a perfect Master. The imperfect will forsake you in life, but the Master will never leave you, even after death. What is the meaning of this? The true Saints are rare, but when found, their company is invaluable, for the fortunate disciple is with his Master outwardly, and on closing his eyes finds his Master within also. Such faithful companionship will bring true contentment. One Muslim Saint has said, O brave man, grasp the protection of him who is the knower of this world and hereafter. The true Guru is he in whom God has manifested Himself – a human Positive Pole, or the “Word made flesh.” For one who wishes to unravel the mystery of life, the company of such a Saint is essential. They give cash in hand. Those who want to live on loan have my best wishes, but a bird in the hand is better than two in the bush. He who is awakened while living will remain awakened after

death.

*Listen, O madman! Why do you Forget what you know?
You are clinging to illusory matter, which
will wash away like the Kusumbha color.*

Just see how man is being addressed he is called madman! This is because his intellect has been twisted and his consciousness is not in control, so he sees the right in the wrong light and the wrong in the right. What is right understanding? We should first remember that the physical form remains here in this world for only a few days. Dust thou art, and unto dust returneth. What ever labels have been put on the body will also go with it. The body's true glory depends purely upon the soul. Everyone has to leave it at some time. Prince or pauper, rich or poor, even the yogi – none remained here. Without exception, all left in their turn. Whosoever came had to leave eventually, even the avatars and spiritual Masters so we should pack up and be ready to go. The night has passed and with the dawn the traveler leave his place of rest. For how long can we stay in this world? That for which we have such pride (the body) will turn to dust one day.

That which we see, hear or feel in this world – what can one call it? – all is changing. The physical form is changing, and so is the whole world's situation, like a panorama of life – nobody is at rest. We have fallen into a great forgetfulness, have become the body's form itself, and although we are the operators, we know not the controller of the machinery. The tiny atoms in the body are constantly changing, and the world is changing at the same rate, so when two things change at the same speed and we are identified with them, it appears that everything is stationary. This can be called illusion or forgetfulness, and where did it all start?

This body is the root cause of all illusion. We are the indweller of

the physical form, and mistaking our identity for the body itself, we see everything from its level. Do we feel this mutation of the world and its species? Does anyone ever consider that death will come? Most assuredly it will, but why are we not more aware of the fact? Because the soul is permanent, imperishable, and never dies. It is all wisdom, ever-existent and eternal bliss. Daily we see death around us, sometimes cremate the bodies with our own hands, but it rarely occurs to us that we also have to die. Why? Because the reflection of the soul is with us. Even a fool will declare that he has less intelligence than others. Though living in illusion, man yet instinctively feels he is all wise, and will never die, and this confusion can only be surmounted by rising above the consciousness to see the true condition of life.

Through the reactions under the parabdh karmas, happiness are like two modes of apparel worn by man. these words are very clear, for due to the changing panorama of life, action and reaction continues perpetually. Even now, in the very present, some reaction is being formed. If we have to leave the body some day, why not learn to do so while living? The science of leaving the body at will has been made very easy by the great Masters, when it is the past it was so difficult that yogis spent hundreds of years trying to achieve it.

Why did the Master address mankind as “O madness” ? Because only Masters can express true love and compassion for man, who is caught up in the whirl of the senses, for they themselves have stepped out of the illusion and see all things in crystal clearness. God Himself feels for His children – the lost sheep – and the Guru, who is God is love, and the soul is of the same essence as God; it is also love. By its own Nature, it must attach itself to something, so it is very necessary for a devotee to have a Beloved. The soul was actually meant to be the lover of God, but became the lover of the world instead. Loving the world brings no permanent happiness, for due to the constant change, the soul is happy only when attached,

and when not attached becomes unhappy. Those who wish to realize permanent happiness should get a Beloved who never changes and never dies. That is why it is said, “He who desires permanent happiness should surrender himself of God.” The rest of life is just give and take – wife, husband, son, daughter, all other worldly relationship are just karmic give and take. Give freely and cheerfully – stop planting new seeds, and take the road to your True Home.

The world's scene is insipid. Leave it, my friend, and drink the nectar of Naam.

We believe there is satisfaction in outer things, but it is not so. True intoxication lies within us, for we are all bliss. Satisfaction remains only while the attention is focused upon a certain thing, otherwise it fades. For example, a man may be engrossed in a theatre play – quite happy in the enjoyment. Suddenly he is informed that his house is on fire, and he immediately withdraws his attention from the play and rushes, out, filled with fear and anguish. The rest of the people are still sitting quietly engrossed in the show – there is no difference in the scene – but for one individual the play has no more reality. This goes to prove that enjoyment is derived through focusing the attention on something.

You have embraced imperfection close to your bosom, at the cost of rejecting the True Creator. How can you form a friendship with anything when all is impermanent in this world?

The illusion of trying to make a permanent home here, when deep down we know that we have to leave, is the cause of all our misery. Remember this, there is no point in starting to dig a well when you have reached the stage of dying of thirst. However, if the angle of vision is changed in good time and there is some awakening, then the pinching effects of life in the world will be reduced. The world is

full of thorns, so put on some heavy boots. Even the tough shells of the walnut and almond were so tender once that one could pass a needle through, but when they ripened into full strength – then?

Those who have risen above body-consciousness and know themselves do not live by inference of feelings. They know that they are the driving force themselves, and go through life's ups and downs quite contently. If anyone near to them takes their leave in death, they wish them farewell, happy in God's will. Do we ever truly have this attitude of serenity? Let us not deceive ourselves. You have forgotten yourself in the falseness of the world, when you should be drenched in the permanent color of the Naam. You have given yourself to this world – which is not worth a seashell. Only God's color is permanent, but we are dyed in the color of the world. When the true intoxication comes, it will never wear off. How many people are truly intoxicated?

There was once a very proud king, who loved to reflect on how powerful he was, and how many subjects he had, etc. One day, his Guru said to him, "You should realize that you have no value – if you like I will prove it to you." The king was amazed and replied, "What are you saying, Master? If I lift my finger, the whole country shivers, and you say I have no value!" the Guru said, "All right, do what I say, and I will show you your true value." He made the king lie inert on the floor and then took his leg around his shoulders on each side, and he took him into the town, shouting, "The king is dead, who wants to buy him? How much will you offer him? When the people heard this, they ran away, thinking he had murdered the king. He continued shouting, "I am selling the body for one rupee, fifty cents, one cent..." and came down to half a seashell, but the people fled from him. The Guru brought the King back to the palace and asked him, "Now do you understand what your value is? No one would pay even a seashell for your body, so you must realize that as the value of a shell lies in the pearl within, so the body's

value depends upon the soul.” Outwardly we go on dressing the body and making it look attractive, but it has little value. This body is only beautiful as long as the soul and God reside therein.

The Lord of the soul is God, and he who gets that God-intoxication will radiate with beauty and happiness. In a worldly way, if a wife dresses in silken robes, but her husband is not there, what kind of situation is that? The Masters say that this type of finery should be consumed in flames. There is a Punjabi saying which states, “If I have to spend years in the desert, but my beloved is with me, I am happy in that.” Just as a woman shines if her husband is with her, so the soul’s husband is God and it becomes radiant when it is connected with its Lord. Awake to your value, for the minute you leave no one cares to keep the body in the house for even half an hour. They say, “Quickly take it and prepare it.” The Saints are excellent observers; they see what state the world is in.

When the soul became absorbed in the sweet Shabd given by the Guru, it shone red with radiance.

It is said that when one’s soul tastes the Grand Elixir which comes from the Shabd, it becomes red with radiance. When a man is happy, his face shows the happiness; it shines through him. When the soul becomes radiant, then the brightness shines through the eyes. That body is the most beautiful in which God has manifested; otherwise, forgive me, but for how long can one beautify the body outwardly? If you do it in the night, it vanishes by morning! That color in which the soul gets drenched never wears off. The Naam’s intoxication will continue night and day, and its dye will never fade nor run. Further more, no other impression can be implanted on that.

The words of the Masters are meant for all the world over. They do not state anything which they have read alone – they tell of what they have read alone – they tell of what they have seen. If the Master

has academic learning, well and good, for he can explain the teaching in a hundred different ways. If he is not learned, then his description will be direct, simple, clear. Shah Inayat said to Bulleh Shah, "What is the difficulty in realizing God? Just take your attention from this side." When Keshab Chandra Sen went to Ramakrishna Paramahansa, he was told, "If you want to understand this in a few words, then come to me; but if you want to hear it explained elaborately, then go to Vivekananda." Both types of Masters will give the same thing – whether learned or unlearned. It is also true that a learned man will never take a step without thinking deeply over it and understanding the why and wherefore of things, and at times he is left standing, busy with his own thoughts. Bookish knowledge is all wilderness; there is no way out!

There was a Muslim fakir, and he said, O seekers of God, you have lost your God in the waves of your mind and intellect. What a clear-cut statement! God is already within you, and you have only to turn your face toward Him, to realize Him. Now that I am looking at you, I cannot see what is going on behind my back. And who am I who is looking? I am a conscious entity, but the difficulty is, how to withdraw, for we are at the mercy of the mind and the senses. When all actions are connected with the mind, senses and intellect, just think, how can one withdraw oneself? All intellectual knowledge comes under the heading of *Apra vidya*. As long as you do not leave the body, you can never know yourself or know God.

There are two kinds of devotion. One is through the mind, senses, and intellect. The other is through the Guru. In Gurubani it is said that Guru Amar Das Ji spent seventy long, devoted years in endeavoring to realize God through the mind, senses and intellect. He met many yogis and tried many practices. In the end, what was the result? He found that no matter what knowledge he gained through the intellect, he could not rise above the body consciousness. One should give great thought to this. Through the

intellect one can get glimpses in the subject, but it is not a living knowledge. Guru Amar Das Ji then said, “Without any effort on my part, I came to the Satguru.”

Give all full devotion to a Gurumukh. What is a Gurumukh? He who follows the teachings of the Guru and becomes one with the Guru. He is the manifested God in man, and can give a demonstration of Beyond. To talk about Spirituality is one thing, but to give it is far different. The true criterion of a Guru is that he will give you the Light. I like that Satguru who takes the veil from my eyes and gives me an inner glimpse of the Truth. The word Guru literally means “dispeller of darkness,” and the eye through which one sees the Light within is different from those of flesh and blood. When one withdraws the attention from the senses; only then can one get a way up. How can a man who is involved in outer attachment and carries out his devotional practices at the level of the senses, expect to see that which is above the senses?

Action and reaction never cease if you do good you are rewarded and if you do wrong you are punished. Duality is present. As long as one thinks “I am the doer,” one cannot leave the womb – the cycle of births and deaths. Lord Krishna said that happiness and misery are like two heavy chains binding us – be they of gold or iron. Heaven and hell; again and again, birth. The coming and going will never finish. The difference between Gurumukh devotion and other devotion is that in the former case the devotee is never told that after a month, a year, or even after death he will have some enlightenment, but something is given to start, there are full hopes for much more to come in the future through increasing the practice, day by day.

That death which frightens the world means all bliss to me.

Everlasting bliss is only possible through death, and if this first step is taken in the right way, then the fear circumstances, takes gold and mud as one. Only man who has become like a ripened walnut, whose kernel is of death will go, even while living in the world. The man who remains happy in adverse separate from the shell, can live life in such a detached manner.

Through intoxication of artificial love, untruth is embraced and clung to.

What is this kind of love? It is a misfit love which has attached itself to falseness. The soul should have loved God, but love the world instead, and such love change; it is not permanent. Attached to the world, the soul sometimes laughs, sometimes cries through all the joys and miseries – is that not a false attachment? It is all a lie. All that perishes is untruth and everything that we see, hear and feel is changing, so just think for a moment of the level that the Master wants to take you.

Listen, O madman! Worship the true Lord, which is your very life. He who has come, has to go.

What a painful words! Listen, madman, go and worship that God who is the Lord of even the poor. He is the Life- giver, and only in this human life can He be realized- and you can do it! O madman, he who come s has to go; no one ever stayed here, no one ever will Go to your true home – why settle down in a foreign land? Do your work, brother, but do not ensnare your self. Why do you want to entrap yourself? Finish your give and take but do not sow any new seeds.

My Beloved is the knower of all thing, and when manifested in the man- body, is called a Saint.

My Beloved, the Lord, the knower of all – He is the God in man. Any Saint, giver of happiness, can show me the way up. It does not matter who he is as long as he realized God, has become one with Him, and show the way up to Him. Go and search for such a Master. Today. Through misjudgment of what a Master should be, there are more so-called Masters in the world than disciples!

If the human life which you are now enjoying slips from your hands, who knows when you will get another, in which this great work can be done? The heart was given by God into your safe-keeping, and only he should reside therein. Give your mind, without hesitation – become a Gurumukh by leaving your pride and ego. If you wish to realize the Lord, then surrender your mind; give it without any fear into His keeping. Become a true disciple – a Gurumukh – by leaving all pride and self-praise. This worldly play lasts for a few days only, and by giving the mind, everything follows: the heart, moral character, body, wealth, name and fame, etc. Givers of wealth can be found by the score, and many give the physical form in service, but it is rare to find one who will give his mind. Once, during a Satsang in Beas, Baba Sawan Singh Ji said, “if anyone can give his mind, today he will get God-realization.” One man stood up and declared, “Master, I am prepared to give my mind.” Baba Sawan Singh Ji replied, “How can you give a thing over which you have no control? First, make it yours, then give.” Nanak says that the mind can only be controlled with the overflowing grace of God.

With the Holy Naam, the mind can be controlled. There is an instance in Lord Krishna’s Life, when he jumped into the River Jumna. There he saw a huge snake with a thousand heads. How did he control and overcome that snake? By playing the flute.¹⁰ The mind can only be controlled with the inner sound; there is no other way. Outer things may still it for a while, but they can never control it. Many holy men in the past have lost everything through the mind. By contact with the Word and the company of the “word made

flesh” the power of the mind can gradually be overcome. If you sit at the feet of a perfect Master, you will enjoy the benefit of the radiation, for his attention is under his own control. There you will become absorbed in the stillness and forget the world for a while.

The wisdom of the Beyond lies behind the pupil of the inner eye.

Gaze through the drape of darkness.

One might sit for hundreds of years, unless one learns to penetrate through the darkness with the help of a Master of spirituality. Only then will one begin to see how the senses invert to find the truth. Guru Amr Das Ji said, when truth meets a master, the senses are inverted, but how cannot be described in words. For this, you sit at the feet of a Master and see for yourself – to have the experience of rising above body consciousness. That is why Masters say learn to die, so that you may begin to live. Go deep down into it.

*O Deliverer of the devotees,
How can poor Nanak praise what he sees?*

He says, O Lord, how can I praise thy innumerable virtues? We are lowly and weak; only through thy grace can we achieve anything. Through the good karmas, the satguru meets us; through dedicating the attention, the Shabd enters the heart. Between God and manifested God in man there is a difference, though in essence they are the same. Through a manifested God in man alone, can one find the path to God. How can one compare the sun and its rays?

Overcome with gratitude to his Guru, one disciple said, God and my Guru are standing together – to whom shall I bow? I am grateful to my Guru who showed me the Satguru. It means that without meeting the manifested God in man, it would not have been possible to reach God, and therefore all gratitude should go to the Guru. After all, the Master cannot be greater than God. No true Master has ever said, “I

am the doer,” but rather say, “It is God’s will.”

I have already given an example of a proud king who was shown his true value, but through a Master’s grace one can become so high that the earth upon which one treads will become a place of pilgrimage. Unfortunately man rarely has value for the Living pilgrimage; but after completing his life’s mission the places he was wont to frequent are considered to be holy. During their stay on earth, they are called heretics and are not allowed to enter towns – many were crucified, hung and tortured – but regardless of all this, the Masters are full of compassion and mercy. At his crucifixion, Jesus Christ said, “Father, forgive them, for they know not what they do.” When Hazrat Ibrahim was once crossing the river in a boat, an atheist and his companion began insulting and making fun of him, but the Saint remained serene silent. It is written that God appeared to him and said, “I cannot bear these insults toward you, and if you wish I will overturn the boat and drown them all.” Ibrahim said, “O Lord, it is not their fault, for their eye is not open, so why not open their eyes?” when they received that realization, they fell upon his feet and begged forgiveness. Such a Master is very rare, but for the benefit of those who have sincere yearning for the Truth, he himself will arrange a meeting. It is logical that a blind man cannot seek one who can see, without some aid.

It is through a rare good fortune that one learns to die while living, thereby getting salvation. With special grace from God, one can get a demonstration of how to die while living. At the time of death, a person normally fails to recognize the people around him. Then the life force withdraws from the lower extremities, leaving them numb and lifeless and continues upward. There is a “death rattle” or noise in the throat and the eyes turn upward. Without exception, every human being must undergo this process, and if one can master it while living, the inner eye will be developed and the fear of death will vanish. It is a strange fact that though the whole world is

frightened of death; the disciples on the holy path want to die. He, who has mastered the science of dying with the grace of the Master, will depart finally with laughter on his or her lips, as in the case of my earthly companion.

With what an abundance of love have these teachings been given and with what authority the words spoken. If we do not try to understand and follow, the loss is ours. Guru Arjan Sahib, who spoke these words, was forced alive onto a hot plate, and burning sand was poured upon him. My Master used to say that he who wishes to understand the subject of spirituality should sit beside the death-bed of some true disciple – not the type of disciple who takes initiation and does not practice it, mind you, although he is also taken care of – then he will see how joyfully that disciple accepts death and leaves his body with rejoicing, Swami Dayanand's disciple, pundit Guru Dutt, was never fully convinced of his Master's teaching, but fortunately he was with the swami at the time of his death, and conviction of the power came when he saw his Guru leave the body in joy.

With God's blessing, very easily a person can withdraw his attention inside; he then lives in the world and yet is out of it. His boat is in the water, and the water is not in the boat! This valuable gift is given without payment; it is free, as all gifts of Nature are free. However, it is not enough to accept a Master alone, one must give all one's devotion to him. Live according to his instructions. Christ said, if you love me, keep my commandments. From those who follow a true Master, few will truly keep his commandments, but those who do will receive the Elixir of life. The people who are attached to the world do not realize that their consciousness slowly diminishes day by day by coming in contact with the material world, and when reborn often retrogress into lower species of Life.

O Nanak, through his feet, I reached the gate of the Lord;

*I reached the gate of the Lord;
I am overwhelmed with gratitude to him.
Listen, madman, do not think I have realized him through
my efforts.*

Whatever you have got, came through you're the Master's blessing –
do you think, o madman, that you got it

Through your own efforts? If he wants to give, he will give and if he
does not want to give, he will not, but he will never say that he is the
giver or the doer, because he sees the truth. To realize God, humility
essentially follows. The cup that is lower than the jug will be filled.
A tree when laden with fruit bows to the earth with the weight.

The Masters-- who see-- never forget that God is the doer. They
come to the earth as sons of man and humility is their most
becoming adornment. They live in the world as ordinary persons.
When Guru Arjan Sahib—who wrote this hymn—was made to sit on
the hot plate, a great Muslim leader named Hazrat Mian Mir
approached him and said, “please give me the orders and I will take
Delhi and Lahore, brick by brick, and break them together.” Guru
Ajan Sahid replied, “The Lord's orders are the sweetest to me.”
Even if you take a knife to their necks, such self realized souls will
not think evil of others.

*Listen, O madman! Become like dust, if you want to
realize God.*

He says that you should remember one great thing: if you want to
realize God, then become like dust at the feet of the Guru. A
connection with the Naam means that the attention is withdrawn
from outer thing and the soul merges in the Over soul. Become dust
unto the feet of him who is capable of making this connection. only

with great destiny can one have a glimpse of such a one; if you find a released soul, you will also get released. Where are the true men? If in that enviable position that Kabir disclosed to us: God is running after me, calling Kabir, Kabir .we are more like animals though our form is human, for we have the animal spirit. If we do not rise above the lower impulses, we not entitled to be called human being.

There should be no ego- always consider, “ O God, it is thy mercy. “ To surrender the mind is the greatest and most difficult thing to do. To give everything else is comparatively easy. Guru Amar Das ji once gathered his disciples and expressed a wish to make mounds of earth. They all became engaged in digging the soil and making huge mounds. The Guru viewed the work after a while, and said that it was not good enough and must be remade. This happened a number of time, when he then decided that the site was not good, and directed them to another place. After attempting to make the mounds many more times, Guru Amar Das Ji again shifted them to another site, because the mud was not suitable. It is said that the mounds were made and broken seventy times. Throughout all this, the disciples one by one gradually left the scene, until finally only one, Named Jetha Ji, remained. He unceasingly continued the work, but the others said to him, “What is the purpose of all this making and remaking? We feel that through old age, Guru Amar Das Ji lost his reason.” With tears in his eyes, Jetha Ji replied, “Our Guru is the only awakened soul among us, and if he gave me offers to make the break mounds my whole life through, I would be happy in the work.” During the performance, the Guru had given careful observation to see which man had that heart in him in which no mind remained, that he might give the treasure of full enlightenment to such a worthy soul.

The Masters are very careful and test their disciple in many ways, before extending the priceless gift. It is not given to anyone, and they have their own methods of testing, known to them alone. As

long as there is I-hood in the disciple, there can be no real awareness of God. That I-hood must be removed – for instance if you take the single letter “I” from the word “World” it becomes “Word”, which has a very different meaning. We bow down to the great destiny of he who has realized God, and to him we completely surrender ourselves. We surrender ourselves to him who, after getting the human birth, realizes God – without him buying us, we are his. Strong extremes of gratitude have been expressed for the Godman: In gratitude I will cut myself in pieces, with which to shower him.

Every time a Master comes he drenches thousands upon thousands upon in the spiritual color, like the clouds, which announce the rain. When the rain comes, the water and the earth becomes all drenched with water.

O Nanak, keep this lowly being at thy feet, where the everlasting happiness flows like a ocean, and thy constant protection lies.

You are the great ocean of mercy, and we are lying at your feet. We are your children – have mercy on us – extend your grace and protection. This was Guru Arjan Sahib’s hymn, showing us the sorrow of the world, our condition in it, what our aim should be and how it can be achieved. Every father wishes his son to be even better than himself. Every king wants his son to become a king – not a minister, mind you. Every Master wants his followers to become Masters. With what beautiful words has he explained our woes! If you have understood them, bring them into practice, for it is your own work, which can be done only in this human life – a great part of which has already been wasted away. Try and get out of the illusion, and remember always that only he who is already free can take you out of it, so implicitly obey his wishes.

With the grace of God and my Master, I bade farewell to my two

young sons, my mother and father early in my life, my two elder brother, and my earthly companion, joyfully in all gratefulness without a speck of grief or sorrow – and I wish you all to live up to the words of the Master, so that you may meet suchlike events smilingly.

The Spiritual Aspect of the Vegetarian Diet

Circular No. 10

This circular letter, first published in July 1958, is a complete, clear presentation of the Master's teaching on the diet and related areas of spirituality

EVERYONE seek rest and peace, but they remain as elusive as ever. All our efforts in this direction come to naught and prove fruitless. Why? Because we work on the wrong lines. Man lives on two planes, the outer and the inner. First, we have to settle things outside before we can enter within to bring peace on the outer plane. There are three factor that count a great deal in this connection:

RIGHT OCCUPATION
RIGHT CONDUCT
RIGHT DIET

The greatest purpose of human life is that one should know one's self and know God, and all the rest is mere dissipation.

“Sound mind in a sound body” is a well-know aphorism. One has therefore to work for these before anything else. We have to keep both body and mind in a healthy condition before these can be used as instruments for spiritual advancement. For this, we have of

necessity to resort to food. We cannot do without food for keeping the body and soul together.

Our first and foremost problem then is food, food conditions body as well as mind.

Right Type of Food

Right Earned

Rightly Taken

Helps a lot in this direction.

One must, therefore, earn his daily Bread by the sweat of his brow, as the saying goes, and should not depend on others' earnings. We must for our livelihood engage in some honest and useful pursuit, may be physical or mental, but it must be free from all guile, hypocrisy, ill will and animosity, for Karmic Law is inexorable in its working. Every action leads to reaction and thus the endless series rolls on interminably. Hence, the need for an honest living, howsoever poor it may be. You cannot have riches by honest avocation. Retches grow by the groans of the poor and the downtrodden, the hewers of wood and the drawers of water, and thrive on the lifeblood of our fellow beings. We ought not, therefore, to run after rich foods and dainty dishes, for these bring in their train much blood sucking and are tainted with the untold miseries of the lowly and in the long run make us miserable as well.

All of us are being consumed

In the invisible fires of hell,

And yet know it not.

Food, as you know, is made for a man and not man for food. We have to make the best use of food like all the other things of life. One who is the slave of the palate cannot do anything useful. By a

righteous control of the palate, we can control our entire physical and mental systems. A simple diet is more nourishing and wholesome and conducive to spiritual advancement than all the so-called delicacies, which the modern culinary art provides. It will always give a comfortable feeling and serenity of mind, help you to live within your means however limited they may be, without extending your hand before others.

When I was about to retire after my long government service, I was asked by my Chief if I would like to have an extension, but I politely declined the offer saying, “I don’t want any extension as I know how to arrange my affairs within the limited amount of my pension.”

Now, foods are of three kinds:

1. SATVIK: Pure foods: milk, butter, cheese, rice, lentils, pulses, grains, vegetables, fruits and nuts.
2. RAJSIK: Energizing foods: peppers, spices, condiments, sour and bitter things.
3. TAMSIIK: Enervating foods: stale foods, eggs, meal, fish, fowl and wine, etc.

Out of the above, we should always prefer SATVIK or pure foods. These do a lot of good. Again, even of these, we must partake a little below the saturation point of the appetite. When we get delicious foods, we are tempted to eat more than what is actually needed; and the extra food taken, instead of gaining extra health and energy, proves baneful. The food, which is not digested properly and assimilated in the system, causes colic pains and aches and in some cases even cholera, and one has to pay with one’s life itself. “Do not overload the motor of your stomach,” else you fall an easy prey to

nausea. A surfeit of even what is good thus prove harmful at times. A moderation in victuals and viands helps in the growth of vital Powers in man. In the Puranas (ancient Hindu scriptures) there is an allegory of the Food-God complaining to the Lord Vishnu, the Sustainer of the Universe, that people misused him a great deal. To this Lord Vishnu humorously replied, "Those who eat you too much, you must eat them up, for that is the only remedy."

Fresh air is the most essential part of our food. One must take long breaths, retain them a while and then exhale them out fully so as to cast out all the impurities of the body. Besides, one must drink a lot of pure water and take fruit juice to flush the system through and through to make one clean. But avoid all types of hot and soft drinks, spirituous liquors, and intoxicants, for they render the mind and intellect morbid. Grains and fruits should form our normal and staple foods.

Man, as said before, must earn his livelihood for himself by all fair, legitimate, and honest means. Again, it is the moral duty of the housewife to cook the SATVAK food with heart engrossed in sweet remembrance of the Lord. A food cooked like this, with the mind entrenched in the beloved and the hands engaged in the work, becomes manna from heaven and proves a blessing to those who partake of it. The great Master, Hazur Baba Sawan Singh Ji Maharaj, often used to give us an instance of an Indian peasant with his hands on the plough but singing paeans of soul-enthraling song to his lady love, such indeed should be our attitude in these things.

In the year 1921, I was working as Account Officer in the Sikh Unit No. 36. I got an orderly-cook in the field. I told him that I would not mind what his life was in the past, so long as he cooked my food while repeating the Holy Names of God on his lips and did not allow any one to enter the kitchen and divert his mind in idle talk. The cook promised to do this and everything went well for two or three

days, but on the forth day as I sat for my meditation I felt that my mind was not steady. In the middle of the night, I called the cook and enquired of him if there was anyone else with him in the kitchen whirl he was preparing the food. At first he denied it, but ultimately confessed that a person had come and had engaged him in conversation and thus diverted him from the sweet remembrance of God. He was warned against this and thereafter he always followed by behests scrupulously advancement and the purity of the foodstuff that one takes, both in procreation and in preparation.

Sheikh Saadi, a great mystic poet of Shiraz in Persia, always preached to divide the stomach into four compartments:

Two for filling with a limited quantity of simple diet; one for pure and clear water; while reserving one for the Light of God.

We read of an incident in the life of Hazur Mohammad, the prophet of Islam. One-day physician came unto him and offered him his services for the sick and ailing in the Umat, the Prophet's following. He remained there for about six months in idle indolence, as none of the Prophet's followers fell ill. He approached the Prophet and asked for his permission to leave as no one there felt the need of his services. Hazrat Mohammed, with a gentle smile on his lips, said goodbye to the physician, saying: "so long as the congregation followed the instructions, there would be no chance of any of them falling sick, for they all lived by one panacea –

*To always eat a little less than what one may, in his hunger, otherwise like to take;
To lead a chaste life with honest earnings.*

Baba Jaimal Singh Ji, a great Master in his time, used to buy some loaves of Bread, or chapattis and would wrap them in a piece of

cloth and hang them on a branch of a tree. He would devote himself to meditation all the daylong and when he would get up from his Samadhi, he would take one loaf of Bread, soak it in water, and partake of it before going into meditation again. Whole wheat Bread is a complete food in itself and we deprive it of vital elements by removing by husk and by grinding it into white flour by Power-driven mills and thus destroy the phosphorus and oil in the grains and make a terrible mess of it.

I very often witnessed with my own eyes Hazur Baba Sawan Singh's food which was always very simple and consisted of just a few wholesome items in very small quantities.

All the saints live on a frugal repast. So did Shamas Tabrez, a Muslim devout, and Swami Shiv Dayal Singh Ji, both of whom lived by the principle:

Eat Less and Remain Happy.

With a life of simple food and high thinking coupled with high morals and chaste conduct, one needs no tonics, which glut the market in these days. The luxurious food not only upsets the motor of the stomach but leads to dire consequences that at times prove very dangerous. Very often persons complain that they do not seem to progress on the path, but little do they realize that it is due to faulty diet and wrong living. Prophet Mohammed, we read, lived mostly on barley-Bread.

The SATVIK food keeps the head and heart free from all types of impurities. We every day read that crime and corruption are on the increase and various types of special police squads are formed to meet this growing menace. "Eat, drink, and be merry" is the order of the day. Everyone wishes to have a good time in traveling and in visiting places of enjoyment and in watching movies, etc., and all

beyond his scanty means. But how to get more money? Nothing but Aladdin's wonderful lamp can help you to it. An honest man can hardly keep this body and soul together. But very few can escape the temptation and snares of the glittering world. Most of us live a lustful existence: some suffering from the lust of eyes, other of ears, and still other of various lusts of the flesh. We have no consideration for the wives, daughters, and sisters of others and follow them blindly. The world is in the grip of a fast-growing retrogression.

“A man is known by the company he keeps.” If you want to know how your children are growing, have an eye on their companions and from them you can easily judge your children.

We have all been created by God. All of us are embodied souls. Soul is of the same essence as that of God and God is in all of us and we should, therefore, love one another. That what St. Paul taught all his life. It is written in the Koran:

*O human beings, do good,
Be good to your parents, relatives, orphans, the
Needy, the poor,
Your neighbors, and your fellow beings,
Such a life pleases Allah.
Allah is within each one of us,
The haughty one who is selfish is not cared for by God.*

A Master Saint always enjoins:

1. Love and reverence for all creation from highest to the lowest.
2. Observance of non-violence even in the depths of the heart.
3. Truthfulness.

4. Non-injury to one's feeling by thoughts, words, symbols, and by deed.
5. Kindly treatment toward all.
6. Cherry temperament.
7. Faith in the innate goodness in man.
8. Avoidance from giving bad names to others.
9. Non-indulgence in slanderous and amorous talks and idle pursuits.
10. Avoid accusation, for they boomerang with greater intensity.

If one is keen for God-realization then one must not hurt anyone's feelings, for heart is the seat of God. Have you ever realized that a mango seed of God. Have you ever realized that a mango seed when embedded gathers all the sweetness from the soil, while a pepper seed attract all the bitterness in it? As a man thinks, so he becomes. Nothing is good or bad in the world, but our thinking makes it so. We, like the one or the other of the seeds, draws upon impulses from the atmosphere as suits our own mental make-up.

We have in Mahabharata, the great epic poem of ancient India, that outer signs of a chaste and clean life are good deeds. Just as a tree is known by the fruit it bears, so is a man by what he does. This is a great teaching of a great value. It helps a man to flourish and receive a good name both here and hereafter. He will be friend of all creatures for he resolves not to hurt or kill any of them, not even the humble bee nor the lowly and. Such a person will surely know the Truth one day.

Prince Dhrit Rashtra, the son of Kuru the mighty King of Bharat,

once hurled a rebuke on Gandiva, the great bow of Arjuna, the Pandav Prince. Arjuna got angry and, touched to the quick, put his arrow on the Gandiva. Lord Krishna, who happened to be near at hand, asked Arjuna what he was doing. Arjuna replied that he, as a Kshatriya prince, had taken a vow “that if anyone would say a word against my mighty bow, I would not spare him.” Lord Krishna said, “O Arjuna, could you tell me the fruit of Dharma or Righteousness consisted only in the resultant love and harmony. So one must first think of the result before doing or even contemplating any deed. It will certainly prolong one’s span of life.

A person with a virtuous life will never entertain any evil ideas against any person and will never lose his temper and get excited. Such a one gets longevity in life. The life process is calculated by means of breaths. Normally, breathing is going on very rhythmically –some ten to twelve per minute. But when a person is in a paroxysm of rage and is excited, he takes twenty to twenty-three breaths in a minute. Thus there is a veritable truth hidden in the saying that good deeds or virtues prolong life, while evil deeds or vices shorten the span of one’s life.

Remember, you may even do meritorious deeds, but if you do not live a good moral life you are nowhere. Try to live by the precept of the Master and then alone your words can have weight with your friends. You cannot preach of chastity with lust in your heart and a leer in your eyes. You cannot dupe people for any length of time. Sooner or later the cat will be the out of the bag. The public cannot trust you blindly for long and take you at your face value. Excuse me, if I were to question as to why societies and preaches very often get a bad name: because they do not live by the teachings they preach to others.

A Godly person is possessed with a right mind and a right heart. He has both within and without a perfect spring of peace. His dealing

are fair, open, and unquestionable. Truth springs from the very bottom of his heart. The audience is spellbound and gets a feeling of comfort by hearing him, as his utterances are drenched from the cooling effect of the loving and the chaste thoughts within him and every one feels satisfied. A one among many, he stands as a tower of strength, because of the purity of his heart. Lord Tennyson, a great poet, speaking of sir Galahad, one of the Knights of the Round Table, puts in his mouth the words:

*My strength is like the strength of ten because
My heart is pure.*

It is said that abundance of heart a man speaks. On the other hand, if a person is selfish and mischievous, he cuts with his own axe the tree of his life on which he sits with complacency. Every one will be afraid of him. People dread even to see his face and consider him an unlucky anathema.

A righteous person on the other hand has eyes on his weakness and through self-introspection weeds them out one by one. Swami Shiv Dayal Singh Ji advises that one should pick up his failures one by one and cast them out. All other Saints have said this thing in the same strain:

1. Love thy neighbor as thyself.
2. Do unto others, as you would wish them to do unto you.

The whole of the religious philosophy hangs by these two cardinal principles. If one puts before him these two golden rules, his life will surely be transformed .the person who has no element of sympathy in his heart nor a human touch, is not fit to be called even a man and he cannot know God. He who treats his enemies lovingly will disarm them in no time.

Insofar as you can, try to do no injury to anyone. Be good to all and you will be at peace with yourself and be a radiating center of loving grace around you. The prayers of others to whom you may have done good will help you. The good thoughts of others to whom you may have done good will first affect you and draw all good vibrations from the surrounding atmosphere.

In a nutshell, we have just laid a Panch shila or five fundamental truths on which we can build the wonderful mansion of spirituality. These are:

1. Non-violence in thought, word, and deed.
2. Truthfulness.
3. Chastity.
4. Love for all and hatred for none, irrespective of position, wealth, or learning
5. Selfless service – physical and financial--and a willing share in the joys and sorrows of others.

The living Master cut asunder the Gordian knot of an initiate.

The disciple of the Master refrains from sins.

Those who will follow the above will enrich their lives here and hereafter. They will control their mind and outgoing faculties by coming in contact with the living Word of God through the living Master Saint.

On Judging Others

Arran Stephens

THERE is a wonderful naturalness about the Master's Satsang discourses in his native Language of Hindi, Punjabi and Urdu, although he also speaks impeccable English. From an inexhaustible store of wisdom and truth, he creates and relates homely parables drawn from everyday life, beautifully weaving them into spiritually charged lesson for the gathering – ranging from a handful of disciples to vast, sprawling attentive audience of 20,000 or more, who assemble on the sanctified Ashram grounds or wherever the Master happens to go. Even if one cannot understand the language of the eye. In this regard, Master once said, “More than 75 percent of the Master's teachings comes through the eyes; the remaining one-fourth is through word of mouth.”

Given below are glimpses from one of the sublime discourses of the Satguru shortly after I arrived in India. It was translated from the original Hindi and jotted down on the spot.

Evening Satsang, January 28, 1967

“If we realize that death is certain, then there will be a change in our life. You must remain attentive in meditation. If not, the mind will think of others and judge their actions; criticizing, etc. Instead of the good actions of others, we take their bad actions to be our guiding factor. If you see the bad qualities of others, you will become those bad qualities. As you think, so you become. “God has said: ‘He is my loveliest child who sees me in others.’ Thought are very potent. You should see the good qualities of others rather than the bad qualities. You must have a sweet tongue; it should not injure the feelings of others. You want to love God, yet you curse others is a

great sin; it is a sin of the highest degree. If you have to face a person with such bad qualities, get on to one side rather than face him. Analyze yourself and see your own shortcomings instead of seeing the shortcomings of others. Who are you to take out the shortcomings of others? It is easy to seek God, but very difficult to mend yourself. If you realized that God resides in others, would you want to hurt them? One by one, you should give up your shortcomings. This is why I insist on all initiates keeping a diary.

“If a man won't give up his evil ways of hurting others, why should you depart from your sweet ways of helping others? If you must observe others, then observe their virtuous qualities. There are shortcomings in all, but also good qualities.

“Swami Ji says, ‘I will give you a tip; if you want to see shortcomings, then look into your own self; if you want to see virtues, then see them in others.’ Listen to what I say, and take heed; if not, you will be sorry and then it will be too late in the day. I have selected the best pieces of advice for you. Now it is up to you to follow it. God has given us this tongue to remember Him and not to hurt the feelings of others.”

Jacob Boehme and His Teachings

Michael Raysson

THOUGHT the ages, the however dark they may seem, the Godman has existed on this dark sub-lunary planet holding the key to the inner kingdoms of God and to God Himself. Outwardly he may live an ordinary life as any other man, but inwardly he is an overflowing ocean of Love and Light. the sincere seeker who come to his feet in search to Truth never go away empty-handed but also

have a dip into that Light and they begin to hear the Mystic Music flowing throughout creation.

The East has always more or less accepted the need for such sublime teachers, although the idea has generally been frowned upon in the West. Nevertheless the great ones have appeared even so far those few thirsty souls who were after the direct approach to God in their lifetime.

One such soul was Jacob Boehme, a simple cobbler of Germany who came to revive for his age the forgotten teachings of Christ. Embedded deep in Christ Power, his teachings came from the universal viewpoint; and while living strictly in the Lutheran faith all his life he nevertheless always maintained that the kingdom of God was open to all humanity in whatsoever religion they belonged, be it Christian, Muslim or Hindu.

A Life Sketch

There is a small market town in the upper Lusatia called Old Seidenburg, distant from Gorlitz about a mile and a half, in which lived a man whose name was Jacob and his wife's name Ursula. People they were of the poorest sort, yet of sober and honest behavior. In the year 1575 they had a son whom they named Jacob. This was the divinely illuminated Jacob Boehme, the Teutonic Theosopher whom God raised up in the most proper period as to the chiliad and century to show the ground of the Mystery of Nature and Grace and open the Wonders of his Wisdom ...

Thus begins the account of Boehme's life. His Youth was spent in the fields as a simple herds-boy and when he came of age he became a cobbler's apprentice. One day when his cobbling Master was away

a stranger of “reverend and grave countenance but mean apparel” came to the shop and wished to buy a certain pair of shoes. Jacob, being barely above sweeping around the shop, knew his Master would not be displeased if the man bought them. Nevertheless the poor stranger calling him so familiarly Jacob followed, quite awed. Alone with Jacob, the old man apparently imparted to him a remarkable spiritual experience. Then fixing his gaze deep into Jacob’s eyes he said:

“Jacob, thou art little but shalt be great and become another man, such a one as at whom the world shall wonder. Therefore be pious, fear God and reverence His Word. Read diligently the Holy Scriptures wherein you have comfort and instruction. For thou must endure much misery and poverty and suffer persecution. But be courageous and persevere for God loves and is gracious to thee.”...

And therewith pressing his hand he looked with a bright and sparkling looked with a bright and sparkling eye fixed on his face and departed...

Thus passed perhaps the most important event of Boehme’s life and he cultivated the lesson to its full flower. For days he would bathed in the Mystic Light and inner music. At length he began to write a book as a private memorial to the inner life. Quite without his sanction the book came to public notice. The local clergy, afraid of the effect such universal teaching might have on their own congregation, brought on Jacob, as foretold, the beginning of a life-long persecution and it was providence alone that prevented Jacob from living his life in exile. Boehme, who had never wished any public display in the first place, silenced his pen for seven long years. However the secret was out and the seekers began to flock to Boehme’s door.

Shunning the publicity, Jacob brought his practices to bloom, rising to yet higher planes and clearer vision. His pen began to flow again and he sang long and tirelessly the praises of the Mystic Word (the Divine Sound) and the glories of the inner life.

The Prince of Saxony, hearing of Beohme's strange teachings, had him brought before a tribunal of the of the most learned men of the day in the studies of philosophy, divinity and mathematic, in order to put him to the test. After conferring with them for a time they all refused to pass any judgment, agreeing that what he showed them far surpassed any earthly reason they could judge him with. The Prince himself had Beohme spend many an hour with him.

The many disciples that now congregated around Beohme came from all classes. Among them there were apparently a large group of noble family and scholarly background who sat at the shoemaker's humble feet to learn of the Mysteries of the Beyond. One is vividly reminded of the great cobbler-Saint of the East, Ravidas, around whom congregated many an earthly king and queen.

One of Beohme's most intimate disciples was Dr. Walter, a Silesian who had traveled extensively in the East in search of a Master and returned unsuccessful on to find his search crowned at his own front door.

In his later years Beohme came to have devotees at many a far clime. In order to better instruct these dear ones he laid down his cobbling tools and became a trader of cloth so he could travel to them in person. He invariable would instruct his disciple that while cultivating the inner life of the spirit they should outwardly keep us a normal life and earn an honest living.

It was the custom then in Germany to keep autograph books in

which all callers would leave some remembrance. In such books Beohme always would insert such verses as:

*To whom Time and Eternity
Harmoniously as One agree;
His soul is safe, his life's amended,
His battle's o'er, his strife is ended.*

*Whose time and ever all are One,
His soul's at rest, His warfare's done.*

At length the time came for this sample Godman to take his final leave of this frail human body. The family was congregated around the bed. The family was congregated around the bed, and to his son Tobias who has failed to cultivate the inner life he turned his head. Speaking of the Inner Sound current Beohme asked him if he heard "that sweet harmonious music." As all was outwardly quiet, young Tobias said he heard nothing. "Then open up the door," said Beohme," that you may better hear."

Beohme's simple existence was perfect example of a godly life, living in the world but out of it. He always earned his living, however poor it may have been, by the sweat of his own brow; while keeping a normal family life he always reflected chastity and the highest virtues; despite great persecution he was always loving even to his enemies, although he never timid in upholding the grand truth he had found by long inner practice. Lastly and most important of all his life and teachings were steeped in the effulgent Word, "the Divine Sound," ringing in the depths of the human body, without contacting which, he claimed, all our churches and rituals and all good deeds were of no avail.

His Teachings

Mystical experience is a subject of infinite communion and any writings on the subject can only feebly reflect on the immeasurable vastness of the original experience. This and the alchemical metaphors in which Beohme often couched his writings has tended to make almost all the translators and commentators, themselves unversed in practical mystical experience, ignore the whole inner basis of his writings.

Drawing away the dross of time and clearing the misinterpretation that have come down, the message sings forth in crystal clear tones (as have all Master's past and present) of the Divine sound and light ringing and shining in the man body. Beohme describes this Divine principle in terms that leave no doubt of its true Nature:

In the Light of God which is called kingdom of Heaven the Sound is wholly soft, pleasant, lovely, pure and thin, yea as a stillness in reference to our outward gross shrillness in our pronouncing, speaking sounding, singing and chanting as if the mind did play and melodize in a Kingdom of Joy within itself, and did hear in a most entire inward manner such a sweet pleasing melody and tune and yet outwardly did neither hear of understand it. for in the essence of Light all is subtle ...

If you should in this world bring many thousand sorts of musical instruments together, and all should be tuned in the best manner most artificially, and the most skilful masters of music should play on them in concert together, all would be no more that the howling and barking of the dogs in comparison the Divine Music, which rises through the Divine Sound and tunes from Eternity to Eternity.

It is by this Divine Sound, Beohme tells us, that the souls is

manifested, that all powers are moved and by which all of “ “man’s science of knowledge of the invisible and visible essence” is made known and from that contemplation he himself learned everything. Man, says Beohme, has nothing more necessary or profitable in this lifetime than to know himself and then to know God of whom he is the same essence. And do so one must come in contact with the Divine Light and Sound Principle in the human body.

And Christ teaches the same (saying) “That His Light shineth in us” ...

All Christian religion consisteth in this: to learn to know ourselves ...

*Where will you seek God? In the deep above the stars?
You will not find Him there. Seek Him in your Heart in
the center of your birth ...*

*O! Thou blind man full of darkness, the heaven where
God dwell is also in thee.*

*Now go whither thou wilt, thou hast the center of the
Deity in thee in the Sound.*

So far so good... But alas, steeped in duality and identified with the outward things as we are, we find it well nigh impossible to contact this Divine Principle which holds the “Open Sesame” to the inner kingdoms. For this contact we need a true teacher or Master of this science, one who (like Beohme himself) is already centered in the Godhead and through whom the God power works:

*And man wants nothing but the wise Master that can
strike his instrument which is the true spirit of the high
might of eternity. If that be quickened in man, that it stirs
and acts in the center of the mind, then it plays on the*

instrument of the human form and even then the form is uttered with the sound in the Word.

Now the Father is manifested to us in the Son; and when they now do call upon the Father, he hears them only in his Son, viz. in His voice manifest in the human property. And yet they serve the Son in the Father...

For the Father is manifested Himself toward us with His Voice in the son and hears us only through His voice manifested in the Son.

And the Son works through and for all (no matter what religion)...

Now when the Turks worship the Father, he hears them in the Son, and receives them to adoption in the Son, in whom God has manifested Himself in the human property and in no other property besides.

So God has sent His officer, viz., His Holy word by His servant in the world to the true man.. .. and he causes His servants to sit down by the Fountain of His Holy Word with command that they should in their office and charge committed to them call upon God and pray and teach His word till God draws the virgin's Heart and brings her to the Fountain of his word to draw water out of the well-spring of God's word.

Such a teacher, says Beohme, will not merely teach out of the outward letter, but from the Love and Light of Divine knowledge which flows out of His every pore; the Spirit of God speaks through him and his tongue is filled with the essence of the five divine Names. He speaks without regards for a man's personality, for he sees the inner man and is free from the hold of mind. He is God-in-

him and he enlivens the God –in-us.

And therefore God became man that He might again repair His Glorious Instrument which He had made for His praise, which perished as to Him and would not sound according to the desire of his Joy and Love and introduced again the true Love-Sound into the strings. He has introduced the Voice which sounds in His presence again into us, viz., into His Instruments. He is become that which I am and made me that which he is.

In a very rare statement Beohme tells of his attainment of at-onement with God and even goes on further to unequivocally state that what Jesus had done in his ministry, he in his lifetime was also doing and so was that work being continued by his “Fellow members.”

Whatever Jesus has done through the Christ, viz., through his and my humanity, the same he does yet today in me and in all my Fellow-members.... Thus now I live in God and my selfhood does not know it.

Having found such a Master the secrets of the “Mysterium Magnum” or great mystery are revealed both in theory and practice and one begins to journey to inner regions.

The Master speaks of the inner realms as containing a vast network of places of differing degrees of spirituality leading up to the pure spiritual region from whence the Masters themselves have come. The traversing of these inner realms is a most subtle and tricky undertaking and thus there is all the more need of a guide who knows the way from beginning to end. Beohme through long devotion and disciplined have mastered this inner science and become an adept. He was a knower of the inner regions and the true home and in his own words give revelations of his experiences.

Sometimes he conceals himself in alchemical language and at other times he speaks of the inner regions in the Christian idiom, speaking of the different Angelical kingdoms and principalities and describing the inner music as it changed from region to region in terms of changing angelical choirs. As the Saints always speak from and exalted viewpoint Boehme never failed to emphasize that all the inner planes were but different degrees of the one divine word or sound, the experience voice of God:

For all what so ever has life, liveth in the speaking word, the angles in the eternal speaking and the temporal spirits in the re expression or echoing forth of the formings of time, out of the sound or breath of time and the an angles out of the sound of the voice of the manifested word of God.

And therefore they best the names of the several degrees in the manifested voice of God. and one degree is more holy in the Power than another. Therefore the angels also in their choirs are differenced in the Power of the divine might. And one has a more holy function to discharge than another.

The Masters of the highest order generally speaks of five principal manifestations of the sound current, forming five main planes of creation, speaking of the five-sounded word or the five holy names, etc. Boheme, likewise, tells of the five holy speeches, five head speeches, five names, etc., in almost revealing way:

These five name figure out and set forth as in a type the five head speeches of the spiritual tongue through the formed Word, proceeding from the high name of the God out of which tongues the prophetical and apostolical spirit speaks.... For the spirit thus also under the names

point at the kingdoms and dominions, and they are Gods, who with his name does order, govern, guide and lead every Kingdom according to the property of his name ... not that there is more than one God, only we understand therein the divine manifestation, how God gives himself forth in his manifestation in the formed word.

Through the five holy speeches proceeding from the eye of eternity the spirit in the formed word of Nature speaks holy divine words in the children of the Saints.

The five speeches belong to the spirit of God who speaks by his children when and how he pleases.

Of course it is to the highest region, the region of pure spirit or love, that the Masters wish to take us. It is the origin and essence of all creation. Beohme calls it the “Principle of all principle” being far above the Heavens and angelical Kingdoms:

Its Power supports the heavens; by this thou wilt come to understand that as the heavens, visible and invisible, are originated from this great principle, so are they likewise necessarily sustained by it. and therefore if this should be but never so little withdrawn all the Lights, glories, beauties and forms of the heavenly worlds would presently sink into darkness and chaos.

It height is higher than the highest heavens. This thou mayest also understand within thy self. For sholdest thou ascend in spirit through all the orders of the angels and heavenly Powers, yet the Power of the love still is undeniably superior to them all ...

It is higher than the highest and greater than the greater

than the greatest. Thou mayest hereby perceive as in a glimpse the supreme height and greatness of omnipotent love which infinitely transcends all that human sense and reason can reach to ...

Whosoever finds it, finds nothing and all things... he that findeth it findeth a supernatural super sensual abyss which hath no ground or byss to stand on and where there is no place to dwell in, and he findeth also nothing is like unto it

There is a secret gate, the seat of the soul I the human body, were one begins the inner journey to these higher realms. It is the Master alone who can bring us in contact and open up this grand gateway which lies behind and between the two outward eyes. Here the inner music begins to resound and one sees the light:

Behold here you find the beginning of the Life and the tincture wherein the Life exists... the breaking open of the dark gate stands in the sounding and has its gate open next the fire-flash near the eyes and receives the noise of whatsoever sounds.

This gateway Beohme calls “The single eye.” Other Master have called it the third eye, latent eye, etc. And all of them have enjoined meditation upon this point to being the way back to God. Here “through a pillar of fire and Thunder-clouds” the inner way opens up and one awakens into the “Super-sensual Life.” Beohme clearly reveals his method of inner Concentration where by single pointed attention the inner goal is reached:

Cease but from thine own activity steadfastly fixing the Eye upon One POINT and with a strong purpose relying upon the promised grace of God in Christ to bring thee

out of thy darkness into His marvelous Light. For this end gather in all thy thoughts and by faith press into the center laying hold upon the Word of God which is infallible and which hath called thee. Be thou then obedient to this call and be silent before the Lord sitting alone with Him in thy inmost and most hidden cell, thy mind being centrally united in itself, and attending His will in the patience of hope. So shall thy Light break forth as the morning; and after the redness thereof is passed, the Sun himself, which thou waitest for, shall arise unto thee, and under his most healing wings thou shalt greatly rejoice ascending and descending in his bright and salutiferous beam. Behold this is the true Super sensual Ground of Life.

To achieve the single-pointed inner vision to proceed on the inner way is indeed a great and arduous task for our vision has long been bounded and darkened by duality. Man's heart is broken in a million pieces and he finds no real peace or rest in all the world. True rest and peace and all bliss lies in the Light of God which must make our true Lord.

There are now two wills in the soul of man. Modern Masters call these the Positive and Negative Powers, or Sat Purush (Lord of Truth of Eternity) and Kal Purush (Lord of Time). Beohme also has spoken of them as the will of Time and the Will of Eternity, the "Inferior and Superior Will." To put these in proper order and transform them into Unity is the first great work of man in reaching back to God.

A thing that is one that has one only will contends not against itself but where there are many wills in a thing they become contending for each would go its own conceived way... and thus we give you to understand

life's contrariety, for each would go its own conceived way...and thus we give you to understand life's contrariety, for life consist of many will... the life of man is at enmity with itself. Each form is hostile to the other, and not only in man but in all creatures. Unless the forms of life obtain a gentle, gracious Lord under whose control they must be, then who can break their might and will. That is found in the Light of life, which is the Lord of all forms, and can subdue them all. They must all give their will to the light. and they do it gladly for the Light gives them gentleness and power so that their harsh, stern, bitter, anguish forms are transformed into loveliness. They all give their will to the Light of life and the Light gives them gentleness. Plurality is thus transformed into Unity, into One will.

God's Kingdom is found only in the bright clear light, in freedom, in love, in gentleness; for that is the property of the while clear light.

Know then, by beloved son, that if thou wilt keep the light of Nature within its own proper bounds and make use thereof in just subordination to the Light of God thou must consider that there are in thy soul two wills, inferior will which is for drawing to thee to things without and below and a superior will which is for drawing to things within and above. These two wills are now set together, as it were back to back, and in direct contrariety to each other. But in the beginning it was not so, for this contraposition of the soul in these two is no more than the effect of the fallen state. Before that they were placed one under the other – the superior will above, as the Lord, and the inferior below, as the subject....

Mark now what I say: the right eye looketh forward in thee into Eternity. The left eye looketh backward in thee into time. If now thou sufferest thyself to be always into Nature and the things of time and to be leading the Will and to be seeking somewhat for itself in the Desire, it will be impossible for thee ever to arrive at the Unity which thou wishest for. Remember this and be upon thy watch.

Both these eyes therefore must be made to unite by a Concentration of rays, there being nothing more dangerous than for the mind to abide thus in the duplicity.

Thus, Beohme spoke from the most Universal standpoint. Seeing the Godhood in all he loved all mankind:

As a tree in many boughs and branches where the boughs and twigs do not perfectly and wholly seem alike or the same in form, but all have only sap and virtue; so likewise is the creatures of Mankind among Jews, Christians, Turks, and Heathens.

He came and instructed the child humanity in the oldest of all sciences. Seeing the essence of all religions, he always warned against mere ritualism and outer worship. He gave out the universal teachings, lived the universal love. He was an ideal man.

Today with the world running rampant in materialism and immortality the old, old teaching have been yet again revived. The “Divine Science of the Soul” as Beohme termed it is now flourishing under the name of Ruhani Satsang (also called Divine Science of the Soul) where thousand of hungry souls are gathering together regardless of outer forms. In simple and poignant words the teachings are explained afresh and, further, a practical demonstration

of the Inner Sound and Light is given at the very first sitting. Overflowing with Grace and humility the present Master Kirpal Singh, under the direction of his own Master, Baba Sawan Singh Ji, has opened wide the well-springs of the Holy Word and brought the inner message once again to child humanity.

Book Reviews

The Beloved Master

SOMEDAY a real biography of the Master will be written; a comprehensive, penetrating biography that explores in details and depth the life of the most extraordinary man of our time; a biography that treats Master's life with the same insight and understanding that his life story of Baba Jaimal Singh does for that great Saint. We may all hope for that biography; and when it is written, this very interesting and useful little book will be one of its primary sources.

For, while The Beloved Master, which was published in 1963 and now reissued, is not a real biography (and does not pretend to be) it is probable the most complete collection yet assembled of the pertinent factual matter pertaining to Master's life. Its author, Bhadra Sena (The Editor Emeritus of SAT SANDESH) has been associated with the Master since the latter led him to Baba Sawan Singh Ji in 1935, and he draws upon those years of companionship and service most profitably. He has also utilized the "generous assistance" of Mrs. Harbhajan Kaur Duggal, the Master's Daughter-in-law. Between them, they have had access to many sources of information that would be inaccessible to most.

Beginning with birth and childhood, the threads of Master's life are traced through a series of anecdotes, some very revealing. We learn,

for example, that while the Master was born into a meat- eating household, he instinctively refused to eat meat from early childhood; that his spiritual precocity did not prevent him from being a voracious reader in his youth; that the virtues of love, truthfulness and selfless service found reflection in his life from the earliest times. We Saints Baba Sawan Singh in sharp relief in a few incidents not recorded elsewhere: for example, when the Head Master in the school at Sayyad Karsran (Kirpal Singh's village) asked Baba Sawan why he initiated the undeserving as well as the deserving, the Master replied, "Brother, if you talk of the deserving candidates, I can tell you in confidence that even I was not deserving when Babaji bestowed on me the riches of Naam."

The book includes some reminiscences of other people, also: one of the many miracles which the Master has caused is beautifully recounted by the Princess Narendra; Mrs. Lucille Gunn contributes a poignant remembrance of her first stay at the Master's feet; and Mr. Vinos Sena, the author's son, presents a moving eye-witness account of the ceremony in which the Master was invested with the order of St. John of Jerusalem, Knights of Malta.

All initiates, and anyone who cares about the Master, will find this book of great interest.

Russell Perkins

Early Pamphlets Reprinted

Two of the Master's early pamphlets, Man know Thyself and Ruhani Satsang: Science of spirituality, have been reprinted in India in attractive new edition, and are available at fifty cents from Mr. Khanna, Mr. Sirring and other representative and centers throughout

the world.

Man know Thyself, probably the most complete brief account of the Master's teachings existent, was originally a talk given by the Master on tape for the benefit of disciples and seekers in the West. It was later put into print (in January, 1954) and is now in its seventh printing. This new edition is slightly revised with certain points clarified, and is an excellent introduction to the path.

Ruhani Satsang: Science of spirituality was originally published as Circular No.6. It has also gone through a variety of printing under different names, including some abridged version. This new edition, revised and considerably expanded, includes an important new section, never before published, entitled "Cultural Development Through 'Man-making'" in which the Master comments on the relation of his mission and disciples to the present state of the world.

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Scenes from a Great Life

A brief life sketch given by the master in Hindi on the occasion of the birth anniversary of Hazur Baba Sawan Singh Ji Maharaj, and translated into Englisch by the Sat Sandesh Staff.

What a magnificent life must be his, who lives like us in the world, but who reaches the highest spiritual level! On this occasion I would like to mention something of the outer life of that personality at whose feet I had the good fortune to sit. He was the Sant Satguru of the time, and the Emperor of Spirituality.

The great day that Hazur Maharaj Ji appeared in the world in the physical form was Tuesday 27th July 1858. By the Indian calendar it was 13th Sawan 1915 – Vikermi. The place was Mehmawala, which is now in Pakistan. His Father, Kabal Singh Grewal, was in the Army and his mother's name was Jeevni. The privilege of being the parents of such a great personality must surely be founded on some noble background from past lives. From very early age Kabal Singh frequently kept the company of holy men, serving them with sincerity, and because of this Baba Sawan Singh Ji had the opportunity of doing the same, remaining constantly at his Father's side up to the year 1870. The passion is to serve and be near godly men developed within him and he spent every available spare moment in this way, from 1870 to 1878. After passing his tenth class in 1878 he took some employment, but became sick and was called home, where he stayed for two years.

The lives of those who are destined to take the dear souls across the river of life are pre-designed to prepare them for the important work. In this period of two years, Hazur met a great renunciate, an expert in Vedanta and Yoga by the name of Bhoop Singh Ji, and benefited greatly from the time spent in his company. As a result, Hazur was

filled with the desire to renounce the world and become a Sadhu. Profound thinking does not arise from merely another's promoting, but is already there, from the Beyond. A hen may good-naturedly hatch a nestful of eggs in which some duck eggs have been mixed, but when the little birds come out and go near the pond, the ducklings will jump in and start swimming and the chicks will stand and gaze in wonder. Similarly, wise souls are earthly but heavenly beings. Guru Nanak was once made in charge of a shop in Sultanpur, and one day whilst carrying out his duties a faker approached him and remarked, "We do not come into this world for this." That very day Guru Nanak left everything and "tightened his belt" ready to serve humanity for its upliftment.

From a very early age the conscious awareness of his predisposition toward spiritual things and aversion to worldly affairs was deeply embedded in Baba Sawan Singh heart. However truly exalted souls conceal their own inclination and perform whatever tasks the worldly duties demand. Whenever he had a tendency to renounce the world he would thrust aside the noble aspiration in consideration of his parents, for being the only son he preferred to serve them, knowing that a renunciate may not serve according to his choice but must be prepared to serve humanity at large – wherever its need may call him. This is indicative of Hazur's great wisdom, for he who shirks his duty will never reach perfection.

Up to 1883, when the Master was 25 years old, his time was spent as described. Sardar Kabal Singh Ji then persisted that he should enter military service, and approached his commanding officer about a commission for his son. While this was being processed, Hazur started teaching at an army training school in Farukabad, but the company of illiterates, alcohol drinkers and meat eaters became unbearable, so he went to Roorkee and passed an entrance examination into the engineering course there. During his stay in Farukabad he spent his leisure hours on the banks of the Ganges,

where he met many holy people, in particular a man by the name of Bhai Nihal Singh. He then got his commission in the army, but simultaneously he was given an offer in civil engineering, and preferring the latter, he accepted a post as overseer in Nowshera. When searching for a place of residence there, some people told him about a lovely house, which was available, but unfortunately was haunted by ghosts and unsuitable to live in due to the danger of life. Hazur persisted in taking the house, and the people were amazed to witness how the ghosts magically disappeared. He who belongs to the Lord of all creation has nothing to fear –men and angels are waiting to serve him. “All creation is at Thy feet, and Thou art in command over all creation.”

Baba Sawan Singh Ji always had an open mind, and studied all religions. Study can be a preparation of the ground, for the flowers to burst forth into bloom at a later date. In Nowshera, Hazur listened to the discourses of Baba Karam Singh of Mardan, and when he went to Peshawar he met Baba Kahan Ji, an enlightened soul, and spent many hours with him. One day Hazur requested, “Baba, give me something.” But Baba Kahan replied, “No, I cannot give you what you want, but most surely you will get it-someone else will give it to you.” Outwardly these people are simple men, but they are really the knowers of the three worlds. From Peshawar, Hazur was transferred to Koh-marie where he took a house near a famous furudwara named Bhuramul Gurudwara. It was a place where the pilgrims and yogis rested on the way to Amar Nath, a Hindu place of pilgrimage, and Hazur spent his spare time talking with them about spiritual things. One can see how nature helps to build the inner strength of those destined to be spiritual giants, by keeping them surrounded by uplifting company.

He loved all, even atheists. Once when he was posted a Murree Hill, an atheist who was suffering from tuberculosis and was advised to sojourn in the hills by his doctors, came to Muree Hills. He knocked at every door for accommodation, but found them all closed; nobody

was willing to take him in. First, because of the highly infectious disease he was suffering from, and also because he did not believe in God. He came to the residence of Hazur Maharaj Ji, who was away on duty at the time. He asked the housekeeper for accommodation, and was refused. It so happened that Hazur Maharaj Ji was just then returning home and saw the man being turned away from his house. He asked the housekeeper about it, and was told that it was a tuberculosis patient asking for accommodation whom nobody was willing to take in. “And what did you say?” asked Hazur. “I also refused him, for he was an atheist,” said the housekeeper. Hazur Maharaj told him, “Look here, this man may not know that God resides in him, but we know it, don’t we? Please give him accommodation.”

The time passed by until the day arrived for the foundation to be laid which would eventually support the destiny of all humanity. The Perfect Master of that time was Baba Jaimal Singh Ji Maharaj, who was the chief disciple of Swami Ji Maharaj, and who, after Swami Ji left the world, settled in the Punjab to carry out his spiritual mission. One day in August 1894, Baba Jaimal Singh Ji and a disciple were walking along the Koh-marie Toad, where Hazur was inspecting the work in progress there, in his capacity as a Sub-Divisional Officer. As Baba Jaimal Singh Ji passed by with his companion, he pointed to Hazur and said, “I have come here because of that person.” The disciple remarked, “You have come for a funny person, who does not even turn his head to greet you.” Babaji kindly explained, “This personage has come into this world specially for a very high expression of life, and after four days he will come to me.” Hazur Maharaj came to Babaji in the company of one Mr. Sukh Dyal. After four days’ Satsang he took initiation, and stayed near Baba Jaimal Singh Ji for two months. After Babaji left Koh-marie, Hazur spent most of his time in meditation and as the love for his Guru increased, his heart grew heavier with sadness at being separated from his Master. He would visit Babaji at every available opportunity to

derive the invaluable blessing of his presence.

Baba Jaimal Singh Ji lived on the edge of the River Beas, where in 1898 the foundation stone of the Dera Baba Jaimal Singh was laid and a Satsang hall built. Whenever his leave occurred Hazur would go straight to Beas and on arrival leave all his pay at Babaji's feet, from which Babaji would give him enough for his maintenance and send whatever was necessary for housekeeping to Hazur's wife. In all the thirty years of working, Hazur spent only a total of six months with his wife, for all his leave was spent with Babaji and he would visit his home only on orders from his Master.

In 1902 the foundation stone of the big Satsang hall was laid, and on completion of this building, Baba Jaimal Singh Ji said to Bibi Rukko, an enlightened soul who lived in the Dera, "I will not hold a Satsang in this hall." She started crying, but after some moments she asked, "Maharaj, who is going to hold the Satsangs after you?" Babaji said, "Go into the hall and see for yourself," and when she entered the empty hall she saw Baba Sawan Singh Ji quietly sitting on the dais. On 29th December 1903, Baba Jaimal Singh Ji left his physical form, after bestowing the spiritual work upon Baba Sawan Singh. Babaji had been heard to say that after him a very high soul would come and hold Satsang, and that the Dera would become seething with humanity. Up to then, only about five to seven hundred people around Beas and district had become his disciples. However, Hazur did not immediately leave his work, but came to live in the Dera on his retirement in 1911, when he then gave all his time to the spiritual work. Everyone is aware of the change that took place in the Dera during his residence there, where from merely one or two houses a small town shaped up through the years. A huge T-shaped Satsang hall was erected, with dimensions of 120 feet long in both directions-each forty feet in width. Whoever wanted the Truth came to him and gained the priceless boon, no matter to what religion they belonged. All were endowed with the riches of

Spirituality.

One might ask what lessons one learn from the life of Baba Sawan Singh Ji. Without hesitation, the following observations can be upheld as food for study and an example to mankind:

Chastity. In Shri Hazur Maharaja's life we find the highest virtue of brahmcharya or chastity. He was married at the age of about eleven or twelve, but according to custom, after the ceremony the girl returned to her parents' home without even seeing her husband. The final ceremony is normally performed after eight or ten years when the girl has matured, so after nine years had passed the arrangements were made, but unfortunately the girl died twenty days before the appointed date. Hazur was twenty years old at this time, and the second marriage was arranged when he was twenty-five, so this means twenty-five years of chaste life. Then during his thirty years of marriage he lived with his wife for only a sum total of six months. His wife's name was Krishna Vant Ji and they had two sons- Baichint Singh and Harbans Singh. Hazur used to say, "by my own wish I was living a chaste life many years before Babaji left this world."

A keen student of literature, Hazur read enthusiastically his whole life through, and studied carefully whatever sacred books he could get. In his huge library of holy books selected from many sources, more than a thousand had annotations in his own hand throughout the pages. There are certain books which are not normally available to the public but Baba Sawan Singh Ji had many of these copied for his own library.

Never Idle. Hazur was always occupied with something-with either Satsangh, meditation or reading holy books. His activeness started early in the morning and continued until late in the night.

Now a few words about the criterion of a true Master, although truly speaking only a Mahatma can recognize a Mahatma. However, there are indications for the keen observer. A Mahatma's outer form has a certain attraction for the heart. They are not like cobblers who are concerned only with the leather or skin, but their attention is always on the soul. They are the Lord's messengers-Hazur used to say, "We are not here to make religions, so everyone should stay in whatever religion he already belongs to. The connection between you and me is through the soul. Get the connection with the Holy Naam."

Mahatmas's always live on their own earnings and not on donations. Kabir Sahib, Guru Nanak Sahib, Maulana Rumi Sahib and others all earned their own sustenance. "Earn and give with your hands to others. O Nanak, only he who lives thus would know the True Path." They depend only upon God. Hazur also had this criterion for he lived within his pension and performed free service unto others. His love and kindness extended to all souls, and with joyful enthusiasm he would spend up to eighteen hours per day in selfless service. Throughout his life, which was ninety years in length, Hazur cared little for rest and when he started his spiritual mission he devoted his whole time to awakening the souls. He taught the true seekers to live in the world and simultaneously progress in their meditation. Mahatmas never encourage the people to be attached to outer worship, but explain that the true temple of God lies within man. Emerson also said, "Tap inside," meaning that one should search for God within. Bulle Shah says, "When you seek the inner path, only then can the secret of the Godman be realized." Rise above the mind and the senses, and whilst living learn the secret of death. Learn this mystery, separate the awakenedness from the physical form, and reach to where your Sathguru is waiting with mercy and love in both hands. Who so ever had realized God has done so in the temple of the human form, and whosoever desires to realize God will have to do the same. This is the third criterion for judging a true Master, and Hazur Maharaj always taught the method of inversion.

He repeatedly informed the seekers that the salvation only can be achieved through the holy world, or Naam and that Naam was the highest form of devotion of all the sadhnas [devotional practices]. Hindus call it Nud, Udgit and Shruti. Muslims call it Naqmai –I –Asmani, Kalam –I –Illahi, or Kalma. Christian calls it the Word. The Lord manifest Himself into Creation through the form of the Shabd or Word, so if the soul get the connection with the holy Word, then it can be reach back to God. “When you get the Shabd, you have got a contact with God. Through the service, everything is achieved.” “Contact with the Naam is the true devotion. There is no true worship without the holy Naam. The hole world is in delusion.” The Saints never interfere with outer forms and rituals, but give excellent advice for achieving the best results. Hazur tell his followers, “The word is within you –just be devoted to that and nothing else.” Those who search for God outwardly remain empty within. “He who forgets himself through the nine outlets (of the senses), will never find the priceless treasure lying within him.”

I have briefly placed before you four criteria for judging the true Master, and all these could be seen in these Hazur. There are also outer indications: Mahatma’s eye is deep as a lion’s, the forehead is broad, his way of walking is graceful like a dove’s. Hazur had all these features. Masters also have a sign of the lotus on their foot. It has been written that Lord Krishna and Guru Amardas both had this sign, and so, did Hazur. Hafid Sahib said, “If my Master takes possession of my heart, then I will give (in exchange) my faith, my world, my home here and hereafter, just see the black mole on his face. “Hazur Maharaj had a beautiful black mole on his face.

The lives of these great personalities cannot be fully understood by the common man. They are not simply man alone, but manifested God in man, and only those who have the rare secret opened up to

them can know what this means. Most of other people think of them as atheists. On this very subject, Khusro Sahib once remarked, “People say that Khusro is the worshiper of a human being, and I say, “Yes, I do it’ and do not care for the world and its opinions.” True seekers will sacrifice their mind and body for the privilege of the company of a true Mahatma.

Many seemingly miraculous thing can happen around a true Master. A saw many amazing incidents through being connected with Hazur Maharaj Ji, from which I will tell of two. In the Holy Bible it is written that Jesus Christ gave sight to the blind. In the early thirties in Rawalpindi a lady lost her eyesight, and after consultation with the best specialist it was found that the optical nerves had shriveled, and there was no hope for recovering the sight. She could see nothing, through outwardly there seemed to be no difference. Inwardly however, she was constantly enjoying the darshan of Baba Savan Singh Ji, and was therefore not at all dismayed. Two days of blindness passed, and on the third day I was sitting with her and her husband when she said, “The Master and another man are discussing something. The gentle man is beseeching Hazur, saying ‘Hazur, have mercy –please give her sight back.’ Now Hazur is saying, ‘Alright, alright.’ “The lady’s husband, sitting with closed eyes, suddenly saw a brilliant light, and at exactly that time, the lady, who was lying on the bed, got up and ran across the room saying, “I can see –I can see.” In an apparently magical way, her eyesight had been restored.

There is also in the account in the Bible of Jesus feeding five thousand people with a little bread in a basket, each one being fully fed and satisfied. Hazur used to visit his hometown from time to time, usually accompanied by hundreds of followers, and there was always a free kitchen arrangement for them. On one visit there was a large group of Akali Sikhs camped nearby for some special celebration. These Akalis were against Baba Sawan Singh’s

teachings, so they planned to disgrace upon him by going to his free kitchen after the meal had finished and the kitchen closed. Nearly three hundred of them sat down outside the kitchen door and demanded that food be served to them immediately. Someone told me what had happened and I hurried to the kitchen to find out that there was just half a basket of bread. I called the cook and told him to light the fires and make more bread. But the three hundred people outside started fighting for food just then, Hazur entered the kitchen said, “Kirpal Singh, why are you not giving them food?” I replied, “Hazur, there is only half a basket full of bread, how can I feed three hundred people with that? We have to make more.” Baba Sawanth Singh smiled and said, “Fear not, but cover the basket with a cloth and go on serving the bread.” I did as Hazur had instructed and the three hundred men ate and ate until they could eat no more and when the meals was finished, there was still the same amount of bread left as there had been at the start.

It wills very often considered that miracle are just stories invented out of the imagination but in fact, very few people know what a miracle truly is. The word itself literally means “Things which astonish.” Coleridge says that the fact that Christ performed miracles was verification that he was carrying out the father’s orders. Locke says that miracles are like a letter of promise from God, which saints and avatars bring with them to this world. The common man does not know how such happenings are performed and calls them “Miracles” which actually shows his ignorance of the real facts. In the Pathanjali Sutra of the Maharishi Pathanjali, in the third stanza, verses 5-51, it is written that creating worldly things like curing the sick making barren women fertile, producing precious gems, etc., are called riddhis and siddhis and performing these things beset the way of perfection; it is no proof of perfection. For he who goes into samadhi (the state of leaving the body at will) such things are like plucked flowers scattered before and behind him on his path – a true pilgrim in search of God will never stoop to pick them up. So –

called miracles are merrily a Childs play which can be done by focusing the mind to a single point all perfect Masters are in control of these powers but do not work through them.

In Peshawar, some years ago a hypnotist came to the Edward mission college and show what he could do he hypnotized a boy and then asked anyone to question the boy in any language they choose. The boy answered all questions accurately, even replying to the questions of a professor of Latin. When Madam Blavatsky visited Lahore, she was having a discussion with a number of people when a certain professor exclaimed, “Madam, all that you are saying is rigmarole and as impossible as followers falling from the Ceiling.” Blavatsky replied, “Professor do you think that it is really impossible?” At once, a shower of blossoms fell from the ceiling and covered the table. Madam Blavatsky turned to the professor and said, “These things are according to the laws of nature, but you are not acquainted with them.”

Maulana Rumi was a teacher and he first met his Master Shamas Tabrez when he was giving a lesson to a number or children. Hazrat Shamas Tabrez approached and asked, “What is this?” Maulana Rumi replied “this is that knowledge of which you know nothing.” Shamaz Tabrez kept quiet, but when the boys left for the break period and he took all the books and slate and through them into a near by pond. When Maulana Rumi returned with boys they demanded to know where their books were. Samas Tabrez took them to the pond and one by one took out the books – but astonishingly, they were all dry Maulana Rumi, his eyes wide opened with surprise, said “what is this?” Shamaz Tabrez replied, “this is that Knowledge of which know nothing.” As is well known, Maulana Rumi later became the disciple of Shamaz Tabrez and eventually succeeded him in mastership. What I want to impress about this subject is that miraculous happening are merrily the fruits of concentrated attention, and that true Masters do not give them any importance

because they have gone far past this stage. Hafiz Sahib says, “Do not mention miracles to me, because I have crossed that stage, and I am where such things are not necessary.”

Perfect Masters never work through these lower powers, and they forbid true seekers from doing so because they are an obstruction on the path to God. However, through meditation the student will automatically acquire them, but they are forbidden to be used. Even though the Masters use them at times for certain purposes, they will tell you that the greatest “miracle” is when they raise the soul above the mind and the senses, thereby severing the knot which binds it to the wheel of births and deaths. The progress which the Mahatmas used to achieve in thousands of years, by the grace of Hazur Baba Sawan Singh Ji Maharaj, is today achieved in months. Great Masters have the most miraculous power of making the Holy Naam manifest in others –what more miracle than this is to be desired?

When the world becomes manifested somewhere and you become receptive to it, your mind will be still. You can reflect your own self and you can also reflect God within you. The only thing that stands between God and you is the mind. You are not to put anything from outside. It is already there. When the turbulent waves of the minds are still you can see your true face in it. ...

KIRPAL SINGH

From morning talks.

Next

The Master's Talk

Fruits follows the Flowers

If you have a desire for the Truth, then each breath should be spent in devotion; and you should steal away from the attachments of the world by averting the eyes of the heart. From the roza (Muslim fast), attain the purpose for which it stands and leave off all outer practices; do the true prayer, and enjoy the Bread of love to the best of your heart's content.

Do you understand the meaning of this? As for outer prayers, one should first wash the hands and feet, so when you sit down in Gods remembrance you should wash away your mind from the worldly attachments – only then the true prayer, then which is better, the outer or the inner? Just compare the two.

It is said that if one succeeds inwardly, then one should give more time to that, but we are inclined to give more time to outer things. I once met a learned pandit (one learned in religious knowledge). He was given an inner contact, and after that he gave three hours daily to reading the Vedic mantras, and only half an hour to inner meditation. If you have got what is mentioned in the Vedic mantras, do you give more time to continue reading the holy books, or to what those very books have instructed you to do? One should compare the two carefully and decide where to give more time. however if one has not got the inner contact, one should not give up whatever devotions one is doing, otherwise you will be altogether the loser.

What is the purpose of the various observances? You light a lamp and ring the bell in the temple. If one is worshipping outwardly, in this way, and instead of that the other way manifests the inner light

within, then to which practices should you be giving more time? to the inner practice, of course? Outer practices may cease, but one need not worry as long as one has the inner contact. But having received it, what do we do? We go on doing the outer practices, and do not give time to the inward practice – it is a pity. All the outer things were designed to lead us to the inner Truth.

This situation reminds me of a story of a man who went to the priests to get some parshad (blessed food). He took the parshad in one hand and hid it behind his back, and then extended the other hand for some more. The priest did not give him any more, and a dog came and ate what he had hidden behind his back. So what we already had we did not use, and what has now been given we do nothing about, so we are left with naught. The outer practices are the first steps, so should be used in the best way possible. Then if one reaches the purpose and aim behind them, then often we give three or four hours to outer things, and only five or ten minutes to the inner practice. The meaning of this hymn is that once a person gets the true contact inside, it will not matter much if he does not keep the outer prayers and observances. Actually, if one is enjoying the true inner prayer, he will become oblivious of outer practices.

You should count the nights of separation(from the Lord) through each rosary bead. Throw away all outer prayers and sing only the song of Truth.

Some people go on doing the rosary perhaps for one or two hundred times, and it is good to have remembrance of God – but if one's attention is withdrawn and one contacts the inner truth, then how will one remember the rosary, for one's attention or soul has completely withdrawn from outside. Do not misunderstand the words of the hymn and the meaning behind them – you can compare for yourself. You should go inside. If one does not do the inner practices and at the same time leaves off the outer ones, then what?

One should at least do something!

Don't take baths in the sacred rivers, Ganga, Jumuna or Pushkar but go on diving into the Ocean of Love.

The reason for going on a pilgrimage is to go to some saintly personage and, while sitting beside him, give time in sweet remembrance of God. if one's remembrance becomes very strong and one gets intoxicated through that, then one's condition will be so: no words eyes the tears will tell the story. There is the famous of Princess Laila and Majnu, which illustrates the power of remembrance. One day, Laila was going to meet Majnu, and on the way there was a Muslim priest doing his namaz(prayers). They spread a mat in front of them, meaning that they have cut themselves off from the world and there is no one between and God ; they then do their prayers in this attitude. Laila, who was intoxicated with the thoughts of her beloved Majnu, stepped on the prayer mat as she passed by. Kazi Sahib, the priest, lost his temper and started cursing the princess, but she did not hear him. The priest, recovering from his outburst, realized that he had cursed a princess, and feared that the King would beheaded him, so he awaited her return, and when she approached he stepped forward and said, "Please forgive me, I made a grave mistake." Princess Laila opened her eyes wide with surprise and asked "In whose remembrance were you sitting? I, who was remembering a mere mortal, did not see you or your prayer mat – what kind of prayer were you doing?" do you understand this? When you get the true thing, the outer things are left behind. When the fruit comes on the tree, the flowers fall away of themselves. The tree which first bears flowers and then the fruit – that fruit will ripen. So, these blossoms that we have – the outer practices – will fall away automatically when the fruit comes out of them. Everything has its own value.

Do not become the devotee of an idol – there is nothing in it.

withdraw your hearts from idols and start worshipping the Truth within you.

Just as I have said, there are images of various Gods, but when he Himself appears within you, that are far better than any image. Such worship is like the first steps, taken to help one to have love for God, but if you ask my opinion, how can a man love anyone he has never seen or met?

*O being, lose not thyself in beautifying the body,
Go on forgetting the body, which is made of dust, journeying toward the Elixir of Life.*

*Leave all worldly intoxication and smoke only the true soolfa;
With every breath, pop only the cork of the bottle of Love.*

*If the intoxication wears off, drink and drink again;
Become thou so thus intoxicated, that the world's intoxication fades.*

The outer intoxication will go away by themselves if one gets the true intoxication from within. If this intoxication wears off, then drink more –but from where? It can only be had in the company of someone who has got it. if it wears off, we should again drink. This means that again and again we should keep his company, to replenish the intoxication which comes from the being in his presence. If world do this, one-day we will be permanently intoxicated. The outer intoxication wears off, but daily contact with the inner intoxication increases the state until we become that very intoxication itself.

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Poems

*God's men and angels – other than these was he,
My emperor was superior in both the worlds.
When the eye was opened, in this man body God appeared,
And Oh Lord, my idea of him was changed – he was found to be
Something else.*

*In all glory was got therein him, and in all finality he appeared
In God –
My Master was not separate from him, he was not different from
My Master.
Saturated in oneness through the great love –
God was enchanted with him, and so was he with God.
He is the permanence in the body, mind and world,
Throughout this dissolving sphere he remains the unchangeable
Permanence.
Come whilst at Satsang let us drink in the oneness through his eyes,
Who knows the dooms day may come, with the consequences
Thereof.*

Translation of a poem written by Master to his Master, Baba Sawan Singh Ji.

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Circular 22

Talk given by the Master on July 26, 1962, in memory of his Master

I TAKE THIS, opportunity to address all of you over the microphone, and convey my best wishes and love for your spiritual progress. The sublime message, which you have had the privilege to hear, does not warrant more elucidation, yet I wish to speak further on this auspicious day – the British Anniversary of my beloved Hazur Baba Sawan Singh Maharaj.

The sacred forum of Ruhani Satsang was approved by Hazur and under his explicit orders it came into existence some fourteen years ago. It is through his grace that the gospel of truth and love has been carried to all corners of the world; and in practically all the countries of the world it's branches have been setup, and people at large have been blessed with the rare gift of holy Naam – the word, or the audible life stream.

Those who have had the good fortune to come under the competent protection of the living Master have been granted the sacred boon of holy initiation into the mysteries of the Beyond, and are progressing on the way back to God.

From the Sacred literature which has been released and published, you now have the sacred theory that is so simple and easy requiring no austere obligation; but the practical aspect of the subject demands some attention, namely; implicit obedience to the holy commandments, embracing cardinal virtues, strict observation of the dietary regulations, vigilance over the day to day needs, cautions approached to the thought pattern, and regular devotion of time to the holy mediation in an accurate way. Moreover, all efforts helpful in the achievements of this sublime goal are to be honored and

assimilated.

The holy seed of initiation is a check drawn in your favor and implemented in the soul, fructifying rapidly, into the aforesaid virtues or pursued vigorously. Just as check can be cashed at the counter, similarly the celestial manifestation of Divinity can be had at the eye focus, which you can reach safely under the protective guidance of the Living Master, and for which you have a passport in the form of sacred charged Names. The Names carry the Life Impulse and as such are potent enough to grant you inversion on to the realm of bliss and harmony. Their accurate use coupled with deep faith and implicit obedience, bear much fruit. You should know it for certain that the Gracious Master Power is the constant and nearest companion of the child disciple, and anytime one turns his/hers face toward Him, all gracious help and guidance flow in abundance. Just as a poor man who calls at the door of a rich person, everyday faithfully, is sure to be blessed with alms, similarly that Emperor of Emperor of Emperor is waiting patiently for you all within, to greet you and escort you on to the True Home of your Father. He is more eager that you and the sweet heavenly melodies invite you to accompany Him within for sharing the utter bliss and divine intoxication.

This is a subject of the heart and not of the head. Reasoning is the help and reasoning the bar. When you have arrived at certain conclusion and have been blessed with the boon of right understanding that this present earth life is passing phase in the long journey of the soul from the lower categories of creation up to it's origin, the hie onwards living and faithfully. Know for certain that you, while here in this world, living amongst mortals, are commissioned with the divine blessing of proceeding back to your True Home. Soul in its present state is so enmeshed by the environment of mind and matter that it is difficult to talk of it's proceeding homeward for it has forgotten its True Home. The holy

meditation when undertaken accurately and regularly blesses you with the right understanding of striving for the inner journey, and your conviction of the sacred Truths is strengthened. Time factor is essential and, as much patience and perseverance are required. You sow a seed in the soil. Let it remain hidden within the earth and construct a strong hedge around it and strive for it's regular watering and weeding in every possible way. To fall into sin is Human but to remain therein is devilish. Never mind about your past howsoever gloomy or unhappy it has been because the Gracious Master power has blessed you with the climax of diving mercy when you were privileged to be led to the living Master and accepted by Him. Let the waters of repentance wash away the dross and impurity of heart, and strive for the better mode of living by complete dedication of heart and soul. The Light of God is ahead within and the Heavenly melody is inviting you to let it escort you to His Holy Feet. I recall a beautiful episode of my Master, Hazur Baba Sawan Singh Ji, When during His lifetime, once, we were celebrating His Birthday. Illumination stanzas were composed and sung in appreciation of Him and there was in vocation for His Gracious Mercy. He was impressed by the devoted humility of the congregation and spoke with emotion, "Look here, when you scale me with Lord Providence of Almighty I do not accept it. Let us for the sake of argument take what you say to be true. Then if you adore me like the Highest Saint gracing the earth and representing the Father, just keep my commandments and you will be benefited and my mission will be successful." With the same thought I repeat and exhort with firmness that I count myself as His Humble servant and call upon you dear ones to be firmly and humbly devoted to your holy meditations, thereby making your life sublime.

You should become a source of help and inspiration to your less gifted brethren who may better their lots by follow your example. Please note an ounce of practice is better than tons of theory. The world is fed up with preaching and child humanity is looking

urgently for life and light. You can be the harbingers of peace and prosperity by living a life as enjoined by the Master. One developed soul will be helpful for many others. Spirituality cannot be taught, it must be caught like an infection, which is passed on to others who are receptive.

Satsang is the central theme of the sacred teachings and I always impress upon the dear ones here and abroad not to miss it, as it is during these precious moments when you are near the fountainhead of bliss and immortality, that you grasp the true import of the teachings and assimilate the rare virtues of godliness, by sitting in the charged atmosphere which is filled His loving Life-Impulses. Satsang is the sacred arena where spiritual stalwarts are built. It is the pool of nectar, which grants blissful God intoxication, and all differences of caste, creed or country sink down to their lowest ebb. We are all brothers and sisters in God and should attain this divine virtue of common brotherhood of man and Fatherhood of. Love one another faithfully and devotedly so that others may know and see for themselves that you belong to the Living Master. Remember, actions speak more clearly than eloquent words spoken under emotional impulses. Just live like a fragrant flower, which blooms in a forest, and fills the atmosphere with its rich fragrance. You should know it for certain that you are the Master of your destiny, which is full of higher potentialities. You are simply to make exertion to change for the better, and firmly stick to your resolutions. All else is to follow of itself, as the Gracious Master Power is at your side to extend all feasible help, grace and protection.

How to catch the Gracious Master Power is a question, which many of you would like to solve. It is so simple yet hard to be assimilated all at once. It is the self, which stands in the way. You are not confined to body or its limitations. You are not the intellect or mind, yet you possess all these for some higher purpose. "Blessed are the pure in heart for they shall see God." For that you are to purify your

body, mind, and intellect by redeeming them from the dirt and dross of senses, while withdrawing yourself temporarily during your meditations, by attuning to the Holy Naam, which gradually will manifest to you in all effulgence and glory. Just relax and still more completely relax and invoke His Mercy by complete surrender and resignation to His Mercy by complete surrender and resignation to His Will and His Pleasure to grant and bless you with whatever He deems fit. Please not that you are not to guide but to follow. He who follows is escorted and led to the Supreme. The cup, which is under the chalice, is filled with the Divine Nectar. Hence the rare virtue of reverential humility is an astounding asset for the child disciple, who should always remain wide-awake and conscious of the ever-present grace being extended to him/her in ever increasing measure. The Gracious Master Power is ever with you. May it is very enlivening principle, which is giving you life here, and hereafter. Just catch hold of it and follow it implicitly, eliminating your ego and vanity, dropping them as outworn pieces of cloth. Please do not strain but wait with patience and firmness.

Love knows service and sacrifice and is considered the ennobling virtue for the assimilation of sacred teachings. As said above, unless the polluted mind and intellect are bereft of their sediment and dross, they fail to assimilate the higher Truths. A vicious person shuns the Holy Company of the Saints whereas a person blessed with the boon of humility rushes to the Master. The very physical body is blessed when one sits in the Satsang. Such a person knows how to still the body and mind by sweetly looking into the lustrous eyes and forehead of the Master, or the feeling of His auspicious presence. The heart is filled with the pious virtues of receptivity, humility, piety, and chastity. You learn the technique of invoking His Mercy by humble prayer and supplication.

Service is considered an ornament to a beautiful person that adorns and elevates his/her soul to become a clean vessel for His Grace.

Service ourselves of any type granted at the Holy Feet of the Master is beneficial and should be cherished as whatever one does must bring it's fruit, in accordance with the Law of Karma. The secret of selfless service is to deny the reward or recognition of any type and on the contrary consider one's self as a humble instrument in the Divine Hands, which are the sustainers and protectors of all. All credit goes to the Master, yet the media of love are blessed with the superb divine intoxication, which is of supreme magnitude.

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On Military Service

This circular was issued by the Master on October 6, 1969, in response to many questions on the subject, and was headed “for the information of all initiates.”

Mr. RENO SIRRINE recently requested guidance on the matter of the duty of young men who are liable under the law of their country for service in the armed forces. Since many of the dear ones have written to me requesting further clarification of the brief circular that Mr. Sirrime issued regarding the letter which was sent to him on this subject, I hope the following will clear up any doubts they may have.

As already mentioned, every citizen has an obligation to the country in which he resides. If that country in which he resides. If that country is threatened by an invader, then it is the duty of every man and woman, in accordance with his or her mental and physical capacity, to protect the innocence people of the country. For example, one could render service in a non-combatant branch of the army such as the Medical Corps whose primary duty is to relieve the suffering of the wounded and the like.

If a government, for any cause, orders a general conscription of all able-bodied men to the armed forces, there is little that can be done. If one can honestly be excused from military service because of physical disability or any other valid reason, then by all means this may be done.

All Saints and Master's have greatly deprecated not only wars, but all forms of violence that bring suffering to mankind. These conditions are brought about by man himself, who in his ignorance of the fact that God resides in every heart, will not allow his fellow man to live in freedom and peace.

All the dear ones who are obliged to fulfill their duty to their country should have faith and courage in the gracious protection and guidance being extended to them by the Master Power working overhead.

With all love and best wishes,

You're affectionately,

KIRPAL SINGH.

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Various Factors in Truth

Dona G. Kelly

When one is initiated on a high spiritual path such as Sant Mat, as disciples we all need at some time or other to take a look at ourselves and our behavior, study it and analyze ourselves as Master desires us to do.

Especially in the beginning years of discipleship do we need to make an accounting. If we approach this analysis with humility, casting aside all pride and egotism, we will be in a better position to make manifest the more positive virtues necessary for our ongoing.

Let us consider some of the negative qualities which all must watch closely, for many are deeply rooted in the subconscious, having been with us from one incarnation to another. Resentment – of parents, of authority, and the feelings of inferiority which lead to the spirit of rebellion, while on the other hand, superiority causes pride, arrogance, a disregard of rules and cynicism toward anything you cannot see or believe in.

One can be so positive that, without thinking, he hurts the feelings of others again and again. Master emphasizes this as one of the greatest sins, to hurt and to criticize. Master enjoins all to make full use of the power to analyze, for it loosens the bondage of karma, thereby affecting our evolution.

There is one thing all must remember. This is – not one of us is set in a particular pattern. We are all individualists – each one different from the other. That is why we all cannot work and behave in the same way. We must express our individual personalities until such

time as we are willing to give up our wills and surrender to the Master. Then we will not think or speak of ourselves as the doer, “I do this, I give this.” Instead our actions will be merged in that of the Master.

This can only be done very gradually but the daily analysis is a sure way toward it. with Master's help and your sincere and earnest efforts in meditation, this change will definitely be accomplished. No disciple can expect sudden changes when these qualities have been with him for so long.

Initiation is only the seed. Daily, week, month after month, and year after year, this constant praying and meditating should be the aim of all disciples.

One should approach each day as a new day, for renewed effort. Then look over your accomplishments each night or lack of such and approach the new day with the determination to do better.

If anyone has demeaned you or hurt you in any way, in you heart forgive them and forget it. it takes a big man or woman to do that and it is all part of the essence of the Golden Rule – the handmaiden of love. It costs nothing in dollars and cents to be kind. Even in the agonies of body and soul, you must learn to lose yourself and rise above them. That is what is meant by Christ when he said, “he that loseth his life for my sake shall find it.”

Master say, “anyone who spends his spiritual powers for fulfillment of wishes connected with this world cannot have access to high spiritual worlds.” So one has to live in the world to experience and overcome, to purify oneself and not be attached to things of high will have to keep his attention detached from the world and its affairs.

When we reach the point of detachment we also reach the center

where all is calm and peaceful. I think it was Edwin Markham who said, “At the heart of the cyclone tearing the sky and flinging the clouds and towering by, is a place of central calm.”

Today we all live under pressures which cause tensions. These tensions hold you back, even in meditation, for relaxation is absolutely necessary in meditation. You have to learn to have an inner quietness, to be strong, for one receives power from that place of calm and peace.

My Master Sawan Ji said, “As long as one has not freed his attention from matter or body and come inside the eye focus and has made contact with the Astral Form of the Master thereby having cast off I-ness or self, one is not accepted by the Sound current. As long as one is encased in the body (the attention in the nine portals of the body) he is both worldly and of this world and so long as one is encased in the I-ness of self he is not of the Master.” Which of course means until you can control all mind and rise above body, going to the top of the Astral Plane and becoming one with the Radiant Form, you are still stuck in the mire of this world.

In order to reach that state of calm, of oneness, you yourself must create time periods and areas of world quietness where others cannot intrude, where you can meditate and rise above all mortal and worldly things. Learn to live one day at a time. worrying about what happened yesterday or a month ago makes for tension. This is where the benefits of daily analyzing your actions automatically become relaxed and comfortable.

There is always that first step and you must take each step one at a time. there are a series of steps to the spiritual path, but as Master Sawan always said, “To reach the top story of a house, you have to climb the steps one at a time.” there is a poem which states:

*Who so draws nigh to God one step;
Though with doubting dim,
God will advance a mile in Blazing Light to him.*

That first step is Faith, to believe in Him.

Second Step: Obedience to instruction of Master.

Third Step: Relaxing – quieting and control of self.

Fourth Step: The greatest of all, Love. One to another and of God.

It has been said that a journey of thousands of miles begins with a single step. Sometimes at that first step we are beset with doubts and fears but once we start (by taking initiation) then determine to hold on and persevere, then God – Master – will give you the endurance and courage to achieve a firmer faith. When you actually experience an entry into the third eye, or Tisra Til, faith will be still more firmly entrenched and strengthened.

I think the next step is Simplicity, to simplify all phases of life. The desires for possessions and social responsibilities are the factors which cause tension and disorder in our thinking and our habits. The less we need in life the less will be our tensions. Also more time and effort can be put in the spiritual life.

Today there is so much more of everything – material possessions, pleasures of all kinds besides the gathering of all kinds of knowledge and so many other things, that the meaning of simplicity seems out of order in modern society. Friends vie to out do each other socially and in their homes. Society as a whole is so complex that people are torn in many ways. Yet Master says: “Simplify – simplify – and then Simplify”. For in the spiritual, simplicity is essential. It depends on what you want most. Simplicity does not demand that your way of life be either in the rich or poor bracket, married or single, but that

you have one consuming purpose and you plan your whole life in fulfilling that purpose.

You have to know what you want from life more than anything else in the world. Do you really want to find God? to become one consciously linked to God? is this what you are searching for? There is a saying, “If you want a thing bad enough, nothing can stop you.” If you hold fast to Master's feet, you will find God and your search will be over. it isn't easy! In fact it is most difficult in this modern world of ours. There are so many varieties of activities and such conglomeration of appliances which govern our lives – television, golfing, photography, skating, dancing plus many intellectual pursuits. Of course not forgetting the delight most people take in becoming gourmets in their choice of exotic dishes and foods.

These things take most of our time and we sometimes sit down to meditation as a duty rather than as a blessed privilege. Each one must so arrange so as not to be diverted from his objectives (the search for God). Give you attention to those habits and things which bring you tranquility.

Sooner or later when nearing old age most people realize and keep quiet but then it is almost too late to really accomplish anything within spiritually and to attain the blessing of a single eye.

The young are indeed blessed by coming to initiation early for they have so much more time to work out through all phases of the spiritual life.

Many young disciples may, due to some karma, leave the Path, but they will return later under Master's guidance. Each life is one of steady evolution for the disciple, even though at times this seems strangely doubtful. Even, in many cases, the law of karma seems quite paradoxical. Why some babes come into the world and then

after a few breaths die, why some have wealth, while others who meritoriously struggle are poor. And why do “good” men fail while “bad” men prosper?

As disciples knowing the truth of the law of karma to some extent, you can better accept the experience of life and thus try to conform with the disciplines of analysis, vegetarianism, meditation, etc, to burn away the dross and remove covers which prevents the Light of the Soul from beaming out.

Sincere disciples, maintaining regularly the disciplines, make good progress and receive the help of the Master a thousand-fold. Then you truly become disciples (the Light of the World) for that light within shines through you and draws others to the Light and God.

Then you have also understanding and wisdom in the knowledge which now emanates from the soul. It was Jesus who said, “Ye are the Light of the World. A city set on a hill cannot be hid.”

Spirituality and the light of the soul are contagious. It draws of itself and fulfills the will of God.

Gods, men and angels – other than these was he,

My Emperor was superior in both the worlds.

When the Eye was opened, in this man-body God appeared,

And O Lord, my idea of him was changed – he was found to be something else.

In all glory was God there in him, and in all finality he appeared in God –

My Master was not separate from Him, he was not different from my Master.

Saturated in oneness, through the great love –

God was enchanted with him, and so was he with God.

He is the permanence in the body, mind and world,

Throughout this dissolving sphere he remains the Unchangeable
Permanence.

Come whilst at Satsang let us drink in the oneness through his eyes,
Who knows when the Doomsday may come, with the consequences
thereof.

Translation of a poem written by the Master to his Master, Baba
Sawan Singh Ji.

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Self Surrender

GEORGE ARNSBY JONES, Litt.D., Ph.D.

Self-surrender to the mystic adept is but a prelude to the gaining of a greater inheritance, the higher spiritual self; as Dadu Sahib, a sixteenth-century mystic adept of Rajputana, expressed it: “A lover becomes the Beloved – such is the alchemy of love.” And Kabir affirmed, “the world is lost in reading scriptures, yet never comes to knowledge; but one who knows a jot of love, to him all is revealed.”

Sufi mystics have described such self-surrender as fana-fil-sheik (annihilation in the Master), and Christian mystics have stressed the necessity for “Death in Christ”, the merging of the personal self into all-enfolding self of the Master, so that the very thought of a separate self disappears entirely. As St. Paul expressed it:

I am crucified with Christ; nevertheless I live. Yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the son of God, who loved me, and gave himself for me.

The Satguru is the true intermediary between the disciple and the Supreme Lord; but he is more than this even, for he is the very incarnation of the Supreme Lord. It was the sense of the immediacy and the living presence of the Satguru that made Kabir cry: “The Master is greater than God !” he was not committing the unpardonable sin of deifying a flesh and blood man, but was stressing a fundamental truth that “devotion to the Master carries one back unto God.” Sehjo Bai, a nineteenth-century woman mystic, affirmed that “God drove me into the wilderness of the world, but the Master has snapped for me the ceaseless chain of transmigration.” This saintly lady was a disciple of Charan Das, a poet-mystic of Rajasthan, who was an adept in spiritual science.

Love alone bridges the great gulf between the finite and the infinite. Reason and logic end within the realm of the mind, but love is the symphony of the soul, and its radiant tones resound throughout all creation. An old Persian poem tells us that, “Learning is only a child of the scriptures; it is Love that is their mother.” Gobind Singh, tenth Guru of the Sikhs, said: “verily, verily I say unto thee, they that have loved have reached the Lord.” “the secret of Gods mysteries is Love”, sang Maulana Rumi; and the Satguru the highest mystic adept, is the incarnation of love itself. He is the living embodiment of all the scriptural teachings on love; he gives his spiritual message and his mystical science as a free gift of love, never seeking anything in return and never living on the charity of others.

Moreover, the true mystic adept rises above the apparent contradictions of the various religions; he dispels all distinction between creed and creed, faith and faith, and demonstrates the basic unity of spiritual experience which is embodied in the external writings of Prophets and mystics. He stresses that the inner essence of all religions is the same, in spite of all the outward distinctions and dogmas that confuse humanity. Guru Nanak affirmed: “Know him to be a perfect Master who unites all in one fold.” The Satguru does not try to convert the aspirant to this or that outer faith, but he endeavors to lead him to the baptism of the spirit within. The true inner life transcends all barriers of creed, caste and race, for it is a gift of love, and love knows no barriers. The Satguru speaks from inner experience of spiritual reality, and so he needs no theoretical disputation to stress the truth of his words. However, he will often use the scriptures of all religions in order to convince his listeners that what he is teaching is the most ancient truth; but he is not subject to intellectual hairsplitting of “scriptural authorities” for he speaks from living experience. “How can we agree”, Kabir asked the learned pandits, “when I speak from inner experience and you only from bookish learning?”

Guru Nanak stated firmly, “I will not take my Master at his word until I see within mine own eyes.” And this is the sure criterion for testing the validity of a mystic adepts statements. If he is a genuine Satguru, he will not promise salvation in some after-life, but will show the way to inner liberation here and now. Jesus exhorted his disciples to “die daily”, to transcend physical consciousness, for one who has not attained liberation in life cannot hope to attain it after death. The Satguru will maintain that spirituality is a science, and that it must be practiced within the laboratory of the human body, for it is while he is incarnated into the human body that the disciple can achieve the primary requisite of one-pointed concentration. The mystic adept has a common message for all mankind, and that message is one of universal love. Jesus has said:

Curse you; do good to them that hate you; and pray for them that despitefully use you and persecute you, that ye may be the children of your Father which is in Heaven. Be ye perfect even as your Father which is in Heaven is perfect.

The mystic adept says emphatically that no person can prove his love of God unless he knows how to love God , whom he cannot see, if he does not love man, whom he can see? Love is the one universal religion of man, and it is based upon the fundamental truth of the fatherhood of God and the brotherhood of man. “One reality shines both in the man of faith and the heretic”, stated Hafiz, the noted Persian mystic-poet, “and all the seeming differences in the various religious orders are in fact vaporous nothings.... It is through sheer prejudice that the Brahmins and the Sheiks (religious leaders of Hinduism and Islam, respectively) have now different drinking bowls, for in a tavern there is only one landlord (the mystic adept) dispensing the same wine (of divine love) from the same flagon to the various tipplers at the table.”

The satguru or mystic adept, is the living embodiment of the spiritual essence behind all religions. it was because of this truth that Guru Arjan, the fifth Guru of the Sikhs, collected the sayings of various mystic adepts from Hinduism, Islam, Sikhism and other faiths, without concerning himself about their religious background, caste, or life vocation. In Guru Arjan's compilation, which became the Granth Sahib, the sacred scriptures of the Sikhs, can be found the spiritual saying of Kabir, a weaver by worldly profession; Nam Dev, a calico printer; Ravi Das, a cobbler; Farid, a Muslim Saint, and others of humble birth, who were yet all princes of spirituality. Such Master-souls come into the world, free of the pomp and circumstance of outer religions, with the specific mission of dispensing the spiritual nectar of the Supreme Lord to those who will listen to them and who will follow their teachings. Such mystic adepts, whenever and wherever they appear on the stage of life, impart to erring humanity lessons in humanitarianism and godliness, and imbue their disciple with an abiding love for God and man and most importantly, put them on the inner high road that leads to the Supreme God. while such spiritual mentors have respect for all outer religious observances, and will themselves adopt the external traditions of the social religions of their physical environment, they are yet true free-thinkers, and they endeavor to free men from the tightly sealed and narrow limitations of crystallized religious beliefs, so that they may bask in the pristine sunshine of the spiritual realms and know the true kingdom of God.

No individual can safely traverse the inner path without the aid of an unerring guide; whether he goes under the Sufi nomenclature of Murshid-I-kamal (perfect Master) or whether he is known as a Sant Satguru or Rahbar-I-Haq (Guide to the Realm of Truth), the true mystic adept will be one who is supremely versed in both theory and practice of the surat Shabd yoga, the science of spirituality. Such an illumined soul veritably leads the wandering human spirit from the darkness of materiality to the effulgent light of the highest spiritual

realms. In the company of such a mystic adept the aspirant transcends body consciousness and rises into cosmic consciousness, and then upward into super-consciousness, which final state lies far Beyond the limits of the grand cosmic dissolution, and is indeed truly eternal and limitless. Farid, the Muslim Saint, cried out, “O Farid, start on a worldwide quest for some Master-soul. Carry on a ceaseless search, high or low, right or left, anywhere and everywhere; for once you have found that Man of Grace, you to shall have Grace.”

The Satguru is thus the living embodiment of the three attributes of Godhead; life, light and love. He is completely imbued with the highest spiritual, and he is the fountainhead of Godhood and love. The holy scriptures can tell the aspirant a certain amount about spirituality for these writings constitute a storehouse of the recorded inner experiences of ancient sages and seers; but such writings cannot possibly give the aspirant a living experience of spirituality, for this can only be caught like an uplifting infection from the love-filled eyes of one who is himself imbued with spirituality. As a lighted candle can ignite the wicks of many unlighted candles, so the mystic adept can transmit the spiritual life impulse to the aspiring soul. As Guru is in touch with the God within, O Nanak! All others are really dead.”

Shamas Tabrez, the great Persian Saint and the spiritual mentor of Maulana Rumi, stated that, “By the side of this grass blade of the human body there flows an endless stream of life. Hidden in the heart of this atom is the light of a hundred suns.” But, as this great mystic adept informed Rumi and his other disciples, it is not given to man to realize these inner verities without the aid of some Master-soul, a true mystic teacher who can show them “the way, the Truth and the Life.” But such mystic adepts constantly warn against putting one’s faith into the claims of any spiritual teacher unless that teacher has given one living proof of his competency. “Until I see

the Truth with my own eyes” affirmed : “when I saw the Truth with my own eyes, then in truth I put faith in Master's words.”

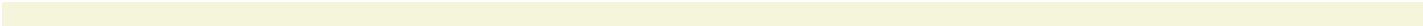
The spoken words of the Satguru cannot be separated from the Satguru, for it is from the abundance of his heart that the Satguru speaks; as he is embedded in the eternal Word, so are his words the expression of the living Shabd within him. The illusion and delusions of worldly things have no affect on him. He is Beyond the power of kal, the Lord of time, for he has liberated himself from the bondage of time, space and causation. He has gained life everlasting, and in the infinite compassion of his heart he descends voluntarily into the prison house of the three worlds in order to save aspiring souls from thralldom to the endlessly-turning wheel of Birth and Death. He is truly blessed, who has come to the lotus feet of a true Satguru, for he has attained the sum mum bonum of life itself.

Aurora Circling

*If we could only see
The universe inside ourselves
With half the elements of accuracy
We bend toward outer space –
Perhaps we could begin with clouds
That bloom like corollas of the sun
In the third eye where the sky opens –
Those winged petals of cold fire
Spreading wide and wider –
Look through look Beyond
Look, look*

Tracy Leddy

Next



The Porch

Arran Stephens

Adjoining the Master's dwelling is what is known as “The Porch”, where devotees assemble nightly for his darshan and words of wisdom. While speaking from his simple wicker chair on the porch, the benevolent Father often distributes sweets and puffed rice as parshad among the disciples seated at his feet. Whatever the Master touches or casts his gaze upon becomes parshad, or divinely blessed. Having received the direct spiritual emanation from the Satgurus touch, parshad, a vehicle for grace, has been known to have a quickening effect on one's inner progress; hence all are most eager for it. However, the Master teaches that by inverting within the hidden Door, between and behind the eyebrows – the Gateway into the Beyond – we partake of the Bread and Water of Life, which is the omnipresent and everlasting parshad.

* * *

Maharaj Ji was bestowing His loving his loving affection on a little Sikh child, satnam Singh, when twenty young college student disciples filed in, humbly asking for guidance and blessing on their forthcoming final examination. Master told them, “Hard work is another name for genius.” He walked over to his chair, sat down, and began distributing puffed rice parshad. I too, bashfully came forward with folded hands to receive. With a loving twinkle in his eyes, he exclaimed, “What? You are going for examination too?”

I have often witnessed the Master open his wallet to the poor and destitute who come seeking his mercy, just as he gives from his spiritual wallet to all those who come as beggars seeking the alms of spiritual grace.

Master never accepts food offerings; but once it so happened that a poor ragged old woman, very devoted, brought some sweets to the Master as a love offering. Overwhelmed with feelings of unworthiness, she could not bring herself to approach him. Out of hundreds present, the Master saw the pure flame of devotion smoldering in her heart. He got down from his seat, rushed into the audience, and took the bag of sweets from her, asking, "Please, may I have some?" as he ate one or two pieces!

Every gesture, every act, every word, every glance of the Master is carried out with the highest understanding, tolerance, and common sense. In his infinite aspect he knows what goes on within the hearts of each of his disciples, wherever they may be, yet seldom does he reveal what he knows, and appears to pass his time as an ordinary man.

Once some concerned devotees asked the Master why he never spared himself, why he was rushing here and there, giving Satsangs, never resting or caring for his personal health or comfort. Master replied, "I am simply carrying out the will of my Master. He has assigned to me certain tasks to accomplish, and as long as even a single breath remains, it is my duty to complete them."

Earlier on this day the Master's son, Darshan Singh, related to me that as a young university student he used to have a photograph of the Master on his wall, taken while the Master was employed in government service, which he had captioned My Father. Now he has another recent picture of the Master which he has entitled, "Universal Father."

Darshan recalled that as a youth he would return home from his studies at college to find his Father either working late into the night on the manuscript of Gurmat Siddhant, or sitting cross-legged,

immersed in deep samadhi. When Darshan would arise at five in the morning for his own meditation, the Master would still be up writing or sitting in meditation. During the day the Master worked durifully at a responsible government post and after working hours he went to serve the sick and the poor. It was not until he retired that he devoted full time to his spiritual mission.

This same evening I asked the great Master, “if we as disciples attempt to meditate all night, would we be sustained in our worldly activities during the daytime?”

Satguru Ji explained, “This is Bread of Life, you see.” I persisted, “But this would only be possible with your grace.” Master replied, “Grace is already there. It is up to your steadfast efforts. A strong man revels his strength, a weak man wonders how he got it. this strength cannot be attained in one day. you have got to work for it, you see.”

The question of stigmata was brought up before Master. A few devotees of Jesus Christ have received the painful wounds of the cross in their hands and feet, a fact which has baffled modern science and medicine. Master's answer was most amusing and revealing: “As you think, so you become.” And he continued, “Once a seeker went to a Master . the Master asked him, “Who do you love most?” He replied, “I love my buffalo most.” The Master told to go into a room and think only about his buffalo. Two days later the Guru returned and told this fellow, “All right, come out of the room now.” He answered, “I can’t – my horns are too wide for the doorway.”

“But you see, this degree of identification and concentration is very rare.”

The question was brought to the Master's attention: “How can we be

rid of the ever-asserting ego?” Scrutinizing us with his soul-piercing eyes, he replied, “it is only when you rise above the three planes – physical, astral and causal – by becoming one with the controlling Power of the universe.”

There is one important point that must be borne in mind by all.....This is that group leaders and representatives are there purely for the purpose of giving out the theoretical side of the Teachings and in arranging facilities whereby the initiates of their group or area can meet together of Satsang. Group leaders and representatives are not to be used as crutches for the other initiates to lean upon. Nor should the initiates look to them for any purpose but to help them in understanding the Teachings. In other words, initiates should not look to them for spiritual guidance in any shape or form, as this is the function of the Master. If an initiate looks to a group leader or representative for spiritual guidance he automatically places a blockage in between himself and the Master and his spiritual progress will suffer in consequence. Similarly if a group leader or representative allows himself to be used in this way, he too stands to lose.

KIRPAL SINGH.

Benediction

Master, we thank you for the opportunity of experiencing your grace
in satsang.

When we leave the Satsang, please help us remain conscious of your
loving presence in every moment of our lives.

Teach us to welcome every experience and task that comes our way
as a challenge and opportunity to further our spiritual progress.

Improve our vision so that we may learn to see the world as through

your loving eyes.
Strengthen our ability to love and our desire to serve mankind.

SYLVAN LEVEY

Next

Seeing Musically

*See deep enough and you se musically.
Carlyle.*

THE world as it exists is not a product of chance, come out of chaos. It has a purpose and plan behind it. the spirit and the power of the Master – architect is hidden in every part of life, stretching form the rocks and minerals below to the starry heavens above, and in all that lies in between at various levels of existence, animate or even what we may call inanimate.

All that is ethereal or non-etherial is of the spirit and nothing in form exists but for and through the spirit. The efficient and the spiritual cannot manifest itself (on the physical plane) except through the gross and the material. The spirit is the energizing power of God. it is at the root of all things, material an non-material, in whatever clothing they may be, gross or subtle. Matter and mind cannot exist by themselves. This power is at once the material and the efficient cause of what we are within and efficient cause of what we are within and without and works mysteriously in a way all its own.

Most of us are apathetic toward this vital part of our being. Too much concerned with what we see, we do not know who sees and how he sees. These are important questions and the more important they are, the more sadly neglected they remain.

We, to speak truly, are dead – dead by spiritual hardening. It is deadness in life, apart from deadness arising from the stopping of the heart. This hardening grows with time. the water of life becomes completely forgotten as the appetites of the flesh grow. And the ego-man takes the place of God in man. even the spirit gets imperiled by the weight of our own vanity. Such is the plight of all. The creative

Word becomes a palaver.

With selfishness, greed and hatred in us, we live in a constant state of fear and tension and accordingly see the world in our own color. “We receive but what we give. And in our life alone does Nature live,” is the fundamental law of action and reaction. This is why in the work-a-day world, we see natured in tooth and claw, torn by storms of our own making. Why? Simply because we are torn within and not an undivided individual.

On the surface, it is all turmoil, waves of passions lashing right and left; but in the deepest depths it is all calm. Always generating evil thoughts, doing evil deeds and justifying them by fallacious arguments, we remain floating on the surface. We have never slipped within. We do not know that there is a life deeper than the sense life – the life of the spirit which runs rhythmically and musically and musically, harmony with the plan and purpose of God. a vision of the life-principle vibrant with music works a miracle in his who sees deeply. He who does so, becomes a changed man, cast in a new mould. All things acquire a new meaning for him in spite of the eddying winds sweeping without.

If we could but learn to sink to the center of our being, we would be sure to see our inward essence and hear the sublime symphony of the soul, for God is the Great Musician, calling forth harmony latent in all creation.

BHADRA SENA.

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Scenes from a Great Life

A brief life sketch given by the master in Hindi on the occasion of the birth anniversary of Hazur Baba Sawan Singh Ji Maharaj, and translated into Englisch by the Sat Sandesh Staff.

What a magnificent life must be his, who lives like us in the world, but who reaches the highest spiritual level! On this occasion I would like to mention something of the outer life of that personality at whose feet I had the good fortune to sit. He was the Sant Satguru of the time, and the Emperor of Spirituality.

The great day that Hazur Maharaj Ji appeared in the world in the

physical form was Tuesday 27th July 1858. By the Indian calendar it was 13th Sawan 1915 – Vikermi. The place was Mehmawala, which is now in Pakistan. His Father, Kabal Singh Grewal, was in the Army and his mother's name was Jeevni. The privilege of being the parents of such a great personality must surely be founded on some noble background from past lives. From very early age Kabal Singh frequently kept the company of holy men, serving them with sincerity, and because of this Baba Sawan Singh Ji had the opportunity of doing the same, remaining constantly at his Father's side up to the year 1870. The passion is to serve and be near godly men developed within him and he spent every available spare moment in this way, from 1870 to 1878. After passing his tenth class in 1878 he took some employment, but became sick and was called home, where he stayed for two years.

The lives of those who are destined to take the dear souls across the river of life are pre-designed to prepare them for the important work. In this period of two years, Hazur met a great renunciate, an expert in Vedanta and Yoga by the name of Bhoop Singh Ji, and benefited greatly from the time spent in his company. As a result, Hazur was filled with the desire to renounce the world and become a Sadhu. Profound thinking does not arise from merely another's promoting, but is already there, from the Beyond. A hen may good-naturedly hatch a nestful of eggs in which some duck eggs have been mixed, but when the little birds come out and go near the pond, the ducklings will jump in and start swimming and the chicks will stand and gaze in wonder. Similarly, wise souls are earthly but heavenly beings. Guru Nanak was once made in charge of a shop in Sultanpur, and one day whilst carrying out his duties a faker approached him and remarked, "We do not come into this world for this." That very day Guru Nanak left everything and "tightened his belt" ready to serve humanity for its upliftment.

From a very early age the conscious awareness of his predisposition

toward spiritual things and aversion to worldly affairs was deeply embedded in Baba Sawan Singh heart. However truly exalted souls conceal their own inclination and perform whatever tasks the worldly duties demand. Whenever he had a tendency to renounce the world he would thrust aside the noble aspiration in consideration of his parents, for being the only son he preferred to serve them, knowing that a renunciate may not serve according to his choice but must be prepared to serve humanity at large – wherever its need may call him. This is indicative of Hazur's great wisdom, for he who shirks his duty will never reach perfection.

Up to 1883, when the Master was 25 years old, his time was spent as described. Sardar Kabal Singh Ji then persisted that he should enter military service, and approached his commanding officer about a commission for his son. While this was being processed, Hazur started teaching at an army training school in Farukabad, but the company of illiterates, alcohol drinkers and meat eaters became unbearable, so he went to Roorkee and passed an entrance examination into the engineering course there. During his stay in Farukabad he spent his leisure hours on the banks of the Ganges, where he met many holy people, in particular a man by the name of Bhai Nihal Singh. He then got his commission in the army, but simultaneously he was given an offer in civil engineering, and preferring the latter, he accepted a post as overseer in Nowshera. When searching for a place of residence there, some people told him about a lovely house, which was available, but unfortunately was haunted by ghosts and unsuitable to live in due to the danger of life. Hazur persisted in taking the house, and the people were amazed to witness how the ghosts magically disappeared. He who belongs to the Lord of all creation has nothing to fear –men and angels are waiting to serve him. “All creation is at Thy feet, and Thou art in command over all creation.”

Baba Sawan Singh Ji always had an open mind, and studied all religions. Study can be a preparation of the ground, for the flowers

to burst forth into bloom at a later date. In Nowshera, Hazur listened to the discourses of Baba Karam Singh of Mardan, and when he went to Peshawar he met Baba Kahan Ji, an enlightened soul, and spent many hours with him. One day Hazur requested, “Baba, give me something.” But Baba Kahan replied, “No, I cannot give you what you want, but most surely you will get it-someone else will give it to you.” Outwardly these people are simple men, but they are really the knowers of the three worlds. From Peshawar, Hazur was transferred to Koh-marie where he took a house near a famous furudwara named Bhuramul Gurudwara. It was a place where the pilgrims and yogis rested on the way to Amar Nath, a Hindu place of pilgrimage, and Hazur spent his spare time talking with them about spiritual things. One can see how nature helps to build the inner strength of those destined to be spiritual giants, by keeping them surrounded by uplifting company.

He loved all, even atheists. Once when he was posted a Murree Hill, an atheist who was suffering from tuberculosis and was advised to sojourn in the hills by his doctors, came to Muree Hills. He knocked at every door for accommodation, but found them all closed; nobody was willing to take him in. First, because of the highly infectious disease he was suffering from, and also because he did not believe in God. He came to the residence of Hazur Maharaj Ji, who was away on duty at the time. He asked the housekeeper for accommodation, and was refused. It so happened that Hazur Maharaj Ji was just then returning home and saw the man being turned away from his house. He asked the housekeeper about it, and was told that it was a tuberculosis patient asking for accommodation whom nobody was willing to take in. “And what did you say?” asked Hazur. “I also refused him, for he was an atheist,” said the housekeeper. Hazur Maharaj told him, “Look here, this man may not know that God resides in him, but we know it, don’t we? Please give him accommodation.”

The time passed by until the day arrived for the foundation to be laid which would eventually support the destiny of all humanity. The Perfect Master of that time was Baba Jaimal Singh Ji Maharaj, who was the chief disciple of Swami Ji Maharaj, and who, after Swami Ji left the world, settled in the Punjab to carry out his spiritual mission. One day in August 1894, Baba Jaimal Singh Ji and a disciple were walking along the Koh-marie Toad, where Hazur was inspecting the work in progress there, in his capacity as a Sub-Divisional Officer. As Baba Jaimal Singh Ji passed by with his companion, he pointed to Hazur and said, “I have come here because of that person.” The disciple remarked, “You have come for a funny person, who does not even turn his head to greet you.” Babaji kindly explained, “This personage has come into this world specially for a very high expression of life, and after four days he will come to me.” Hazur Maharaj came to Babaji in the company of one Mr. Sukh Dyal. After four days’ Satsang he took initiation, and stayed near Baba Jaimal Singh Ji for two months. After Babaji left Koh-marie, Hazur spent most of his time in meditation and as the love for his Guru increased, his heart grew heavier with sadness at being separated from his Master. He would visit Babaji at every available opportunity to derive the invaluable blessing of his presence.

Baba Jaimal Singh Ji lived on the edge of the River Beas, where in 1898 the foundation stone of the Dera Baba Jaimal Singh was laid and a Satsang hall built. Whenever his leave occurred Hazur would go straight to Beas and on arrival leave all his pay at Babaji’s feet, from which Babaji would give him enough for his maintenance and send whatever was necessary for housekeeping to Hazur’s wife. In all the thirty years of working, Hazur spent only a total of six months with his wife, for all his leave was spent with Babaji and he would visit his home only on orders from his Master.

In 1902 the foundation stone of the big Satsang hall was laid, and on completion of this building, Baba Jaimal Singh Ji said to Bibi

Rukko, an enlightened soul who lived in the Dera, “ I will not hold a Satsang in this hall.” She started crying, but after some moments she asked, “Maharaj, who is going to hold the Satsangs after you?” Babaji said, “Go into the hall and see for yourself, “ and when she entered the empty hall she saw Baba Sawan Singh Ji quietly sitting on the dais. On 29th December 1903, Baba Jaimal Singh Ji left his physical form, after bestowing the spiritual work upon Baba Sawan Singh. Babaji had been heard to say that after him a very high soul would come and hold Satsang, and that the Dera would become seething with humanity. Up to then, only about five to seven hundred people around Beas and district had become his disciples. However, Hazur did not immediately leave his work, but came to live in the Dera on his retirement in 1911, when he then gave all his time to the spiritual work. Everyone is aware of the change that took place in the Dera during his residence there, where from merely one or two houses a small town shaped up through the years. A huge T-shaped Satsang hall was erected, with dimensions of 120 feet long in both directions-each forty feet in width. Whoever wanted the Truth came to him and gained the priceless boon, no matter to what religion they belonged. All were endowed with the riches of Spirituality.

One might ask what lessons one learn from the life of Baba Sawan Singh Ji. Without hesitation, the following observations can be upheld as food for study and an example to mankind:

Chastity. In Shri Hazur Maharaja’s life we find the highest virtue of brahmcharya or chastity. He was married at the age of about eleven or twelve, but according to custom, after the ceremony the girl returned to her parents’ home without even seeing her husband. The final ceremony is normally performed after eight or ten years when the girl has matured, so after nine years had passed the arrangements were made, but unfortunately the girl died twenty days before the appointed date. Hazur was twenty years old at this time, and the

second marriage was arranged when he was twenty-five, so this means twenty-five years of chaste life. Then during his thirty years of marriage he lived with his wife for only a sum total of six months. His wife's name was Krishna Vant Ji and they had two sons- Baichint Singh and Harbans Singh. Hazur used to say, "by my own wish I was living a chaste life many years before Babaji left this world."

A keen student of literature, Hazur read enthusiastically his whole life through, and studied carefully whatever sacred books he could get. In his huge library of holy books selected from many sources, more than a thousand had annotations in his own hand throughout the pages. There are certain books which are not normally available to the public but Baba Sawan Singh Ji had many of these copied for his own library.

Never Idle. Hazur was always occupied with something-with either Satsangh, meditation or reading holy books. His activeness started early in the morning and continued until late in the night.

Now a few words about the criterion of a true Master, although truly speaking only a Mahatma can recognize a Mahatma. However, there are indications for the keen observer. A Mahatma's outer form has a certain attraction for the heart. They are not like cobblers who are concerned only with the leather or skin, but their attention is always on the soul. They are the Lord's messengers-Hazur used to say, "We are not here to make religions, so everyone should stay in whatever religion he already belongs to. The connection between you and me is through the soul. Get the connection with the Holy Naam."

Mahatmas's always live on their own earnings and not on donations. Kabir Sahib, Guru Nanak Sahib, Maulana Rumi Sahib and others all earned their own sustenance. "Earn and give with your hands to others. O Nanak, only he who lives thus would know the True Path."

They depend only upon God. Hazur also had this criterion for he lived within his pension and performed free service unto others. His love and kindness extended to all souls, and with joyful enthusiasm he would spend up to eighteen hours per day in selfless service. Throughout his life, which was ninety years in length, Hazur cared little for rest and when he started his spiritual mission he devoted his whole time to awakening the souls. He taught the true seekers to live in the world and simultaneously progress in their meditation. Mahatmas never encourage the people to be attached to outer worship, but explain that the true temple of God lies within man. Emerson also said, “Tap inside,” meaning that one should search for God within. Bulle Shah says, “When you seek the inner path, only then can the secret of the Godman be realized.” Rise above the mind and the senses, and whilst living learn the secret of death. Learn this mystery, separate the awakenedness from the physical form, and reach to where your Sathguru is waiting with mercy and love in both hands. Who so ever had realized God has done so in the temple of the human form, and whosoever desires to realize God will have to do the same. This is the third criterion for judging a true Master, and Hazur Maharaj always taught the method of inversion.

He repeatedly informed the seekers that the salvation only can be achieved through the holy word, or Naam and that Naam was the highest form of devotion of all the sadhnas [devotional practices]. Hindus call it Nud, Udgit and Shruti. Muslims call it Naqmai –I –Asmani, Kalam –I –Illahi, or Kalma. Christian calls it the Word. The Lord manifest Himself into Creation through the form of the Shabd or Word, so if the soul get the connection with the holy Word, then it can be reach back to God. “When you get the Shabd, you have got a contact with God. Through the service, everything is achieved.” “Contact with the Naam is the true devotion. There is no true worship without the holy Naam. The whole world is in delusion.” The Saints never interfere with outer forms and rituals, but give excellent advice for achieving

the best results. Hazur tell his followers, “The word is within you –just be devoted to that and nothing else.” Those who search for God outwardly remain empty within. “He who forgets himself through the nine outlets (of the senses), will never find the priceless treasure lying within him.”

I have briefly placed before you four criteria for judging the true Master, and all these could be seen in these Hazur. There are also outer indications: Mahatma’s eye is deep as a lion’s, the forehead is broad, his way of walking is graceful like a dove’s. Hazur had all these features. Masters also have a sign of the lotus on their foot. It has been written that Lord Krishna and Guru Amardas both had this sign, and so, did Hazur. Hafid Sahib said, “If my Master takes possession of my heart, then I will give (in exchange) my faith, my world, my home here and hereafter, just see the black mole on his face. “Hazur Maharaj had a beautiful black mole on his face.

The lives of these great personalities cannot be fully understood by the common man. They are not simply man alone, but manifested God in man, and only those who have the rare secret opened up to them can know what this means. Most of other people think of them as atheists. On this very subject, Khusro Sahib once remarked, “People say that Khusro is the worshiper of a human being, and I say, “Yes, I do it’ and do not care for the world and its opinions.” True seekers will sacrifice their mind and body for the privilege of the company of a true Mahatma.

Many seemingly miraculous thing can happen around a true Master. A saw many amazing incidents through being connected with Hazur Maharaj Ji, from which I will tell of two. In the Holy Bible it is written that Jesus Christ gave sight to the blind. In the early thirties in Rawalpindi a lady lost her eyesight, and after consultation with the best specialist it was found that the optical nerves had shriveled, and there was no hope for recovering the sight. She could see

nothing, through outwardly there seemed to be no difference. Inwardly however, she was constantly enjoying the darshan of Baba Savan Singh Ji, and was therefore not at all dismayed. Two days of blindness passed, and on the third day I was sitting with her and her husband when she said, “The Master and another man are discussing something. The gentle man is beseeching Hazur, saying ‘Hazur, have mercy –please give her sight back.’ Now Hazur is saying, ‘Alright, alright.’ “The lady’s husband, sitting with closed eyes, suddenly saw a brilliant light, and at exactly that time, the lady, who was lying on the bed, got up and ran across the room saying, “I can see –I can see.” In an apparently magical way, her eyesight had been restored.

There is also in the account in the Bible of Jesus feeding five thousand people with a little bread in a basket, each one being fully fed and satisfied. Hazur used to visit his hometown from time to time, usually accompanied by hundreds of followers, and there was always a free kitchen arrangement for them. On one visit there was a large group of Akali Sikhs camped nearby for some special celebration. These Akalis were against Baba Sawan Singh’s teachings, so they planned to disgrace upon him by going to his free kitchen after the meal had finished and the kitchen closed. Nearly three hundred of them sat down outside the kitchen door and demanded that food be served to them immediately. Someone told me what had happened and I hurried to the kitchen to find out that there was just half a basket of bread. I called the cook and told him to light the fires and make more bread. But the three hundred people outside started fighting for food just then, Hazur entered the kitchen said, “Kirpal Singh, why are you not giving them food?” I replied, “Hazur, there is only half a basket full of bread, how can I feed three hundred people with that? We have to make more.” Baba Sawanth Singh smiled and said, “Fear not, but cover the basket with a cloth and go on serving the bread.” I did as Hazur had instructed and the three hundred men ate and ate until they could eat no more and when

the meals was finished, there was still the same amount of bread left as there had been at the start.

It wills very often considered that miracle are just stories invented out of the imagination but in fact, very few people know what a miracle truly is. The word itself literally means “Things which astonish.” Coleridge says that the fact that Christ performed miracles was verification that he was carrying out the father’s orders. Locke says that miracles are like a letter of promise from God, which saints and avatars bring with them to this world. The common man does not know how such happenings are performed and calls them “Miracles” which actually shows his ignorance of the real facts. In the Pathanjali Sutra of the Maharishi Pathanjali, in the third stanza, verses 5-51, it is written that creating worldly things like curing the sick making barren women fertile, producing precious gems, etc., are called riddhis and siddhis and performing these things beset the way of perfection; it is no proof of perfection. For he who goes into samadhi (the state of leaving the body at will) such things are like plucked flowers scattered before and behind him on his path – a true pilgrim in search of God will never stoop to pick them up. So – called miracles are merrily a Childs play which can be done by focusing the mind to a single point all perfect Masters are in control of these powers but do not work through them.

In Peshawar, some years ago a hypnotist came to the Edward mission college and show what he could do he hypnotized a boy and then asked anyone to question the boy in any language they choose. The boy answered all questions accurately, even replying to the questions of a professor of Latin. When Madam Blavatsky visited Lahore, she was having a discussion with a number of people when a certain professor exclaimed, “Madam, all that you are saying is rigmarole and as impossible as followers falling from the Ceiling.” Blavatsky replied, “Professor do you think that it is really impossible?” At once, a shower of blossoms fell from the ceiling and

covered the table. Madam Blavatsky turned to the professor and said, “These things are according to the laws of nature, but you are not acquainted with them.”

Maulana Rumi was a teacher and he first met his Master Shamas Tabrez when he was giving a lesson to a number of children. Hazrat Shamas Tabrez approached and asked, “What is this?” Maulana Rumi replied “this is that knowledge of which you know nothing.” Shamas Tabrez kept quiet, but when the boys left for the break period and he took all the books and slate and through them into a near by pond. When Maulana Rumi returned with boys they demanded to know where their books were. Shamas Tabrez took them to the pond and one by one took out the books – but astonishingly, they were all dry. Maulana Rumi, his eyes wide opened with surprise, said “what is this?” Shamas Tabrez replied, “this is that Knowledge of which know nothing.” As is well known, Maulana Rumi later became the disciple of Shamas Tabrez and eventually succeeded him in mastership. What I want to impress about this subject is that miraculous happening are merrily the fruits of concentrated attention, and that true Masters do not give them any importance because they have gone far past this stage. Hafiz Sahib says, “Do not mention miracles to me, because I have crossed that stage, and I am where such things are not necessary.”

Perfect Masters never work through these lower powers, and they forbid true seekers from doing so because they are an obstruction on the path to God. However, through meditation the student will automatically acquire them, but they are forbidden to be used. Even though the Masters use them at times for certain purposes, they will tell you that the greatest “miracle” is when they raise the soul above the mind and the senses, thereby severing the knot which binds it to the wheel of births and deaths. The progress which the Mahatmas used to achieve in thousands of years, by the grace of Hazur Baba Sawan Singh Ji Maharaj, is today achieved in months. Great Masters

have the most miraculous power of making the Holy Naam manifest in others –what more miracle than this is to be desired?

When the world becomes manifested somewhere and you become receptive to it, your mind will be still. You can reflect your own self and you can also reflect God within you. The only thing that stands between God and you is the mind. You are not to put anything from outside. It is already there. When the turbulent waves of the minds are still you can see your true face in it. ...

KIRPAL SINGH

From morning talks.

The Master's Talk

Fruits follows the Flowers

If you have a desire for the Truth, then each breath should be spent in devotion; and you should steal away from the attachments of the world by averting the eyes of the heart. From the roza (Muslim fast), attain the purpose for which it stands and leave off all outer practices; do the true prayer, and enjoy the Bread of love to the best of your heart's content.

Do you understand the meaning of this? As for outer prayers, one should first wash the hands and feet, so when you sit down in Gods remembrance you should wash away your mind from the worldly attachments – only then the true prayer, then which is better, the outer or the inner? Just compare the two.

It is said that if one succeeds inwardly, then one should give more

time to that, but we are inclined to give more time to outer things. I once met a learned pandit (one learned in religious knowledge). He was given an inner contact, and after that he gave three hours daily to reading the Vedic mantras, and only half an hour to inner meditation. If you have got what is mentioned in the Vedic mantras, do you give more time to continue reading the holy books, or to what those very books have instructed you to do? One should compare the two carefully and decide where to give more time. however if one has not got the inner contact, one should not give up whatever devotions one is doing, otherwise you will be altogether the loser.

What is the purpose of the various observances? You light a lamp and ring the bell in the temple. If one is worshipping outwardly, in this way, and instead of that the other way manifests the inner light within, then to which practices should you be giving more time? to the inner practice, of course? Outer practices may cease, but one need not worry as long as one has the inner contact. But having received it, what do we do? We go on doing the outer practices, and do not give time to the inward practice – it is a pity. All the outer things were designed to lead us to the inner Truth.

This situation reminds me of a story of a man who went to the priests to get some parshad (blessed food). He took the parshad in one hand and hid it behind his back, and then extended the other hand for some more. The priest did not give him any more, and a dog came and ate what he had hidden behind his back. So what we already had we did not use, and what has now been given we do nothing about, so we are left with naught. The outer practices are the first steps, so should be used in the best way possible. Then if one reaches the purpose and aim behind them, then often we give three or four hours to outer things, and only five or ten minutes to the inner practice. The meaning of this hymn is that once a person gets the true contact inside, it will not matter much if he does not keep

the outer prayers and observances. Actually, if one is enjoying the true inner prayer, he will become oblivious of outer practices.

You should count the nights of separation(from the Lord) through each rosary bead. Throw away all outer prayers and sing only the song of Truth.

Some people go on doing the rosary perhaps for one or two hundred times, and it is good to have remembrance of God – but if one's attention is withdrawn and one contacts the inner truth, then how will one remember the rosary, for one's attention or soul has completely withdrawn from outside. Do not misunderstand the words of the hymn and the meaning behind them – you can compare for yourself. You should go inside. If one does not do the inner practices and at the same time leaves off the outer ones, then what? One should at least do something!

Don't take baths in the sacred rivers, Ganga, Jumuna or Pushkar but go on diving into the Ocean of Love.

The reason for going on a pilgrimage is to go to some saintly personage and, while sitting beside him, give time in sweet remembrance of God. if one's remembrance becomes very strong and one gets intoxicated through that, then one's condition will be so: no words eyes the tears will tell the story. There is the famous of Princess Laila and Majnu, which illustrates the power of remembrance. One day, Laila was going to meet Majnu, and on the way there was a Muslim priest doing his namaz(prayers). They spread a mat in front of them, meaning that they have cut themselves off from the world and there is no one between and God ; they then do their prayers in this attitude. Laila, who was intoxicated with the thoughts of her beloved Majnu, stepped on the prayer mat as she passed by. Kazi Sahib, the priest, lost his temper and started cursing the princess, but she did not hear him. The priest, recovering from

his outburst, realized that he had cursed a princess, and feared that the King would behead him, so he awaited her return, and when she approached he stepped forward and said, “Please forgive me, I made a grave mistake.” Princess Laila opened her eyes wide with surprise and asked “In whose remembrance were you sitting? I, who was remembering a mere mortal, did not see you or your prayer mat – what kind of prayer were you doing?” do you understand this? When you get the true thing, the outer things are left behind. When the fruit comes on the tree, the flowers fall away of themselves. The tree which first bears flowers and then the fruit – that fruit will ripen. So, these blossoms that we have – the outer practices – will fall away automatically when the fruit comes out of them. Everything has its own value.

*Do not become the devotee of an idol – there is nothing in it.
withdraw your hearts from idols and start worshipping the Truth
within you.*

Just as I have said, there are images of various Gods, but when he Himself appears within you, that are far better than any image. Such worship is like the first steps, taken to help one to have love for God, but if you ask my opinion, how can a man love anyone he has never seen or met?

*O being, lose not thyself in beautifying the body,
Go on forgetting the body, which is made of dust, journeying toward
the Elixir of Life.*

*Leave all worldly intoxication and smoke only the true soolfa;
With every breath, pop only the cork of the bottle of Love.
If the intoxication wears off, drink and drink again;
Become thou so thus intoxicated, that the world's intoxication fades.*

The outer intoxication will go away by themselves if one gets the true intoxication from within. If this intoxication wears off, then

drink more –but from where? It can only be had in the company of someone who has got it. if it wears off, we should again drink. This means that again and again we should keep his company, to replenish the intoxication which comes from the being in his presence. If world do this, one-day we will be permanently intoxicated. The outer intoxication wears off, but daily contact with the inner intoxication increases the state until we become that very intoxication itself.

Poems

*God's men and angels – other than these was he,
My emperor was superior in both the worlds.
When the eye was opened, in this man body God appeared,
And Oh Lord, my idea of him was changed – he was found to be
Something else.*

*In all glory was got therein him, and in all finality he appeared
In God –
My Master was not separate from him, he was not different from
My Master.
Saturated in oneness through the great love –
God was enchanted with him, and so was he with God.
He is the permanence in the body, mind and world,
Throughout this dissolving sphere he remains the unchangeable
Permanence.
Come whilst at Satsang let us drink in the oneness through his eyes,
Who knows the dooms day may come, with the consequences
Thereof.*

Translation of a poem written by Master to his Master, Baba Sawan Singh Ji.

Various Factors in Truth

Dona G. Kelly

When one is initiated on a high spiritual path such as Sant Mat, as disciples we all need at some time or other to take a look at ourselves and our behavior, study it and analyze ourselves as Master desires us to do.

Especially in the beginning years of discipleship do we need to make an accounting. If we approach this analysis with humility, casting aside all pride and egotism, we will be in a better position to make manifest the more positive virtues necessary for our ongoing.

Let us consider some of the negative qualities which all must watch closely, for many are deeply rooted in the subconscious, having been with us from one incarnation to another. Resentment – of parents, of authority, and the feelings of inferiority which lead to the spirit of rebellion, while on the other hand, superiority causes pride, arrogance, a disregard of rules and cynicism toward anything you cannot see or believe in.

One can be so positive that, without thinking, he hurts the feelings of others again and again. Master emphasizes this as one of the greatest sins, to hurt and to criticize. Master enjoins all to make full use of the power to analyze, for it loosens the bondage of karma, thereby affecting our evolution.

There is one thing all must remember. This is – not one of us is set in a particular pattern. We are all individualists – each one different from the other. That is why we all cannot work and behave in the

same way. We must express our individual personalities until such time as we are willing to give up our wills and surrender to the Master. Then we will not think or speak of ourselves as the doer, “I do this, I give this.” Instead our actions will be merged in that of the Master.

This can only be done very gradually but the daily analysis is a sure way toward it. with Master's help and your sincere and earnest efforts in meditation, this change will definitely be accomplished. No disciple can expect sudden changes when these qualities have been with him for so long.

Initiation is only the seed. Daily, week, month after month, and year after year, this constant praying and meditating should be the aim of all disciples.

One should approach each day as a new day, for renewed effort. Then look over your accomplishments each night or lack of such and approach the new day with the determination to do better.

If anyone has demeaned you or hurt you in any way, in you heart forgive them and forget it. it takes a big man or woman to do that and it is all part of the essence of the Golden Rule – the handmaiden of love. It costs nothing in dollars and cents to be kind. Even in the agonies of body and soul, you must learn to lose yourself and rise above them. That is what is meant by Christ when he said, “he that loseth his life for my sake shall find it.”

Master say, “anyone who spends his spiritual powers for fulfillment of wishes connected with this world cannot have access to high spiritual worlds.” So one has to live in the world to experience and overcome, to purify oneself and not be attached to things of high will have to keep his attention detached from the world and its affairs.

When we reach the point of detachment we also reach the center where all is calm and peaceful. I think it was Edwin Markham who said, “At the heart of the cyclone tearing the sky and flinging the clouds and towering by, is a place of central calm.”

Today we all live under pressures which cause tensions. These tensions hold you back, even in meditation, for relaxation is absolutely necessary in meditation. You have to learn to have an inner quietness, to be strong, for one receives power from that place of calm and peace.

My Master Sawan Ji said, “As long as one has not freed his attention from matter or body and come inside the eye focus and has made contact with the Astral Form of the Master thereby having cast off I-ness or self, one is not accepted by the Sound current. As long as one is encased in the body (the attention in the nine portals of the body) he is both worldly and of this world and so long as one is encased in the I-ness of self he is not of the Master.” Which of course means until you can control all mind and rise above body, going to the top of the Astral Plane and becoming one with the Radiant Form, you are still stuck in the mire of this world.

In order to reach that state of calm, of oneness, you yourself must create time periods and areas of world quietness where others cannot intrude, where you can meditate and rise above all mortal and worldly things. Learn to live one day at a time. worrying about what happened yesterday or a month ago makes for tension. This is where the benefits of daily analyzing your actions automatically become relaxed and comfortable.

There is always that first step and you must take each step one at a time. there are a series of steps to the spiritual path, but as Master Sawan always said, “To reach the top story of a house, you have to climb the steps one at a time.” there is a poem which states:

*Who so draws nigh to God one step;
Though with doubting dim,
God will advance a mile in Blazing Light to him.*

That first step is Faith, to believe in Him.

Second Step: Obedience to instruction of Master.

Third Step: Relaxing – quieting and control of self.

Fourth Step: The greatest of all, Love. One to another and of God.

It has been said that a journey of thousands of miles begins with a single step. Sometimes at that first step we are beset with doubts and fears but once we start (by taking initiation) then determine to hold on and persevere, then God – Master – will give you the endurance and courage to achieve a firmer faith. When you actually experience an entry into the third eye, or Tisra Til, faith will be still more firmly entrenched and strengthened.

I think the next step is Simplicity, to simplify all phases of life. The desires for possessions and social responsibilities are the factors which cause tension and disorder in our thinking and our habits. The less we need in life the less will be our tensions. Also more time and effort can be put in the spiritual life.

Today there is so much more of everything – material possessions, pleasures of all kinds besides the gathering of all kinds of knowledge and so many other things, that the meaning of simplicity seems out of order in modern society. Friends vie to out do each other socially and in their homes. Society as a whole is so complex that people are torn in many ways. Yet Master says: “Simplify – simplify – and then Simplify”. For in the spiritual, simplicity is essential. It depends on what you want most. Simplicity does not demand that your way of

life be either in the rich or poor bracket, married or single, but that you have one consuming purpose and you plan your whole life in fulfilling that purpose.

You have to know what you want from life more than anything else in the world. Do you really want to find God? to become one consciously linked to God? is this what you are searching for? There is a saying, “If you want a thing bad enough, nothing can stop you.” If you hold fast to Master's feet, you will find God and your search will be over. it isn't easy! In fact it is most difficult in this modern world of ours. There are so many varieties of activities and such conglomeration of appliances which govern our lives – television, golfing, photography, skating, dancing plus many intellectual pursuits. Of course not forgetting the delight most people take in becoming gourmets in their choice of exotic dishes and foods.

These things take most of our time and we sometimes sit down to meditation as a duty rather than as a blessed privilege. Each one must so arrange so as not to be diverted from his objectives (the search for God). Give you attention to those habits and things which bring you tranquility.

Sooner or later when nearing old age most people realize and keep quiet but then it is almost too late to really accomplish anything within spiritually and to attain the blessing of a single eye.

The young are indeed blessed by coming to initiation early for they have so much more time to work out through all phases of the spiritual life.

Many young disciples may, due to some karma, leave the Path, but they will return later under Master's guidance. Each life is one of steady evolution for the disciple, even though at times this seems strangely doubtful. Even, in many cases, the law of karma seems

quite paradoxical. Why some babes come into the world and then after a few breaths die, why some have wealth, while others who meritoriously struggle are poor. And why do “good” men fail while “bad” men prosper?

As disciples knowing the truth of the law of karma to some extent, you can better accept the experience of life and thus try to conform with the disciplines of analysis, vegetarianism, meditation, etc, to burn away the dross and remove covers which prevents the Light of the Soul from beaming out.

Sincere disciples, maintaining regularly the disciplines, make good progress and receive the help of the Master a thousand-fold. Then you truly become disciples (the Light of the World) for that light within shines through you and draws others to the Light and God.

Then you have also understanding and wisdom in the knowledge which now emanates from the soul. It was Jesus who said, “Ye are the Light of the World. A city set on a hill cannot be hid.”

Spirituality and the light of the soul are contagious. It draws of itself and fulfills the will of God.

Gods, men and angels – other than these was he,

My Emperor was superior in both the worlds.

When the Eye was opened, in this man-body God appeared,

And O Lord, my idea of him was changed – he was found to be something else.

In all glory was God there in him, and in all finality he appeared in God –

My Master was not separate from Him, he was not different from my Master.

Saturated in oneness, through the great love –

God was enchanted with him, and so was he with God.

He is the permanence in the body, mind and world,
Throughout this dissolving sphere he remains the Unchangeable
Permanence.

Come whilst at Satsang let us drink in the oneness through his eyes,
Who knows when the Doomsday may come, with the consequences
thereof.

Translation of a poem written by the Master to his Master, Baba
Sawan Singh Ji.

Circular 22

Talk given by the Master on July 26, 1962, in memory of his Master

I TAKE THIS, opportunity to address all of you over the
microphone, and convey my best wishes and love for your spiritual
progress. The sublime message, which you have had the privilege to
hear, does not warrant more elucidation, yet I wish to speak further
on this auspicious day – the British Anniversary of my beloved
Hazur Baba Sawan Singh Maharaj.

The sacred forum of Ruhani Satsang was approved by Hazur and
under his explicit orders it came into existence some fourteen years
ago. It is through his grace that the gospel of truth and love has been
carried to all corners of the world; and in practically all the countries
of the world it's branches have been setup, and people at large have
been blessed with the rare gift of holy Naam – the word, or the
audible life stream.

Those who have had the good fortune to come under the competent
protection of the living Master have been granted the sacred boon of
holy initiation into the mysteries of the Beyond, and are progressing

on the way back to God.

From the Sacred literature which has been released and published, you now have the sacred theory that is so simple and easy requiring no austere obligation; but the practical aspect of the subject demands some attention, namely; implicit obedience to the holy commandments, embracing cardinal virtues, strict observation of the dietary regulations, vigilance over the day to day needs, cautions approached to the thought pattern, and regular devotion of time to the holy mediation in an accurate way. Moreover, all efforts helpful in the achievements of this sublime goal are to be honored and assimilated.

The holy seed of initiation is a check drawn in your favor and implemented in the soul, fructifying rapidly, into the aforesaid virtues or pursued vigorously. Just as check can be cashed at the counter, similarly the celestial manifestation of Divinity can be had at the eye focus, which you can reach safely under the protective guidance of the Living Master, and for which you have a passport in the form of sacred charged Names. The Names carry the Life Impulse and as such are potent enough to grant you inversion on to the realm of bliss and harmony. Their accurate use coupled with deep faith and implicit obedience, bear much fruit. You should know it for certain that the Gracious Master Power is the constant and nearest companion of the child disciple, and anytime one turns his/ hers face toward Him, all gracious help and guidance flow in abundance. Just as a poor man who calls at the door of a rich person, everyday faithfully, is sure to be blessed with alms, similarly that Emperor of Emperor of Emperor is waiting patiently for you all within, to greet you and escort you on to the True Home of your Father. He is more eager that you and the sweet heavenly melodies invite you to accompany Him within for sharing the utter bliss and divine intoxication.

This is a subject of the heart and not of the head. Reasoning is the help and reasoning the bar. When you have arrived at certain conclusion and have been blessed with the boon of right understanding that this present earth life is passing phase in the long journey of the soul from the lower categories of creation up to it's origin, then onwards living and faithfully. Know for certain that you, while here in this world, living amongst mortals, are commissioned with the divine blessing of proceeding back to your True Home. Soul in its present state is so enmeshed by the environment of mind and matter that it is difficult to talk of it's proceeding homeward for it has forgotten its True Home. The holy meditation when undertaken accurately and regularly blesses you with the right understanding of striving for the inner journey, and your conviction of the sacred Truths is strengthened. Time factor is essential and, as much patience and perseverance are required. You sow a seed in the soil. Let it remain hidden within the earth and construct a strong hedge around it and strive for it's regular watering and weeding in every possible way. To fall into sin is Human but to remain therein is devilish. Never mind about your past howsoever gloomy or unhappy it has been because the Gracious Master power has blessed you with the climax of divine mercy when you were privileged to be led to the living Master and accepted by Him. Let the waters of repentance wash away the dross and impurity of heart, and strive for the better mode of living by complete dedication of heart and soul. The Light of God is ahead within and the Heavenly melody is inviting you to let it escort you to His Holy Feet. I recall a beautiful episode of my Master, Hazur Baba Sawan Singh Ji, When during His lifetime, once, we were celebrating His Birthday. Illumination stanzas were composed and sung in appreciation of Him and there was invocation for His Gracious Mercy. He was impressed by the devoted humility of the congregation and spoke with emotion, "Look here, when you scale me with Lord Providence of Almighty I do not accept it. Let us for the sake of argument take

what you say to be true. Then if you adore me like the Highest Saint gracing the earth and representing the Father, just keep my commandments and you will be benefited and my mission will be successful.” With the same thought I repeat and exhort with firmness that I count myself as His Humble servant and call upon you dear ones to be firmly and humbly devoted to your holy meditations, thereby making your life sublime.

You should become a source of help and inspiration to your less gifted brethren who may better their lots by follow your example. Please note an ounce of practice is better than tons of theory. The world is fed up with preaching and child humanity is looking urgently for life and light. You can be the harbingers of peace and prosperity by living a life as enjoined by the Master. One developed soul will be helpful for many others. Spirituality cannot be taught, it must be caught like an infection, which is passed on to others who are receptive.

Satsang is the central theme of the sacred teachings and I always impress upon the dear ones here and abroad not to miss it, as it is during these precious moments when you are near the fountainhead of bliss and immortality, that you grasp the true import of the teachings and assimilate the rare virtues of godliness, by sitting in the charged atmosphere which is filled His loving Life-Impulses. Satsang is the sacred arena where spiritual stalwarts are built. It is the pool of nectar, which grants blissful God intoxication, and all differences of caste, creed or country sink down to their lowest ebb. We are all brothers and sisters in God and should attain this divine virtue of common brotherhood of man and Fatherhood of. Love one another faithfully and devotedly so that others may know and see for themselves that you belong to the Living Master. Remember, actions speak more clearly than eloquent words spoken under emotional impulses. Just live like a fragrant flower, which blooms in a forest, and fills the atmosphere with its rich fragrance. You should know it

for certain that you are the Master of your destiny, which is full of higher potentialities. You are simply to make exertion to change for the better, and firmly stick to your resolutions. All else is to follow of itself, as the Gracious Master Power is at your side to extend all feasible help, grace and protection.

How to catch the Gracious Master Power is a question, which many of you would like to solve. It is so simple yet hard to be assimilated all at once. It is the self, which stands in the way. You are not confined to body or its limitations. You are not the intellect or mind, yet you possess all these for some higher purpose. “Blessed are the pure in heart for they shall see God.” For that you are to purify your body, mind, and intellect by redeeming them from the dirt and dross of senses, while withdrawing yourself temporarily during your meditations, by attuning to the Holy Naam, which gradually will manifest to you in all effulgence and glory. Just relax and still more completely relax and invoke His Mercy by complete surrender and resignation to His Mercy by complete surrender and resignation to His Will and His Pleasure to grant and bless you with whatever He deems fit. Please not that you are not to guide but to follow. He who follows is escorted and led to the Supreme. The cup, which is under the chalice, is filled with the Divine Nectar. Hence the rare virtue of reverential humility is an astounding asset for the child disciple, who should always remain wide-awake and conscious of the ever-present grace being extended to him/her in ever increasing measure. The Gracious Master Power is ever with you. May it is very enlivening principle, which is giving you life here, and hereafter. Just catch hold of it and follow it implicitly, eliminating your ego and vanity, dropping them as outworn pieces of cloth. Please do not strain but wait with patience and firmness.

Love knows service and sacrifice and is considered the ennobling virtue for the assimilation of sacred teachings. As said above, unless the polluted mind and intellect are bereft of their sediment and dross,

they fail to assimilate the higher Truths. A vicious person shuns the Holy Company of the Saints whereas a person blessed with the boon of humility rushes to the Master. The very physical body is blessed when one sits in the Satsang. Such a person knows how to still the body and mind by sweetly looking into the lustrous eyes and forehead of the Master, or the feeling of His auspicious presence. The heart is filled with the pious virtues of receptivity, humility, piety, and chastity. You learn the technique of invoking His Mercy by humble prayer and supplication.

Service is considered an ornament to a beautiful person that adorns and elevates his/her soul to become a clean vessel for His Grace. Service ourselves of any type granted at the Holy Feet of the Master is beneficial and should be cherished as whatever one does must bring it's fruit, in accordance with the Law of Karma. The secret of selfless service is to deny the reward or recognition of any type and on the contrary consider one's self as a humble instrument in the Divine Hands, which are the sustainers and protectors of all. All credit goes to the Master, yet the media of love are blessed with the superb divine intoxication, which is of supreme magnitude.

On Military Service

This circular was issued by the Master on October 6, 1969, in response to many questions on the subject, and was headed "for the information of all initiates."

Mr. RENO SIRRINE recently requested guidance on the matter of the duty of young men who are liable under the law of their country for service in the armed forces. Since many of the dear ones have written to me requesting further clarification of the brief circular that Mr. Sirrime issued regarding the letter which was sent to him on this

subject, I hope the following will clear up any doubts they may have.

As already mentioned, every citizen has an obligation to the country in which he resides. If that country in which he resides. If that country is threatened by an invader, then it is the duty of every man and woman, in accordance with his or her mental and physical capacity, to protect the innocent people of the country. For example, one could render service in a non-combatant branch of the army such as the Medical Corps whose primary duty is to relieve the suffering of the wounded and the like.

If a government, for any cause, orders a general conscription of all able-bodied men to the armed forces, there is little that can be done. If one can honestly be excused from military service because of physical disability or any other valid reason, then by all means this may be done.

All Saints and Master's have greatly deprecated not only wars, but all forms of violence that bring suffering to mankind. These conditions are brought about by man himself, who in his ignorance of the fact that God resides in every heart, will not allow his fellow man to live in freedom and peace.

All the dear ones who are obliged to fulfill their duty to their country should have faith and courage in the gracious protection and guidance being extended to them by the Master Power working overhead.

With all love and best wishes,

You're affectionately,

KIRPAL SINGH.

Self Surrender

GEORGE ARNSBY JONES, *Litt.D., Ph.D.*

Self-surrender to the mystic adept is but a prelude to the gaining of a greater inheritance, the higher spiritual self; as Dadu Sahib, a sixteenth-century mystic adept of Rajputana, expressed it: “A lover becomes the Beloved – such is the alchemy of love.” And Kabir affirmed, “the world is lost in reading scriptures, yet never comes to knowledge; but one who knows a jot of love, to him all is revealed.”

Sufi mystics have described such self-surrender as fana-fil-sheik (annihilation in the Master), and Christian mystics have stressed the necessity for “Death in Christ”, the merging of the personal self into all-enfolding self of the Master, so that the very thought of a separate self disappears entirely. As St. Paul expressed it:

I am crucified with Christ; nevertheless I live. Yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the son of God, who loved me, and gave himself for me.

The Satguru is the true intermediary between the disciple and the Supreme Lord; but he is more than this even, for he is the very incarnation of the Supreme Lord. It was the sense of the immediacy and the living presence of the Satguru that made Kabir cry: “The Master is greater than God !” he was not committing the unpardonable sin of deifying a flesh and blood man, but was stressing a fundamental truth that “devotion to the Master carries one back unto God.” Sehjo Bai, a nineteenth-century woman mystic, affirmed that “God drove me into the wilderness of the world, but the Master has snapped for me the ceaseless chain of transmigration.” This saintly lady was a disciple of Charan Das, a poet-mystic of Rajasthan, who was an adept in spiritual science.

Love alone bridges the great gulf between the finite and the infinite. Reason and logic end within the realm of the mind, but love is the symphony of the soul, and its radiant tones resound throughout all creation. An old Persian poem tells us that, “Learning is only a child of the scriptures; it is Love that is their mother.” Gobind Singh, tenth Guru of the Sikhs, said: “verily, verily I say unto thee, they that have loved have reached the Lord.” “the secret of Gods mysteries is Love”, sang Maulana Rumi; and the Satguru the highest mystic adept, is the incarnation of love itself. He is the living embodiment of all the scriptural teachings on love; he gives his spiritual message and his mystical science as a free gift of love, never seeking anything in return and never living on the charity of others.

Moreover, the true mystic adept rises above the apparent contradictions of the various religions; he dispels all distinction between creed and creed, faith and faith, and demonstrates the basic unity of spiritual experience which is embodied in the external writings of Prophets and mystics. He stresses that the inner essence of all religions is the same, in spite of all the outward distinctions and dogmas that confuse humanity. Guru Nanak affirmed: “Know him to be a perfect Master who unites all in one fold.” The Satguru does not try to convert the aspirant to this or that outer faith, but he endeavors to lead him to the baptism of the spirit within. The true inner life transcends all barriers of creed, caste and race, for it is a gift of love, and love knows no barriers. The Satguru speaks from inner experience of spiritual reality, and so he needs no theoretical disputation to stress the truth of his words. However, he will often use the scriptures of all religions in order to convince his listeners that what he is teaching is the most ancient truth; but he is not subject to intellectual hairsplitting of “scriptural authorities” for he speaks from living experience. “How can we agree”, Kabir asked the learned pandits, “when I speak from inner experience and you only from bookish learning?”

Guru Nanak stated firmly, “I will not take my Master at his word until I see within mine own eyes.” And this is the sure criterion for testing the validity of a mystic adepts statements. If he is a genuine Satguru, he will not promise salvation in some after-life, but will show the way to inner liberation here and now. Jesus exhorted his disciples to “die daily”, to transcend physical consciousness, for one who has not attained liberation in life cannot hope to attain it after death. The Satguru will maintain that spirituality is a science, and that it must be practiced within the laboratory of the human body, for it is while he is incarnated into the human body that the disciple can achieve the primary requisite of one-pointed concentration. The mystic adept has a common message for all mankind, and that message is one of universal love. Jesus has said:

Curse you; do good to them that hate you; and pray for them that despitefully use you and persecute you, that ye may be the children of your Father which is in Heaven. Be ye perfect even as your Father which is in Heaven is perfect.

The mystic adept says emphatically that no person can prove his love of God unless he knows how to love God , whom he cannot see, if he does not love man, whom he can see? Love is the one universal religion of man, and it is based upon the fundamental truth of the fatherhood of God and the brotherhood of man. “One reality shines both in the man of faith and the heretic”, stated Hafiz, the noted Persian mystic-poet, “and all the seeming differences in the various religious orders are in fact vaporous nothings.... It is through sheer prejudice that the Brahmins and the Sheiks (religious leaders of Hinduism and Islam, respectively) have now different drinking bowls, for in a tavern there is only one landlord (the mystic adept) dispensing the same wine (of divine love) from the same flagon to the various tipplers at the table.”

The satguru or mystic adept, is the living embodiment of the spiritual essence behind all religions. it was because of this truth that Guru Arjan, the fifth Guru of the Sikhs, collected the sayings of various mystic adepts from Hinduism, Islam, Sikhism and other faiths, without concerning himself about their religious background, caste, or life vocation. In Guru Arjan's compilation, which became the Granth Sahib, the sacred scriptures of the Sikhs, can be found the spiritual saying of Kabir, a weaver by worldly profession; Nam Dev, a calico printer; Ravi Das, a cobbler; Farid, a Muslim Saint, and others of humble birth, who were yet all princes of spirituality. Such Master-souls come into the world, free of the pomp and circumstance of outer religions, with the specific mission of dispensing the spiritual nectar of the Supreme Lord to those who will listen to them and who will follow their teachings. Such mystic adepts, whenever and wherever they appear on the stage of life, impart to erring humanity lessons in humanitarianism and godliness, and imbue their disciple with an abiding love for God and man and most importantly, put them on the inner high road that leads to the Supreme God. while such spiritual mentors have respect for all outer religious observances, and will themselves adopt the external traditions of the social religions of their physical environment, they are yet true free-thinkers, and they endeavor to free men from the tightly sealed and narrow limitations of crystallized religious beliefs, so that they may bask in the pristine sunshine of the spiritual realms and know the true kingdom of God.

No individual can safely traverse the inner path without the aid of an unerring guide; whether he goes under the Sufi nomenclature of Murshid-I-kamal (perfect Master) or whether he is known as a Sant Satguru or Rahbar-I-Haq (Guide to the Realm of Truth), the true mystic adept will be one who is supremely versed in both theory and practice of the surat Shabd yoga, the science of spirituality. Such an illumined soul veritably leads the wandering human spirit from the darkness of materiality to the effulgent light of the highest spiritual

realms. In the company of such a mystic adept the aspirant transcends body consciousness and rises into cosmic consciousness, and then upward into super-consciousness, which final state lies far Beyond the limits of the grand cosmic dissolution, and is indeed truly eternal and limitless. Farid, the Muslim Saint, cried out, “O Farid, start on a worldwide quest for some Master-soul. Carry on a ceaseless search, high or low, right or left, anywhere and everywhere; for once you have found that Man of Grace, you to shall have Grace.”

The Satguru is thus the living embodiment of the three attributes of Godhead; life, light and love. He is completely imbued with the highest spiritual, and he is the fountainhead of Godhood and love. The holy scriptures can tell the aspirant a certain amount about spirituality for these writings constitute a storehouse of the recorded inner experiences of ancient sages and seers; but such writings cannot possibly give the aspirant a living experience of spirituality, for this can only be caught like an uplifting infection from the love-filled eyes of one who is himself imbued with spirituality. As a lighted candle can ignite the wicks of many unlighted candles, so the mystic adept can transmit the spiritual life impulse to the aspiring soul. As Guru is in touch with the God within, O Nanak! All others are really dead.”

Shamas Tabrez, the great Persian Saint and the spiritual mentor of Maulana Rumi, stated that, “By the side of this grass blade of the human body there flows an endless stream of life. Hidden in the heart of this atom is the light of a hundred suns.” But, as this great mystic adept informed Rumi and his other disciples, it is not given to man to realize these inner verities without the aid of some Master-soul, a true mystic teacher who can show them “the way, the Truth and the Life.” But such mystic adepts constantly warn against putting one’s faith into the claims of any spiritual teacher unless that teacher has given one living proof of his competency. “Until I see

the Truth with my own eyes” affirmed : “when I saw the Truth with my own eyes, then in truth I put faith in Master's words.”

The spoken words of the Satguru cannot be separated from the Satguru, for it is from the abundance of his heart that the Satguru speaks; as he is embedded in the eternal Word, so are his words the expression of the living Shabd within him. The illusion and delusions of worldly things have no affect on him. He is Beyond the power of kal, the Lord of time, for he has liberated himself from the bondage of time, space and causation. He has gained life everlasting, and in the infinite compassion of his heart he descends voluntarily into the prison house of the three worlds in order to save aspiring souls from thralldom to the endlessly-turning wheel of Birth and Death. He is truly blessed, who has come to the lotus feet of a true Satguru, for he has attained the sum mum bonum of life itself.

Aurora Circling

*If we could only see
The universe inside ourselves
With half the elements of accuracy
We bend toward outer space –
Perhaps we could begin with clouds
That bloom like corollas of the sun
In the third eye where the sky opens –
Those winged petals of cold fire
Spreading wide and wider –
Look through look Beyond
Look, look*

Tracy Leddy

The Porch

Arran Stephens

Adjoining the Master's dwelling is what is known as “The Porch”, where devotees assemble nightly for his darshan and words of wisdom. While speaking from his simple wicker chair on the porch, the benevolent Father often distributes sweets and puffed rice as parshad among the disciples seated at his feet. Whatever the Master touches or casts his gaze upon becomes parshad, or divinely blessed. Having received the direct spiritual emanation from the Satgurus touch, parshad, a vehicle for grace, has been known to have a quickening effect on one's inner progress; hence all are most eager for it. However, the Master teaches that by inverting within the hidden Door, between and behind the eyebrows – the Gateway into the Beyond – we partake of the Bread and Water of Life, which is the omnipresent and everlasting parshad.

* * *

Maharaj Ji was bestowing His loving his loving affection on a little Sikh child, satnam Singh, when twenty young college student disciples filed in, humbly asking for guidance and blessing on their forthcoming final examination. Master told them, “Hard work is another name for genius.” He walked over to his chair, sat down, and began distributing puffed rice parshad. I too, bashfully came forward with folded hands to receive. With a loving twinkle in his eyes, he exclaimed, “What? You are going for examination too?”

I have often witnessed the Master open his wallet to the poor and destitute who come seeking his mercy, just as he gives from his spiritual wallet to all those who come as beggars seeking the alms of spiritual grace.

Master never accepts food offerings; but once it so happened that a poor ragged old woman, very devoted, brought some sweets to the Master as a love offering. Overwhelmed with feelings of unworthiness, she could not bring herself to approach him. Out of hundreds present, the Master saw the pure flame of devotion smoldering in her heart. He got down from his seat, rushed into the audience, and took the bag of sweets from her, asking, "Please, may I have some?" as he ate one or two pieces!

Every gesture, every act, every word, every glance of the Master is carried out with the highest understanding, tolerance, and common sense. In his infinite aspect he knows what goes on within the hearts of each of his disciples, wherever they may be, yet seldom does he reveal what he knows, and appears to pass his time as an ordinary man.

Once some concerned devotees asked the Master why he never spared himself, why he was rushing here and there, giving Satsang s, never resting or caring for his personal health or comfort. Master replied, "I am simply carrying out the will of my Master. He has assigned to me certain tasks to accomplish, and as long as even a single breath remains, it is my duty to complete them."

Earlier on this day the Master's son, Darshan Singh, related to me that as a young university student he used to have a photograph of the Master on his wall, taken while the Master was employed in government service, which he had captioned My Father. Now he has another recent picture of the Master which he has entitled, "Universal Father."

Darshan recalled that as a youth he would return home from his studies at college to find his Father either working late into the night on the manuscript of Gurmat Siddhant, or sitting cross-legged, immersed in deep samadhi. When Darshan would arise at five in the

morning for his own meditation, the Master would still be up writing or sitting in meditation. During the day the Master worked durifully at a responsible government post and after working hours he went to serve the sick and the poor. It was not until he retired that he devoted full time to his spiritual mission.

This same evening I asked the great Master, “if we as disciples attempt to meditate all night, would we be sustained in our worldly activities during the daytime?”

Satguru Ji explained, “This is Bread of Life, you see.” I persisted, “But this would only be possible with your grace.” Master replied, “Grace is already there. It is up to your steadfast efforts. A strong man revels his strength, a weak man wonders how he got it. this strength cannot be attained in one day. you have got to work for it, you see.”

The question of stigmata was brought up before Master. A few devotees of Jesus Christ have received the painful wounds of the cross in their hands and feet, a fact which has baffled modern science and medicine. Master's answer was most amusing and revealing: “As you think, so you become.” And he continued, “Once a seeker went to a Master . the Master asked him, “Who do you love most?” He replied, “I love my buffalo most.” The Master told to go into a room and think only about his buffalo. Two days later the Guru returned and told this fellow, “All right, come out of the room now.” He answered, “I can’t – my horns are too wide for the doorway.”

“But you see, this degree of identification and concentration is very rare.”

The question was brought to the Master's attention: “How can we be rid of the ever-asserting ego?” Scrutinizing us with his soul-piercing

eyes, he replied, “it is only when you rise above the three planes – physical, astral and causal – by becoming one with the controlling Power of the universe.”

There is one important point that must be borne in mind by all.....This is that group leaders and representatives are there purely for the purpose of giving out the theoretical side of the Teachings and in arranging facilities whereby the initiates of their group or area can meet together of Satsang. Group leaders and representatives are not to be used as crutches for the other initiates to lean upon. Nor should the initiates look to them for any purpose but to help them in understanding the Teachings. In other words, initiates should not look to them for spiritual guidance in any shape or form, as this is the function of the Master. If an initiate looks to a group leader or representative for spiritual guidance he automatically places a blockage in between himself and the Master and his spiritual progress will suffer in consequence. Similarly if a group leader or representative allows himself to be used in this way, he too stands to lose.

KIRPAL SINGH.

Benediction

Master, we thank you for the opportunity of experiencing your grace
in satsang.

When we leave the Satsang, please help us remain conscious of your
loving presence in every moment of our lives.

Teach us to welcome every experience and task that comes our way
as a challenge and opportunity to further our spiritual progress.

Improve our vision so that we may learn to see the world as through
your loving eyes.

Strengthen our ability to love and our desire to serve mankind.

SYLVAN LEVEY

Seeing Musically

*See deep enough and you se musically.
Carlyle.*

THE world as it exists is not a product of chance, come out of chaos.

It has a purpose and plan behind it. the spirit and the power of the Master – architect is hidden in every part of life, stretching form the rocks and minerals below to the starry heavens above, and in all that lies in between at various levels of existence, animate or even what we may call inanimate.

All that is ethereal or non-etherial is of the spirit and nothing in form exists but for and through the spirit. The efficient and the spiritual cannot manifest itself (on the physical plane) except through the gross and the material. The spirit is the energizing power of God. it is at the root of all things, material an non-material, in whatever clothing they may be, gross or subtle. Matter and mind cannot exist by themselves. This power is at once the material and the efficient cause of what we are within and efficient cause of what we are within and without and works mysteriously in a way all its own.

Most of us are apathetic toward this vital part of our being. Too much concerned with what we see, we do not know who sees and how he sees. These are important questions and the more important they are, the more sadly neglected they remain.

We, to speak truly, are dead – dead by spiritual hardening. It is

deadness in life, apart from deadness arising from the stopping of the heart. This hardening grows with time. the water of life becomes completely forgotten as the appetites of the flesh grow. And the ego-man takes the place of God in man. even the spirit gets imperiled by the weight of our own vanity. Such is the plight of all. The creative Word becomes a palaver.

With selfishness, greed and hatred in us, we live in a constant state of fear and tension and accordingly see the world in our own color. “We receive but what we give. And in our life alone does Nature live,” is the fundamental law of action and reaction. This is why in the work-a-day world, we see natured in tooth and claw, torn by storms of our own making. Why? Simply because we are torn within and not an undivided individual.

On the surface, it is all turmoil, waves of passions lashing right and left; but in the deepest depths it is all calm. Always generating evil thoughts, doing evil deeds and justifying them by fallacious arguments, we remain floating on the surface. We have never slipped within. We do not know that there is a life deeper than the sense life – the life of the spirit which runs rhythmically and musically and musically, harmony with the plan and purpose of God. a vision of the life-principle vibrant with music works a miracle in him who sees deeply. He who does so, becomes a changed man, cast in a new mould. All things acquire a new meaning for him in spite of the eddying winds sweeping without.

If we could but learn to sink to the center of our being, we would be sure to see our inward essence and hear the sublime symphony of the soul, for God is the Great Musician, calling forth harmony latent in all creation.

BHADRA SENA.

Next

Sat Sandesh

August 1970, volume seven number three

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Complete Text

The Master's Message

on the Birth Anniversary of Baba Sawan Singh Ji

July 17, 1970

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

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

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

Next

The Master's Talk

The unique Philosopher's Stone

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

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

Man has acquired great knowledge has given birth to intellectual giants. Highly informative lectures have been given, and the number of books available for reading is innumerable. Much has been learned about the physical form, and with the help of the intellect many new discoveries have been made in various fields. The world can be encircled in a matter of hours, rendering it somewhat like a

small town; the moon has been landed upon, and now the heretofore hidden knowledge of the moon is gradually being opened up to mankind. Is it not ironic and regrettable that with all this knowledge, we yet know nothing of who we truly are? Through systematically feeding the body we have become physically strong and we are intellectually strong because we have fed all kinds of knowledge into the mind, but what food have we given to the soul?

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

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

Though God has given all men equal rights relating to the birth process and physical composition, as yet man is ignorant to what he actually is. We have all got a body, but we are not the body- we are connected to it- we are the indweller. All is well while the two companions dwell together, but when one leaves, the other turns to dust. The companion of the physical form remains alive in this world only for as long as we, the soul, are with it, but when we are separated-no one keeps it even for half an hour; they send it out of

thought house. When a person dies, everyone is anxious to quickly prepare the body and send it away. So the Masters teach us that we are actually conscious soul, and the body is glorified only for as long as that conscious soul dwells in it.

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

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

We are all children of the same Lord. When the Life-Giver is one and the same, though He may be known by different names, then where does the question arise of fighting each other? This is a great lesson repeatedly forgotten by mankind throughout the ages and the Masters continue to come to remind us. Hundreds of lovers, but the

Beloved are the same. Caste and religion are different, but the work is the same. We also have, everyone glories in his own Friend; the target is one but the arrows are many. This is the supreme mystery of life, which we must unravel. The Masters have realized it, and so have those who came into contact with them. In the desire to keep a particular Master's teachings alive that more and more people may realize the truth, so the religious formation was founded. So long as the self-realized persons were here to fulfill those teachings, the formation prospered successfully, but on their departure stagnation and deterioration slowly reduced the performance of them to mere forms and rituals

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

He whose soul is strong will find that his heart, mind and physical body remain in good working order, because the body and the intellect derive their strength from the soul, so upon the spiritual health depends the life of mind and body, both. The Master feeds the soul with the Bread of life. This is the basis of right understanding. They say our true friend is he, by seeing whom all wrong understanding ceases. This type of Master is found very rarely, and if one is fortunate enough to meet one the worldly attractions diminish-all narrow-mindedness fades away.

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

A Muslim maulvi or priest once challenged Guru Nanak by saying, “ If you think that the Hindus and Muslims are one and the same, then come and read namaz with us!” Guru Nanak readily agreed, and accompanied him to the mosque. The Maulvi Sahib performed the namaz, and the Kazi Sahib and all others followed him, but Guru Nanak did not do so. He was afterwards asked why he had not prayed with others, and he said, “With whom should I have prayed?” He was reminded that the Maulvi Sahib had been performing, but Guru Nanak replied, “ But he was not really doing so; his mind was on his calf at his house and he was worried that it may fall into the

well.” The Maulvi Sahib was shocked into silence, but the Kazi Sahib promptly asked, “ Why did you not pray with me?” Guru Nanak turned to him and smiled-“You” – you were buying horses in Kabul!” With fear and shame they whispered, “Who are you?” Guru Nanak said, “If I say I am a Hindu, you will kill me, and Muslim I am not!” By this he meant that they would judge him by his outer Hindu appearance, and not by his soul-and that he was not their idea of what a Muslim should be.

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

We have political troubles, countries are fighting against each other, and there is only one solution to this miserable problem, and that is to find out who we really are. It is a common-sense matter, and no philosophy is required to understand that the unity already exists as man body, soul and thought same power we worship-but we have forgotten it, that is all. It is a subject of practical self-analysis, during which the consciousness has to be separated from the matter. In the past, the furtherance of this teaching has always been the free work of self-realized souls, but in this day and age it is a world of paid preachers and material motives. If we go back in history we find people like Maharaja Ranjit Singh who was ordered by his priest Akali Phula Singh, is the Holy Temple, to “Go back, you have

committed a sin –you are not fit to enter.” He was a King, but he obeyed implicitly- can any priest today order any man at all, and hope for obedience? No, because each is concerned with his own selfish motives. Kabir Sahib said, ”Everything is forgotten when the stomach is in question, meaning that all principles are cast aside in consideration of earning for the stomach. He also said, “ some have used the Holy Scripture and some have used donkeys (or any beast of burden) to earn their living.

O brother, when you get the human form, it is your turn to meet God. No actions will avail you- keep the company of a Saint and repeat only the Holy Naam. It is with great good fortune that you have got this human form, and it is thy turn to meet God. In the Rig Veda, this human form is called Brahm-puri- the place where God can be realized. It is also called the real Ayadyapuri of six centers and nine doors, where Ram resides. While living in this human form, the most important work we have is to realize God. All other creation lives a life of the senses only-they have no free will. Due to the element of akash tatwa within man, he has an awakened ness with which he can differentiate the truth from the untruth, and is thereby able to adopt the truth and make use of the untruth or illusion. We have all had this form for various numbers of years, but how far have we progressed in reaching our aim? We must give careful attention to those things, which will help us.

We are advised to keep the company of a perfect Master, and repeat only the Naam. Who is a perfect Master? Guru Arjan Sahib has written pages upon pages in describing a perfect Master. A Master is a human being, born like all of us, but there is also a great difference, for he has freed his soul from the mind and senses, and according to his own will he can work through the senses. He is in constant contact with God- he sees him as I am seeing you and you are seeing me. The Master has taken the human form, and there is no difference between God and the Master, the word made flesh.

Master is not a name given to those who wear a particular mode of dress, but to one who is God-realized. And what does a God-realized soul give? Through the company of a Master you get the empyreal gift. He gives the connection with God himself-he introduces you to the Holy Naam. One may have traveled to many places of pilgrimage, have sung the praises of the Lord constantly, but if one has never seen Him, of what value is all that?

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

Today, we have an abundance of Holy Scriptures by many Masters, so it is of the utmost importance that one should seek carefully and seriously for a true Master who is God-realized-whose inner eye is open and who can open the eyes of others that they may see the effulgent Light of God. It is that very Light which is working in all humanity which opens the inner eye, but which is shining in all fullness in the perfect Master. In the Sikh religion there is a prayer -To meet a Gurumukh -to keep a Master's company-to be drenched in the color of Naam-O Lord, it is the most beloved meeting, in which Thy Name comes out of the heart, Guru Nanak prays in this way, Nanak, thy servant, prays only for this happiness-that thou

wouldst bring me to a Saint. What is a Saint? My Beloved is very awakened, and (without saying so) he is known as a Saint. He is manifested God in man. Nothing is bereft of Him. Full of joy, I prostrate myself before thought one in whom He has manifested Himself.

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

*Today, sakhi let us sit in Satsang,
And sing the praises of God.*

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

forms of yoga.

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

O mind, repeat the one Name- that treasure which the Satguru has given.

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

Ram, Ram, everyone says-but by saying the word Ram,

one does not become Ram (God).

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

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

Without the Saint's company, Jnana (knowledge) is not attained;

Without the knowledge, you cannot get salvation.

This is not academic knowledge, acquired through the intellect and senses – it is the knowledge of realizing in full consciousness.

Guru's knowledge is obtained through the inner eye, which takes

away the dark veil of ignorance. The Guru's knowledge is something like a spiritual medicine which when put into the eyes, removes the dark veil and enables one to see the Light. If the soul does not leave the senses and withdraw from the outgoing faculties, the inner eye cannot be opened, so the Master, by directing his attention reveals, the hidden light of God in others. Another name for that Light is Jnana-knowledge.

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

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

All practices performed at the level of intellect and senses are good actions and bring reward, but there is no deliverance through them. One may light the candle and ring the bell but these are only feeble imitations of the inner practice.

*Each one has the spark of awakened ness within;
Recognize it, and dud the everlasting Concentration.*

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

*Brahmanand says, the Guru removes all doubts, by
showing us the Truth within the body;*

*Listen always to the Guru's knowledge with which you
can cross the river of life.*

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

Guru Ram Das Ji Prays:

*We Lord, show me a Master who is a philosopher's
stone;
Who can make me a philosopher's stone also.
I was not even a good metal, but all rust;
Meeting my Guru, he changed me,
Not into a philosopher's stone, but into himself.
Understand the vast difference
Between a philosopher's stone and a Master;
The former turns iron into gold-
The latter makes one like him.
Heaven, hell and heaven, are the desires of all;
Daily they live in this hope.
The true disciples of God do not even ask for salvation;
They desire only a glimpse of the Lord.*

No king wants his son to be merely a minister, but rather that he should become a king. A master desires that his disciple should become as he is himself. People either want the happiness of heaven or the Beyond-or else the worldly pleasures. Daily we pray to God for the sake of children, daily needs, dead relatives, lawsuits, etc., beseeching the favors of this world or the next. We have to decide what is our true desire. If we really want God, then most assuredly we will get Him, for whatever we sincerely desire He fulfills from

His vast abundance of everything. The merciful Father has ordered that the child will get whatever he desires. In the Koran it is said, whatever a man wants from me, most definitely I will give. So brothers, ask the question of your heart. The heart, tongue and mind—all three—should desire the same thing. The arrow, which is drawn deep in, the bow will go straight to the target.

If the Life-Giver, residing in the human temple, sees that his child is in torment of yearning for a glimpse of Him, He makes it possible for the child to be brought to that human pole in which He has manifested Himself. Who are these most fortunate children? Those who have no guile or cunning, but desire to serve; are humble and have love in their hearts for all. When He sees a child like this, then—When Thou calmest, the guru appeared. Otherwise, how can a blind man search out one with sight? We, the blind, lost in our blindness, how can we walk as the Guru desires? Why are we the blindest of the blind? Because the poison of illusion has submerged us in its foulness, and he who has taken poison is not clear in mind, or in heart. How can such a person walk in the Guru's footsteps?

For an example, there is the story of a small child who was playing alone in a room, when he fell and hurt himself. Full of fright, he tried to hold the wall and rise, but fell again. He clutched at the tablecloth, and then at a chair, which tumbled over and again he fell. In helpless despair he cried, “Ourselves mother!” his mother was in the kitchen boiling the milk, but when she heard the desperate cry she ran out, picked him up and comforted him, returning with him to the kitchen. By this time, the milk had boiled over and more than half of it was lost. Seeing this, the child asked, “Mother, do you love me very much?” The mother told him that indeed she did. In his simple way of thinking the child considered that it was very easy to make his mother run to him, by just calling her, and after a few days he tried to get his mother's attention by shouting, “Mother, oh mother,” but she did not come. Disappointed, he went into the kitchen and asked

her, “Mother, what are you doing?” She said, “I am cooking lentils” (a very inexpensive food). He was amazed and said, “That day you left the milk to boil over and today you are only cooking lentils, and you did not come to me-have you stopped loving me?” She replied,” No, my child, but that day there was pain in your voice.” So, ask your heart what it wants, and if you really want God, He will come. He does not reside beyond the skies, but within your own self- he is your Life-sustainer.

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

*Maya (illusion) and attachment surround everything;
The stain of them is indelible.*

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

*My Beloved's people are without stain and are free;
Like a duck whose wings do not get wet.*

The Lord's true disciples live in the world but do not accept it's influence- they control the attention. As they choose, they use their senses or ignore them, living in the world but remaining aloof from it. Like the lotus flower lives in water but is untouched by it; like the duck who stays dry in the water, through the attention and sound you can swim beyond the ocean of life, praise is to the Naam, O Nanak. The attention when connected to God or Naam from within, will not be influenced by the world and it's affairs. When you have come to know yourself – have become the controller whichever sense you choose, i.e., with eyes open you will not see and with open ears you will not hear. It is but natural that he who reaches this stage will be unaffected by small worldly matters. It is true that his boat is in the water, but the water is not in his boat!

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

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

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

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

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

*touched by he who sees God,
will also see.*

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

*When cotton is full of tangles –
How can it be spun into thread?
No good will from this –
Spend no time on such.*

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

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

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

My Hazur used to give the example of the calf which comes from the fields to drink his mothers milk, and the ticks which are clinging to the udder of the cow night and day do not get this nectar but only suck the blood. There is a valuable jewel within, but only with the Masters mercy can it be reached. You only need the Masters single

purposeful glance, to have a glimpse of that jewel – He will never tell you to do this or that and then you'll get something. From the first sitting the Master will start your experience and then tell you to go ahead from there. This is a token or mark by which you can recognize his competency. He who vanquishes the dark veil to reveal the Light within – a true experience of the Beyond – is called a Sadhu, Sant, Mahatma or Master. His company is called Satsang.

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

Next

Circular 17

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

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

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

to have taken the place of cooperation, rivalry that of love, and distrust that of trust and good faith.

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

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

proverbial six blind men, but left to themselves, they could only wrangle and debate; each considered that he was right and the others had to say.

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

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

Lord and all things shall be added unto thee.

CHRIST.

Listen! For I give you the very essence of truth:

Those who have loved have reached the Lord.

Guru Gobind Singh.

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

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

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

Hence it is that mystic of all tradition have been untiring in their stress of the need for absolute self-surrender. It was this cross of sacrifice of the self, the ego of which Jesus spoke when he exhorted his disciple to bear their cross daily. For in every little act, word or thought, the ego is seeking to dominate us and if the seeker is to triumph over it, he must be prepared to crucify it every moment. To achieve this degree of self-surrender, one must not look up to the Deity in its Abstract form but in its human form as the Master. For how else is one to know God's will directly, in order to surrender one's self to it? what one may take as an intuition inspired by the Divine may be really one's own self speaking in disguise, and surrender to such seeming intention may be really surrender to the self, the ego. However, if one has found a true Master, who is attuned to the Lord and is his mouthpiece, and obeys him in all things completely and absolutely, he will surely destroy the hydra-headed serpent of the ego and reach his heavenly home one-day. There will be moments in the course of such love when one, judging from one's limited understanding, doubts the validity of the Master's instruction, but such moments are only tests to make our self-surrender to the will of the Lord embodied in the Master, has been the keystone of the teachings of all mystics and especially so of Sant Mat. Your main task as disciples, as initiates, is to cultivate these qualities to the very utmost and leave the rest to the Master. There will, of course, be moments of doubt of questioning, but if you can pass through them with your love and your faith unscathed, you will find the spiritual road within steadily unfolding itself before you and all things being added unto you. The path is certainly not easy, but for one who has made such love the cornerstone of his life, nothing could be easier or more certain. Jesus never promised the peace and comfort with which the world is familiar. It was the cross he offered. We have to suffer; to reshape ourselves, to destroy the old and forge the new.

We have to face the ridicule of our fellow and the organized

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

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

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

Let me therefore, command you as a Father, exhort you as a Teacher, persuade you as a Friend, to turn to the reformation and conquest of the self if you seek to progress on the inner path. Try to help others and do the best for them, but be not concerned with the fruits of what you do. That is something that you must leave to the Master. Make your love for Him so complete that, beholding his hand in everything, you rise above all feelings of enmity, rivalry and resentment. See him present in all and remember that He is always with you, ready to assist whenever you turn your thought to Him. And above all do not forget that he is to be won not by words but by deeds: "If you can do this; if you can conquer the self and surrender it at the feet of the Master; if you can learn to see Him working through all things; if you can accept the fact of your own limited vision; if you can undertake a ceaseless and zealous watch over thoughts and deeds, weeding out all evils and imperfections – then you shall not only win salvation yourselves but enable others to do likewise. Your example shall shine like torch in the darkness, an

men even those who may first oppose you, will turn to you for guidance and help. You will find a new sense of peace surging through you, a peace that does not depend on the absence of outer disturbances, but an inner state of mind that stands unshaken even in the most tempestuous situations. And this same quality shall enter not only your individual lives, but also the larger life of the Great spiritual movement of which you're a part. Instead of being disrupted and divided, it shall proceed single and purposeful toward its goal.

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

The chief element that results in disharmony between the representatives, group leaders and other initiates can also be traced

to the word “distrust” or some sort of fear that some of them have acquired certain Powers; viz., mind reading or seeing or listening on others at a distance, or psychic dominance over others, etc., which they misuses. If any one misuses such Powers, those are taken away by the Master immediately. Moreover they are armed with the repetition of five names by which they have no cause to fear anyone.

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

I know the initiates abroad are anxious to see me in person, and I also long to be amidst them. You can well imagine how to 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 out amongst other men and women shining with love in full bloom, and drenched in the sweet remembrance of the Lord .

Oh Lord, In Thy Mercy

Oh Lord, in thy mercy

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

Michael Raysson

Next

The Master on Spiritual Healing

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

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

Now the sufferings demanding spiritual healing fall mainly in the domain of physical troubles, which may include even mental agonies such as nervous breakdown, etc. These, being the reactions of the past Karma, must demand adjustment and as such are to be borne by the victim. The healer, whoever he may be, conducting this service takes the karma on his head, to be borne by him at a later stage. Besides, the bit of spiritual attainment he has attained in silencing his mind, is dissipated in such gestures of a miracle healing. Moreover, this process of healing is administered on weaker minds,

which usually fall a prey to their sentiments. What can ordinarily be cured by undergoing a bit of suffering and medicine is exchanged for spiritual dissipation, and the debt remains standing, awaiting adjustment at a later stage. Again, this sort of healing becomes professional and at times encourages corruption and misery. It not only invites malpractices, but also brings in more mental agony and wretchedness in multiplied form added with interest. This is a casual postponement of payment for a future date, and adds strong fetters over the soul.

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

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

the soul and karmic debt will be very heavy to be repaid.

Other Masters

Drugs

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

* * *

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

are on the Holy Path and to others who seek your counsel in this behalf.

* * *

Astrology

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

* * *

The Macrobiotec Diet

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

* * *

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

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

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

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

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

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

* * *

Miscellaneous

The book I ching has been seen ... Stop altogether asking questions of this book, as these are not only misleading but also fraught with dire dangers. It is incorrect to understand that Master speaks through the book. You are invited to refer to Stanza 1 and 2 of Jap Ji for understanding fully about the Divine Will of the Lord. Please tell ... others accordingly who seek your advice in this behalf.

* * *

Question: Is group investigation of reincarnation and karmic

relationships advisable among initiates?

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

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

KIRPAL SINGH

[Next](#)

Book Review

PRAYER: ITS NATURE & TECHNIQUE, by Kirpal Singh. Delhi: Ruhani Satsang, third edition 1970. 153 pp., hard cover, \$4.

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

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

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

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

Based on a section of the Master's great Punjabi classic, gumat siddhant, the book was revised, expanded and clarified especially for English-speaking readers by the Master personality, so that the

finished product is much more than a translation; every word carries the changing and full impact of the consciousness of the Saint who wrote it. To read it receptively is to move from reading about prayer to praying; such is the Power of the words of the living Master.

Russell Perkins

Next

On Tour with the Master

Arran Stephens

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

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

After the exhausting journey, Master was shown to his room where

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

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

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

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

While riding back from the Satsang with Guru Dev, I asked him about this wonderful noumenal manifestation. Self-denyingly and humorously he replied, "What's that? There must have been

something wrong with your eyes.” Yes, thank God!

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

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

Obstacles in the Search

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

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

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

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

Lost in Baroda

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

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

was not worried, you see, but others were.”

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

Baroda Satsang

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

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

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

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

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

The Master teaches us that this body is the true temple of God. All the external temples are only imitations. God resides within this body. That is why it is the true temple of God. You are not the body, you only reside in it. God is outside and inside the body, but why can't we see him? I-ness separates us from Him. Because we cannot see anything in the air, does it mean nothing is there? A microscope will reveal countless living organisms in the air. If we cannot see

God, it does not mean there is no God? Who can see God? A man of realization and a true disciple of the Master.

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

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

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

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

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

Chittor, the Town of Mira Bai

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

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

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

Dantal: Village of Initiates

The Master was expected in a small farming village named Dantal, some sixty miles from the highway across an inconceivably tortuous dirt path through the farmland. The dust plumes picked up along the old road by our rapidly moving car rose high into the air signaling the countryside that the Master was fast approaching. Dust covered the car and as it shook from the windows we had glimpses of the beautiful farmland. New wheat covered the car and as it shook from the windows we had glimpses of the beautiful farmland. New wheat covered the fields with a rich green. Hardy farmers could be seen behind their plows, working their faithful oxen and camels, while other men and women, dressed in vivid robes, toiled side by side.

The deeper we plunged into the countryside, the more the peasant folk, seeing the Master's car, would drop their plows in the fields and run as fast as their legs would carry them in his direction, as it dawned upon them that at last he had come! Turning to peer through the dust-covered rear window, we could see a whole flock of men, women and children running after the Master's car, great smiles on their healthy faces. After passing through several hamlets, we arrived at a beautiful village nestled at the foot of a timeless mountain. Almost instantly, the car was surrounded by hundreds of eager ones bowing low in reverence before the Master. Mohan, Master's always cheerful driver, announced that the whole village, except for a very few, were all initiates of the Master – some five hundred. Maneuvering between the old brick buildings along the narrow streets, shaded by banyan and mango trees, the car narrowly avoided collisions with inquisitive villagers and occasional slow moving white cows. Finally, the car came to a halt where the narrowness and incline proved too difficult for further passage. Master got out of the car to meet his beloved children, many of whom tried to take the dust from his feet, applying it to their foreheads. The crowds were so thick that it was necessary to push to keep up with the Master, in order not to be swept away by the river-like human mass. We followed in his footsteps up the steep rocky lane between narrow corridors of buildings, with the mountain towering directly overhead. A solitary whitewashed temple high up on one crag caught my attention for a brief moment.

At the summit of the foothill Master paused and mounted a flight of dilapidated stairs, entering a tiny, darkened dwelling. Leaving my shoes at the door, I managed to squeeze through the compacted crowd into the cool dark room, where Master was speaking endearingly to a man lying prone under a mosquito netting. The veil was drawn back and the invalid smiled through his black beard with deep love for the Master glistening in his eyes. Master turned and said in English, "See his rosy cheeks? See how robust he looks? You

would never suspect that he has been bedridden for fourteen years. You see, he is paralyzed from the waist down:" as a silent interchange of loving glances passed amongst us, the man exclaimed in Hindi, "it is because of my bad karma that I am bedridden, but through my good karma the Master has come!"

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

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

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

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

As we drove along, I ventured to ask the Master how many of these

simple villagers saw the Radiant Form of the Master at Initiation. He replied, “Ninety one out of a hundred. There was only one man who could not see.” Astounded, I asked again, “The Radiant Form?” he answered, “yes”.

In the life of these villagers, newspapers, cinemas, radios, lewd billboards, rushing and pushing pace, are unknown. Simple, honest living, healthy farm labor, deeply ingrained moral life and devotion to God since childhood had prepared a fertile ground for the sowing of Naam. When the great Master last came to this village he conveyed the initiation instructions to several hundred aspirants; meanwhile another group of about seventy-five had accumulated and begged to be initiated also. In his kindness, the Master interrupted the Initiation of the first group and had the new group sit in a separate section, whereupon he began imparting the sacred instructions to them. Meanwhile, in a steady stream more villagers from outlying districts appeared and also begged to be initiated. Again interrupting the initiation, he had the third group sit for instruction. Then he went to the first part of instructions and put them in meditation, and went on to the second group, and the third, and so on. It so happened that a fourth group of considerable size began to collect, but unfortunately they had to be turned away, as it was simply too late in the day. Time, which bears heavily on modern society, means little to these folk of the simple and natural life.

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

The Master says in a letter to a disciple:

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

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The Master's Message

on the Birth Anniversary of Baba Sawan Singh Ji

July 17, 1970

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

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

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

The Master's Talk

The unique Philosopher's Stone

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

When the Masters come they bring Light into the world, which is in

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

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

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

When the world was created, there were no religions existing. For

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

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

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

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

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

Who can realize God? He cannot be realized through the mind, intellect or senses, or through pranas involving the breathing process. He can only be realized through the soul, and as long as the soul has not realized itself, it cannot realize God. For this very reason, all rishis, munis, Mahatmas and Masters who ever came to the world up to the present, no matter to which country or religion

they belonged, stressed the same injunction –O man, know thyself! Even if by theory, through using the intellect, we have come to believe that we are the soul and we have got a body, is this truly scientific knowledge through actual self-analysis? Have we succeeded in rising above the senses, at will? When a true Master comes to the world he gives the seekers a demonstration in full consciousness, how to rise above the body consciousness and still further above the senses and mind-not from the level of the intellect, but practically. This can only be experienced through the help, and the mercy, of a self-analysis and God -realized man. Until this happens, our soul remains in it's deplorable condition-surrounded by the mind and the senses so much so that it is just the image of the body and the world. It has completely forgotten itself and the Life-Sustainer, and has forgotten it's way back to the knowledge of all this. God dwells with us in the same body, but the tragedy is we do not talk to each other.

He whose soul is strong will find that his heart, mind and physical body remain in good working order, because the body and the intellect derive their strength from the soul, so upon the spiritual health depends the life of mind and body, both. The Master feeds the soul with the Bread of life. This is the basis of right understanding. They say our true friend is he, by seeing whom all wrong understanding ceases. This type of Master is found very rarely, and if one is fortunate enough to meet one the worldly attractions diminish-all narrow-mindedness fades away.

When Guru Nanak Sahib and Kabir Sahib came, the two castes of Muslim and Hindu were strongly opposed. There was like a shroud of dense darkness over India. Guru Nanak once described the condition by saying that the Moon of Truth had been eclipsed by a black night. The princess had become butchers and all honorable conduct had taken wings and flown. What teaching did he give out? He said, “ We are neither Hindu nor Muslim- Allah or Ram are the

breath of this body,” meaning that there is only one Power and we are the devotees of that- call it Allah or Ram- and that Power is the very breath of our life. We made Hindus and Muslims. Kabir Sahib voiced this in a similar way; we are neither Hindu nor Muslim-think of us both as one. Whether we do puja or namaz, both are for him.

A Muslim maulvi or priest once challenged Guru Nanak by saying, “If you think that the Hindus and Muslims are one and the same, then come and read namaz with us!” Guru Nanak readily agreed, and accompanied him to the mosque. The Maulvi Sahib performed the namaz, and the Kazi Sahib and all others followed him, but Guru Nanak did not do so. He was afterwards asked why he had not prayed with others, and he said, “With whom should I have prayed?” He was reminded that the Maulvi Sahib had been performing, but Guru Nanak replied, “But he was not really doing so; his mind was on his calf at his house and he was worried that it may fall into the well.” The Maulvi Sahib was shocked into silence, but the Kazi Sahib promptly asked, “Why did you not pray with me?” Guru Nanak turned to him and smiled-“You” – you were buying horses in Kabul!” With fear and shame they whispered, “Who are you?” Guru Nanak said, “If I say I am a Hindu, you will kill me, and Muslim I am not!” By this he meant that they would judge him by his outer Hindu appearance, and not by his soul-and that he was not their idea of what a Muslim should be.

The outer forms and rituals are all right, but are superficial, like monograms to show which school a child is attending. Obviously, only that school is praiseworthy from which many children graduate, having achieved the purpose of their studies. So they asked Guru Nanak once again, “Tell us, who are you?” he replied, “If you want to know the truth, Nanak is a puppet made of five elements, and that invisible Power is playing within that body- people called that Nanak. When he went to Baghdad, Guru Nanak made a statement, that “I have renounced all religions.” People asked him, “Then, what

is your belief?” He said, “Love God, and as He is in every human being, love everybody.” This is the true teaching given by all realized souls.

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

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

the element of akash tatwa within man, he has an awakened ness with which he can differentiate the truth from the untruth, and is thereby able to adopt the truth and make use of the untruth or illusion. We have all had this form for various numbers of years, but how far have we progressed in reaching our aim? We must give careful attention to those things, which will help us.

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

Guru Amar Das Ji Sahib, who spent seventy years searching for the truth, said, "How can a man whose inner eye is not open, open the eyes of others?" Without seeing Him, singing God's praises is just like a blind man declaring that the light of the sun is very strong. God's form is Light itself, but man has not seen it. He is a true worshipper, who first sees it and then sings the praises of the Lord. When seen, and praises are sung, then the songs will bear fruit. And he who sees can make others see, for, No man knoweth the Father but the Son, and he to whom the son will reveal Him. Those who have seen Him have reached His lap. In the very last stanza of the

Guru Granth Sahib, it written, O God, may I be able to see Thee. It is an appeal Himself. Think with a cool head-if you have got somewhere, then my Congratulations are with you, otherwise go and seek someone's assistance.

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

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

*Today, sakhi let us sit in Satsang,
And sing the praises of God.*

We are all “sakhies” you see, One man-the rest are females (God,

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

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

O mind, repeat the one Name- that treasure which the Satguru has given.

The Naam is that expressed Power, and he who is that manifested Power can give you an experience of it. It is the form of the Truth,

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

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

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

Guru Ram Das Sahib says that you can burn a huge pile of wood to

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

Without the Saint's company, Jnana (knowledge) is not attained;

Without the knowledge, you cannot get salvation.

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

The priceless jewel of the Song of God's Name is in the Master's keeping;

He will reveal it unto whosoever takes his word as Truth-the Truth itself.

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

All practices performed at the level of intellect and senses are good actions and bring reward, but there is no deliverance through them. One may light the candle and ring the bell but these are only feeble imitations of the inner practice.

*Each one has the spark of awakened ness within;
Recognize it, and find the everlasting Concentration.*

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

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

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

Guru Ram Das Ji Prays:

*We Lord, show me a Master who is a philosopher's
stone;
Who can make me a philosopher's stone also.
I was not even a good metal, but all rust;
Meeting my Guru, he changed me,
Not into a philosopher's stone, but into himself.
Understand the vast difference
Between a philosopher's stone and a Master;*

*The former turns iron into gold-
The latter makes one like him.
Heaven, hell and heaven, are the desires of all;
Daily they live in this hope.
The true disciples of God do not even ask for salvation;
They desire only a glimpse of the Lord.*

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

If the Life-Giver, residing in the human temple, sees that his child is in torment of yearning for a glimpse of Him, He makes it possible for the child to be brought to that human pole in which He has manifested Himself. Who are these most fortunate children? Those who have no guile or cunning, but desire to serve; are humble and have love in their hearts for all. When He sees a child like this, then- When Thou calmest, the guru appeared. Otherwise, how can a blind man search out one with sight? We, the blind, lost in our blindness, how can we walk as the Guru desires? Why are we the blindest of the blind? Because the poison of illusion has submerged us in its foulness, and he who has taken poison is not clear in mind, or in heart. How can such a person walk in the Guru's footsteps?

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

Now the question arises how can we increase the desire, or give birth to it, if it is not yet awakened? By keeping company with he who has what you want. If you wish to be a wrestler, keep the company of a wrestler, or if you are interested in learning, then keep the company of a learned person. The radiation absorbed whilst in the company of a Saint will bring untold benefit. Keep your own customs, and stay in your own religion- there is no need to change one’s outer way of life, appearance or language, Hazrat Mussa was once going through a forest, when he came across a shepherd boy, deeply absorbed in his prayer to the Lord. He was saying, “Ourselves Lord, if you were

a child I would give you milk from the sheep-if you were feeling cold, I would make woolen clothes for you, and if you had lice in your hair I would remove them!” It was all his sincere expression of love forms his heart. On hearing it, Hazrat Mussa became very angry and shouted, “You heathen, what are you saying? Your words are heresy- does God ever drink Milk?” The poor child who had uttered the words out of great love, sobbed miserably, “Forgive me, forgive me.” He was so shocked and unhappy that in this condition his attention withdrew, and he saw God within who said, “Fear not, I will drink your milk and wear you clothes.” The Lord also appeared to Hazrat Mussa and told him, “I had sent you to join the souls back to me, and not to break away those who love me.” If the heart is pure and the desire is strong you might worship a stone idol or anything else, but God will hear your sincere prayer, and will Himself bring you to that person in whom He is manifested.

*Maya (illusion) and attachment surround everything;
The stain of them is indelible.*

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

*My Beloved’s people are without stain and are free;
Like a duck whose wings do not get wet.*

The Lord's true disciples live in the world but do not accept it's influence- they control the attention. As they choose, they use their senses or ignore them, living in the world but remaining aloof from it. Like the lotus flower lives in water but is untouched by it; like the duck who stays dry in the water, through the attention and sound you can swim beyond the ocean of life, praise is to the Naam, O Nanak. The attention when connected to God or Naam from within, will not be influenced by the world and it's affairs. When you have come to know yourself – have become the controller whichever sense you choose, i.e., with eyes open you will not see and with open ears you will not hear. It is but natural that he who reaches this stage will be unaffected by small worldly matters. It is true that his boat is in the water, but the water is not in his boat!

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

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

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

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

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

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

When cotton is full of tangles –

*How can it be spun into thread?
No good will from this –
Spend no time on such.*

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

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

The company of a person who has become Truth itself has a purity – an uplifting impulse, for he is permeated with God and so you will also become permeated. He is the very best kind of company to have. Kabir Sahib says, In one day have his darshan many times; if you cannot, then twice a day, and if not then twice a week or once a week – if not, in fifteen days or once in a month. If you are without his darshan for a year, your connection with him will become weak. Such strong stress of importance did Kabir Sahib lay upon the company of the Master. It once happened that a man who had been in Africa for six or seven years came to Baba Sawan Singh. I was present that day and he said to the Master, “Maharaj, Kabir Sahib has said that if a disciple does not have his Masters darshan for a year, his connection breaks.” Baba Sawan Singh replied, “It was

Kabir Sahib who said that, not I”. Oh brothers, if a single glance from a God realized person falls on anyone, that connection can never be broken. You face should be turned towards him, that’s all – near or far it makes no difference you’ll get the benefit in the same way – just become receptive to it. Kabir says, “If the Master is overseas and the disciples this side of the seas direct the Surat(“Attention”) to him.” You’ll derive the benefit by receptivity. When you can hear what is been spoken and see who is speaking in television set, why cannot you not have benefit through receptivity.

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

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

Selections from the Masters Book Prayer

PRAYER, is in a strict sense, another name for collecting the outgoing and wandering faculties of the mind, at the root of the

mind. Like the rays of the sun, these spread out into the world, and likewise these can be withdrawn and collected at their source ...

* * *

In worldly matters, we do seek the help of persons who are more intelligent and capable than we are. We also offer prayers for aid to God – the greatest power conceivable and that, no doubt, is a correct approach to the difficult and baffling problems which confront us every day in the course of our lives. But to regard that Omnipotent Power as something separate and apart from us, and to appeal to Him as to an outside benefactor, is assuredly a sorrowful mistake which is made by us; for He is the very soul of our soul, and is ever working within and without us, and we, in fact, live and have our very being in Him. The secret of success lies in direct prayer and appeal to the power within, as these bear sure fruit and in abundance. We do a great injustice both to Him and to ourselves when we think of God residing on snow-capped mountains, or under the depths of sacred rivers and water-springs, or in temples and mosques, or in churches and synagogues, or in this or that holy place. Limited as we are in time, space and causation, we try to limit the Limitless within the narrow grooves that imagination can conceive of. Such belief on our part and consequent frustrations that result there from no infrequently tend to make us skeptical of Him.

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

* * *

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

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

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

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

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

Circular 17

This extraordinary circular letter, first issued in August 1961, is Master's clearest explanation of the psychology of mysticism, including the importance of self-surrender as a means of transcending the limitation of the ego, and the identity of love and

Concentration. Little known even among initiates, it is necessary of the supreme mystical classics and should be read and reread by all those who are seriously interested in finding God in this life.

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

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

The emergence of such fissiparous tendencies has marked the beginning of the decline of any great movement. Unless checked, they multiply and lead ultimately to serious rifts and divisions. The original goal is completely forgotten in the heat of controversy and

debate and the purpose we set out to achieve lies wholly neglected. If we are to escape this fate we must zealously watch ourselves of any undesirable traits that may be imperceptibly developing in us.

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

If six men lacking full vision could not agree about the Nature of so limited and well-defined an object as an elephant, it is not surprising that those with limited vision should be unable to harmonize

completely on so vast and unlimited a subject as spirituality. And yet, while it is natural for those who lack full vision not to agree fully on such matters, we must not allow this limitation to create division and dissention. For if we fail to find a remedy, we will ultimately have to sacrifice the “cause” which brought us together, and what a great loss that would be.

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

Lord and all things shall be added unto thee.

CHRIST.

Listen! For I give you the very essence of truth:

Those who have loved have reached the Lord.

Guru Gobind Singh.

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

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

selfless.

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

Hence it is that mystics of all traditions have been untiring in their stress of the need for absolute self-surrender. It was this cross of sacrifice of the self, the ego of which Jesus spoke when he exhorted his disciples to bear their cross daily. For in every little act, word or thought, the ego is seeking to dominate us and if the seeker is to triumph over it, he must be prepared to crucify it every moment. To achieve this degree of self-surrender, one must not look up to the

Deity in its Abstract form but in its human form as the Master. For how else is one to know God's will directly, in order to surrender one's self to it? what one may take as an intuition inspired by the Divine may be really one's own self speaking in disguise, and surrender to such seeming intention may be really surrender to the self, the ego. However, if one has found a true Master, who is attuned to the Lord and is his mouthpiece, and obeys him in all things completely and absolutely, he will surely destroy the hydra-headed serpent of the ego and reach his heavenly home one-day. There will be moments in the course of such love when one, judging from one's limited understanding, doubts the validity of the Master's instruction, but such moments are only tests to make our self-surrender to the will of the Lord embodied in the Master, has been the keystone of the teachings of all mystics and especially so of Sant Mat. Your main task as disciples, as initiates, is to cultivate these qualities to the very utmost and leave the rest to the Master. There will, of course, be moments of doubt of questioning, but if you can pass through them with your love and your faith unscathed, you will find the spiritual road within steadily unfolding itself before you and all things being added unto you. The path is certainly not easy, but for one who has made such love the cornerstone of his life, nothing could be easier or more certain. Jesus never promised the peace and comfort with which the world is familiar. It was the cross he offered. We have to suffer; to reshape ourselves, to destroy the old and forge the new.

We have to face the ridicule of our fellow and the organized opposition of orthodox institutions. But if we have anchored ourselves in such a love of complete self-surrender, nothing can disturb the peace of our minds or distract the spiritual harmony that is ours. Initially, perhaps, it is easier in the East to take to the mystic path than it is in the West. There in India for example, a long standing tradition of seeking and following a living Master; a tradition that is foreign to those to whom religion has been taught in

terms of a closed revelation. Nevertheless, this initial advantage is not a great as it might at first appear. For the essential advantage in the field of spirituality is to be found not without but within. It lies not in the absence of outer opposition but in one's inner capacity for complete self-surrender and love; and outward obstacles may in fact act as tests and stimuli for the development of this capacity. This ability to conquer the ego and to submit oneself to the Higher will is a rare in the East as in the West, and wherever it can be found there you shall observe the true grand mark of spirituality.

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

This then is the task before you. If you aspire for spiritual salvation, then do not lose a moment in seeking to reform yourselves. Man making is the most difficult part of spirituality and if you have perfected yourself in that field, then God realization is not difficult. Let your Love for the Master is absolute and your obedience to his wishes uncompromising. Work for his cause to the best of your abilities, but do not let the individuality of your limited vision

inculcate feelings of opposition and resentment for your fellows. So long as one has not attained to exist. But if one has understood their cause, one will not allow them to disturb one's peace of mind.

Whatever the outer opposition, whatever the opinions of others, if one has surrendered oneself completely to one's love, then nothing can ever disturb one's equanimity or obstruct one's spiritual course. He who is upset by what others have to say is without question one who is still controlled by the ego and has yet to conquer his self. He has yet to learn the rudiment of spirituality.

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

disrupted and divided, it shall proceed single and purposeful toward its goal.

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

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

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

I know the initiates abroad are anxious to see me in person, and I also long to be amidst them. You can well imagine how to 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 out amongst other men and women shining with love in full bloom, and drenched in the sweet remembrance of the Lord .

Oh Lord, In Thy Mercy

*Oh Lord, in thy mercy
Thou hast placed us in the lap of Saints,
Thou hast covered us with the mantle of the true Shabd.
In the peace of the silent way
May we set up our hut,
And bathe in the everlasting stream,
Which flows freely at the tenth door.
The sun that rises over the glowing meadows of thy Name*

*Does destroy all ignorance and passion.
Oh beloved, we attested to thine unattestable glories,
There is none else.*

Michael Raysson

The Master on Spiritual Healing

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

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

Now the sufferings demanding spiritual healing fall mainly in the domain of physical troubles, which may include even mental agonies

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

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

The healing which is said to have been administered by Jesus or others was of a higher quality, as when you merge in the cosmic awareness, and lose your identity, you become so spiritual that even thinking of a person or those touching the hem of your garment will get healed, as termed colloquially in the Bible. You have not to exert on your part to heal others. Yet above all, it is the faith which cures,

and the sincere initiates do not indulge in these things and rather aspire incessantly for the attainment of their spiritual perfection, which is the highest goal of earth life. The soul which has to go far higher to merge into the Over soul, is retarded by engaging herself in lower pursuits. The initiates are, therefore, warned not to administer this spiritual healing in their own larger interests, which would result in spiritual dissipation and bankruptcy. It will add strong fetters over the soul and karmic debt will be very heavy to be repaid.

Other Masters

Drugs

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

* * *

It is amusing to note about the Utopists (LSD, Marijuana, etc.) for producing hallucinations. You may please note that spirituality is the science of the soul, which (the soul) is a conscious entity in the body. The way back to God as offered by the Master's is one of developing inner consciousness with the aid of Holy Naam (the word). All suchlike outer aids resulting in temporary hallucinations, as stated by you, are certainly a mockery for the divine grace. You can well understand the vast difference between having a conscious and wide-awake approach for proceeding within and that which makes recourse to these outer aids which are no less than opiates creating sensational vibrations. You will recall that the observance of a strict dietary by avoiding all flesh food, intoxicants and opiates,

is a basic essential for inner spiritual progress, for attaining a refined state of mind. We have to develop consciousness, the divine attribute of soul, and for the achievement of (inner) consciousness, inner and outer piety and chastity are very much needed. The drugs are equally harmful, and should be avoided, which dull the brain and cloud the mind with vague feelings of distrust and confusion. You are advised to convey this piece of right understanding to all the dear ones who are on the Holy Path and to others who seek your counsel in this behalf.

* * *

Astrology

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

* * *

The Macrobiotec Diet

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

* * *

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

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

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

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

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

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

* * *

Miscellaneous

The book I ching has been seen ... Stop altogether asking questions of this book, as these are not only misleading but also fraught with

dire dangers. It is incorrect to understand that Master speaks through the book. You are invited to refer to Stanza 1 and 2 of Jap Ji for understanding fully about the Divine Will of the Lord. Please tell ... others accordingly who seek your advice in this behalf.

* * *

Question: Is group investigation of reincarnation and karmic relationships advisable among initiates?

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

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

KIRPAL SINGH

Book Review

PRAYER: ITS NATURE & TECHNIQUE, by Kirpal Singh. Delhi: Ruhani Satsang, third edition 1970. 153 pp., hard cover, \$4.

This gentle compassion book, by one whose existence is the fulfillment of prayer, is both a careful examination of all forms and

aspects of prayer, and a highly charged devotional manual. It traces prayer from the elementary dualism of Turgenev's comment, "every prayer reduces itself to this: great God, grant that twice two be not four, " to that stage where life is prayer, where "prayer itself ceases to be a prayer and becomes a state of being."

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

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

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

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

Russell Perkins

On Tour with the Master

Arran Stephens

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

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

After the exhausting journey, Master was shown to his room where

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

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

Every evening, prior to the Satsang at the Gandhi Ground, an elegant silken cushion was placed on the platform for the Master to sit on.

And every evening he would gently place it to one side before seating himself on the plain white sheet. Master has little regard for finery or comfort.

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

While riding back from the Satsang with Guru Dev, I asked him about this wonderful noumenal manifestation. Self-denyingly and humorously he replied, "What's that? There must have been

something wrong with your eyes.” Yes, thank God!

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

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

Obstacles in the Search

The true seeker must find his way through the confusing maze of conflicting statements of friends, books, priests, false prophets, religious narrow-mindedness, dietary fanaticism, psychic phenomena, fortune telling, and whole legion of other subtle meshes, before reaching the feet of the Satguru and accepting him as guide.

Such searching is painful, no doubt, but it is necessary step. Eventually he will find the Master, provided there is sufficient earnestness and humility.

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

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

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

Lost in Baroda

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

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

was not worried, you see, but others were.”

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

Baroda Satsang

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

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

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

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

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

The Master teaches us that this body is the true temple of God. All the external temples are only imitations. God resides within this body. That is why it is the true temple of God. You are not the body, you only reside in it. God is outside and inside the body, but why can't we see him? I-ness separates us from Him. Because we cannot see anything in the air, does it mean nothing is there? A microscope

will reveal countless living organisms in the sir. If we cannot see God, it does not mean there is no God? Who can see God? A man of realization and a true disciple of the Master.

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

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

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

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

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

Chittor, the Town of Mira Bai

In the evening our caravan paused in the township of Chittor to have a refreshing cup of tea, and as Master dropped parshad of sweets into my hands, he lovingly explained that Chittor was the town in which the famous woman Saint, Mira Bai, had lived. Although Mira Bai was the Princess of the vast state of Rajasthan, she received

complete enlightenment at the feet of her Master, Ravi Das, and a lowly cobbler by profession.

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

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

Dantal: Village of Initiates

The Master was expected in a small farming village named Dantal, some sixty miles from the highway across an inconceivably tortuous dirt path through the farmland. The dust plumes picked up along the old road by our rapidly moving car rose high into the air signaling the countryside that the Master was fast approaching. Dust covered the car and as it shook from the windows we had glimpses of the beautiful farmland. New wheat covered the car and as it shook from the windows we had glimpses of the beautiful farmland. New wheat covered the fields with a rich green. Hardy farmers could be seen

behind their plows, working their faithful oxen and camels, while other men and women, dressed in vivid robes, toiled side by side. The deeper we plunged into the countryside, the more the peasant folk, seeing the Master's car, would drop their plows in the fields and run as fast as their legs would carry them in his direction, as it dawned upon them that at last he had come! Turning to peer through the dust-covered rear window, we could see a whole flock of men, women and children running after the Master's car, great smiles on their healthy faces. After passing through several hamlets, we arrived at a beautiful village nestled at the foot of a timeless mountain. Almost instantly, the car was surrounded by hundreds of eager ones bowing low in reverence before the Master. Mohan, Master's always cheerful driver, announced that the whole village, except for a very few, were all initiates of the Master – some five hundred. Maneuvering between the old brick buildings along the narrow streets, shaded by banyan and mango trees, the car narrowly avoided collisions with inquisitive villagers and occasional slow moving white cows. Finally, the car came to a halt where the narrowness and incline proved too difficult for further passage. Master got out of the car to meet his beloved children, many of whom tried to take the dust from his feet, applying it to their foreheads. The crowds were so thick that it was necessary to push to keep up with the Master, in order not to be swept away by the river-like human mass. We followed in his footsteps up the steep rocky lane between narrow corridors of buildings, with the mountain towering directly overhead. A solitary whitewashed temple high up on one crag caught my attention for a brief moment.

At the summit of the foothill Master paused and mounted a flight of dilapidated stairs, entering a tiny, darkened dwelling. Leaving my shoes at the door, I managed to squeeze through the compacted crowd into the cool dark room, where Master was speaking endearingly to a man lying prone under a mosquito netting. The veil was drawn back and the invalid smiled through his black beard with

deep love for the Master glistening in his eyes. Master turned and said in English, “See his rosy cheeks? See how robust he looks? You would never suspect that he has been bedridden for fourteen years.

You see, he is paralyzed from the waist down:” as a silent interchange of loving glances passed amongst us, the man exclaimed in Hindi, “it is because of my bad karma that I am bedridden, but through my good karma the Master has come!”

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

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

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

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

As we drove along, I ventured to ask the Master how many of these simple villagers saw the Radiant Form of the Master at Initiation. He replied, “Ninety one out of a hundred. There was only one man who could not see.” Astounded, I asked again, “The Radiant Form?” he answered, “yes”.

In the life of these villagers, newspapers, cinemas, radios, lewd billboards, rushing and pushing pace, are unknown. Simple, honest living, healthy farm labor, deeply ingrained moral life and devotion to God since childhood had prepared a fertile ground for the sowing of Naam. When the great Master last came to this village he conveyed the initiation instructions to several hundred aspirants; meanwhile another group of about seventy-five had accumulated and begged to be initiated also. In his kindness, the Master interrupted the Initiation of the first group and had the new group sit in a separate section, whereupon he began imparting the sacred instructions to them. Meanwhile, in a steady stream more villagers from outlying districts appeared and also begged to be initiated. Again interrupting the initiation, he had the third group sit for instruction. Then he went to the first part of instructions and put them in meditation, and went on to the second group, and the third, and so on. It so happened that a fourth group of considerable size began to collect, but unfortunately they had to be turned away, as it was simply too late in the day. Time, which bears heavily on modern society, means little to these folk of the simple and natural life.

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

The Master says in a letter to a disciple:

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

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Complete Text

Protector and Protection

THE FESTIVAL of Raksha is observed by our Hindu brothers, and the true meaning of Raksha Bandan is to have good intention towards someone and be a protection for them in every way – to protect them from difficulties, unhappiness, calamities, etc., or to save them from the force of such occurrence as cannot be prevented. The custom has been upheld in India from many generations, and at the time of wars for instance, sister would tie a small token on the wrist of their soldier brother, and whisper the prayer, “May God protect you!” it is a common custom, still continued nowadays, but unfortunately with time it has deteriorated from its true meaning, and we find that when the sister now ties the token, she feeds him some sweetmeat and then expects some money in return, and so the true reason for the custom is lost.

What is Raksha or protection, and who can give it whole heartedly? When a child is born it has not awareness of anything, but its mother protects it from birth until it is fully grown. The father is the Bread-earner, but the mother is the protector. First, for nine or ten months she carries the baby in her womb, giving it all her love and attention; then when it arrives in the world she starts to take care of its every need. She keeps him clean, for he is constantly dirtying himself. If we get wet and there are no more dry clothes, though it be the depth of the winter she will keep him warm on her breast and cover him with her own clothes, oblivious to the danger of catching cold herself. When the child gradually begins to have some awareness of his surrounding, he starts to realize a little of the love of his mother toward him, for the mother first loves the child, not vice versa. The child’s love comes in response, and when he learns to love he is reluctant to leave his mother’s lap. She spends her life in worrying about the child – his health, his food, his education, good character, and his future. Everything concerning Him is dear to her heart until

he stands on his feet and gets established in life. Even then her worrying does not cease. You will find that most mothers are like this, the whole world over.

However, this worldly life is not the true living – we have to be born again, not physically but into a new and different world. Christ said that unless a man be born again he cannot enter the kingdom of God, and only after getting this physical form can we get rebirth into the Beyond. Just as the mother is the physical protector through the second or spiritual birth and on through the spiritual life until one has grown in awareness and is able to stand upright spiritually. With conditions as they are today, even man's closest ties offer little protection. A brother is not a true brother; father is not for his son and the son will do nothing for his father. Even the mother has started cursing her child, who in turn has lost all respect for its mother. It is such a terrible and degraded condition that mankind has sunk into – I feel like weeping. Anyway, one might have the sympathies of a righteous person, but for how long can he protect one? For as long as he stays in this world – not beyond that, and in the process of rebirth he will be of no avail whatsoever. So who can protect us in the new world? He who dwells there. The true Raksha Bandan happens when you have a protector for your soul, who can take care of you in this world and the next, and without whom nothing can be achieved; with all due respect and gratitude to our physical and material protectors.

The mother hen sits on her eggs with full Concentration so that the chicks will form. When they are fully formed, she conveys to them that they are ready for the world which is waiting for them with. Open arms; the sun which brightly shining, the grass is green and fresh, and there is plenty of food to eat. But the chick is in the darkness, and cannot realize there is any other state. The mother then has to resort to taping on the shell with her beak, and on hearing this he instinctively feels encouraged to do the same from inside and in a

short time and life. Only then does he understand the promise conveyed by his mother.

If we want to be born into the new world, we need the help of someone who will not only take us there, but who will protect us to the end of this journey. Do you think this work for our mother, father, sister or any friend? No, it is impossible. The whole world is unable to assist you. There is an account of an incident during the life of my Master, Baba Sawan Singh Ji, of a women disciple whose only son was arrested on a false charge of murder, and was given the penalty of death by hanging. The session judge presiding over the case was also a disciple, and before the final verdict was concluded, Baba Sawan Singh Ji requested him to help the accused, and said, “I know he is innocent and falsely implicated”; but the judge disregarded the Master’s words and gave the death sentence. A few days later, I was present when this same judge came to pay his respect to Hazur, and when the Master passed very close to him, without even looking in his direction, he said casually to another person, “I have no need of a judge – I can ask Lord to do my work.” Just then, the mother approached the Master and started crying. “He has been sentenced to death,” she said. Baba Sawan Singh Ji replied, “Don’t worry – you just put in an appeal.” It was not the type of case that had the slightest chance through appealing, but on the Master’s advice the mother did appeal; and when they re-examined the case, certain facts came to light and eventually the son was released. So one can see that even when there is no hope in any direction, a true protector can give the maximum help. Frankly, what is a human being’s life but a series of interruptions? At each step there is a barrier – what one wants does not happen. Some people are dying, some are sick, some are in difficulties of various kind. There are thousands in poverty, and in appallingly afflicted conditions. The whole of mankind is lamenting its unhappiness every step of the way. Who is there to give consolation in this world, and guidance in the next?

Guru Nanak has said on the subject, O Nanak, break off all connections with the imperfect, and search for a perfect Master; they will abandon you even while you live, but he will never leave you even after death. Maulana Rumi has also said that one should grasp the coat-tail of a man who knows the secret of this world and the Beyond. The protection of such a personage cannot be described, but the individuals who experience it hold the knowledge close in their hearts. His single thought is powerful, for God is super consciousness. He is a part of the creator – a drop of the ocean of all Light. Remember, with one thought God created the world – from one, many came into creation. If we, the soul, become the mouthpiece of the over soul, then how powerful will we be! Our soul, though it is the same as the Over soul, is surrounded by the mind and the senses, and is enclosed in the carcass of the physical form. The Master come like motherly hens to foster the children, which is very necessary, for unless they sit at some Master's feet and absorb his words they cannot be reborn – remember that – though in the beginning it may be by mere words that the facts of life are conveyed, of a new world more beautiful than this, viz.: O Soul, you are the dweller of that land – why have you allowed yourself to be captivated here?

On hearing the word of the Master's we slowly start thinking, and want to know what else there is. When teaching Master gives the soul a connection with the Beyond, it hears it, and responds. There is no way without the Shabd to leave this pot of clay. With repetition or Simran, you can achieve single pointed concentration, and with concentrated attention – Dhyan – you will come to a standstill; but Shabd is the only power through take up into the Beyond. The Master is that consciousness which has become the mouthpiece of the All-consciousness of not only one but also hundreds at one sitting, if necessary. To be connected to such a personage is the true Raksha Bandan, otherwise it is merely a worldly custom.

What are a Guru's responsibilities, and what does he do? When one gives real thought to this, one's soul shivers to realize the extent of his protection. People do not understand that the Guru's responsibilities are vast. They are overjoyed with the prospect of becoming Master themselves; forgive me for saying this. Each one's desire is to be a Guru, Sadhu, or Sant, and spellbound with these thoughts he forgets his duty towards himself and what he has to really become in reality, thereby spending his precious time in leisure and wasting away whatever he has got. But the Master, with each breath, goes on saving the disciples all time. Whenever he initiates, he sows a seed for a new life; like the seed enters the mother's womb and then develops. Howsoever God's words come, he brings them into the outer knowledge. He is a perfect being – the mouthpiece of God, the conscious corporation-worker – who sees that it is God sitting within him who is doing everything. This kind of Master sows the seed of attention and gives a way up into the Beyond, which is a new experience.

In India some time ago, the Master who gave Initiation into the Beyond were termed Brahmins – the supreme caste – but today only the caste remains, and initiation is but a mantra; mere words, that is all. The Raksha or protection is a question mark. You are in the custody of a true Master from the very day he gives initiation. He becomes the very breath of the disciple. Baba Sawan Singh Ji used to say that from the day the Master gives the blessing of Naam, the Guru becomes the indweller, along with the soul. From that very moment, he starts forming the child, with love and protection, until ultimately he takes him into the lap of the Over soul. Until that time, he does not leave him for one minute. This advancement may take one, two, or three lifetimes. Master has mentioned up to four, but if we become receptive it can happen in one lifetime.

God is working in the Master, and if you think of him in this way,

then whatever you desire will be given. In physique he looks the same as other men, but he is not the man alone; he became a man to dispense the treasure of God to the souls. He is not in birth and death. The benefactor came for the souls, to give them the treasure of devotion and join them back to God. Like a father gives the germinal seed of life, the Guru bestows the life force – the incomparable gift. There are many kind of gifts, but the gift of Naam is above all others, and having given it, the Master then develops it within you, because he wants you to enjoy the bliss that he enjoys. The Master goes on protecting and giving, whether the disciple know it or not; for he is like a small child which never realizes how much worry and trouble it is to its mother. The child may turn out to have a bad character, and perhaps become a gambler, but the mother will continue to concern herself with his needs, that he may not starve and so on.

A child thinks that he know his mother very well, but what child understands about a mother's heart? We also think that we know our Master, but we can only as much as he wishes to reveal to us. We can see only as much as our eye is developed. To convince us of the truth, he will approach us in various ways: as a brother, or a friend, and will sometimes appear to be inferior knowledge or intellect. He acts in whatever way will help the disciple to gain confidence in his Master. In this depth of humility, his greatness is revealed. Thus, this great personage gives rebirth to the soul, and gradually make us as great as he is. Truly, it is a profound blessing to have a living Master, who has come to give new life.

You may ask, "Is all this the truth?" but you can prove it through your own experiences; and in the many letters I receive daily there are numerous accounts of the Master's protection. For example, a car was traveling along the road and it overturned into a very steep slope. The disciples in the car remembered the Master, and the car righted itself onto all four wheels again. Disciples who have faith in

their Master can go through many dangerous experiences and will be astonished how they are saved and protected. These things are daily occurrences. Become receptive and obey his orders implicitly, even though at times he may show anger and displeasure, for he has taken this task upon himself, and has to make you into something. A sculptor will pick up a rock lying on the roadside and chisel it to make eyes, nose, etc., and finally it becomes a work of art, a valuable thing. The Master will make the disciple into something priceless, and those who are receptive will progress quicker, regardless of how long they have been traveling along this path. What good would it be if the stone started fighting with the sculptor, saying “I do not want a nose chiseled – I do not want my face like this”? He has to make something of it and he does so with great love.

Sometimes, due to the fate karmas, many difficulties cross the student's path, and who is there to console and give strength to bear them? A single word from a perfect Master goes to the depth of the heart, that it can stand upright and bear the burden. I remember when Pakistan was formed – you know the condition at that time – whole families died, friends were killed, many people starved, even rich people were despite and hungry for a slice of Bread. Naturally they tried to console each other, but the misery and hurt was so deep that they were inconsolable. However, when they came to Hazur he would say, “It is all right, don't despair – God will give you more, “ and he would lift his hand in love and blessing. His words were like soothing balm on their raw wounds. The truth is that there is great power in this attention, and when one is helpless and feels that there is no hope, one will get full protection and assistance by turning one's face towards the Master.

For example, if a child has to undergo some minor operation by the doctor, he will feel more assured and protected if his mother holds him in her lap, where her tender concern and love will help to take his attention from what is happening. There are many disciples who,

while going through serious operations have seen their Master as the surgeon performing the operation. It is a question of love and faith in the Guru. Some have seen the Master standing near them with loving and concentrated gaze; they are not stories from invention, but true facts which have happened and are still happening. It is very necessary to have a living Master.

On this subject, Guru Ramdas, the fourth Guru of the Sikhs, says:

*She who has given birth will look after the child with all
her strength,
He may be in the house or outside, but she is concerned
for his every morsel.*

As the mother takes care of the baby selflessly with all her strength, in all his needs, even going without herself if necessary, so does the true Guru take care of the disciple through all the tribulations of life. If the disciple's eye is open enough, he will see for himself how he is being protected, and even if he does not see for himself how he is being protected, and even if he does not see he will still receive the protection. If the child gets dirty, the mother does not spurn him, but washes him clean and lovingly embraces him to her breast. We are covered with filth of ages of worldly living, and the Guru with all love and concern teaches us how to refrain from soiling ourselves.

*Many time she will reprove,
But always press you to her heart in love.*

Guard the invaluable gift from the Master with your very life, for it will remain with you in this world and the next. It is not a trivial thing to meet a Guru, but with deep sorrow I observe that many people do not have respect for their Master. A child can never forget His mother and all she has done for him; If anyone does forget their mother's love, it is a great sin. To forget all the blessing the Guru has bestowed is unforgivable. Kabir says, This sigh will ever leave

my heart; that I can do nothing in return for all that the Guru has done for me. Forgive me, but the task of the Guru is not as easy one. To make something of the disciple, to put him on his feet, to give him new life, to reach him to his true home – this is the Guru's work. Giving lectures or fine talks is not the Guru's work. His talks are merely to help them to be aware that are in deep forgetfulness, but the Master's duty is a matter of custody.

*O Lord, we are the children of God,
But in ignorance.*

The Master unfolds our understanding, first as a teacher and then by taking on all the headaches, like bringing up a child from infancy; worrying about everything we do, just like mother. When the child is fully grown, the mother knows that he is hungry he will himself come for food, but if by chance he does not come, she again goes looking for him everywhere. If the disciple does not listen, the Master will offer alternative ways to help his progress, but if he is clever and keen to learn he will understand much from but a single gesture, and so learns accurately and advances rapidly. When the disciple does not learn from Satsang, books and messages, the Master uses many other ways to encourage him. There is the indirect method. Baba Sawan Singh Ji would sometimes rebuke a man when the actual wrongdoer was another, standing nearby. He would say. "That is not right; it should not happen again," and the person being addressed would wonder in his heart, "What have I done, that he is saying this?" not realizing that the words were indirectly meant for someone else. The ways of the Master are often misunderstood, through lack of spiritual growth. At times the disciples would perpetrate wrong deeds (it is very easy to fall) but when they came to Hazur he would show special love and say, "It is good you have come." This special attention was given particularly to save them from themselves, but many would foolishly think, "If we sin, our Guru is very happy with us!" This is our intellect misguiding us.

Fortunately for us, the Master's purpose is always the same: to save the child, that he may stand erect. The road is very long, but he gives his time to each individual; after all he has great love for each and everyone – what can he do?

If, after all these means are applied, the disciple still does not understand and progress, he uses yet other means to keep him on the straight path. Forgive me, but when he pulls the rope, the soul writhes in torment. When the child does not obey and wastes his life, the Master shakes him hard, and though he might be a hopeless case the unceasing love of the Master will infuse a breeze of enthusiasm into his heart eventually. If you go on sitting at his feet, you will come nearer to realization. That is why it is advised, don't leave the Satsang – whatever has gone wrong will right it.

Why is your condition today so appalling? Because of the mind and senses overpowering the soul, and too much living for outer enjoyment. There are grievances in you hearts against others: you cut each other's throat and squeeze the blood out. In this condition, what is the saving factor? Go to the Satsang regularly: one day you will think is right, another day you will think a thing is wrong, but do not cease to attend and your condition will right itself. The more a child is obedient to the Gurus' every wish, the quicker will be salvation.

A certain Mahatma by the name of Panap Das has said that a man should have three blessings: first God's second the Guru's, and the third your own souls. God's blessing you have already got; He has given to the human form and to come across a perfect Master is His very special blessing. The Guru's blessing you received when he gave you rebirth by taking you above the senses and rejoining you to the sound current within, which will take you back to the source of all life. But what about the third blessing, which is you own? What is that? Having received the experience and connection with the Truth

from the Master, then whatever he advises, you should do. Give whatever is the time requirement necessary to your inner progress. This is your own blessing on yourself. When the child learns with interest, he benefits from the teacher's pleasure also.

These days, most teachers are just paid, but when I used to study as a child, they were people dedicated to humanity in children. If a child was provision, the teacher would wave aside the question of fees and call him to his own home for extra tuition. We often went to our teacher's home. He did not have any water laid on there, so we used to bring it in bucket and do other work around the house, purely out of love for him. He loved us and taught us with love.

There are Satsangis and near Satsangis. By near Satsangi I mean one who has come in closer touch with the Guru. This teaching is the same for all children, but those who become receptive come closer to the Master; they get a special protection. Though his protection is extended to everyone – all are fed and eat the same Bread – yet the child who is more hungry will receive more food. O Lord, are your ignorant children. The Guru teaches us and makes us open up into awareness. Today you may do one things, from which you go on desiring other new things. The Master always gives permission for what you want, and remains with you in al you do, but gradually continues turning you toward the Truth, that your interest in it becomes more and more powerful. When he has your interest well established he will make a new life for you and take you into a new world. Now, tell me, is there anyone who would not like to have such a Guru?

When the world turns its back, the Guru is standing beside you. Through desert and forest, over seas and mountains, in this world and the next, he is with you. In the other world the Guru is called Guru Dev (the Radiant Face of the Master), which appears within the Light. a man's face cannot appear inside, only the God-power.

When the Guru Dev comes, the disciple will know that he has become a true disciple. If you would all keep diaries and honestly note in them all happenings, you would see what a grand treasure you would accumulate; but we listen to the Master's advice and then forget it. We even forget the subject of the Satsang after a few minutes. How can we expect success? Christ said, If ye Love me, keep my commandments.

*Satguru's words –
Words ARE Satguru*

The words of Master are the Master himself , himself , and those who respect his words will most certainly get salvation . Generally we respect him only when we see him , and when not in his presence we do what the mind tells us; but remember, he sees our every action . our Hazur used to say that when a man come to the Master, he sees him just like a clear glass bottle, and knows whether it is pickle or preserve. But no one knows what goes on behind his bland expression ; he is complete unfathomable, and will not show what he sees in a person but will try and wash him clean . some think he knows nothing , but he gives them his protection always. Those children who are in dangerous condition get extra care – though very often they think they have succeeded in hoodwinking the Master. What foolishness this is !

Glory, glory to the Guru –Satguru the teacher;
By whose various teaching we gained great wisdom.

The Guru awakens us from our unconscious state, gives physical and intellectual food , that we may have good living and right understanding , and protects us in all this wealth upon us; whoever has such a Master is blessed also . I want to emphasize that if after getting this priceless gift , no consideration is given to it – that is the greatest of all misfortunes. There are certain birds, which when

migrating fly man hundreds of miles, but their thoughts are with their children for they have left their eggs behind. The Master might be anywhere, but his thought and protection is constantly with his children, wherever they may be .

The Satguru protects the disciple with his life.

Breath for breath, he remembers you. Without the Master's remembrance, love for him cannot be born in the disciple. He sends out rays of love , and the disciple experience a strong pull towards his Master. This is also a gift. Now the question arises, should one always be near to the Guru physical? To be always close to the physical presence of the Master takes extremely good karmic background, and only happens with great destiny. Should the followers leave their homes and cast aside their duties? A true Guru will never recommend this; why should he? If he was on the physical level, then he might advise this, but he tells us that he has another form other than the physical and can travel thousands of miles from where his physical remains. A true Master stresses that it is not necessary to be always close to his physical form. There is no doubt, that if no one is receptive, by being near him one will be enriched with greater wealth, but it sometimes happens that those near him become critical of outer happenings around him, with the greater wealth, but it sometimes happens that those near him become critical of outer happenings around him, with the result that they do not gain anything. you can live far or near, but your face should be ever turned toward him; that is the point. Kabir said that even if the seven seas are between the disciple and his Guru, the disciple's attention is very fast. One can judge from the force of electricity; the pranas or life current have faster speed than electric current, and the attention is faster than pranas. With a radio set, one has to just tune it to a certain point and one can hear the sound immediately. Even if the disciple does not set his attention on the Master, the radiation goes on emitting, and the effect of this is the making of him. If he

becomes receptive, then the Master appears before him.

There are disciples in various parts of the world – north America, South America, Africa, England, Germany, France, etc. – and who is protecting them? It is not the physical form that travels around, but the higher power, the God-Power; you can call it the Guru-power, and it is also called the Christ-power too. This power is protecting the disciples, many of whom have seen clearly the forms of the Master – the Master –power – in their daily lives. The power that works in the human pole is the Guru, and if messages can be transmitted and received through radio, then why not become a human pole connected to the Guru through the Guru-power? There should be no obstruction in the way, like worldly affairs, children, one's own physical form or wandering thoughts. Another thing is: purity is very necessary, in living and in being free from ill or impure thoughts. A radio will not work properly if it is jammed up with dirt and dust.

We frequently hear accounts of how the Master has protected his children. At death, he appears before the child, who is full consciousness happily sates, “The Master has come.” When a child learns to rise above the body consciousness at will, the Master is there to protect and guide him, talks to him and takes him upward from stages to stages. If Gurudom is looked down upon today, it is purely through in competency and material motives. They themselves are doomed, but the tragedy is, so are the thousands who follow them. However, there is always hope, and if any have a sincere longing for the Truth, God will see that they are in torment to realize Him and make it possible for them to meet a true Master, How is it possible for the servant to be well fed, if the Master is starving and naked? If at the time of initiation, the man you are following does not give you anything – it may be little or more, according to one's background – and open your inner eye, then it means that he is not competent. He should give you something; and

that is the criterion of a true Master. Even if he gives a little at the beginning, then there is hope for much more; and whatever he gives, protect it with your life. After you have got contact with the God-into-expression Power, where will you go from there? To the Formless and Nameless – the source, from where the expression is coming. The word “religion is derived from the Latin religion, through re and ligare which means “back” and “bind” – so we have, “to bind back to the source of God.” This is the actual meaning of the word, but we are satisfied with stickin a label on ourselves and performing customary rites and rituals, which are merely the elementary steps to prepare the ground for higher things. No matter what you do, you life will not bear fruit until you meet someone to give you rebirth and connect your soul back to the God-power. Only recently I received the urgent news that a certain disciple was dangerously ill. I wrote and told the people to advise the patient to concentrate within. They wrote back and said that my instructions had been conveyed to the patient by telephone, and within hours she had started improving, and is now on the way to recovery. This was just a word on telephone, so you can see that the thousands of miles between cannot stop the protection of the Master-power. However, that physical form in which the God-power has manifested is also pure, though it is not a question of praise for the physical; it is worthy of respect because God is manifested therein.

I will tell you of another instance. There was a man in America, named Walter kirel. When I initiated him, he had a very good experience, but after some time he fell ill. When a man is in a helpless condition, he gets restless and worried. He wrote and told me that the doctors were pressing him to eat meat and drink wine. Each time he wrote I tried to make him understand that the non-vegetarian diet would not help him, and he should become helpless and could not breathe, and that the doctors were insisting on a meat diet. I replied, “All right, do whatever you feel like.” When I visited America and reached Santa Barbara, the doctors had then given up

hope for him, and he was at the door of death. Violent Gilbert, one of the hospital nurses, was a Satsangi, and she met me and told me about Walter Kirel who was dying in the hospital: “He cries a lot and goes on saying that he has disobeyed his Guru who is now in America but will not want to see his face. Do you think you could visit him, Master?” I said, “Of course I will.” When I arrived in his room, Nurse Gilbert told him, “The Master has come.” He opened his eyes and saw me, and the tears started flowing down his cheeks. I put my hand on his forehead, and said, “Do not worry – whatever has happened has happened and it is finished. Do you hear the Sound?” He said, “No.” “Do you See the light?” Again he said, “No.” I put my hand on his head and told him to close his eyes and forget all outer things. When he did so, not only the light came, but the radiant Form of the Master too. His ears were closed for him and he heard the Sound clearly. I told him, “Now go, with rejoicing.” His wife was there, and she was a non-initiate. She said, “Master, I know that he has been forgiven and saved, but I wish he would speak to me before he goes.” I again put my hand on his head and said, “Your wife wants you to say something to her before you go.” He opened his eyes, and said, “All right,” and turning to his wife, he smiled and said, “I am going now.” This what is called protection; it is not a story but a true incident.

I feel sorry for those who get this valuable gift and do not live up to it. Nanak says, He who has met the Satguru- whatever is written in his destiny is finished. It is true that the Master winds up the karmas, but not just like that; he adjusts them to further the man-making of the disciple. He take the children in his charge, but he will make them into something worthwhile before taking them home. It is the duty to clean them first; nobody packs dirty clothes away in storage. When people are initiated, they rejoice and say, “We have got a Master; we have got salvation.” When meeting the Satguru, you will get salvation if you obey his words.

*Satguru cuts the bonds of the disciple,
If the disciple withdraws from wrong deeds.*

Obey the Master. As I have said before, dirty clothes cannot be packed away in storage, and no one wants to wear dirty clothes. The father wants to embrace you – if you have got clean clothes on. But this kind of cleanliness means having no other thought but of Him.

*Clean the core of your heart for he who is coming;
Take the thought of others away, so that he can sit there.*

This is what is meant by cleanliness. At times we try to do business with the Master and say, “If our wishes are fulfilled, only then we consider him a Guru, otherwise not. If the Master shows love and affection then it’s all right, but if not, he is no Master.” This is the sad condition we are in. a Guru is a Guru and will never leave you – even if you leave him. It is a wonderful protection and a great blessing. The volumes of praise for the Guru which are written in the Ved Shastras have not been written idly. They also states that the Guru is greater than God. In the Guru, God Himself is working and there is no difference between the two. For example, here is my watch. That which is holding the watch is my hand, and if the watch could see and think, it would consider that it is just a hand; but who is in the hand? I. God is working through the human pole, and pole says, “I am not the doer, but He who is in me.” God is working from within the Guru, and they are one and the same.

First, the Guru works like a teacher. He shows sympathy and even allows tears to flow from his eyes for you – sometimes he rebukes, and sometimes he shows love. In fact, he does everything. Then he says, “I am not the body, and neither are you; come, let us go up.” He does everything to teach the disciple to break his outer attachment and concentrate within; he has no other motive. He has not desire for people’s love. His own love is connected with God and

his Guru ; there is no place for anyone else. So become receptive to him, and through receptivity, become the image of him. A child grows on milk; and love the Guru and be receptive to him is the food of life to the soul.

One Master said that though there be thirty or more teeth in the mouth, yet the tongue is not harmed by them. Similarly the Master is protecting the disciple from all the perils of the world around him.

*When difficult times come, no one helps – both enemies
and friends forsake;
All hopes fade away – life become hopeless;
All hopes fade away – life becomes hopeless,
But if God is in the heart, the flames of misery will not be
felt.*

When a man get disheartened and there seems to be no chance of hope from any direction, then the Satguru comes and takes him across all his tribulations. He first waits patiently until we remove all intellect, worries, attachment and ego from our path, and then when we have fully reposed ourselves in him, then we come under his complete protection. If the disciple falls, the Guru will lift him up, for in this world who is free from difficulties? One cannot find even one man without problems in his life. But if a man has a perfect Master, he is fearless even when confronted by enemies. Kabir Sahib says, he who lives in constant remembrance of his Master and keeps his Master's words, will be fearless in all three worlds. Why should he be afraid of anything? After all, his Master is not merely a man. understand this also: it often happens that the disciple is due for heavy suffering, due to the karmic reactions from the past, but through the Guru's protection it can be reduced to perhaps a slight prick from a thorn.

All the ups and downs of life are like passing phases, and should

have no pinching effect on the disciple. The worldly life is full of perplexities, and existence here is impossible without them. My Master used to say that if one thinks one can remove all the thorns from the worldly life, well, it is impossibility; however, if one wears strong boots, one will not feel them. To wear strong boots means to live within the protection of the Master's radiation – not physically, but through thought and attention – be so much in his radiation, and never step out of it. nothing should change this.

One can be so much within the Guru's radiation that even the powerful Lord of Death cannot come near. For example, I will tell you of one incident when I was living in Lahore. There was a lady who hailed from my village, but she was not a disciple. She became seriously ill, and her family endured constant sleepless nights in looking after her. I heard that she was sick, and went to see her, accompanied by Dalip Singh (later treasurer in Sawan Ashram). I told them, "You have spent so many nights awake, and must be tired, so all sleep tonight and I will watch beside the bed." Dalip Singh and I sat together for some time. She was not initiated, but that did not matter, and I asked her, "Do you repeat any holy name?" She affirmed that she did. I told Dalip Singh to go and rest, and return about 4 am and I continued to sit beside the dying woman. She went on repeating the holy names, as I had suggested, but suddenly she said to me, "There is an old man here." I looked up and saw the old man, and he explained to me that she was his granddaughter, and that he had come to take her away, but I told him that he could not do so as long as I was sitting there. He tried his best to take the soul out of the body, but did not succeed, so after some moments he went away. I asked the woman if she had recognized the old man and said, "Yes, it was my grandfather; he was a very pious man."

After some time, Yama, the angel of Death, appeared in the doorway. I looked straight at him, and he ran away – he could not even enter the room. He returned several times, but could not enter.

Then Dharam Raj, the Lord of Death himself, appeared, but he also could not come into the room. He said, "This soul belongs to me." I said, "Yes, that is true, for she has not been initiated, and I know also that you cannot come near her house because I am sitting here, so you had better go to my Guru and ask him what is to be done now. If he gives you permission to take this soul, then I will leave." My friends, just see – how great is the Naam! Dharam Raj left, and in a matter of moments returned and said, "I have got the permission to take the soul." I said, "All right, take it." He replied, "How can I when you are still sitting there?" Whatever is written regarding the protection power of the holy Naam is all true, for I am telling you what actually happened. Dharam Raj said, "Unless you leave, I cannot take this soul." I asked him, "What benefit will she get from my spending the whole night beside her?" He said, "She will receive the fruit of that before any other rewards or debts are accounted." Just then, Dalip Singh entered the room, and I said to him, "Come brother, let us go away from this room, for while I am here she cannot die." As we are leaving, I asked her husband to give away in her name some money which was still due to give away in her name some money which was still due from her, to some needy people – that her give and take may be squared up and she may leave the body. Dalip Singh and I stepped out of the room, and in one moment she was gone. Dalip Singh is here, you can ask him about it.

If a person who has got the Naam is sitting somewhere (not necessarily the Master, but anyone who meditates) then Yama or Dharam Raj cannot come near that place. What do you people imagine that the Naam to be? I am sorry to say, that you hold it to be of little value.

*Whenever Master come, the world speaks ill of them;
But God takes care of them.*

The world has always insulted the Master's. for their own gain, self-

centered people will say many things against them, but there is not one who can harm a single hair of a Master's head if he does not wish it himself, for God's protection is impenetrable. It is not natural that the Lord will protect him who belong to Him? A good wife gives herself up completely to her husband, who takes care of her needs and protects her. But worldly examples are poor caricature compared to the Master's protection. Even the mother, who has such deep love for her child, has a selfish thought that when he grow up he will look after her, etc. A true Guru wants nothing from his children; he only feels grateful that another soul has become free and is returning to its home. He has true love for the soul.

*Brother, do not think that all is in your hands;
Everything is already ordained.*

Never think for a moment that man has everything in his control. The controlling Power is doing everything, Fear, death, heat, cold, etc., would never come near him, but for the reaction of the karmas; and it is not the in the man's control, for they come without him being able to stop them. A person may suddenly be bitten by a snake, and die from it; another will die after reaching old age. These things occur in life according to man's past karmas. When God's pen runs according to one's past karmas, man has nothing to say in it.

*Such name of God should be daily repeated within, O
Nanak, that would free one from all bondage. Be tied to
Life's Precious Things,
Which will be with you here and in the Beyond.*

Who can connect you with the Naam? In the Guru, He himself manifests, and distributes the Shabd. St. John tells us that the Word was made flesh, and dwelt among us. True Master have always exhorted all mankind: O man, you have got this physical form, so

connect yourself with the Naam, or with the manifestation of it in the human pole, which will protect you now and after death. Whosoever claims knowledge in this world is praised by the people, who strive with all their might to believe in him; while the Master are proclaiming the very Truth itself. Guru and God are both before Guru, through whom I discovered who the satguru is. God Himself is working in the Guru, and these words are expressing the gratitude that one should have towards one's Master. We cannot truly know and praise God and neither can we pose of joining the souls back to God, and it is a great privilege to meet such a personality. When you meet him, obey his commands. Make you life as he wants it to be; in this will be your own triumph. He says, "Do you bhajans and make your life chaste and pure." His protection will always be over your head; keep your attention constantly on him, and you will become a true disciple of the master.

When You Were a Child

*When you were a child,
I was the music
That brought you to dance
On the cool glass
Of soft summer evenings;
My music followed you,
Flowed over you,
Lifted you like you had wings.*

*Now you are grown, child.
The out flowing music
Can no longer uplift you:
Now the music
Must come from within*

*And the dance
Be a dance of all seasons.*

Next

The cage of the Soul

This description of the pitiable state of man and explanation of some of the difficulties in the way out of that state is taken from a letter of the Master's, and was originally published by the New York Satsang.

Man Has got himself so enmeshed in mind and the outgoing faculties that his release from them can only be brought about by struggle and perseverance. His plight is in a way, similar to that of a bird that has been kept in cage for so many years. Even if you should open the door of the cage, the bird will be loathe to fly out. instead, it will fly from one side of the cage to the other, clinging with its talons to the wire mesh, but it does not wish to be free and fly out through the open door of the cage.

Similarly, the soul has become so attached to the body and the outgoing faculties that it clings to outside things and does not wish to let go of them. It does not wish to fly through the door that has been opened by the Master at the time of holy initiation, at the threshold of which the radiant form of the Master is patiently waiting to receive the child disciple. True discipleship does not start until one has risen above body consciousness.

It is from this point that the disciple will feel not only comfort, but will begin to experience the joy and bliss that awaits him in the Beyond. He will have as his companion the charming radiant form of the Master, who is ever at hand to impart the guidance that is so necessary in order to avoid the pitfalls on the way. Until this point is reached, the disciple is, as it were, on probation, but such is, as it were, on probation, but such probation that cannot be served it is during this probationary period that the soul will feel some discomfort. It has become so besmeared with the dirt of the senses that it has lost its original purity of heart and is not fit to be raised up

out of the prison house of the body.

Even though the door has been opened, it is so attached to the things of the outside world that it does not wish to be free. It is only when the soul begins to regain its original purity of heart and mind that it can at last want to be free of the desires of the flesh and outward attachments. The loving Master tries to avoid all possible discomfort to the child disciple by explaining what are the vices to be avoided and the virtues to be developed in order through regain this purity.

Unfortunately, more often than not the words of the Master do not sink in and little or no action is taken by disciple to amend his ways. Therefore, the Master Power must take firmer measures to bring home to the disciple the importance of the truths that have been explained in words. Hence the discomfort that is sometimes felt by the dear ones in their day-to-day living. If implicit obedience would be given to the commandments of the Master, all difficulties and discomfort would vanish. If a child gets itself so dirty that the only way the mother can wash it clean is by using a scrubbing brush, can it can be said that the child will feel comfortable during the scrubbing process?

It will only feel comfortable after the scrubbing has ceased and it is shining clean and pure.

Help and protection is always extended by the Master to his followers. He looks after their comfort that is sometimes felt by the dear ones in their day-to-day living. If implicit obedience would be given to the commandments of the Master, all difficulties and discomfort would vanish. If a child gets itself so dirty that the only way the mother can wash it clean is by using a scrubbing brush, can it be said that the child will feel comfortable during the scrubbing process?

It will only feel comfortable after the scrubbing has ceased and it is shining clean pure.

Help and protection is always extended by the Master to his followers. He looks after their comfort in every their comforts in every way, both outer and inner. Even the effects of the reaction of the past – from the gallows to an ordinary pin prick – so much concession is given. As the mother sacrifices everything for the sake of her child, even so does the Master sacrifice everything for the sake of her child, even so does the Master sacrifice everything for the sake of his children. The follower in fact does not dream of what the Master does for him. He fills his followers with his won thought, with his own life impulse. When we remember him, he remembers us with all his heart and soul. He is not the body. He is the word personified, the word made flesh. To get the full benefit must develop receptivity until implicit obedience is given to the commandments of the Master. When you pay heed to the Master's commandments, then that is a sign that you are growing in love for him and the more receptivity you will develop.

When you begin to develop this receptivity, all discomfort will vanish and you will truly begin to tread the Path in the firm assurance that you are on the right way, together with the loving companionship of One who will demonstrate more and more his greatness and his power on each step of his way until you find that it is the very God Himself who is your guide and Mentor, who will never leave you until He has safely escorted you back to the true home of the Father.

While on the way, one of the main functions of the Master is to wind up the back karmas of the disciple. It is through conscious contact with the Sound Current only that the karmas of back lives can be burnt away. This process is started at the time of holy initiation, at which time the disciple is given a contact with the Light and Sound

Principle, or God-into-expression Power. To avoid opening a new account of bad deeds, the disciple is enjoined to lead a clean life and weed out all imperfections in him by self-introspection from day to day. This is the sublime Principle behind keeping the diary, which the disciple is asked to maintain in order to become aware of the shortcoming which stands in his way to God.

Ego is the self-assertive principle in man that makes him feel that “I do this” or “I do that.” When one know himself and he becomes a conscious corporation-worker of the Divine Plan, he sees that he is not the “doer” but is a mere puppet in the hands of God, he will cease to be responsible for his actions and will become Jivan mukta, or a free soul. The ego in man is part of the grand delusion that he is laboring under. It will cease to act or will be nullified only when a great degree of purity has been attained by the disciple, in which all of his actions will reflect the Master in him. Like Christ, he will proclaim, “I and my Father are One.”

Next

How to maintain Ashrams

THE FAST-GROWING spiritual activities of Ruhani Satsang have led to the establishment of many Ashrams (centers) in India and abroad. It is felt that some detailed instructions may be issued for the maintenance, scope and smooth working of these places of divine dispensation. The following principles are brought to the notice of all concerned, for strict adherence and help.

1. “Ashram,” as the term implies, means a place of refuge—a spiritual sanctuary from where the gracious Master Power has chosen to radiate its loving life impulses for the benefit of the aspirants for spirituality. It is a place where the hungry souls can congregate for spiritual advancement, in sacred precincts charged with the right type of atmosphere conducive to spiritual growth. It is, therefore, necessary that all those entering into such blessed centers should leave behind all their domestic worries and woes, all thoughts of the world and worldly cravings so as to derive the maximum benefit possible from the holy vibrations overhead and while there, they do nothing in thought, word or deed, as may encroach upon the sanctity of the place and retard their own progress.
2. It is an axiomatic truth that all is holy where devotion kneels. The sanctified spots chosen for the purpose should not be regarded as centers of a social or cultural get together, where persons may meet for idle gossip and indulge in unbecoming activities. It should be the endeavor of all to maintain and preserve sanctity of the place chosen and reserved for the sacred cause of the Master. It is, therefore, of the utmost importance that all initiates and others, including visitors to the Ashram, should observe and maintain integrity, piety and sobriety of the highest degree possible and try to serve one

another with reverential humility and loving grace, so as to become fit channels of receptivity.

3. Like religious discipline, spiritual disciple is a further step for the smooth working of the Ashrams and requires of all an extra care in decorum. Here are no priests to greet you, or help you to conduct any rites or rituals, for they are not adopted there and have little to do in the field of spirituality. It is only the outstretched guiding Hand of the gracious Master Power, in all loving compassion and mercy, ever ready to afford possible help and guidance on the inner Path. What is required is silence, serenity and seclusion. All are, therefore, expected to be calm, cordial and composed; deeply receptive for the ever-present grace of the Master. In the hushing silence and thick verdure of green foliage, you will be blessed with the white radiance of the Master Power. The rich fragrant breeze will reveal to you the heavenly melodies of the Audible Life Stream, reverberating through the charged atmosphere. Each pilgrimage will bless you with soul-stirring experience of the divine vibrations.
4. Atmosphere within these premises, as said before should be free from all idle pursuits and discussions of non-spiritual subjects like politics, economics, philosophy and the like. The place should be reserved solely for contemplation of the sacred teachings of the gracious Master, and the scriptural texts of the past sages and seers of the Surat Shabd Yoga, for conducting discourses on spirituality and practicing regular meditations both in the mornings and evenings, for in such congregations the Master Power is stirred to its deepest depths and one can gain immense spiritual benefit.
5. The celestial gift of the Holy Naam, as you know, is granted freely and in Abundance like all other gifts of Nature, viz, air,

water, sunshine, etc. it is not the practice to accept any donations from visitors, casual linguistic souls and others coming to the Ashram. The expenses of the Ashrams should be met with from voluntary subscriptions from the initiates only, which they may do. All such collections should be accounted for carefully and the funds thus raised should be utilized for the propagation of the holy teachings, with the concurrence and approval of the Managing Committee at each place. It is in the fitness of the things to keep regular account of incomings to and outgoings from the Ashrams fund, and periodical statements thereof be forwarded to the Central Office at Ruhani Satsang, Sawan Ashram, Gurmandi, Delhi-7 (India) for information and record.

6. “Selfless Service” is a great purifying agent and is a powerful aid in spiritual advancement. All those who have been privileged to be entrusted with the blessed task of the maintenance of these Ashrams should set an example of complete self-dedication in body, mind and spirit. He who serves most with a spirit of self-denial and abnegation is honored much and earns the pleasure of the Master. Everybody attending the holy congregations should compete in selfless service and reverential humility coupled with loving cooperation and mutual toleration, so that the people at large, visiting these places of divine dispensation, should see for themselves that you are under the protective and competent guidance of the living Master. The sphere of selfless service should be extended Beyond the Ashram to the really needy – the sick and the helpless. “Service” you should bring before “self” which in turn exalts the self to great heights. It should be free, voluntary and in a spirit of loving dedication to the Lord, the indweller in each heart. The “Self” should so expand as to embrace the totality of which it is an integral part, for in the welfare of all is indeed the welfare of the individual.

7. The members of the Managing Committees and the Trustees are vested with the sacred task of helping their brethren. The earnings of one's livelihood by the sweat of the brow is a cardinal obligation. So it is desired that all should try to support themselves by resort to honest occupation earned only by honest means. There is, however, no harm in economical utilization of the Ashram funds in serving simple, strictly vegetarian and nutritious food to those coming from outside stations after Satsang, for which of course, proper accounts are to be maintained.
8. There should be a small library equipped with literature published from time to time or as may be recommended by the Master. All such books carry His life impulse and as such they are truly charged and will enable the dear ones to understand the true import of spirituality.
9. Equality, fraternity and liberty are the cornerstones of spirituality. All entering the blessed precincts should forget about their status in life, and cooperate with sense of brotherhood of man and the fatherhood of God. there should be no distinctions of rich or illiterate as all are the children of the same Father and are entitled to share the divine grace in equality. The Kingdom of God is the heritage of all and everyone is entitled to the lost domain.
10. The differences of opinions arising out of certain issues, should be resolved by amicable and polite discussions in private and in case of any knotty problem, reference may be made to the Master for clarification. Loving tolerance should be the guiding principle, for who is there who would not err.
11. All should know it for certain and inscribe on their heart of

hearts that the unseen eye of the Master is constantly watching the spiritual interests of His children, and all endeavors for maintaining the sanctity of these places will enable you to be blessed with ever-increasing grace. The acts of omission or commission outside these sanctuaries may be pardoned, but lapses in personal behavior or otherwise in these places of divine dispensation are considered to be too heinous and cannot possibly be pardoned, as they spoil the sanctity of the place.

If you will observe the aforesaid fundamentals by assimilating their serene sense, you will surely be blessed with the protection of the Lord.

With all love,

KIRPAL SINGH.

[Next](#)

The July Celebrations

This account of the great Bhandra held in the memory of the Master's Master, Baba Sawan Singh Ji, from July 26-28, 1970, was prepared by the sat Sandesh staff at sawan Ashram.

THE 27th of July arrived rainless in Delhi, but it was humidly hot in sawan Ashram where the birth anniversary of Baba Sawan Singh Ji, the Master's Master, was being celebrated –attended approximately thirty thousand people from all parts of India.

Perhaps the chief difference this year was the bustling arrival of the television experts from all India Radio and television, who busily pushed their way through the thronging crowds. They must have been thankful for the absence of the rain; as surely were the devotees who have often over the years sat faith fully and cheerfully for the five or six hour satsang session in the pouring monsoon rain, facing the prospect of more sopping wet cloths to don afterward from out of their sodden luggage. However, those very damp occasion held their own special kind of quietly excited devotion.

Had it rain this year, very few of the satsang would have huddle in the wet for lacking of coverage; for, due to the recent hard –pressing efforts of bibi Hardevi Ji, the ashram now has a number of newly constructed rooms and halls which will do much to solve the problem of accommodating the many thousands who attend the three principal yearly functions at ruhani satsang.

The short television film –shown to the viewing public on India TV screens on Thursday, July 29 –included a talk by the Master at Satsang, and close-up interview impression from the visiting speakers of different religions, who voiced their feelings of respect

for both the Master and Baba Sawan Singh Ji.

A number of religious speakers took part in each part in each satsang—one on the evening of the 26th, and again on the morning and evening of the 27th. As is usual at large programs, the Master spoke last and briefly. During the various meditations sittings, many among the sangats mixture of initiated and noninitiated saw the radiant forms of the Master, Baba Sawan Singh, kabir sahib, Guru nanak and other Saints. On Wednesday, July 28, four hundred and fifty-four people were initiated into the holy science of spirituality, marking the conclusion of the celebrations held in sweet memory of a great Master who walked the earth giving Light and life to tormented, build humanity.

The Master's children arrived at his feet via diverse channels. Some are encouraged by friends; some “accidentally” wandered into a Satsang being held in their own town; a lucky few are even guided personally from within by the Master's radiant or spiritual form. Among the fortunate brethren who received the priceless boon of the holy Naam on the 28th were two dear souls, husband and wife, from the southern part of India. The following day found them sitting joyfully at the Master's feet. They explained to him that for many years they had held devotional puja (a Hindu ritual), attended by the public, to worship the God in his various forms, and to show particular respect to Lord Shiva. The Master smiled, and commented that he too had worshipped Lord Shiva as a small child, with his parents. “Now we know,” they explained, “that without a doubt, only you will give us salvation.” The Master asked them why they were so sure of that, and the husband replied, “because, during our devotions Lord Shiva himself came and gave us your name and address, and that’s how we came here; so we know you are our true Guru. But what do we do now? Do we continue with puja or not?” the Master gently asked them if it was good for a wife to have one husband or many. “Oh, of course, only one,” they both replied.

“Then is it not clearly better to have one Lord, and a single-pointed attention in worshipping him? We should, however, be thankful to the persons, for whatever we have learned from them.” Gratefully, the acknowledged the simple truth in the Master's commonsense explanation. It was yet another demonstration of the Master's often repeated maxim that truth is one, but man makes it varied and complex on account of the want of right understanding.

Next

Six years with the Master in India

Stanley Shinerock

My wife and I were privileged to spend the past six years at the feet of the human pole, known as Sant Kirpal Singh, where God has chosen to manifest Himself for the sake of those souls who have some desire, maybe little or great, to know Him and to return to their rightful Home in Him. These years were most revealing and priceless in what we learnt at the feet of the Master, and an endeavor is here made to convey to our brothers and sisters in the West a small part of the benefits which we received from being in his gracious company.

First of all, we saw in the Master the great example of all the qualities which we have to develop in ourselves. We witnessed daily how tirelessly he works for the good of his children. When he is not out on tour in the interior of the North, East or West of India, which can take two or three weeks out of every month, he is busy from early morning till late at night meeting the needs of all who flock to him at the Ashram. A great part of his time in the Ashram is spent in answering the enormous volume of correspondence from his disciples in the West as well as in India. It is truly staggering to see the workload which only a Godman could carry. This workload is increased at certain times, such as the Bandharas and monthly Initiation which are held at the Ashram, and it is not unusual for 200 to 300 people to be initiated at one time. Invariably, most of this number receive excellent experiences, even to seeing the Radiant form of the Master within, while others see strong inner light, etc.

The Master is so full of compassion for his children that even though we understand that is mindless, karmless and is not in any way affected by the physical body, he has on occasion allowed his body

to take on a sickness for all or benefit. We have witnessed on these occasions how Master not only suffers for our misdeed but also draws out from some of us a love and compassion for his suffering that we could not have expressed but for the opportunity afforded to us at such times. However, as though to show us that the Master is no way affected by the body, we have seen him to be quite low, as it were, on one day, and perfectly fit the next, as though his body had never been affected by the malady that it had suffered the day before. All this goes to show that we little know the inconveniences that Master puts himself to on our behalf, which is one aspects of what he does for us that we can outwardly witness.

Just prior to our departure from India, the Master went on a tour to Kashmir, and we were fortunate enough to follow him a few days later. The Master never spares his physical body, and he completed the arduous journey by car (almost 650 miles, at least 300 of which are over twisting mountain roads) in 36 hours, whereas three days are usually taken, as it is normally necessary to stop overnight on the mountain part of the journey because of the dangerously driving condition and unmarked hazards which abounds on the way. As usual, Master had a busy program of Satsangs and other meetings booked for him in Kashmir, although time was found to visit one or two Himalayan mountain resort. On one such visit to Pahalgam, the Master suggested that we stay there for a few days to enjoy the magnificent scenery, although he could not remain because of his program in Srinagar, the capital of Kashmir. However, we respectfully declined because to us, the scenery would not have the same beauty without the presence of the Master. On June 2, the Master left Srinagar on his return to Delhi. Again, the first and most strenuous part of the journey over the mountain roads to Pathankot in the state of Himachal Pradesh, was done in one day. On the evening of his arrival in Pathankot, the Master, after hardly any rest, gave a long Satsang in the town. The next morning, he gave Initiation to about 150 people, and after lunch, left for Amritsar in

the Punjab. After spending a few hours there, he left for Delhi, about 300 miles away, and arrived at two o'clock on the morning of June 4. At 8 A. M the same morning, Master began his long day of giving interviews to seekers after truth as well as disciples, setting routine matters pertaining to the Ashram, and last but not least, answering the huge pile of foreign correspondence that had accumulated during his absence. To do this, the Master worked into the afternoon, evening and far into the night, so that his western children should receive replies to their letters and spiritual diaries without further delay.

In addition to the above, the Master also gives Satsang in other areas of Delhi and new Delhi and grants interviews to prominent members of government and society, who requests his advice on matters pertaining to their various responsibilities. When the Master has completed his commitments in Delhi, another local tour or work connected with manav Kendra takes him once again outside.

The forging description is a typical three weeks out of Master's life. In our opinion, on one else except a God man could keep up such an exhausting routine year after year. However, at our level, it is not possible to fully appreciate the Master's qualities and we tend to vest in him the qualities which we believe we should possess rather than strive to live up to his commandments and possess his qualities, which really the only way to begin to know and appreciate his greatness. We have been fortunate enough to have ample demonstration of Master's compassion. Whenever the going was particularly difficult, especially during our first two years in the ashram, Master often revealed that he knew, was quite aware of all that was taking place. Never can we forget the times when we received his compassionate glances, a softly murmured "what is the matter" as he passed as by, or the strengthening clasp of his hand to our shoulders. It was the matter of every day experience that I was blessed with the Master's grace and protection during my sixteen

miles journey on my pedal cycle to and from my office at the Canadian high Commission in New Delhi. It is only due to his divine protection that I emerged unscattered through some of the worst traffic that it has been my lot to my experience. This is especially true of the first year or so, when I was cycled far too fast and without having my full attention on the traffic conditions. We are fully convinced that these few examples are only a fraction of what the Master did and is still doing for both of us.

We have also observed how very practical the Master is in the most ordinary matters. In this day and age, the emphasis appears to be, as the Master put it, on learning swimming in water, not on dry land. We have seen how he have encouraged school children to do well in their studies and initiates to progress in their jobs. Our material life cannot be divorced from our spiritual life. In fact, we have to spiritualize our life in every way. This is what we learnt at the feet of the Master, and what is more, we had the benefit of the practical, spiritual guidance that he gave us from time to time. However, even if the Master had never spoken on word to us, his company was in itself worth the self revealing trials and tribulations which we went through, for such inevitably occur on the path, and perhaps more so when close to the physical Master.

During our final two years, there were indications that we would have to return to the West in the interests of furthering my career. Happily, these indications did not mature until the early part of this year, although our return to Canada could not be delayed alter than July. As the days brought us nearer to our departure, it became more and more difficult to imagine that we could be physically parted from Master. It all seemed like an unreal dream from which we would awaken at any moment. How could we bear to be parted from one who had become the life of our life! When the final day came, an inner serenity descended upon us, and that evening, we were showed with his loving and affectionate attention.

We left strong in the knowledge that our parting was in the best interest of our spiritual progress as well as our material welfare. The both cannot be entirely separated from one another we know, for we have found that many of our most valuable lessons are to be learnt in the world, where our faults and shortcomings are reflected back to us in our dealings with others. Only by weeding them out, can our continued progress be assured, and we believe that only in the world can we spiritualize our lower Nature. By meeting the experience stresses and strains of modern society in the way taught us by the Master, we are confident that one day our responsibility as initiates shall be successfully fulfilled, and our goal in life is realized.

For one month now we have been in England, visiting our families and also meeting with the initiates here. we have experienced ourselves something of the what the Master meant when he said that there is no parting, for he is always with us, and manifests more to the degree that we develop receptivity to him. However, we do greatly miss his physical presence, and the loving glances that we received from him, and we hope that the time is not too far distant when we shall receive them again.

Too much talking dissipates spiritual energy. You should try to control your speech by resorting to Simran of the name silently. You will be able to tide over the difficulty and improve in due course. Think twice before you speak. Think out as to what you speak is true, kind and necessary.

From a letter by
KIRPAL SINGH

Next

Book Review

TREND AND TRUE VEGETARIAN RECIPES,
Compiled by Shilla A. Judd. Illustrated by Stuart Judd, Jr.
Paperback, 66 pp., \$1.10.

This lovely little book is a greatly revised and expanded version of teaching earlier edition, with more thought given to nutrition. The recipes –mostly main dishes and desserts, with a few soups and breakfast dishes –offer variety, moderation and balance, following the Master's teaching on diet. It is attractively printed in easy to read type, and the directions are clear and easy to follow.

The beautiful and appropriate illustrations by Stuart Judd, Jr., which are scattered limberly through the book, add greatly to the pleasure of using it.

Mrs. Judd has written a helpful preface, including a beautiful comment of Master's on “the moral duty of the housewife to cook Sativa food with the heart engrossed in the sweet remembrance of the Lord.”

No attempt is made to avoid chemicals, and little to avoid devitalized foods. However, the vegetarian who is aware of the dangers of these things can apply his discrimination and substitute more wholesome foods.

A few ingredients are used whose purity may be questionable (“noodles” usually contain egg, while “spaghetti” and “macaroni” are pure), and some which are obtainable only in certain areas. For the most part, however, the recipes are varied and interesting and generally useful. This book, the only one of its kind, should be a welcome aid to vegetarian cooks.

Judith Perkins

Next

The Universal World-View of the Master's

George Arnsby Jones, Litt.D., PhD.

Most of the great social religions attempt to present a world-view – or theology – of the liberating force, which is God, and to relate this force to the entire which is God, and to relate this force to the entire spiritual and physical universe. The term theology presupposes both a synthesis or philosophy or religion and critical study of religious teachings. Ideally, such a theology should forth a broad statement concerning the Nature of God and His attributes and His relations with mankind. The theologies of the major world faiths contain several doctrines which are common to them all, but each one of these faiths also has garnered accretion of dogma and doctrinal argument and speculation over the course of thousand years. The theology, or universal world-view, thus set forth here will be derived from the pure teachings of the mystic adept themselves rather than from professional theologians and metaphysical scholars. At the core of the mystic adepts world view is through supreme Being, whom the mystics insist – cannot be named; thus, he is often “known” by the term Anami Purusha – “Nameless Spirit” or “Nameless One.” This is exalted, supernal Being dwells on a plane that is so spiritual that its Nature is completely beyond the comprehension of the human mind. But there are many dominions and realms below this supreme dominion of the highest Being. These dominions, “Mansions in the Father’s House,” can be conveniently divided into the four Grand Divisions of the cosmic scheme of creation. The mytic adepts set forth these Division in the following way:

1. The purely spiritual region.
2. The spirituo-material region.
3. The Materio-spiritual region.
4. The material region.

The highest, Division, the purely spiritual region, is termed Sat Loka in Hinduism, Sach Khand in Sikhism, Mu-qam-I-Haq in the teachings of the Islamic sages. It is the highest and truly spiritual realm, entirely devoid of physical, mental and spiritualized matter. In the terminology of the mystic adepts it is “unchanging and eternal; all joy and all bliss; all wisdom and all love; the abode of God. here, in ineffable wonder, dwell the perfected spiritual beings and the supreme Saints of all time.” The Lord of the lowest plane of this wondrous region is known in oriental technology as sat Purusha, the true being. The esoteric scriptures of the East state that this being radiates a Light which is the equivalent of billions of the suns, although this is still a poor description of him, for he is beyond the capacity of human language or intellect to describe. Sat Purusha directs and controls the creation and the dissolution of the entire cosmic universe, but his own region is immune from any such change. This true being derives his Power from Anami Purusha, the Nameless one.

The second division is termed brahmanda (the egg of Brahma) in the oriental teachings. It is also called because of its apparently elliptical shape. It embraces within its totally both the material-spiritual and the physical regions, but it is far more immense than the combination of both of these. In fact, the three lower divisions of the cosmic creation can be concaved of as a totality, with the summit of this region as brahmanada, the spirituo-meterial region itself, and the middle section as Anda, the oriental term for the meterio-spiritual region, and the lowest section as Pinda, the oriental term for the lowest material region –the physical universe.

The inhabitants of brahmanda, the spirituo-meterial region, are unutterably happy, but they are not immortal as are the begins in the highest region of Fach Khand. However, they live in as infinitely vaster timescale than do the beings in the lower two divisions.

Brhmananda is subject to dissolution at the end of each major life-cycle. Brahmanda is the region of brahm and Par-Brahm, who are also known as kal and Maha-kal in the oriental terminology. Brham is the being who is entrusted with the direction of the material creation and is an assistant to Parabrahm. He is the ruling deity of the three lower divisions: Brahmanda, Anda and Pinda. Par-brahma resides in the upper and more spiritual section of Brahmanda, and brahm himself resides himself in the lower, more material region. In this lower section of brahmanda, mental matter is supreme, for it is the plane of mind; mind itself being composed of a subtilized form of matter with a certain admixture of spirit. Trikuti, the oriental term for the lower section of brahmanda, is therefore the region of universal mind, which many metaphysicians and theologians erroneously conceive of as “God.”

Anda, the third and materio-spiritual region, is the nearest grand division to that of the physical universe. The central power-source of Anda is known in oriental terminology as Sahasra-dal-kanwal (the lotus of a thousand Petals), and it is from this power-source that the physical universe derives its motor energies. The time-scale in Anda is shorter than that in Brahmanda, but it is still much longer than that in Pinda, the physical universe. The region of Anda, up to and including Trikuti, goes into dissolution at the end of a lesser cosmic life-cycle, which lasts for many millions of years. The “heavens” of the world religions are located in Anda and in the lowest realms of Brahmanda. The Heaven of Christianity, the paradise of Islam and the Swargas of Hinduism are all located here. “heavens” are very beautiful, but they themselves are all subject to eventual dissolution.

Pinda, the fourth and lowest Division of creation, comprises the entity of our physical universe: all the planets, sun, stars, solar system, galaxies and cosmic schemes known and unknown to modern astronomy. Matter in our physical universe 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. At some primordial point in what we call space-time the first downward wave of energy from Brahmanda and Anda differentiated that primal matter (known in some esoteric literature as “fire-mist”) into the first worlds of physical creation. That mass of fire-mist which was to become our Earth was once floating near to the great sphere of its Sun. Its mass of primal atoms were multiplying at a tremendous rate, and the formation of that planet upon which we now dwell was in progress. This creative process was speeded up, through aeons of time, by reproductive principles immanent in the primal life-forces emanating from Anda and Brahmanda. Waves of cosmic force were descending the spiral of creation, and the planet Earth evolved upon one of the wave-lengths of the Being who controls all the order of manifestation within all life-forms.

This downward-flowing cosmic force, which impels living souls into lower creation, is the negative pole into lower creation, is the negative pole of the same audible life stream which – in its upward-surfing, positive manifestation – can liberate souls from bondage to mind and matter. This negative aspect of the primal spiritual forces was necessary to the purpose of universal creation; through its pulsating flow that primordial fire-mist, eventually to become our home, increased its density and gravities toward the sun. The Sun’s magnetic power molded the fire-mist into a flat, disc-like condition, and this Sun-Earth relationship continued through further epoch of time. Then the Sun gradually impregnated the primal atoms of the fire-mist with the Transmutative atomic potentialities of the mineral and gases, which now constitute our present planet and its surrounding atmosphere. The fire-mist now rapidly increased its density and began to experience the attractive force within its own nucleus. The inner vibratory activity caused the spherical shape of the Earth and it began to whirl away into space away from the Sun. it

became a self-motivating system, thus preventing its continuing movement away from the Sun, and it began to form its present functional relationship with the sun and with the other planets which comprise this solar system. The negative pole of the cosmic creative force keeps the earths in its present elliptical relationship with the sun. thus the creation of this tiny speck of dust in the vastness of Pinda – the primal home of mankind. The mystic adepts teach that this planet is a vast complex of living souls. There are degree of soul-consciousness functioning through all grades of matter: through neutron, proton, electron, atom, molecule, cell, colloid, and onward and upward on an ascending scale of life until man himself is reached. How long has man been on this Earth? And how much longer will he elect to stay?

Man is still chained to the lower three divisions of mind and matter by the negative pole of the cosmic life stream. Gross matter is cosmic energy at its lowest vibratory level, and subtle energy is matter at its highest point in the spiral of creation. Matter and energy are in constant interaction in the three Divisions – Brahmanda, Anda and Pinda – and this state of affairs has gone on for countless aeons; there is no escape from the continual cycle of ascending has merged his consciousness fully with the upward-surging, spiritual current that leads to man's True Home, the abode of bliss. It has been said by some metaphysicians that matter can be liberated" by speeding up its vibrations, so that it is transformed into energy. Likewise, say these wise ones, man can transform himself into higher "energy". There is a half-truth here, for the "energy". There is a half truth here, for the energy spoken of is still that of the matterio-spiritual or – at its best – the spiritio-material world. Matter is real despite the negations on this subject so beloved of certain religious school of thought – but with all its reality, matter is still impermanent and ever changing because of the continuing forces of the evolutionary process. And the same truth applies to the subtilized forms of matter in the second and third divisions of creation. Therefore, what is known as the

illusory Nature of our external world can be seen as the impermanence of creation of three lower Division of the cosmic universe.

Man had to have this planetary home in order to evolve to a state of self-consciousness and self-realization. He was given an intelligent planet on which to achieve his goal. When the Earth took its present orbit in the solar system it was in a super-heated condition. This concentrated heat caused a release of energy from the radiant sphere, and this energy produced a cloud-mass which completely surrounded the Earth. This cloud-mass, consisting of several gases which have been created by the cooling process of the planet, eventually became transformed into the present atmosphere. Through the intelligence immanent in all creation, this early cloudmass served as a protection for the evolving earth-sphere from the powerful cosmic radiation of the highly condensed stars. The present atmosphere surrounding the Earth, with its highly advanced degree of innate intelligence, now filters out these outer cosmic radiation in a far more efficient manner than did the primordial cloud-mass. The solar sphere then focused its beneficial sunlight through the cloud-mass, and thus enabled the infant-earth to attain the stage where it could produce organic form.

Through the cooling process it had undergone, the Earth reached that temperature whereby primordial species of vegetation could come into being. These early forms of vegetation and crude mosses and peat possessed rudimentary morphic delineation. The early animal forms were also cumbersome and grotesque. The morphic principle inherent in the downward-flowing creative forces gradually evolved finer structural development in mineral, vegetable and animal forms. And soon the planetary stage was set for the eventual type of physical organism which would house the highest ensouled entity – man. and man himself has now moved through many epochs of human history, experiencing so many things in the outer world that

he forget that he was an outgoing spark of the divine Flame before he became an ensouled body. It is time for him to remember that the summum bonum of all his earthly existence is that point where he is ready to return to the True Home as a fully conscious and liberated soul.

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The July Celebrations

This account of the great Bhandra held in the memory of the Master's Master, Baba Sawan Singh Ji, from July 26-28, 1970, was prepared by the sat Sandesh staff at sawan Ashram.

THE 27th of July arrived rainless in Delhi, but it was humidly hot in sawan Ashram where the birth anniversary of Baba Sawan Singh Ji, the Master's Master, was being celebrated –attended approximately thirty thousand people from all parts of India.

Perhaps the chief difference this year was the bustling arrival of the television experts from all India Radio and television, who busily pushed their way through the thronging crowds. They must have been thankful for the absence of the rain; as surely were the devotees who have often over the years sat faith fully and cheerfully for the five or six hour satsang session in the pouring monsoon rain, facing the prospect of more sopping wet cloths to don afterward from out of their sodden luggage. However, those very damp occasion held their own special kind of quietly excited devotion.

Had it rain this year, very few of the satsang would have huddle in the wet for lacking of coverage; for, due to the recent hard –pressing efforts of bibi Hardevi Ji, the ashram now has a number of newly constructed rooms and halls which will do much to solve the problem of accommodating the many thousands who attend the three principal yearly functions at ruhani satsang.

The short television film –shown to the viewing public on India TV screens on Thursday, July 29 –included a talk by the Master at Satsang, and close-up interview impression from the visiting speakers of different religions, who voiced their feelings of respect for both the Master and Baba Sawan Singh Ji.

A number of religious speakers took part in each part in each satsang –one on the evening of the 26th, and again on the morning and evening of the 27th. As is soul at large programs, the Master spoke last and briefly. During the various meditations sittings, many among the sangats mixture of initiated and noninitiated saw the radiant forms of the Master, Baba Sawan Singh, kabir sahib, Guru nanak and other Saints. On Wednesday, July 28, four hundred and fifty-four people were initiated into the holy science of spirituality, marking the conclusion of the celebrations held in sweet memory of a great Master who walked the earth giving Light and life to tormented, build humanity.

The Master's children arrived at his feet via diverse channels. Some are encouraged by friends; some “accidentally” wandered into a Satsang being held in their own town; a lucky few are even guided personally from within by the Master's radiant or spiritual form. Among the fortunate brethren who received the priceless boon of the holy Naam on the 28th were two dear souls, husband and wife, from the southern part of India. The following day found them sitting joyfully at the Master's feet. They explained to him that for many years they had held devotional puja (a Hindu ritual), attended by the public, to worship the God in his various forms, and to show particular respect to Lord Shiva. The Master smiled, and commented that he too had worshipped Lord Shiva as a small child, with his parents. “Now we know,” they explained, “that without a doubt, only you will give us salvation.” The Master asked them why they were so sure of that, and the husband replied, “because, during our devotions Lord Shiva himself came and gave us your name and address, and that’s how we came here; so we know you are our true Guru. But what do we do now? Do we continue with puja or not?” the Master gently asked them if it was good for a wife to have one husband or many. “Oh, of course, only one,” they both replied. “Then is it not clearly better to have one Lord, and a single-pointed attention in worshipping him? We should, however, be thankful to the persons, for whatever we have learned from them.” Gratefully, the acknowledged the simple truth in the Master's commonsense explanation. It was yet another demonstration of the Master's often repeated maxim that truth is one, but man makes it varied and complex on account of the want of right understanding.

Protector and Protection

THE FESTIVAL of Raksha is observed by our Hindu brothers, and

the true meaning of Raksha Bandan is to have good intention towards someone and be a protection for them in every way – to protect them from difficulties, unhappiness, calamities, etc., or to save them from the force of such occurrence as cannot be prevented. The custom has been upheld in India from many generations, and at the time of wars for instance, sister would tie a small token on the wrist of their soldier brother, and whisper the prayer, “May God protect you!” it is a common custom, still continued nowadays, but unfortunately with time it has deteriorated from its true meaning, and we find that when the sister now ties the token, she feeds him some sweetmeat and then expects some money in return, and so the true reason for the custom is lost.

What is Raksha or protection, and who can give it whole heartedly? When a child is born it has not awareness of anything, but its mother protects it from birth until it is fully grown. The father is the Bread-earner, but the mother is the protector. First, for nine or ten months she carries the baby in her womb, giving it all her love and attention; then when it arrives in the world she starts to take care of its every need. She keeps him clean, for he is constantly dirtying himself. If we get wet and there are no more dry clothes, though it be the depth of the winter she will keep him warm on her breast and cover him with her own clothes, oblivious to the danger of catching cold herself. When the child gradually begins to have some awareness of his surrounding, he starts to realize a little of the love of his mother toward him, for the mother first loves the child, not vice versa. The child’s love comes in response, and when he learns to love he is reluctant to leave his mother’s lap. She spends her life in worrying about the child – his health, his food, his education, good character, and his future. Everything concerning Him is dear to her heart until he stands on his feet and gets established in life. Even then her worrying does not cease. You will find that most mothers are like this, the whole world over.

However, this worldly life is not the true living – we have to be born again, not physically but into a new and different world. Christ said that unless a man be born again he cannot enter the kingdom of God, and only after getting this physical form can we get rebirth into the Beyond. Just as the mother is the physical protector through the second or spiritual birth and on through the spiritual life until one has grown in awareness and is able to stand upright spiritually. With conditions as they are today, even man's closest ties offer little protection. A brother is not a true brother; father is not for his son and the son will do nothing for his father. Even the mother has started cursing her child, who in turn has lost all respect for its mother. It is such a terrible and degraded condition that mankind has sunk into – I feel like weeping. Anyway, one might have the sympathies of a righteous person, but for how long can he protect one? For as long as he stays in this world – not beyond that, and in the process of rebirth he will be of no avail whatsoever. So who can protect us in the new world? He who dwells there. The true Raksha Bandan happens when you have a protector for your soul, who can take care of you in this world and the next, and without whom nothing can be achieved; with all due respect and gratitude to our physical and material protectors.

The mother hen sits on her eggs with full Concentration so that the chicks will form. When they are fully formed, she conveys to them that they are ready for the world which is waiting for them with. Open arms; the sun which brightly shining, the grass is green and fresh, and there is plenty of food to eat. But the chick is in the darkness, and cannot realize there is any other state. The mother then has to resort to tapping on the shell with her beak, and on hearing this he instinctively feels encouraged to do the same from inside and in a short time and life. Only then does he understand the promise conveyed by his mother.

If we want to be born into the new world, we need the help of

someone who will not only take us there, but who will protect us to the end of this journey. Do you think this work for our mother, father, sister or any friend? No, it is impossible. The whole world is unable to assist you. There is an account of an incident during the life of my Master, Baba Sawan Singh Ji, of a women disciple whose only son was arrested on a false charge of murder, and was given the penalty of death by hanging. The session judge presiding over the case was also a disciple, and before the final verdict was concluded, Baba Sawan Singh Ji requested him to help the accused, and said, “I know he is innocent and falsely implicated”; but the judge disregarded the Master’s words and gave the death sentence. A few days later, I was present when this same judge came to pay his respect to Hazur, and when the Master passed very close to him, without even looking in his direction, he said casually to another person, “I have no need of a judge – I can ask Lord to do my work.” Just then, the mother approached the Master and started crying. “He has been sentenced to death,” she said. Baba Sawan Singh Ji replied, “Don’t worry – you just put in an appeal.” It was not the type of case that had the slightest chance through appealing, but on the Master’s advice the mother did appeal; and when they re-examined the case, certain facts came to light and eventually the son was released. So one can see that even when there is no hope in any direction, a true protector can give the maximum help. Frankly, what is a human being’s life but a series of interruptions? At each step there is a barrier – what one wants does not happen. Some people are dying, some are sick, some are in difficulties of various kind. There are thousands in poverty, and in appallingly afflicted conditions. The whole of mankind is lamenting its unhappiness every step of the way. Who is there to give consolation in this world, and guidance in the next?

Guru Nanak has said on the subject, O Nanak, break off all connections with the imperfect, and search for a perfect Master; they will abandon you even while you live, but he will never leave you

even after death. Maulana Rumi has also said that one should grasp the coat-tail of a man who knows the secret of this world and the Beyond. The protection of such a personage cannot be described, but the individuals who experience it hold the knowledge close in their hearts. His single thought is powerful, for God is super consciousness. He is a part of the creator – a drop of the ocean of all Light. Remember, with one thought God created the world – from one, many came into creation. If we, the soul, become the mouthpiece of the over soul, then how powerful will we be! Our soul, though it is the same as the Over soul, is surrounded by the mind and the senses, and is enclosed in the carcass of the physical form. The Master come like motherly hens to foster the children, which is very necessary, for unless they sit at some Master's feet and absorb his words they cannot be reborn – remember that – though in the beginning it may be by mere words that the facts of life are conveyed, of a new world more beautiful than this, viz.: O Soul, you are the dweller of that land – why have you allowed yourself to be captivated here?

On hearing the word of the Master's we slowly start thinking, and want to know what else there is. When teaching Master gives the soul a connection with the Beyond, it hears it, and responds. There is no way without the Shabd to leave this pot of clay. With repetition or Simran, you can achieve single pointed concentration, and with concentrated attention – Dhyān – you will come to a standstill; but Shabd is the only power through take up into the Beyond. The Master is that consciousness which has become the mouthpiece of the All-consciousness of not only one but also hundreds at one sitting, if necessary. To be connected to such a personage is the true Raksha Bandan, otherwise it is merely a worldly custom.

What are a Guru's responsibilities, and what does he do? When one gives real thought to this, one's soul shivers to realize the extent of his protection. People do not understand that the Guru's

responsibilities are vast. They are overjoyed with the prospect of becoming Master themselves; forgive me for saying this. Each one's desire is to be a Guru, Sadhu, or Sant, and spellbound with these thoughts he forgets his duty towards himself and what he has to really become in reality, thereby spending his precious time in leisure and wasting away whatever he has got. But the Master, with each breath, goes on saving the disciples all time. Whenever he initiates, he sows a seed for a new life; like the seed enters the mother's womb and then develops. Howsoever God's words come, he brings them into the outer knowledge. He is a perfect being – the mouthpiece of God, the conscious corporation-worker – who sees that it is God sitting within him who is doing everything. This kind of Master sows the seed of attention and gives a way up into the Beyond, which is a new experience.

In India some time ago, the Master who gave Initiation into the Beyond were termed Brahmins – the supreme caste – but today only the caste remains, and initiation is but a mantra; mere words, that is all. The Raksha or protection is a question mark. You are in the custody of a true Master from the very day he gives initiation. He becomes the very breath of the disciple. Baba Sawan Singh Ji used to say that from the day the Master gives the blessing of Naam, the Guru becomes the indweller, along with the soul. From that very moment, he starts forming the child, with love and protection, until ultimately he takes him into the lap of the Over soul. Until that time, he does not leave him for one minute. This advancement may take one, two, or three lifetimes. Master has mentioned up to four, but if we become receptive it can happen in one lifetime.

God is working in the Master, and if you think of him in this way, then whatever you desire will be given. In physique he looks the same as other men, but he is not the man alone; he became a man to dispense the treasure of God to the souls. He is not in birth and death. The benefactor came for the souls, to give them the treasure

of devotion and join them back to God. Like a father gives the germinal seed of life, the Guru bestows the life force – the incomparable gift. There are many kind of gifts, but the gift of Naam is above all others, and having given it, the Master then develops it within you, because he wants you to enjoy the bliss that he enjoys. The Master goes on protecting and giving, whether the disciple know it or not; for he is like a small child which never realizes how much worry and trouble it is to its mother. The child may turn out to have a bad character, and perhaps become a gambler, but the mother will continue to concern herself with his needs, that he may not starve and so on.

A child thinks that he know his mother very well, but what child understands about a mother's heart? We also think that we know our Master, but we can only as much as he wishes to reveal to us. We can see only as much as our eye is developed. To convince us of the truth, he will approach us in various ways: as a brother, or a friend, and will sometimes appear to be inferior knowledge or intellect. He acts in whatever way will help the disciple to gain confidence in his Master. In this depth of humility, his greatness is revealed. Thus, this great personage gives rebirth to the soul, and gradually make us as great as he is. Truly, it is a profound blessing to have a living Master, who has come to give new life.

You may ask, “Is all this the truth?” but you can prove it through your own experiences; and in the many letters I receive daily there are numerous accounts of the Master's protection. For example, a car was traveling along the road and it overturned into a very steep slope. The disciples in the car remembered the Master, and the car righted itself onto all four wheels again. Disciples who have faith in their Master can go through many dangerous experiences and will be astonished how they are saved and protected. These things are daily occurrences. Become receptive and obey his orders implicitly, even though at times he may show anger and displeasure, for he has taken

this task upon himself, and has to make you into something. A sculptor will pick up a rock lying on the roadside and chisel it to make eyes, nose, etc., and finally it becomes a work of art, a valuable thing. The Master will make the disciple into something priceless, and those who are receptive will progress quicker, regardless of how long they have been traveling along this path. What good would it be if the stone started fighting with the sculptor, saying “I do not want a nose chiseled – I do not want my face like this”? He has to make something of it and he does so with great love.

Sometimes, due to the fate karmas, many difficulties cross the student's path, and who is there to console and give strength to bear them? A single word from a perfect Master goes to the depth of the heart, that it can stand upright and bear the burden. I remember when Pakistan was formed – you know the condition at that time – whole families died, friends were killed, many people starved, even rich people were despite and hungry for a slice of Bread. Naturally they tried to console each other, but the misery and hurt was so deep that they were inconsolable. However, when they came to Hazur he would say, “It is all right, don't despair – God will give you more, “ and he would lift his hand in love and blessing. His words were like soothing balm on their raw wounds. The truth is that there is great power in this attention, and when one is helpless and feels that there is no hope, one will get full protection and assistance by turning one's face towards the Master.

For example, if a child has to undergo some minor operation by the doctor, he will feel more assured and protected if his mother holds him in her lap, where her tender concern and love will help to take his attention from what is happening. There are many disciples who, while going through serious operations have seen their Master as the surgeon performing the operation. It is a question of love and faith in the Guru. Some have seen the Master standing near them with loving and concentrated gaze; they are not stories from invention, but true

facts which have happened and are still happening. It is very necessary to have a living Master.

On this subject, Guru Ramdas, the fourth Guru of the Sikhs, says:

*She who has given birth will look after the child with all
her strength,
He may be in the house or outside, but she is concerned
for his every morsel.*

As the mother takes care of the baby selflessly with all her strength, in all his needs, even going without herself if necessary, so does the true Guru take care of the disciple through all the tribulations of life. If the disciple's eye is open enough, he will see for himself how he is being protected, and even if he does not see for himself how he is being protected, and even if he does not see he will still receive the protection. If the child gets dirty, the mother does not spurn him, but washes him clean and lovingly embraces him to her breast. We are covered with filth of ages of worldly living, and the Guru with all love and concern teaches us how to refrain from soiling ourselves.

*Many time she will reprove,
But always press you to her heart in love.*

Guard the invaluable gift from the Master with your very life, for it will remain with you in this world and the next. It is not a trivial thing to meet a Guru, but with deep sorrow I observe that many people do not have respect for their Master. A child can never forget His mother and all she has done for him; If anyone does forget their mother's love, it is a great sin. To forget all the blessing the Guru has bestowed is unforgivable. Kabir says, This sigh will ever leave my heart; that I can do nothing in return for all that the Guru has done for me. Forgive me, but the task of the Guru is not as easy one. To make something of the disciple, to put him on his feet, to give him new life, to reach him to his true home – this is the Guru's work.

Giving lectures or fine talks is not the Guru's work. His talks are merely to help them to be aware that are in deep forgetfulness, but the Master's duty is a matter of custody.

*O Lord, we are the children of God,
But in ignorance.*

The Master unfolds our understanding, first as a teacher and then by taking on all the headaches, like bringing up a child from infancy; worrying about everything we do, just like mother. When the child is fully grown, the mother knows that he is hungry he will himself come for food, but if by chance he does not come, she again goes looking for him everywhere. If the disciple does not listen, the Master will offer alternative ways to help his progress, but if he is clever and keen to learn he will understand much from but a single gesture, and so learns accurately and advances rapidly. When the disciple does not learn from Satsang, books and messages, the Master uses many other ways to encourage him. There is the indirect method. Baba Sawan Singh Ji would sometimes rebuke a man when the actual wrongdoer was another, standing nearby. He would say. "That is not right; it should not happen again," and the person being addressed would wonder in his heart, "What have I done, that he is saying this?" not realizing that the words were indirectly meant for someone else. The ways of the Master are often misunderstood, through lack of spiritual growth. At times the disciples would perpetrate wrong deeds (it is very easy to fall) but when they came to Hazur he would show special love and say, "It is good you have come." This special attention was given particularly to save them from themselves, but many would foolishly think, "If we sin, our Guru is very happy with us!" This is our intellect misguiding us. Fortunately for us, the Master's purpose is always the same: to save the child, that he may stand erect. The road is very long, but he gives his time to each individual; after all he has great love for each and everyone – what can he do?

If, after all these means are applied, the disciple still does not understand and progress, he uses yet other means to keep him on the straight path. Forgive me, but when he pulls the rope, the soul writhes in torment. When the child does not obey and wastes his life, the Master shakes him hard, and though he might be a hopeless case the unceasing love of the Master will infuse a breeze of enthusiasm into his heart eventually. If you go on sitting at his feet, you will come nearer to realization. That is why it is advised, don't leave the Satsang – whatever has gone wrong will right it.

Why is your condition today so appalling? Because of the mind and senses overpowering the soul, and too much living for outer enjoyment. There are grievances in you hearts against others: you cut each other's throat and squeeze the blood out. In this condition, what is the saving factor? Go to the Satsang regularly: one day you will think is right, another day you will think a thing is wrong, but do not cease to attend and your condition will right itself. The more a child is obedient to the Gurus's every wish, the quicker will be salvation.

A certain Mahatma by the name of Panap Das has said that a man should have three blessings: first God's second the Guru's, and the third your own souls. God's blessing you have already got; He has given to the human form and to come across a perfect Master is His very special blessing. The Guru's blessing you received when he gave you rebirth by taking you above the senses and rejoining you to the sound current within, which will take you back to the source of all life. But what about the third blessing, which is you own? What is that? Having received the experience and connection with the Truth from the Master, then whatever he advises, you should do. Give whatever is the time requirement necessary to your inner progress. This is your own blessing on yourself. When the child learns with interest, he benefits from the teacher's pleasure also.

These days, most teachers are just paid, but when I used to study as a child, they were people dedicated to humanity in children. If a child was provision, the teacher would wave aside the question of fees and call him to his own home for extra tuition. We often went to our teacher's home. He did not have any water laid on there, so we used to bring it in bucket and do other work around the house, purely out of love for him. He loved us and taught us with love.

There are Satsangis and near Satsangis. By near Satsangi I mean one who has come in closer touch with the Guru. This teaching is the same for all children, but those who become receptive come closer to the Master; they get a special protection. Though his protection is extended to everyone – all are fed and eat the same Bread – yet the child who is more hungry will receive more food. O Lord, are your ignorant children. The Guru teaches us and makes us open up into awareness. Today you may do one things, from which you go on desiring other new things. The Master always gives permission for what you want, and remains with you in al you do, but gradually continues turning you toward the Truth, that your interest in it becomes more and more powerful. When he has your interest well established he will make a new life for you and take you into a new world. Now, tell me, is there anyone who would not like to have such a Guru?

When the world turns its back, the Guru is standing beside you. Through desert and forest, over seas and mountains, in this world and the next, he is with you. In the other world the Guru is called Guru Dev (the Radiant Face of the Master), which appears within the Light. a man's face cannot appear inside, only the God-power. When the Guru Dev comes, the disciple will know that he has become a true disciple. If you would all keep diaries and honestly note in them all happenings, you would see what a grand treasure you would accumulate; but we listen to the Master's advice and then

forget it. We even forget the subject of the Satsang after a few minutes. How can we expect success? Christ said, If ye Love me, keep my commandments.

*Satguru's words –
Words ARE Satguru*

The words of Master are the Master himself , himself , and those who respect his words will most certainly get salvation . Generally we respect him only when we see him , and when not in his presence we do what the mind tells us; but remember, he sees our every action . our Hazur used to say that when a man come to the Master, he sees him just like a clear glass bottle, and knows whether it is pickle or preserve. But no is one knows what goes on behind his bland expression ; he is complete unfathomable, and will not show what he sees in a person but will try and wash him clean . some think he knows nothing , but he gives them his protection always. Those children who are in dangerous condition get extra care – though very often thy think they have succeeded in hoodwinking the Master. What foolishness this is !

Glory, glory to the Guru –Satguru the teacher;
By whose various teaching we gained great wisdom.

The Guru awakens us from our unconscious state, gives physical and intellectual food , that we may have good living and right understanding , and protects us in all this wealth upon us; whoever has such a Master is blessed also . I want to emphasize that if after getting this priceless gift , no consideration is given to it – that is the greatest of all misfortunes. There are certain birds, which when migrating fly man hundreds of miles, but their thoughts are with their children for they have left their eggs behind. The Master might be anywhere, but his thought and protection is constantly with his children, wherever they may be .

The Satguru protects the disciple with his life.

Breath for breath, he remembers you. Without the Master's remembrance, love for him cannot be born in the disciple. He sends out rays of love, and the disciple experiences a strong pull towards his Master. This is also a gift. Now the question arises, should one always be near to the Guru physical? To be always close to the physical presence of the Master takes extremely good karmic background, and only happens with great destiny. Should the followers leave their homes and cast aside their duties? A true Guru will never recommend this; why should he? If he was on the physical level, then he might advise this, but he tells us that he has another form other than the physical and can travel thousands of miles from where his physical remains. A true Master stresses that it is not necessary to be always close to his physical form. There is no doubt, that if no one is receptive, by being near him one will be enriched with greater wealth, but it sometimes happens that those near him become critical of outer happenings around him, with the greater wealth, but it sometimes happens that those near him become critical of outer happenings around him, with the result that they do not gain anything. you can live far or near, but your face should be ever turned toward him; that is the point. Kabir said that even if the seven seas are between the disciple and his Guru, the disciple's attention is very fast. One can judge from the force of electricity; the pranas or life current have faster speed than electric current, and the attention is faster than pranas. With a radio set, one has to just tune it to a certain point and one can hear the sound immediately. Even if the disciple does not set his attention on the Master, the radiation goes on emitting, and the effect of this is the making of him. If he becomes receptive, then the Master appears before him.

There are disciples in various parts of the world – north America, South America, Africa, England, Germany, France, etc. – and who is

protecting them? It is not the physical form that travels around, but the higher power, the God-Power; you can call it the Guru-power, and it is also called the Christ-power too. This power is protecting the disciples, many of whom have seen clearly the forms of the Master – the Master –power – in their daily lives. The power that works in the human pole is the Guru, and if messages can be transmitted and received through radio, then why not become a human pole connected to the Guru through the Guru-power? There should be no obstruction in the way, like worldly affairs, children, one's own physical form or wandering thoughts. Another thing is: purity is very necessary, in living and in being free from ill or impure thoughts. A radio will not work properly if it is jammed up with dirt and dust.

We frequently hear accounts of how the Master has protected his children. At death, he appears before the child, who is full consciousness happily sates, “The Master has come.” When a child learns to rise above the body consciousness at will, the Master is there to protect and guide him, talks to him and takes him upward from stages to stages. If Gurudom is looked down upon today, it is purely through in competency and material motives. They themselves are doomed, but the tragedy is, so are the thousands who follow them. However, there is always hope, and if any have a sincere longing for the Truth, God will see that they are in torment to realize Him and make it possible for them to meet a true Master, How is it possible for the servant to be well fed, if the Master is starving and naked? If at the time of initiation, the man you are following does not give you anything – it may be little or more, according to one's background – and open your inner eye, then it means that he is not competent. He should give you something; and that is the criterion of a true Master. Even if he gives a little at the beginning, then there is hope for much more; and whatever he gives, protect it with your life. After you have got contact with the God-into-expression Power, where will you go from there? To the

Formless and Nameless – the source, from where the expression is coming. The word “religion is derived from the Latin religion, through re and ligare which means “back” and “bind” – so we have, “to bind back to the source of God.” This is the actual meaning of the word, but we are satisfied with stickin a label on ourselves and performing customary rites and rituals, which are merely the elementary steps to prepare the ground for higher things. No matter what you do, you life will not bear fruit until you meet someone to give you rebirth and connect your soul back to the God-power. Only recently I received the urgent news that a certain disciple was dangerously ill. I wrote and told the people to advise the patient to concentrate within. They wrote back and said that my instructions had been conveyed to the patient by telephone, and within hours she had started improving, and is now on the way to recovery. This was just a word on telephone, so you can see that the thousands of miles between cannot stop the protection of the Master-power. However, that physical form in which the God-power has manifested is also pure, though it is not a question of praise for the physical; it is worthy of respect because God is manifested therein.

I will tell you of another instance. There was a man in America, named Walter kirel. When I initiated him, he had a very good experience, but after some time he fell ill. When a man is in a helpless condition, he gets restless and worried. He wrote and told me that the doctors were pressing him to eat meat and drink wine. Each time he wrote I tried to make him understand that the non-vegetarian diet would not help him, and he should become helpless and could not breathe, and that the doctors were insisting on a meat diet. I replied, “All right, do whatever you feel like.” When I visited America and reached Santa Barbara, the doctors had then given up hope for him, and he was at the door of death. Violent Gilbert, one of the hospital nurses, was a Satsangi, and she met me and told me about Walter Kirel who was dying in the hospital: “He cries a lot and goes on saying that he has disobeyed his Guru who is now in

America but will not want to see his face. Do you think you could visit him, Master?" I said, "Of course I will." When I arrived in his room, Nurse Gilbert told him, "The Master has come." He opened his eyes and saw me, and the tears started flowing down his cheeks. I put my hand on his forehead, and said, "Do not worry – whatever has happened has happened and it is finished. Do you hear the Sound?" He said, "No." "Do you See the light?" Again he said, "No." I put my hand on his head and told him to close his eyes and forget all outer things. When he did so, not only the light came, but the radiant Form of the Master too. His ears were closed for him and he heard the Sound clearly. I told him, "Now go, with rejoicing." His wife was there, and she was a non-initiate. She said, "Master, I know that he has been forgiven and saved, but I wish he would speak to me before he goes." I again put my hand on his head and said, "Your wife wants you to say something to her before you go." He opened his eyes, and said, "All right," and turning to his wife, he smiled and said, "I am going now." This what is called protection; it is not a story but a true incident.

I feel sorry for those who get this valuable gift and do not live up to it. Nanak says, He who has met the Satguru- whatever is written in his destiny is finished. It is true that the Master winds up the karmas, but not just like that; he adjusts them to further the man-making of the disciple. He take the children in his charge, but he will make them into something worthwhile before taking them home. It is the duty to clean them first; nobody packs dirty clothes away in storage. When people are initiated, they rejoice and say, "We have got a Master; we have got salvation." When meeting the Satguru, you will get salvation if you obey his words.

*Satguru cuts the bonds of the disciple,
If the disciple withdraws from wrong deeds.*

Obey the Master. As I have said before, dirty clothes cannot be

packed away in storage, and no one wants to wear dirty clothes. The father wants to embrace you – if you have got clean clothes on. But this kind of cleanliness means having no other thought but of Him.

*Clean the core of your heart for he who is coming;
Take the thought of others away, so that he can sit there.*

This is what is meant by cleanliness. At times we try to do business with the Master and say, “If our wishes are fulfilled, only then we consider him a Guru, otherwise not. If the Master shows love and affection then it’s all right, but if not, he is no Master.” This is the sad condition we are in. a Guru is a Guru and will never leave you – even if you leave him. It is a wonderful protection and a great blessing. The volumes of praise for the Guru which are written in the Ved Shastras have not been written idly. They also states that the Guru is greater than God. In the Guru, God Himself is working and there is no difference between the two. For example, here is my watch. That which is holding the watch is my hand, and if the watch could see and think, it would consider that it is just a hand; but who is in the hand? I. God is working through the human pole, and pole says, “I am not the doer, but He who is in me.” God is working from within the Guru, and they are one and the same.

First, the Guru works like a teacher. He shows sympathy and even allows tears to flow from his eyes for you – sometimes he rebukes, and sometimes he shows love. In fact, he does everything. Then he says, “I am not the body, and neither are you; come, let us go up.” He does everything to teach the disciple to break his outer attachment and concentrate within; he has no other motive. He has not desire for people’s love. His own love is connected with God and his Guru ; there is no place for anyone else. So become receptive to him, and through receptivity, become the image of him. A child grows on milk; and love the Guru and be receptive to him is the food of life to the soul.

One Master said that though there be thirty or more teeth in the mouth, yet the tongue is not harmed by them. Similarly the Master is protecting the disciple from all the perils of the world around him.

*When difficult times come, no one helps – both enemies
and friends forsake;
All hopes fade away – life become hopeless;
All hopes fade away – life becomes hopeless,
But if God is in the heart, the flames of misery will not be
felt.*

When a man get disheartened and there seems to be no chance of hope from any direction, then the Satguru comes and takes him across all his tribulations. He first waits patiently until we remove all intellect, worries, attachment and ego from our path, and then when we have fully reposed ourselves in him, then we come under his complete protection. If the disciple falls, the Guru will lift him up, for in this world who is free from difficulties? One cannot find even one man without problems in his life. But if a man has a perfect Master, he is fearless even when confronted by enemies. Kabir Sahib says, he who lives in constant remembrance of his Master and keeps his Master's words, will be fearless in all three worlds. Why should he be afraid of anything? After all, his Master is not merely a man. understand this also: it often happens that the disciple is due for heavy suffering, due to the karmic reactions from the past, but through the Guru's protection it can be reduced to perhaps a slight prick from a thorn.

All the ups and downs of life are like passing phases, and should have no pinching effect on the disciple. The worldly life is full of perplexities, and existence here is impossible without them. My Master used to say that if one thinks one can remove all the thorns from the worldly life, well, it is impossibility; however, if one wears

strong boots, one will not feel them. To wear strong boots means to live within the protection of the Master's radiation – not physically, but through thought and attention – be so much in his radiation, and never step out of it. nothing should change this.

One can be so much within the Guru's radiation that even the powerful Lord of Death cannot come near. For example, I will tell you of one incident when I was living in Lahore. There was a lady who hailed from my village, but she was not a disciple. She became seriously ill, and her family endured constant sleepless nights in looking after her. I heard that she was sick, and went to see her, accompanied by Dalip Singh (later treasurer in Sawan Ashram). I told them, "You have spent so many nights awake, and must be tired, so all sleep tonight and I will watch beside the bed." Dalip Singh and I sat together for some time. She was not initiated, but that did not matter, and I asked her, "Do you repeat any holy name?" She affirmed that she did. I told Dalip Singh to go and rest, and return about 4 am and I continued to sit beside the dying woman. She went on repeating the holy names, as I had suggested, but suddenly she said to me, "There is an old man here." I looked up and saw the old man, and he explained to me that she was his granddaughter, and that he had come to take her away, but I told him that he could not do so as long as I was sitting there. He tried his best to take the soul out of the body, but did not succeed, so after some moments he went away. I asked the woman if she had recognized the old man and said, "Yes, it was my grandfather; he was a very pious man."

After some time, Yama, the angel of Death, appeared in the doorway. I looked straight at him, and he ran away – he could not even enter the room. He returned several times, but could not enter. Then Dharam Raj, the Lord of Death himself, appeared, but he also could not come into the room. He said, "This soul belongs to me." I said, "Yes, that is true, for she has not been initiated, and I know also that you cannot come near her house because I am sitting here,

so you had better go to my Guru and ask him what is to be done now. If he gives you permission to take this soul, then I will leave.” My friends, just see – how great is the Naam! Dharam Raj left, and in a matter of moments returned and said, “I have got the permission to take the soul.” I said, “All right, take it.” He replied, “How can I when you are still sitting there?” Whatever is written regarding the protection power of the holy Naam is all true, for I am telling you what actually happened. Dharam Raj said, “Unless you leave, I cannot take this soul.” I asked him, “What benefit will she get from my spending the whole night beside her?” He said, “She will receive the fruit of that before any other rewards or debts are accounted.” Just then, Dalip Singh entered the room, and I said to him, “Come brother, let us go away from this room, for while I am here she cannot die.” As we are leaving, I asked her husband to give away in her name some money which was still due to give away in her name some money which was still due from her, to some needy people – that her give and take may be squared up and she may leave the body. Dalip Singh and I stepped out of the room, and in one moment she was gone. Dalip Singh is here, you can ask him about it.

If a person who has got the Naam is sitting somewhere (not necessarily the Master, but anyone who meditates) then Yama or Dharam Raj cannot come near that place. What do you people imagine that the Naam to be? I am sorry to say, that you hold it to be of little value.

*Whenever Master come, the world speaks ill of them;
But God takes care of them.*

The world has always insulted the Master's. for their own gain, self-centered people will say many things against them, but there is not one who can harm a single hair of a Master's head if he does not wish it himself, for God's protection is impenetrable. It is not natural that the Lord will protect him who belong to Him? A good wife

gives herself up completely to her husband, who takes care of her needs and protects her. But worldly examples are poor caricature compared to the Master's protection. Even the mother, who has such deep love for her child, has a selfish thought that when he grows up he will look after her, etc. A true Guru wants nothing from his children; he only feels grateful that another soul has become free and is returning to its home. He has true love for the soul.

*Brother, do not think that all is in your hands;
Everything is already ordained.*

Never think for a moment that man has everything in his control. The controlling Power is doing everything, Fear, death, heat, cold, etc., would never come near him, but for the reaction of the karmas; and it is not in the man's control, for they come without him being able to stop them. A person may suddenly be bitten by a snake, and die from it; another will die after reaching old age. These things occur in life according to man's past karmas. When God's pen runs according to one's past karmas, man has nothing to say in it.

*Such name of God should be daily repeated within, O
Nanak, that would free one from all bondage. Be tied to
Life's Precious Things,
Which will be with you here and in the Beyond.*

Who can connect you with the Naam? In the Guru, He himself manifests, and distributes the Shabd. St. John tells us that the Word was made flesh, and dwelt among us. True Masters have always exhorted all mankind: O man, you have got this physical form, so connect yourself with the Naam, or with the manifestation of it in the human pole, which will protect you now and after death. Whosoever claims knowledge in this world is praised by the people, who strive with all their might to believe in him; while the Master are

proclaiming the very Truth itself. Guru and God are both before Guru, through whom I discovered who the satguru is. God Himself is working in the Guru, and these words are expressing the gratitude that one should have towards one's Master. We cannot truly know and praise God and neither can we pose of joining the souls back to God, and it is a great privilege to meet such a personality. When you meet him, obey his commands. Make you life as he wants it to be; in this will be your own triumph. He says, "Do you bhajans and make your life chaste and pure." His protection will always be over your head; keep your attention constantly on him, and you will become a true disciple of the master.

When You Were a Child

*When you were a child,
I was the music
That brought you to dance
On the cool glass
Of soft summer evenings;
My music followed you,
Flowed over you,
Lifted you like you had wings.*

*Now you are grown, child.
The out flowing music
Can no longer uplift you:
Now the music
Must come from within
And the dance
Be a dance of all seasons.*

The cage of the Soul

This description of the pitiable state of man and explanation of some of the difficulties in the way out of that state is taken from a letter of the Master's, and was originally published by the New York Satsang.

Man Has got himself so enmeshed in mind and the outgoing faculties that his release from them can only be brought about by struggle and perseverance. His plight is in a way, similar to that of a bird that has been kept in cage for so many years. Even if you should open the door of the cage, the bird will be loathe to fly out. instead, it will fly from one side of the cage to the other, clinging with its talons to the wire mesh, but it does not wish to be free and fly out through the open door of the cage.

Similarly, the soul has become so attached to the body and the outgoing faculties that it clings to outside things and does not wish to let go of them. It does not wish to fly through the door that has been opened by the Master at the time of holy initiation, at the threshold of which the radiant form of the Master is patiently waiting to receive the child disciple. True discipleship does not start until one has risen above body consciousness.

It is from this point that the disciple will feel not only comfort, but will begin to experience the joy and bliss that awaits him in the Beyond. He will have as his companion the charming radiant form of the Master, who is ever at hand to impart the guidance that is so necessary in order to avoid the pitfalls on the way. Until this point is reached, the disciple is, as it were, on probation, but such is, as it were, on probation, but such probation that cannot be served it is during this probationary period that the soul will feel some discomfort. It has become so besmeared with the dirt of the senses that it has lost its original purity of heart and is not fit to be raised up

out of the prison house of the body.

Even though the door has been opened, it is so attached to the things of the outside world that it does not wish to be free. It is only when the soul begins to regain its original purity of heart and mind that it can at last want to be free of the desires of the flesh and outward attachments. The loving Master tries to avoid all possible discomfort to the child disciple by explaining what are the vices to be avoided and the virtues to be developed in order through regain this purity.

Unfortunately, more often than not the words of the Master do not sink in and little or no action is taken by disciple to amend his ways. Therefore, the Master Power must take firmer measures to bring home to the disciple the importance of the truths that have been explained in words. Hence the discomfort that is sometimes felt by the dear ones in their day-to-day living. If implicit obedience would be given to the commandments of the Master, all difficulties and discomfort would vanish. If a child gets itself so dirty that the only way the mother can wash it clean is by using a scrubbing brush, can it be said that the child will feel comfortable during the scrubbing process?

It will only feel comfortable after the scrubbing has ceased and it is shining clean and pure.

Help and protection is always extended by the Master to his followers. He looks after their comfort that is sometimes felt by the dear ones in their day-to-day living. If implicit obedience would be given to the commandments of the Master, all difficulties and discomfort would vanish. If a child gets itself so dirty that the only way the mother can wash it clean is by using a scrubbing brush, can it be said that the child will feel comfortable during the scrubbing process?

It will only feel comfortable after the scrubbing has ceased and it is shining clean pure.

Help and protection is always extended by the Master to his followers. He looks after their comfort in every their comforts in every way, both outer and inner. Even the effects of the reaction of the past – from the gallows to an ordinary pin prick – so much concession is given. As the mother sacrifices everything for the sake of her child, even so does the Master sacrifice everything for the sake of her child, even so does the Master sacrifice everything for the sake of his children. The follower in fact does not dream of what the Master does for him. He fills his followers with his won thought, with his own life impulse. When we remember him, he remembers us with all his heart and soul. He is not the body. He is the word personified, the word made flesh. To get the full benefit must develop receptivity until implicit obedience is given to the commandments of the Master. When you pay heed to the Master's commandments, then that is a sign that you are growing in love for him and the more receptivity you will develop.

When you begin to develop this receptivity, all discomfort will vanish and you will truly begin to tread the Path in the firm assurance that you are on the right way, together with the loving companionship of One who will demonstrate more and more his greatness and his power on each step of his way until you find that it is the very God Himself who is your guide and Mentor, who will never leave you until He has safely escorted you back to the true home of the Father.

While on the way, one of the main functions of the Master is to wind up the back karmas of the disciple. It is through conscious contact with the Sound Current only that the karmas of back lives can be burnt away. This process is started at the time of holy initiation, at which time the disciple is given a contact with the Light and Sound

Principle, or God-into-expression Power. To avoid opening a new account of bad deeds, the disciple is enjoined to lead a clean life and weed out all imperfections in him by self-introspection from day to day. This is the sublime Principle behind keeping the diary, which the disciple is asked to maintain in order to become aware of the shortcoming which stands in his way to God.

Ego is the self-assertive principle in man that makes him feel that “I do this” or “I do that.” When one know himself and he becomes a conscious corporation-worker of the Divine Plan, he sees that he is not the “doer” but is a mere puppet in the hands of God, he will cease to be responsible for his actions and will become Jivan mukta, or a free soul. The ego in man is part of the grand delusion that he is laboring under. It will cease to act or will be nullified only when a great degree of purity has been attained by the disciple, in which all of his actions will reflect the Master in him. Like Christ, he will proclaim, “I and my Father are One.”

How to maintain Ashrams

THE FAST-GROWING spiritual activities of Ruhani Satsang have led to the establishment of many Ashrams (centers) in India and abroad. It is felt that some detailed instructions may be issued for the maintenance, scope and smooth working of these places of divine dispensation. The following principles are brought to the notice of all concerned, for strict adherence and help.

1. “Ashram,” as the term implies, means a place of refuge—a spiritual sanctuary from where the gracious Master Power has chosen to radiate its loving life impulses for the benefit of the aspirants for spirituality. It is a place where the hungry souls can congregate for spiritual advancement, in sacred precincts

charged with the right type of atmosphere conducive to spiritual growth. It is, therefore, necessary that all those entering into such blessed centers should leave behind all their domestic worries and woes, all thoughts of the world and worldly cravings so as to derive the maximum benefit possible from the holy vibrations overhead and while there, they do nothing in thought, word or deed, as may encroach upon the sanctity of the place and retard their own progress.

2. It is an axiomatic truth that all is holy where devotion kneels. The sanctified spots chosen for the purpose should not be regarded as centers of a social or cultural get together, where persons may meet for idle gossip and indulge in unbecoming activities. It should be the endeavor of all to maintain and preserve sanctity of the place chosen and reserved for the sacred cause of the Master. It is, therefore, of the utmost importance that all initiates and others, including visitors to the Ashram, should observe and maintain integrity, piety and sobriety of the highest degree possible and try to serve one another with reverential humility and loving grace, so as to become fit channels of receptivity.
3. Like religious discipline, spiritual disciple is a further step for the smooth working of the Ashrams and requires of all an extra care in decorum. Here are no priests to greet you, or help you to conduct any rites or rituals, for they are not adopted there and have little to do in the field of spirituality. It is only the outstretched guiding Hand of the gracious Master Power, in all loving compassion and mercy, ever ready to afford possible help and guidance on the inner Path. What is required is silence, serenity and seclusion. All are, therefore, expected to be calm, cordial and composed; deeply receptive for the ever-present grace of the Master. In the hushing silence and thick verdure of green foliage, you will be blessed with the white

radiance of the Master Power. The rich fragrant breeze will reveal to you the heavenly melodies of the Audible Life Stream, reverberating through the charged atmosphere. Each pilgrimage will bless you with soul-stirring experience of the divine vibrations.

4. Atmosphere within these premises, as said before should be free from all idle pursuits and discussions of non-spiritual subjects like politics, economics, philosophy and the like. The place should be reserved solely for contemplation of the sacred teachings of the gracious Master, and the scriptural texts of the past sages and seers of the Surat Shabd Yoga, for conducting discourses on spirituality and practicing regular meditations both in the mornings and evenings, for in such congregations the Master Power is stirred to its deepest depths and one can gain immense spiritual benefit.
5. The celestial gift of the Holy Naam, as you know, is granted freely and in Abunddance like all other gifts of Nature, viz, air, water, sunshine, etc. it is not the practice to accept any donations from visitors, casual linguistic souls and others coming to the Ashram. The expenses of the Ashrams should be met with from voluntary subscriptions from the initiates only, which they may do. All such collections should be accounted for carefully and the funds thus raised should be utilized for the propagation of the holy teachings, with the concurrence and approval of the Managing Committee at each place. It is in the fitness of the things to keep regular account of incomings to and outgoings from the Ashrams fund, and periodical statements thereof be forwarded to the Central Office at Ruhani Satsang, Sawan Ashram, Gurmandi, Delhi-7 (India) for information and record.
6. “Selfless Service” is a great purifying agent and is a powerful

aid in spiritual advancement. All those who have been privileged to be entrusted with the blessed task of the maintenance of these Ashrams should set an example of complete self-dedication in body, mind and spirit. He who serves most with a spirit of self-denial and abnegation is honored much and earns the pleasure of the Master. Everybody attending the holy congregations should compete in selfless service and reverential humility coupled with loving cooperation and mutual toleration, so that the people at large, visiting these places of divine dispensation, should see for themselves that you are under the protective and competent guidance of the living Master. The sphere of selfless service should be extended Beyond the Ashram to the really needy – the sick and the helpless. “Service” you should bring before “self” which in turn exalts the self to great heights. It should be free, voluntary and in a spirit of loving dedication to the Lord, the indweller in each heart. The “Self” should so expand as to embrace the totality of which it is an integral part, for in the welfare of all is indeed the welfare of the individual.

7. The members of the Managing Committees and the Trustees are vested with the sacred task of helping their brethren. The earnings of one’s livelihood by the sweat of the brow is a cardinal obligation. So it is desired that all should try to support themselves by resort to honest occupation earned only by honest means. There is, however, no harm in economical utilization of the Ashram funds in serving simple, strictly vegetarian and nutritious food to those coming from outside stations after Satsang, for which of course, proper accounts are to be maintained.
8. There should be a small library equipped with literature published from time to time or as may be recommended by the Master. All such books carry His life impulse and as such they

are truly charged and will enable the dear ones to understand the true import of spirituality.

9. Equality, fraternity and liberty are the cornerstones of spirituality. All entering the blessed precincts should forget about their status in life, and cooperate with sense of brotherhood of man and the fatherhood of God. there should be no distinctions of rich or illiterate as all are the children of the same Father and are entitled to share the divine grace in equality. The Kingdom of God is the heritage of all and everyone is entitled to the lost domain.
10. The differences of opinions arising out of certain issues, should be resolved by amicable and polite discussions in private and in case of any knotty problem, reference may be made to the Master for clarification. Loving tolerance should be the guiding principle, for who is there who would not err.
11. All should know it for certain and inscribe on their heart of hearts that the unseen eye of the Master is constantly watching the spiritual interests of His children, and all endeavors for maintaining the sanctity of these places will enable you to be blessed with ever-increasing grace. The acts of omission or commission outside these sanctuaries may be pardoned, but lapses in personal behavior or otherwise in these places of divine dispensation are considered to be too heinous and cannot possibly be pardoned, as they spoil the sanctity of the place.

If you will observe the aforesaid fundamentals by assimilating their serene sense, you will surely be blessed with the protection of the Lord.

With all love,

KIRPAL SINGH.

Six years with the Master in India

Stanley Shinerock

My wife and I were privileged to spend the past six years at the feet of the human pole, known as Sant Kirpal Singh, where God has chosen to manifest Himself for the sake of those souls who have some desire, maybe little or great, to know Him and to return to their rightful Home in Him. These years were most revealing and priceless in what we learnt at the feet of the Master, and an endeavor is here made to convey to our brothers and sisters in the West a small part of the benefits which we received from being in his gracious company.

First of all, we saw in the Master the great example of all the qualities which we have to develop in ourselves. We witnessed daily how tirelessly he works for the good of his children. When he is not out on tour in the interior of the North, East or West of India, which can take two or three weeks out of every month, he is busy from early morning till late at night meeting the needs of all who flock to him at the Ashram. A great part of his time in the Ashram is spent in answering the enormous volume of correspondence from his disciples in the West as well as in India. It is truly staggering to see the workload which only a Godman could carry. This workload is increased at certain times, such as the Bandharas and monthly Initiation which are held at the Ashram, and it is not unusual for 200 to 300 people to be initiated at one time. Invariably, most of this number receive excellent experiences, even to seeing the Radiant form of the Master within, while others see strong inner light, etc.

The Master is so full of compassion for his children that even though we understand that is mindless, karmless and is not in any way affected by the physical body, he has on occasion allowed his body to take on a sickness for all or benefit. We have witnessed on these occasions how Master not only suffers for our misdeed but also draws out from some of us a love and compassion for his suffering that we could not have expressed but for the opportunity afforded to us at such times. However, as though to show us that the Master is no way affected by the body, we have seen him to be quite low, as it were, on one day, and perfectly fit the next, as though his body had never been affected by the malady that it had suffered the day before. All this goes to show that we little know the inconveniences that Master puts himself to on our behalf, which is one aspects of what he does for us that we can outwardly witness.

Just prior to our departure from India, the Master went on a tour to Kashmir, and we were fortunate enough to follow him a few days later. The Master never spares his physical body, and he completed the arduous journey by car (almost 650 miles, at least 300 of which are over twisting mountain roads) in 36 hours, whereas three days are usually taken, as it is normally necessary to stop overnight on the mountain part of the journey because of the dangerously driving condition and unmarked hazards which abounds on the way. As usual, Master had a busy program of Satsangs and other meetings booked for him in Kashmir, although time was found to visit one or two Himalayan mountain resort. On one such visit to Pahalgam, the Master suggested that we stay there for a few days to enjoy the magnificent scenery, although he could not remain because of his program in Srinagar, the capital of Kashmir. However, we respectfully declined because to us, the scenery would not have the same beauty without the presence of the Master. On June 2, the Master left Srinagar on his return to Delhi. Again, the first and most strenuous part of the journey over the mountain roads to Pathankot in the state of Himachal Pradesh, was done in one day. On the

evening of his arrival in Pathankot, the Master, after hardly any rest, gave a long Satsang in the town. The next morning, he gave Initiation to about 150 people, and after lunch, left for Amritsar in the Punjab. After spending a few hours there, he left for Delhi, about 300 miles away, and arrived at two o'clock on the morning of June 4. At 8 A. M. the same morning, Master began his long day of giving interviews to seekers after truth as well as disciples, setting routine matters pertaining to the Ashram, and last but not least, answering the huge pile of foreign correspondence that had accumulated during his absence. To do this, the Master worked into the afternoon, evening and far into the night, so that his western children should receive replies to their letters and spiritual diaries without further delay.

In addition to the above, the Master also gives Satsang in other areas of Delhi and new Delhi and grants interviews to prominent members of government and society, who requests his advice on matters pertaining to their various responsibilities. When the Master has completed his commitments in Delhi, another local tour or work connected with manav Kendra takes him once again outside.

The forging description is a typical three weeks out of Master's life. In our opinion, on one else except a God man could keep up such an exhausting routine year after year. However, at our level, it is not possible to fully appreciate the Master's qualities and we tend to vest in him the qualities which we believe we should possess rather than strive to live up to his commandments and possess his qualities, which really the only way to begin to know and appreciate his greatness. We have been fortunate enough to have ample demonstration of Master's compassion. Whenever the going was particularly difficult, especially during our first two years in the ashram, Master often revealed that he knew, was quite aware of all that was taking place. Never can we forget the times when we received his compassionate glances, a softly murmured "what is the

matter “ as he passed as by, or the strengthening clasp of his hand to our shoulders. It was the matter of every day experience that I was blessed with the Master's grace and protection during my sixteen miles journey on my pedal cycle to and from my office at the Canadian high Commission in New Delhi. It is only due to his divine protection that I emerged unscattered through some of the worst traffic that it has been my lot to my experience. This is especially true of the first year or so, when I was cycled far too fast and without having my full attention on the traffic conditions. We are fully convinced that these few examples are only a fraction of what the Master did and is still doing for both of us.

We have also observed how very practical the Master is in the most ordinary matters. In this day and age, the emphasis appears to be, as the Master put it, on learning swimming in water, not on dry land. We have seen how he have encouraged school children to do well in their studies and initiates to progress in their jobs. Our material life cannot be divorced from our spiritual life. In fact, we have to spiritualize our life in every way. This is what we learnt at the feet of the Master, and what is more, we had the benefit of the practical, spiritual guidance that he gave us from time to time. However, even if the Master had never spoken on word to us, his company was in itself worth the self revealing trials and tribulations which we went through, for such inevitably occur on the path, and perhaps more so when close to the physical Master.

During our final two years, there were indications that we would have to return to the West in the interests of furthering my career. Happily, these indications did not mature until the early part of this year, although our return to Canada could not be delayed alter than July. As the days brought us nearer to our departure, it became more and more difficult to imagine that we could be physically parted from Master. It all seemed like an unreal dream from which we would awaken at any moment. How could we bear to be parted from

one who had become the life of our life! When the final day came, an inner serenity descended upon us, and that evening, we were showed with his loving and affectionate attention.

We left strong in the knowledge that our parting was in the best interest of our spiritual progress as well as our material welfare. The both cannot be entirely separated from one another we know, for we have found that many of our most valuable lessons are to be learnt in the world, where our faults and shortcomings are reflected back to us in our dealings with others. Only by weeding them out, can our continued progress be assured, and we believe that only in the world can we spiritualize our lower Nature. By meeting the experience stresses and strains of modern society in the way taught us by the Master, we are confident that one day our responsibility as initiates shall be successfully fulfilled, and our goal in life is realized.

For one month now we have been in England, visiting our families and also meeting with the initiates here. we have experienced ourselves something of the what the Master meant when he said that there is no parting, for he is always with us, and manifests more to the degree that we develop receptivity to him. However, we do greatly miss his physical presence, and the loving glances that we received from him, and we hope that the time is not too far distant when we shall receive them again.

Too much talking dissipates spiritual energy. You should try to control your speech by resorting to Simran of the name silently. You will be able to tide over the difficulty and improve in due course. Think twice before you speak. Think out as to what you speak is true, kind and necessary.

From a letter by
KIRPAL SINGH

Book Review

TREND AND TRUE VEGETARIAN RECIPES,
Compiled by Shilla A. Judd. Illustrated by Stuart Judd, Jr.
Paperback, 66 pp., \$1.10.

This lovely little book is a greatly revised and expanded version of teaching earlier edition, with more thought given to nutrition. The recipes –mostly main dishes and desserts, with a few soups and breakfast dishes –offer variety, moderation and balance, following the Master's teaching on diet. It is attractively printed in easy to read type, and the directions are clear and easy to follow.

The beautiful and appropriate illustrations by Stuart Judd, Jr., which are scattered limberly through the book, add greatly to the pleasure of using it.

Mrs. Judd has written a helpful preface, including a beautiful comment of Master's on “the moral duty of the housewife to cook Sativa food with the heart engrossed in the sweet remembrance of the Lord.”

No attempt is made to avoid chemicals, and little to avoid devitalized foods. However, the vegetarian who is aware of the dangers of these things can apply his discrimination and substitute more wholesome foods.

A few ingredients are used whose purity may be questionable (“noodles” usually contain egg, while “spaghetti” and “macaroni” are pure), and some which are obtainable only in certain areas. For the most part, however, the recipes are varied and interesting and generally useful. This book, the only one of its kind, should be a

welcome aid to vegetarian cooks.

Judith Perkins

The Universal World-View of the Master's

George Arnsby Jones, Litt.D., PhD.

Most of the great social religions attempt to present a world-view – or theology – of the liberating force, which is God, and to relate this force to the entire which is God, and to relate this force to the entire spiritual and physical universe. The term theology presupposes both a synthesis or philosophy or religion and critical study of religious teachings. Ideally, such a theology should forth a broad statement concerning the Nature of God and His attributes and His relations with mankind. The theologies of the major world faiths contain several doctrines which are common to them all, but each one of these faiths also has garnered accretion of dogma and doctrinal argument and speculation over the course of thousand years. The theology, or universal world-view, thus set forth here will be derived from the pure teachings of the mystic adept themselves rather than from professional theologians and metaphysical scholars. At the core of they mystic adepts world view is through supreme Being, whom the mystics insist – cannot be named; thus, he is often “know” by the term Anami Purusha – “Nameless Spirit” or “Nameless One.” This is exalted, supernal Being dwells on a plane that is so spiritual that its Nature is completely beyond the comprehension of the human mind. But there are many dominions and realms below this supreme dominion of the highest Being. These dominions, “Mansions in the Father’s House,” can be conveniently divided into the four Grand Divisions of the cosmic scheme of creation. The mytic adepts set forth these Division in the following way:

1. The purely spiritual region.
2. The spirituo-material region.
3. The Materio-spiritual region.
4. The material region.

The highest, Division, the purely spiritual region, is termed Sat Loka in Hinduism, Sach Khand in Sikhism, Mu-qam-I-Haq in the teachings of the Islamic sages. It is the highest and truly spiritual realm, entirely devoid of physical, mental and spiritualized matter. In the terminology of the mystic adepts it is “unchanging and eternal; all joy and all bliss; all wisdom and all love; the abode of God. here, in ineffable wonder, dwell the perfected spiritual beings and the supreme Saints of all time.” The Lord of the lowest plane of this wondrous region is known in oriental technology as sat Purusha, the true being. The esoteric scriptures of the East state that this being radiates a Light which is the equivalent of billions of the suns, although this is still a poor description of him, for he is beyond the capacity of human language or intellect to describe. Sat Purusha directs and controls the creation and the dissolution of the entire cosmic universe, but his own region is immune from any such change. This true being derives his Power from Anami Purusha, the Nameless one.

The second division is termed brahmanda (the egg of Brahma) in the oriental teachings. It is also called because of its apparently elliptical shape. It embraces within its totality both the material-spiritual and the physical regions, but it is far more immense than the combination of both of these. In fact, the three lower divisions of the cosmic creation can be concaved of as a totality, with the summit of this region as brahmanada, the spirituo-meterial region itself, and the middle section as Anda, the oriental term for the meterio-spiritual region, and the lowest section as Pinda, the oriental term for the lowest material region –the physical universe.

The inhabitants of brahmamanda, the spirituo-material region, are unutterably happy, but they are not immortal as are the beings in the highest region of Fach Khand. However, they live in as infinitely vaster timescale than do the beings in the lower two divisions. Brhmananda is subject to dissolution at the end of each major life-cycle. Brahmananda is the region of brahm and Par-Brahm, who are also known as kal and Maha-kal in the oriental terminology. Brham is the being who is entrusted with the direction of the material creation and is an assistant to Parabrahm. He is the ruling deity of the three lower divisions: Brahmananda, Anda and Pinda. Par-brahma resides in the upper and more spiritual section of Brahmananda, and brahm himself resides himself in the lower, more material region. In this lower section of brahmamanda, mental matter is supreme, for it is the plane of mind; mind itself being composed of a subtilized form of matter with a certain admixture of spirit. Trikuti, the oriental term for the lower section of brahmamanda, is therefore the region of universal mind, which many metaphysicians and theologians erroneously conceive of as “God.”

Anda, the third and materio-spiritual region, is the nearest grand division to that of the physical universe. The central power-source of Anda is known in oriental terminology as Sahasra-dal-kanwal (the lotus of a thousand Petals), and it is from this power-source that the physical universe derives its motor energies. The time-scale in Anda is shorter than that in Brahmananda, but it is still much longer than that in Pinda, the physical universe. The region of Anda, up to and including Trikuti, goes into dissolution at the end of a lesser cosmic life-cycle, which lasts for many millions of years. The “heavens” of the world religions are located in Anda and in the lowest realms of Brahmananda. The Heaven of Christianity, the paradise of Islam and the Swargas of Hinduism are all located here. “heavens” are very beautiful, but they themselves are all subject to eventual dissolution.

Pinda, the fourth and lowest Division of creation, comprises the entity of our physical universe: all the planets, sun, stars, solar system, galaxies and cosmic schemes know and unknown to modern astronomy. Matter in our physical universe 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. At some primordial point in what we call space-time the first downward wave of energy from Brahmanda and Anda differentiated that primal matter (known in some esoteric literature as “fire-mist”) into the first worlds of physical creation. That mass of fire-mist which was to become our Earth was once floating near to the great sphere of its Sun. Its mass of primal atoms were multiplying at a tremendous rate, and the formation of that planet upon which we now dwell was in progress. This creative process was speeded up, through aeons of time, by reproductive principles immanent in the primal life-forces emanating from Anda and Brahmanda. Waves of cosmic force were descending the spiral of creation, and the planet Earth evolved upon one of the wave-lengths of the Being who controls all the order of manifestation within all life-forms.

This downward-flowing cosmic force, which impels living souls into lower creation, is the negative pole into lower creation, is the negative pole of the same audible life stream which – in its upward-surfing, positive manifestation – can liberate souls from bondage to mind and matter. This negative aspect of the primal spiritual forces was necessary to the purpose of universal creation; through its pulsating flow that primordial fire-mist, eventually to become our home, increased its density and gravities toward the sun. The Sun’s magnetic power molded the fire-mist into a flat, disc-like condition, and this Sun-Earth relationship continued through further epoch of time. Then the Sun gradually impregnated the primal atoms of the fire-mist with the Transmutative atomic potentialities of the mineral

and gases, which now constitute our present planet and its surrounding atmosphere. The fire-mist now rapidly increased its density and began to experience the attractive force within its own nucleus. The inner vibratory activity caused the spherical shape of the Earth and it began to whirl away into space away from the Sun. it became a self-motivating system, thus preventing its continuing movement away from the Sun, and it began to form its present functional relationship with the sun and with the other planets which comprise this solar system. The negative pole of the cosmic creative force keeps the earths in its present elliptical relationship with the sun. thus the creation of this tiny speck of dust in the vastness of Pinda – the primal home of mankind. The mystic adepts teach that this planet is a vast complex of living souls. There are degree of soul-consciousness functioning through all grades of matter: through neutron, proton, electron, atom, molecule, cell, colloid, and onward and upward on an ascending scale of life until man himself is reached. How long has man been on this Earth? And how much longer will he elect to stay?

Man is still chained to the lower three division of mind and matter by the negative pole of the cosmic life stream. Gross matter is cosmic energy at its lowest vibratory level, and subtle energy is matter at its highest point in the spiral of creation. Matter and energy are in constant interaction in the three Divisions – Brahmanda, Anda and Pinda – and this state of affairs has gone on for countless aeons; there is no escape from the continual cycle of ascending has merged his consciousness fully with the upward-surgings, spiritual current that leads to man's True Home, the abode of bliss. It has been said by some metaphysicians that matter can be liberated" by speeding up its vibrations, so that it is transformed into energy. Likewise, say these wise ones, man can transform himself into higher "energy". There is a half-truth here, for the "energy". There is a half truth here, for the energy spoken of is still that of the materio-spiritual or – at its best – the spiritio-material world. Matter is real despite the negations

on this subject so beloved of certain religious school of thought – but with all its reality, matter is still impermanent and ever changing because of the continuing forces of the evolutionary process. And the same truth applies to the subtilized forms of matter in the second and third divisions of creation. Therefore, what is known as the illusory Nature of our external world can be seen as the impermanence of creation of three lower Division of the cosmic universe.

Man had to have this planetary home in order to evolve to a state of self-consciousness and self-realization. He was given an intelligent planet on which to achieve his goal. When the Earth took its present orbit in the solar system it was in a super-heated condition. This concentrated heat caused a release of energy from the radiant sphere, and this energy produced a cloud-mass which completely surrounded the Earth. This cloud-mass, consisting of several gases which have been created by the cooling process of the planet, eventually became transformed into the present atmosphere. Through the intelligence immanent in all creation, this early cloudmass served as a protection for the evolving earth-sphere from the powerful cosmic radiation of the highly condensed stars. The present atmosphere surrounding the Earth, with its highly advanced degree of innate intelligence, now filters out these outer cosmic radiation in a far more efficient manner than did the primordial cloud-mass. The solar sphere then focused its beneficial sunlight through the cloud-mass, and thus enabled the infant-earth to attain the stage where it could produce organic form.

Through the cooling process it had undergone, the Earth reached that temperature whereby primordial species of vegetation could come into being. These early forms of vegetation and crude mosses and peat possessed rudimentary morphic delineation. The early animal forms were also cumbersome and grotesque. The morphic principle inherent in the downward-flowing creative forces gradually evolved

finer structural development in mineral, vegetable and animal forms. And soon the planetary stage was set for the eventual type of physical organism which would house the highest ensouled entity – man. and man himself has now moved through many epochs of human history, experiencing so many things in the outer world that he forget that he was an outgoing spark of the divine Flame before he became an ensouled body. It is time for him to remember that the summum bonum of all his earthly existence is that point where he is ready to return to the True Home as a fully conscious and liberated soul.

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The Master's Talk

The Jewel of infinite Value

If you wanted to acquire academic knowledge, where would you go? To schools or colleges which have the complement of staff to teach the various subjects. To learn about the physical form – what it comprises and how it decays - what it comprises and how it decays – you would go to a medical college, and so on. Where would you go to realize God? Into a Satsang, where the teacher, Sant or Master has himself realized the Truth and is competent to impart this wisdom to those present. Actually Satsang is the medicine for that disease and pain which comes from ignorance of the truth, from searching for the answer to: Is there a God and how does one realize Him?

In anatomy, physiology, pathology, etc., the subject is demonstrated to the students by means of dissecting, performed and taught by those with specialized knowledge. In the company of those who have realized the truth we can learn how to realize it, also by means of demonstration. It is this competency which determines who is selected as a Guru, sadhu, Sant or Master –not the mere acting of a particular mode of outer appearance. He who has the knowledge of the beyond teaches that within us is a mine of everlasting life, and that we should realize this fact in truth. All the great Master's have said that this life everlasting is attainable only in the human form, and in no other species. Listen to the Master's true words, for he speaks of what he has seen God and merely imagine that God is omnipresent, are like a woman who acts as married, but has never met her husband. They just talk of the everlasting marriage but cannot perform the ceremony. Even if you travel the four he can unite you with the Lord. Mira Bai got a permanent marriage through the imperishable Bridegroom. I want you to understand the true

meaning of Satsang – for the question these days is: Where and how can we experience the Truth?

The common man derives some kind of intoxication by singing hymns and playing instruments, or through belief in God by reading the scriptures. The Master have given two statements: that there is a God, for they themselves have seen Him, and also that God cannot be seen. Both statements are correct from their own level. God Absolute, which has not come into expression, is nameless, formless and soundless, and therefore cannot be seen. This is the stage one must become absorbed into Him. But, when He wished to become from One to many, that Power came into expression, and that true Lord we can see – we can experience. When the expression, and that true Lord we can see – we can experience. When the expression came forth, from God Absolute, there was vibration, and two things were created – light and Sound. Both denote the same truth, and we can experience both, through the company of a true Master: one who has seen and heard for himself, and can demonstrate it by giving the experience to others.

Guru Nanak Sahib said, “Nanank’s Lord can be seen clearly.” Jesus said, “Behold, the Lord.” Kabir Sahib said, “O Kabir, my doubts were allayed when I saw the Truth in the True Form.” Sri Ramakrishna told Vivekananda, “My child, I see Him as I say is from seeing you – even more clearly than that.” Dadu Sahib said, “What I say is from seeing, not like others who talk from hearsay.” So if you want to know God, go to he who has seen Him. What can a man know of the Truth who wags his head in a trance of feelings, or theorizes from books? If a person meditates upon the Absolute God, the very finest image will appear. I am saying in clear and simple words, that who has not seen cannot show. It is a matter of revelation; as Christ said, No man knoweth the Father but the Son, and he to whom the son will reveal Him. This means that the child actually sees his Father. The son is he who sees God, who has

acquired the knowledge of the beyond and can reveal it to others. To reveal is to uncover something which is already there – there is no question of inserting something from outside. That which is to be revealed is within each being; the only difference is that in some it is hidden and in some, manifest.

The soul is of the same essence as God, and the glory of the body remains only as long as we are in it; but we are imprisoned within it. There are openings at the eyes, ears, etc., but the indwellers (the soul) cannot run out. The breath goes out, but does not stay out; some power is pulling it back into the body. Within this human form lies the Amrit (a never-ending spring which is the Water of Life) but we are searching for it among outer things. Here, in our country (India), people do not understand the difference between spiritism, which is belief in existence of disembodied spirits; spiritualism, which is contacting those spirits who are on a little higher level; and spirituality, which is knowing oneself by self-analysis and knowing the Overself. The Spiritualists, who contact spirits, can only reach the wandering spirits from the astral region, very near the earthly atmosphere, this is not hypnotism or mesmerism, through which a man's mind can be controlled, but it is also not spirituality. Spirituality is a science by which the soul can be freed from the mind and senses, and realize itself and the Controller of the physical form. So, to know yourself and to know God is spirituality.

Kabir Sahib says, He can be called a Satguru who can reveal the Ever-permanent Being. Go and search for a Master who can teach you through the senses, by reading, writing, thinking, devotional rituals, customary rites, pilgrimages, fasting, giving alms to the poor, fire worship, and intellectual wrangling to arrive at a conclusion; but all these methods come under the heading of *apara vidya*, or outer knowledge. They can all be taught by anyone who has had a little

training. But one who will free the soul from mind and senses, giving an inner experience by separating the consciousness from the matter to bring the soul above the astral form, and who will open above the Eye through which the Inner Light or God's own form in Radiance can be seen, is called a True Master or Satguru – and the company of such a Master is called Satsang.

As such, Satsang is very rare. Self-realized people have always been and even now are rare, but because of the law of demand and supply, the world is not without them. Therefore there is food for the hungry and water for the thirsty. Some people waste the whole of their precious life in searching for the Truth outwardly, through outward observances or drawing intellectual inferences. They don't see anything, and therefore do not get anything. The outer practices do set up a yearning and give birth to some desire for God, but this is only preparing the ground, just as clouds come before the rain. They are good actions and bring the fruit of reward, but do not end one's coming and going in the world. Until Man can see that He is the Doer and not "I" the I-hood will remain and so therefore will the birth and remember-birth, for all actions whether good or bad will effect reaction. But when one becomes the seer of the Truth – the conscious co-worker of the Divine Plan – the situation as it truly stands becomes apparent. I can do nothing; whatever God wills, happens.

From the day that one realizes God in the doer, one will cease to come and go in the realms of action, and will no longer be tied up by the sanchit karmas. So, in the company of he who sees, you will receive a particle of that which is called Truth. In the company of the Saint, the Lord is seen within. Only then will one realize how sweet is the name of God. The Naam is something to be enjoyed, like nectar; to derive happiness from it's association. Only then will true love develop.

How many people can you find who can see? It is very well to say “this book says this, that book says that” but what have you seen? Dadu Sahib tells us with authority, I have seen it – others speak from hearsay. It is not a subject of words alone. Kabir Sahib says, through words alone you cannot become a devotee – leave this hypocrisy. So, do you understand what Satsang is? What can the poor wooden puppet do? The puppeteer know what He is doing. As long as this level is not reached, your coming and going will not cease. Satsang is the school where the experiences of the great Master are retold, and where some experience is given to the student, that he may see a little of the Truth himself and develop further.

Forgive me, Dadu Sahib was an illiterate person – he had not acquired a degree of any kind. In which college did Guru Nanak Study? What school did Kabir Sahib attend? Hazrat Mohammed Sahib (the prophet) used to be called Umi, which means “illiterate.” Did Christ learn his wisdom in any school? The knowledge that these great people had was the free knowledge of the Beyond.

At the time of Kabir Sahib there was a certain pundit or religious teacher. His story is written in the scriptures, and it tells of how he studied the holy and other books extensively and became most learned man for many miles around, so he called himself Sarbajeet, meaning one who has won above all others. On completion of his studies, he returned to his mother’s house. She was a follower of Kabir Sahib, and when he said to her, “Mother, I have become Sarbajeet; you should call me that from now on,” she replied, “I will, if you can beat Kabir Sahib in knowledge.” Worldly knowledge often encourages pride, and carelessly picking up his books he said, “Oh, that is nothing,” and went off to Kabir Sahib’s humble dwelling.

Kabir Sahib said to the young man, “Well, Punditji, what has brought you here?” The proud pundit replied, “I am Sarbajeet, and I

have come to beat you in knowledge.” Kabir Sahib smiled at him and said, “I do not want through argue over this, so you just write down that Sarbajeet has won and Kabir Sahib has lost; and I will sign it.” The pundit was very pleased that Kabir had given in so easily; he quickly wrote the words and got Kabir to sign it. He went home, and flourishing the paper at his mother, he said, “Now you will have to call me Sarbajeet, for Kabir Sahib has acknowledged it.” She took the paper and read aloud, “Sarbajeet has lost and Kabir has won.” Unbelieving, he read it for himself, and said, “How is this possible? There must be some mistake – I will go back to Kabir Sahib.” On arriving at the Saint’s house, he blurted out, “Maharaj, I made a slight mistake, so I went to rewrite the paper.” Kabir Sahib amiably agreed, and signed the new declaration. When the pundit reached home, his mother read the paper and said, “But it is still written, ‘Sarbajeet has lost and Kabir has won.’” In frustration he shouted, “I will go again to Kabir! and hurried off. It is a rule with all great Masters that they never belittle a person, but with love they make the person understand. If one does not listen even then, they will go to the extent of operating, like a doctor who will do his very best to cure a tumor, even if it means resorting to surgery. So, with great kindness, Kabir Sahib pointed out to the pundit. “How can your mind and mine be one? I say what I have seen, and you say what you have read from printed matter.”

Even then, there are very few who understand the scriptures. For example, if four men went to Kashmir, and visited the same places there, when asked to write a description of what they had seen, each would write about whatever impressed him the most – so all the accounts will be different, though they would all be accurate. A person who had never been to Kashmir would think that the writings referred to different places, but one who had been there would say, “Yes, all four are correct, for I have seen these places.” Through seeing for himself, the latter would be the one qualified to explain the description to others. You can only get Spirituality and pure

perception from those who have seen the Truth.

A group of learned priests once went to Maulana Rumi Sahib, similarly to test his knowledge. He also explained that the subject could not be discussed between them, for their learning was from prose and writing, whereas his was simply knowledge from the Beyond – something full of sweetness.

Kabir Sahib continues the subject by saying, I speak to untangle, but you are entangled. He is making it very clear that there is a wide gap of difference between bookish learning and actual experience. In other words, when I speak to people, the mysteries are solved and the knots untangle themselves, but your words only serve to keep them in bondage. For another example, one lights a candle and rigs a bell in the holy places, but I say that the Light and Sound is within you; hear that Sound through which you will get salvation. Everything has its own value – outer knowledge included – but it is only the preparation of the ground. When you meet a Satguru, the darkness is dispelled.

If after hearing these sayings of the great Masters, there are still some who are not convinced, then what can be done for these people? Within you is the nectar of life – go inside. You and God are both residing in the same temple. Search it out from where it lies, not outwardly wasting your whole life through. Kabir Sahib says, I tell them to awake, but you yourself are sleeping. The words of the Masters are clear and at the same time free; there is no compulsion there. He is telling us to awake, but we are going to further forgetfulness. The whole world is sleeping in illusionary attachment. We are sleeping, having completely forgotten who we are. We have got a body, but have become the body and though it is changing, just like the whole world is changing; yet we think it is all stationary. The Masters tell us to awake, know thyself and become the seer of God. In the Vedas we are told to awake, arise and stop not until the

goal is reached. Kabir Sahib says, awake, beloved, why are you sleeping? The night has passed, do you want to lose the day also? All great Masters have exhorted Man to awake, but the so-called Masters are putting too extra quilts on him saying “Sleep, Child, sleep; what you do at the level of the physical body, outgoing faculties or intellect is all sufficient.” If you do not awake while we have the human form, when will you do so?

Some worship spirits, some worship tombs – going adrift in whichever direction they are led by the selfish minded people. Kabir Sahib says, I say, Be detached; you are going along in attachment. What ever life is give and take may be comes through the prarabdh (Fate) karmas, so accept the Ups and downs cheerfully. Gods pen writes according to our own Karmic reaction. I was once in a court when a judge was passing sentence on a murder, and his words were, “In view of the facts before me, I decide that he should be hanged by the neck until death.” According to your own karmas, some people are you brothers, sisters, wife, husband, etc., and the joys and burdens of life should be accepted cheerfully. Wife and husband should have the joint aim in life to help each others to realize God. Otherwise, wherever your attention is, you will go to that. Kabir Sahib says, for age after age I have tried to make people understand but no one listens. Very few people accept the truth. When the Masters come and see the condition of the world they awaken them to the truth, and warn them as to what they are doing. The lessons they give always have deeply profound meanings, but they are always corrupted. Prayers were started that God should be remembered, but after a while people started giving symbols of God and start worshipping them saying this is God. The soul which is a conscious entity, should only be all consciousness. Otherwise, if the conscious being starts worshipping matter it will retrogress to lower spaces of life. A certain Masters said, it was through very high destiny that you have got this physical form. If you do not get connection with the Naam, you are a murder of your soul. Christ

called it the death of the soul. Ironically, we have become so much entangled in lower things, that to give even a single thought to something higher seems like a sin – we feel guilty.

Kabir Sahib continues; you are like an early widow who never got to know her husband and who is losing all her wealth. You are not only wasting your own life, but others also. If you had even a little connection with God – your husband – it would be all right, but you have never even seen Him. These people who pose and say, “Yes, we have seen and will show you” waste the seekers precious years in outer practices. If by chance a seeker requests to be given some experience, he is usually told, “Should it be given haphazardly? First do this, and then do that etc.” Wherein lies the truth Master’s greatness? In that he gives you the inner experience of the Light and Sound Principle; this is true Spirituality. If you do not get this, then how can you advance? How can one who is under the control of the senses rise above those very senses by his own effort? If a true Master takes pity, he will give the way up. As long as I do not see with my own eyes, I cannot believe even the words of my Guru.

There is a profusion of black marketing in the world, but none to compare with that which is done in the name of God. But, The gentle stream of Peace which flows from the Satguru, washes mind and matter. God is everywhere – there is no place without Him – but He flows through a certain human pole in His fullness. Wash your sins away in that cleansing stream. Remember always that the Satguru is not physical form; he is the Word made flesh. He is manifested God in man, and we should honor that human form because God expresses Himself through it. Kabir Sahib also tells us if we do what the Satguru wants, we will become his image.

Guru Nanak says When you meet a perfect Master, you get the highest jeweled thoughts. On meeting a Satguru he gives the seeker an invaluable jewel which is of the highest and purest quality. Are

not the outer rituals performed in order that one may come to realize God? There are various roads, but only one destination. The perfect Masters will not only tell you the true way, but will give an experience of it, which, if you practice daily, will steadily increase. Guru Nanak continues, Oh, bewildered and forgetful mind, surrender at the Guru's feet. O lost Man, you are roaming on this earth like a madman; go and sit at the feet of the one who has the knowledge of the Beyond, a Guru of the highest order who will dispel the darkness. The Guru did not tell us to go to a person who is intellectually qualified. Every being has the everlasting Nectar of Life within him, but only he who is in constant can give you a contact. Many say that to reach the Goal, a Guru is not necessary. Forgive me, but such people desire to be Gurus themselves, and expect others to listen to their words. The practical meaning of Guru is "one who has the inner knowledge and can reveal the Light to others." Christ told us, As long as I am in the world, I am the light of the world. He said As long as I am in the world but the Christ lives even now. How can he who has met a true Master continue to walk in darkness?

The holy books cannot be accurately explained by those who have not seen what is mentioned therein. There are learned people who can expertly expound their own theories, but a wise seeker will not follow a mere philosophy, but will seek to have the darkness within dispelled. Who can give Light? He who hasn't got, cannot give; but remember that a true Master actually gives a portion of his life, just as a mother gives her blood to the child and nourishes it on her milk. The Master does the same thing, spiritually, and asks for nothing in return. He never asks for money, in pretense of devotional practice. Spirituality is a gift of Nature, given freely to everyone. Some people in the west once wrote to my Master saying, "We have got wealth, so please give us Spirituality in exchange for it." My Master replied, "I do not want your wealth, and what I have got will be given free, being a gift of Nature." Even today, through his grace,

the world is receiving this gift.

The Lord of Death runs in fear from he who meditates upon the Holy Naam. It is also said, through the Naam comes the light of millions of suns. There is the Light and there is the Sound, the Music of the Spheres – the wealth attained by a true Gurumukh. There are two kinds of bhakti: one through the mind and senses, and the other is that which you get through the Guru.

Death is no bugbear; it is the name given to a change which comes when one leaves the coarse atmosphere of the earth and enters a finer one of Light. something like the sun setting in one place and rising in another We have to leave the body one day, and at the very first sitting, the Masters raises the consciousness above the body and gives an experience of the Light and Sound Principle. Then, through daily practice this is increased. The fear of death will leave. He who is afraid of birth and death should sit at the feet of a perfect Master. The whole world is afraid of death, but true seekers go to the Master and request him to teach them how to die. Why? Because one must learn to die before one can truly begin to live. How does the Master release one from the fear of death? When the soul leaves the body, there is a finer body inside, called the astral body. Further ahead, there is the causal body, and when one rises from the physical body, one begins to get some indication of the Oversoul. This is the order of the soul's experience within, having, which, all fears will leave. This is why the Masters stress again and again that one should truly know oneself.

Trying to achieve self-knowledge through feelings, emotions or through inference is accompanied by doubt of error, for nothing is seen. Realization does not come until the soul has risen above the physical and astral forms, and this one can only do through the help of a Guru. With the Guru's blessing, you come to know yourself. By going into the astral plane you get some self-awareness, then Beyond

that, in cosmic awareness, you see that I and Father are one. Go then, to the person who will lighten your darkness and give you real life insurance.

Just after I initiated, an insurance agent approached me in the hope of selling some life insurance. I told him that my life had already been insured in Hazur Maharaj Ji's hands. "You have in fact come to insure my death, for only if I die before ten years will some one receive the full amount of the policy insured; is that not so?" After all, each one must give up his life one day. Instead of handing yourself over to the Lord of Death, why not repose in the care of God-realized man who will show you the way up by teaching how to rise above the body while living? When you get such an opportunity and you reject it, naturally we delay our going to our True Home.

The last words of the Guru Granth Sahib are: O God, give me Your Darshan. What is the value of a fruit tree, which never bears fruit, no matter how much it is tended and watered? The Guru's work is to connect the soul with God, and the company of such a Guru is called Satsang, which one gets with great good fortune. He who has good karmas from very far back will get connection with Naam. Nanak says, only then will you have perpetual happiness: when in this abode the Sound is struck.

Oh brother, I have no other place to go. It means that there is no other place than the Guru to get what I want. And in gratitude: The Guru has given me such wealth, I am overcome with gratitude. It is also written, All glory to the teaching of the Master; I wish to never be separated from him. Guru Nanak has expressed many profound thought on separation. I cannot live for one second without the Naam, for that is death to me. Also: I am blind without the Naam, through which is the only means of reaching my true home. It will take us back to the Source, from whence the Light and Sound started; it is the true road to God.

Philosophical paths are built upon hypotheses, though they do have some connection with teachings of the true Masters. But to be connected to the Truth, to experience the controller or God, and to further realize Him—this is the true teaching in practices and theories are well enough in their own sphere, for all have the same in view but if the Guru is blind, what is the disciples destination? Who is the blind man? a blind man is he whose inner eyes is not open, O Nanak, how can he see God, so we have, when the blind lead the way, the only the blind will follow. If he had eyes, he would not be in this predicament. Those who follow the one who does not see are obviously blind themselves. They get nothing and waste their whole life obeying blindly. How many Masters can you find who will give something practical? If the Master is hungry and naked, how can the servants be well fed? When the blind leads the blind, both will fall in the ditch.

Just like today, there were many so-called gurus in the days of Guru Nanak. Without being invited, he would visit the sadhus, sants and rishis, and sitting down quietly with them, with great love and patience he would explain what they were doing. Transport and travel was difficult in those days, but he went to the Himalayas to see the yogis there, he went to Burma, China, Arabia and many other far distance countries for the sole purpose of awakening the souls to the truth. Without the human pole in which God has expressed himself, it is impossible to achieve the truth. In past history, many have tried to reach God, through many and varied type of practices, some even withered away into dust in the attempt, but all in vein of having the glimpse of the Lord.

Those who come into the world and do not get a true Guru can be likened to a crow who flew into a empty house calling “cow, cow, cow” But had to fly away without been fed. The people who have not experienced God inside them will always be unhappy. True

happiness will always remain just out of reach. There is great bliss in the soul which will only be realized when it is connected back to the oversoul which is Sat, Chit and Anand – ever-existent, all wisdom, and eternal bliss. If one has got the Nectar of Naam, then each pour of his body will be intoxicated. Even the blood circulation in the physical system rhythmical, and many diseases will go. If the soul is strong, the body and mind will derive strength, coolness and peaceful serenity.

Many years ago in Peshawar, I was sitting one day in the surgery of a doctor whom I knew very well. I observed that a certain prescription he gave the compounder to be made up was very lengthy, comprising many ingredients, but he prepared the prescription by putting only one or two in the bottle. When I remarked on this, the doctor replied, “Oh actually I just give something to clean the stomach, only the soul has the power of curing physical ills.” Many diseases today are worsened, simply because at the advent of a slight indisposition, people run to the doctors for medicine, which means that too many drugs get absorbed into the body and cause trouble. Simple sickness can be helped by eating less or taking water for two or three days.

The thing is one place and you search else where clutching at anything; Kabir Sahib says you will find it when you take the Knower with you. Only one who knows can show you where your desire lies; it was the work of many lives to come, but he took you there at once. Masters are similarly described in the ved Shastras (Ancient Hindu scriptures) but these does not apply to the Gurudom which is becoming notorious these days, where follower are fighting amongst themselves and even killing each other in the name of religion. All religions belong to God, so join back to him.

A Satguru is he who makes all children of God to sit one platform. Sometime back, I gave a talk on Gandhiji, and described that he was

successful in his attempts because he had no particular preference for any religions. When the people sat before him, prayers were sung in different languages; Arabic, Sanskrit, and others. The languages or religion made no difference to him. To learn to sit with one another is the first lesson; then search for a Master to give you an experience of the truth. The single means back to the source is the path of Nad, the sound principle, which is vibrating in each being.

Creation, then dissolution, comes through the Shabd; then through the Shabd, creation again. The Lord is soundless, but when he expressed himself, the expression resulted in vibration and came into being. The power is sustaining the world, and through that Power the world falls into dissolution. Then again, through the same Power it is created. It has many names; Shabd, Kalma, Naam, Word, etc. A Persian Prophet said, O Khuda (Lord), Show me the place wherein, without words the Kalma is proceeding. Fourteen plains were made through this Kalma. It is not the name, which is important; but the power itself which the Name potent is the very Lord. He who becomes saturated with the Shabd or Naam will experience such intoxication that through it he will go into the Soundless or Shabd or wordless state.

This is the only way you can go back. You will then realize that which is beyond illusion, with its three stages; Prakruthi, Maya, and Pradhan. I only obey my Gurus words and nothing else. How clear are these words! Always we should do as he commands, but we prefer to obey our own minds. Dwell in the Shabd, through which the devastating I-hood will burn itself out. When your I-hood is finished, you will be the seer of the Lord. A Gurumukh who sits at the feet of the Guru will get the pure life. Within you is the Sound of the Naam and the radiance of life. If you experience this and know that God is doing everything and not yourself, then where will be the place for I-hood? Then, as the Guru says: with easy, the meeting with truth will take place. It will be like entering a lift, pressing the

button of the desired floor and reaching there without any effort on your part. You will meet the true God with ease.

The work ahead of us is to earn the Naam. It should dwell in our hearts, so much in evidence that it becomes apparent in us. We should be moulded in it. it should be manifested inside and outside. The outcome of this will be: when you become as the Shabd, humility will banish all lust, anger and ego. Having the Nectar of Life, all taste for small things will fade away. Renounce this poisonous forest, O friend; drink the Nectar of Life. Without tasting this, there will be no peace and happiness. This boat we are in – the image of our life – is meaningless without the Naam. By pride or force it is impossible. Only by giving yourself to a Perfect Master will you get it. this Nectar which outshines all others is Beyond the dominions of wealth, intellect or worldly power. Go where it is being distributed. How can it be abandoned – that which is the Preserver of all life? When He is the very life of our life and of the whole creation, how can we forget Him? We are living on this very Nectar. He who dies absorbed in the Shabd will never die again. If the soul is connected to God, how can it return to the world? The coming and going is finished. With the Guru's blessing, you die whilst living and fully understand his commands. Nanak says, he who dies thus, lives the true life.

Outer religious music and songs has a great attraction, but it takes you to the verge of matter and does not transcend you ; so the soul remains in the matter. The Shabd (the Sound Principle or Nad) begins when you rise above the five elements of body, and is vibrating inside and outside, and is food for the soul. This illustrates again the difference between outer and inner practice. Only through the Shabd will you learn to truly love God. If you want to reach the sun, follow its rays. Through the company of the saint, God can be seen within; then the Name of God will become sweet. How can one develop love for something one has never seen? When praises are

sung through seeing, such singing will gain benefit. If you sing the praises of that which another has seen, then forgive me, but you can liken it to attempting to find some scraps of food from someone else's empty plate. Earn something for yourself. Do not keep the picture of another's beloved of your own and rejoin God yourself. When you drink deeply from the Nectar of Life, even those around you become intoxicated.

Without the Shabd, the world is in forgetfulness. Death and birth come again and again. This Labyrinthine loss of memory continues until we taste the Water of Life. In actual fact we go wherever our attention is. You all live for self-greatness. Whosoever comes into the world thinks there is no one like himself. Some say "I am the greatest mahatma" and others say "I am this, I am that," etc. A Mahatma is not made by his own efforts, but by the blessings and grace of a higher power. It is not the work of man, but of the True Lord, who manifests Himself in some human form or pole. No true Mahatma has ever said, "I am doing all this," but always acknowledges the Lord or his Guru as the Doer. Bheeka says that the Beyond is far from all description and understanding. He who knows, speaks not; who speaks, knows not. It is impossible for one who sees the Truth to say that he is doing anything.

No experience comes without the Guru. Of what benefit are mere words? You can say million times, "This is my watch," but this is just a talk. I say, "This is my watch," and I put it aside. I say, "This is my coat," and I can take it off when I choose? This is my intellect, but can I rise above it? I have got senses, but am I competent so, just whenever I like? When the Guru takes you above into the higher planes and shows you the inner path to the regions of radiance, you will see for yourself that the body intellect and mind gains strength from you: the soul. As this awareness becomes stronger, your condition will be such that you will be in control of your senses and able to work through any one of them you choose. You'll see the

world through the inner eye of knowledge. At present we are under a false impression and our conclusions come through intellect and thought; we have not seen the truth. For example when we rise in an aero plane at first the mountains, etc, look huge but as the altitude is increased the mountains begin to look like small mounds and the large rivers and lakes appear like thin threads and puddles. So all the seeming greatness of the world will not leave your heart until you have risen above the body and senses.

Those who have risen above and have realized the Truth admonish us with the words, Oh brothers, you are sacrificing a valuable jewel for the worthless seashell. You are building castles out of sand. You can only meet true Master with very good karmic background, and his blessing. Unfortunately when we do get a Master we do not value what we have received and therefore derive very little benefit, by comparison. Obey the commands of the Guru one hundred percent then you will know what God is. The company of a true Master is called Satsang, and if you are fortunate to have such company, then obey Him. When he gives something increase it through daily meditation. We do not like to do it and say we haven't got the time, but remember you have to die for yourself; no one else will do it for you.

The Masters do not come here to fight, though it is true that they openly give out the facts of life. Their purpose is not to belittle, but to explain the true value of things. If you have understood what I have told you today, then try and achieve it. If you have been given even the smallest knowledge of the Beyond, then increase it. When you meet a true Master, you will get His Jeweled thoughts. All the essence of thought, which is like an invaluable jewel is been given to you, in addition to an experience of the Beyond. Derive from the utmost benefit.

Next



Circular 29

This circular letter was issued by the Master on February 21, 1964, just three weeks after he returned to India from his second world tour.

Dear ones:

With the unbounded Grace of my Master, it has been possible to complete successfully this phase of the Master's Mission, which took about eight months of continuous touring in so many countries of the West. The loving assistance and the warm welcome that came spontaneously from all quarters was a source of great delight and inspiration, and rendered the task much easier. I am really thankful to all who took great pains in organizing the tours, planning programs, arranging daily talks and meeting, and helping me in diverse ways to carry the spiritual message to seekers after Truth.

The work of Ruhani Satsang has considerably increased with the establishing of new centers in many places abroad. It would be to the fitness of things to manage the affairs in a more constructive manner. I would therefore like to give you valuable advice in the larger interests of your spiritual progress and ethical growth.

Love, Life (Strength) and Light (Intelligence) are the holy attributes of Supreme Power – The Holy Naam – the God – into – Expression Power. This is the Holy Trinity, and it is manifested to the fortunate few who develop spiritually under Divine Guidance. These virtues reflect the inner development of the spiritual aspirant and are granted as a gracious gift of the Master. The holy meditation on the Light and Sound Principle brings a radical change in our outlook upon the earth life, and hazy doubts and skepticism are put to naught when we awaken to the Divine Call. One enters into a new world, full of astral

projection, where the gracious Master Power is shedding gracefully all bliss, peace and harmony, Inner receptivity, which grows gradually by implicit obedience and loving devotion, reveals the untold treasures of Divinity already existing therein.

An affectionate schoolteacher would welcome more discipline for the new bright students who show keen aptitude for intellectual growth. How much more cautious and vigilant would the living Master be for the all-round spiritual growth of his children whom he has accepted under His Divine Will. The disciplined initiates are privileged to enjoy divine guidance in their everyday life, and in turn become a source of help and inspiration for their less gifted brethren. The initiates are blessed with the charming Radiant Form of the Master within and can benefit from His unerring guidance. He is most eager and keen for your progress. Better avenues of prosperity open for the truly sincere and yearning souls, and many dear ones have borne testimony to this sacred truth.

The representative and group leaders have a significant responsibility for managing the affairs of Satsang. They are the chosen few from amongst the selected many put on the Holy path and accordingly deserve special attention. They, being the torchbearers, are required to be shining examples of Truth, Love and Simplicity. True living does not warrant any show or artificiality, but is a simple life full of selfless service and piety. The basic necessity in this behalf is to stand on one's own feet, which means earning one's own living, by the sweat of the brow, for the maintenance of oneself and family. It has a deep significance, and all Masters stressed the importance of such honest living, which builds a healthy and contemplative body and mind suitable for spiritual growth. The finer tissues of the physical body are manufactured through a smooth and harmonious blood circulation. Peace and serenity fall to the share of the honest and earnest.

The initiates are advised to render selfless service physically, financially and intellectually, for their inner spiritual progress. Physical service simply means the observance of the strict control over body and mind, service to the sick and needy, and leading a clean, chaste life, which purifies the entire system through and through. Financial service falls into the category of donations. And offerings, which grant expansions of the heart and broadmindedness. One enjoys the exclusive right of Sonship of God while knowing fully well that all others are the children of the same Father, and inculcating the loving bonds of fraternity. The distinction of high and low, rich and poor, vanish. Intellectual service grants further impetus and personal conviction for the path of righteousness and selflessness. Evidently, all this commences with the physical health of the body, which is built from the intake of food and allied necessity of living. Mystics have practiced penances and austerities for attaining spiritual discipline, but the Masters of the Highest Order have laid a far healthier law for attainment of the same target. They have forbidden the use of anything for ourselves which does not belong to us or to which we have no legitimate right. Such high living grants both continence and contentment, the two pillars on which the lofty edifice of spirituality is erected.

It is a well-known aphorism that a tree is known by the fruit it bears. The seeds of spirituality have been sown far and wide and a plentiful harvest is assured reality. All that is now needed from the workers – the representatives, the group leaders, the well-wishers and the sympathizers in the holy cause – is to work selflessly in a spirit of loving cooperation, good will and sincere earnestness, and attending to the needs of all the sundry in the Cause of the Master, regardless of whatever may come in the way.

Service before self counts for much on the path of the Masters. The little self or ego within has to be eliminated by dissolving it into service of humanity. For all are children of one God, no matter how and

where situated, or in what inhibitions and limitations of one kind or another they might be living. You may have to face heavy odds, for it is an uphill task, but all adverse winds blow over. If one is able to efface oneself for a higher cause, this in itself provides a shield and a buckler to the true crusader, and help in overcoming the seemingly insurmountable obstacle. The tougher the struggle, the brighter, the brighter shines the metal within. This helps to liberate the finer instincts, until one has risen to a great spiritual stature, towering like a beacon light, shedding rays of hope and encouragement to the lone and weary traveler, shipwrecked on the stormy and strife –riven sea of life.

Success in spirituality is not the difficult task which most of us take it to be or make it to be; but it does require patient self-purification, a watchful introspection, a careful weeding out of all undesirable elements present and a pruning of outspreading ramification; and above all, timely tending and nurturing of the tender spiritual sapling as it sprouts from the soil of the human mind. This work hangs on the shoulders of every one of you and I am sure that you are fully alive to your responsibilities and obligations in this behalf, which in your case are two-fold: one to your own self and the other to your brethren, the new initiates on the Path, and the skeptical and wavering, all of whom look to you for day to day help and guidance in all their difficulties, temporal as well as spiritual.

It is of paramount importance to those who have to give the lead, to be aboveboard in every respect, so that no one has an opportunity to raise even his little finger in censure or be misled by any action. Do nothing that may be unbecoming to the great cause, which you have voluntarily and gleefully espoused. Work as a living embodiment of the God Power, making it a sheet anchor for keeping a steady keel in all your endeavors. It will protect you from all temptations of name, fame, worldly gain or the like, for all of these are apparently very alluring and beckon siren-like to you, but at the bottom they are truly

baneful and in no time will hurl you to abysmal depths, if you succumb to them.

Truth is above all, yet true living is higher still. A clean life, with a frugal living from your own earning will release a tremendous spiritual force within you, and will enable you to shoulder the task that God has put on your way. You can accept as custodians all the voluntary donations, which may be given for furthering the Master's Mission. These must be carefully and reasonably spent for the Mission work alone, keeping proper account of the same.

May Hazur bless you in your works. My best wishes are always with you all. With loving thoughts for healthy harmony of body, mind and soul,

Yours affectionately,

KIRPAL SINGH

[Next](#)

SANT / The Master

In Sanskrit, the word “Sant” (which is the origin of the English word “Saint”) means master of the highest order.” Both the word and the concept are unfamiliar in Western thought, which tends to lump all exceptionally pious devotees together as “saints,” regardless of the actual degree of inner attainment. In this beautiful essay, dating from the early 1950’s, the Master clarifies the issue by telling us exactly what a “Sant” is and how we may recognize one.

Perhaps one might ask, “What sort of person is a Sant about whom so much has been said, as distinguished from commonly known grades of Masters, such as Sanyasis, Rishis, Munis, Tikhishwars, Munishwars, Yogishwars, past Masters, founder and ministrants of religions etc.?”

No doubt a Sant (or Sadhu) is an ordinary man to all external appearances. He is, however, a great deal more: a “perfect man” with experience of outer and inner life. Outer living may be different in various countries, but inner experiences wherever known are the same; although they speak of differing phases according to the degree of inner approach. These are not denied as far as they go, but direct and full phases are announced by Sant who also offer experience along their theory. What more is needed by man?

Voluminous books recording experiences of Sants in this sciences of Nature are full of their praises. Still, it is very difficult to know more about a Sant even if he is your nearest neighbor or daily passes on the same road.

History shows that once the Czar of Russia, moved by the fate of certain exiled subjects of his dominion working as shipbuilding laborers on a far-off coast, went in disguise to them, worked with

them for a number of years, and persuaded them to return to their homes. The laborers protested that they had been turned out of the dominion and there was no hope for them. The Czar assured them that he had influence with the royal court, including some with the Czar, and that there would be no trouble. Those who believed him agreed to accompany him to their homes. On the way their faith in their fellow worker was confirmed when the Czar disguised as a laborer was greeted warmly by his men. At last when the Czar disguised as a laborer was greeted warmly by his men. At last when all saw in the end that the distinguished laborer was none other than the Czar himself sitting on the throne before their eyes, they heaved sigh of relief. How could they have known him or believed him before?

The unseen High One uses a very selected human pole who, by dint of his continued, untiring, and unending endeavors, unequaled in self-sacrifice and boundless love for Him during life, contacts Him himself, becomes His conscious corporation-worker, and is utilized and assigned the mission of giving solace to afflicted seekers of Him, to rescue them from the worries of the world and to unite all such ones to He who owns them.

Man needed a man to understand, and so a saint is the high one in the guise of a man to whom those longing for him can approach. The unseen almighty has His own law in this respect. Thus, Sant is God plus man. He is a mouth piece of God, or if one is pleased to accept it, he is God in person, “personified God.” invested with all Powers and authority and is a living alter to pray to, to seek solutions of man’s problems from birth to death and after; in short, to extricate man from the network of worries and bestow true salvation.

Thus God moves as ordinary man in disguise. As a man externally no one can recognize him, but only one who contacts a Master Saint within himself according to the science, i.e., the laws that He has

laid down for man. Extraordinary, if one takes a Master saint as an ordinary man, he cannot derive any more benefit from him than he could from anyone of the level that he takes him for. If one takes him as a superman, much more benefit can be derived, and if he is taken him as a superman, much more benefit can be derived, and if he is taken as all-in-all, still more. If one contacts a Master within himself, he gets all and everything. It is not a matter of one's thinking range, which is blind faith. It depends on the extent of understanding of his Divine Science. That which comes from the heart will go to the heart.

A question was once put to Hazur Baba Sawan Singh Ji Maharaj: "Bodies of all men are made of same mud (i.e., material flesh, blood, etc.), what superiority is attached to the personal body of a Sant which makes him superior to any other man?

Hazur replied: "No doubt, all bodies are composed of mud, but the body of a Sant is made of purest particles of it available in the universe. Every word, every look, every move, every touch, even the aura of a Sant is endowed with mercy, love and the grace of God. His society is specially electrified and the atmosphere Charged. The purer the heart of a man, the more he realizes and feels. Even those who listen to him, accept and absorb what he says, are not left blank. They are benefited.

"When a Sant walks on the ground, the land becomes pure and sacred. When he walks over the grass or in walking crushes any worm or insect, they may get a man's body direct, irrespective of the cyclic order and stages of evolution of creation of life on earth in Nature's science. The fruit trees and plants from which the cereals comes which a Sant uses in his diet also get human bodies directly. The tree, a portion of a branch of which the Sant uses as his Datan (tooth brush), and the cows who provide milk for the Sants also get man's body direct. Similarly the mares, etc., Sant ride, the ants or

worms whose bodies touch the flowering waters in which the Sant bathes, or any flying bird who happens to see the naked portion of the body of a Sant also gets the same advantage.”

An ordinary man would take this as an enigma or joke and would hardly be prepared to believe because his testing stone is his intellect, and he knows nothing of the power of God, or such powers delegated to or concessions inherent in the bodies of Sants, unless he acquires experience in the noble science that has been designed by God himself for man. It is true that God is unseen to external eyes, but He has not left man all forlorn on earth so far as approach to Him is concerned. The door of approach, the starting point, for any search or research in this connection lies within man. The Sant is the means.

Man therefore must adopt a course different from that upon which he is attempting to make headway; but proud of his “learning” in many fields, he goes astray, just as one examining a bowl found in the ruins of a far-off country begins to ponder, speculate and concentrate his imagining on the potter who made it ages ago. He draws a sketch of the potter in his mind, makes images of him and his implements, and in so doing writes books, one after the other, trying to impress others and prove that his findings are true and deserve praise. Alas, man is far from the right track.

Simple is Truth and still simpler the language of Truth spoken by the Sants, whose simple and brief words uttered from the heart satisfy, pacify and console the most bewildered and troubled souls. They speak involuntarily and unaffected.

*A Sant is the mouthpiece of God,
And God himself speaks through
the human throat*

Maulana Rumi

As a man, a Sant is always submissive to his will in happening in life. Bear and forbear is a Sant's creed. He is like a sandalwood tree on which a feller's axe strikes its blows, but the tree continues to give forth its fragrance, even to the edge of the blade which cuts it.

In the company of a Sant the agitated mind becomes still. He stands for the good of man and does his work as a friend or brother, if one's mind is not prepared to accept him as a guide. He remains concealed, but by his very concealment is added fame to fame and glory to glory. He does not see who a person is, what position he holds, or to what school of thought or race he belongs. He simply sees that one coming to him is an ensouled human being –man. The Sant is so watchful and alert a merchant of his precious goods (i.e., the spiritual science) that anybody who thinks himself the most clever, the wisest, the most highly educated, a performer of miracles, etc., cannot get even the scent of what he has, though one may try his very best. The Sant loves theist as well as atheists, or even the worst sinner or those who are drowned in sensual pleasure of the world, just as a loving mother will not throw away her child completely covered in dirt and filth.

It takes a Sant to know a Sant. A Sant alone can describe a Sant. His presence in the midst of any society or social group is its most precious adornment. He may be seen going from one place to another but he does not go there for any propaganda or selfish motive, but is attracted by the strong silken ties of love in certain hearts. He is the uplifting leader of moral cleanliness and spirituality. Whether a metal be gold or iron, it is mere metal to a Sant. He is not affected by offers of position or dignity or indignity, honor or dishonor, nor moved by joys and sorrows, praise or censure. Sovereignty, wealth and beauty of women are no attractions for a Sant. He is far above the influences of lust, anger, greed, attachment and ego. He is unaffected.

Sant or Sadhus are above the three gunas. They are selfless and reveal the Truth only. They are “Children of Light” – beacons of the world. It is very seldom that one comes across them – real ones. Like wrestlers, they are not made in one day, nor are they a from any school of academic learning. They have had the experience of several past lives. Every Saint has a past and every sinner a future. They are common assets of humanity. They are experienced personalities who have analyzed themselves and realized God and can help to put us on the same path. Whatever one has, he can give it to another.

How can the ordinary man know that a Master Saint (Guru or Satgur) visits the heavens daily, takes charge of his disciples’ karma, winding it up and liquidating it under his care and supervision? There are thousands of disciples and how can the Master manage it? Man hears of these things only occasionally. Sit by a Sant and you will feel mental composure, calmness, and a tranquility never experienced before, and much more too. The minds of those who have the least spark of love of God in them, experience an awakening even when they just hear that there is a Master who can really guide them to the threshold.

In going to a Master we acquire:

1. Reciprocity of heart;
2. Staying still behind the eyes;
3. contact with the divine link.”

In the places of pilgrimage, the holy ones of the olden times bestowed at least these three boons which are stepping stones direct to spirituality. Words and theories have now been substituted for these prerequisites of the Divine Science. The teaching of the Sants are, in brief:

Man has valuable treasures of Divinity hidden within him. Acquire the knowledge and experience that made the Master so high and holy, and unlock the doors giving entrance into the Divine in practice – not intellectually – right now, during your present life time. Purity of heart and the simple request is all that is needed. You have to pay nothing for this science of Nature.

Into the society of Sants come men of all characters, including those proud of their ideas, good or bad. Sants however do not employ police to keep away those who in the eyes of the public are undesirable, and the strange thing is that their own censure is the only doorkeeper that automatically keeps them away.

The problem now before man is how to recognize and identify a true Master from among so many he meets, hears and reads about. We are used to seeing outwardly.

These are hardly any universal or common marks on the person of a Sant. Still, we need some clues, some key. We may point out, “Rishis and Munis are defined as those who possess knowledge of the past, present and future. Yogis, in addition to that, have miraculous Powers to exhibit and attract. Of gods, it is said they do not cast a shadow. At least something must be said about genuine Sants and Sadhus by either the ancient or moderns.”

The reply is that negative-minded man, there can hardly be any indication that a man may be a Sant. For the slightly advanced on the path of love of God, and those of astute observation, there can be given some hints and clues. Much patience is needed, however, to discover them:

1. *Sant say that God is within man.*

(This is emphasized and repeated every where today, so it is

not a convincing clue for modern man.)

2. *The eyes and forehead of one genuine Master bear a strange contrast resembling to another.*

This is realized by very few of those who have lived during the lifetimes of two such Masters and who have minutely observed these features or signs in their faces. It is, in fact, the one Benign Power working through two different human pole one after the other, or even side, which is also the case occasionally.)

3. *They make visible or invisible three vertical veins on their foreheads at will.*

(This remarkable sign by which a Sant can be recognized is mentioned by the ancients and is not discernible by many until they learn of it and desire confirmation by this means.)

4. *When sitting in the presence of a real Sant, even with open eyes, the sensory current of the body begins to convene, gather up, and rise involuntarily and unknowingly until felt.*

(This experience is given by a Sant to a very few of the selected ones. Ancient seekers aware of this “test is self” have corroborated this.)

5. *Sincere aspirants are given the experience of withdrawal of the spirit current at the very first sitting at the time of initiation.*

(This is open to all coming under the protective fold of the Master. He may be a new disciple or an old one who comes to the Master to realize and correct any mistake under which he may be laboring. This experience is also open to those who received instructions from a self-styled Master in whom he has had experience.)

As a matter of fact, no one can know or find a true Master unless and until the Master is pleased to reveal his own identity himself to the innermost satisfaction of one desiring to confirm his faith in the Master. This is done according to the extent of one's receptivity, and to the love entitle him. It depends wholly on the kindness and sweet

mercy of God through a Master. Some are given clues according to their desires. The faith of some in their Master is confirmed when a disciple is saved miraculously from some danger. A favorable response to the prayers made to the Master confirms faith in others. There are other who have book-knowledge and are satisfied by the examples of others, so they get confirmation that way. Master have the knowledge of measuring the capacity and range of everyone's intellect and bestow faith accordingly. Sant know the merits and evils of everyone but they never disclose them.

Divine Grace is never slow. A good mother says not, "Will you?" but gives from among the aspirants, they are given the lions share of Divine Faith in the Master who come with downcast heads, heavy hearts and the shuddering anguish of a lost soul, speechless with anxieties, to unburden their worries. Meekness is no weakness. It is a strong, cemented road of humility which leads to the Benign Reality.

Experience is the only criterion. If a Master is able to give us experience, we can accept him as one who knows the Diving Science. One who is connected and can contact, can give us contact, can give us contact. If one is in the first or second grade and someone else sits by him for a whole lifetime, he will never attain a high degree of education.

Man hesitates and fears to approach a Master Saint because his living is tarnished, may be less in one and more in another. Never fear to go to a Master Saint because you are a sinner. He is meant more for sinners than for others. He has a remedy for every wound. Approach him and through him will be found a way to become rid of sin. If one is far away, he can be contacted through correspondence. He has means and methods to meet every case. He is competent.

* * *

It will be easy to realize that Para vidya has a scientific basis, though it differs a bit from the ordinary system. It is not a scholastic system of philosophy based on intellectual cleverness, much less is it a new code of social or moral conduct, which are elementary steps. It is no blind faith, but a to-the point digest and clear cut practical science dealing with self-analysis, i.e., knowledge of self in man, for the one who observes minutely. All authority is of course, vested in the practical Master saint.

When a man is in one crowd, he will talk as the crowd talks. If he joins another crowd he will talk as it does, and so on. But if he takes his seat on a high mound he is able to see and hear all, and to judge the actions of man better. A Sant is like such a person. He looks down from on high upon the world. He speaks of the state of man struggling for existence, pretending that he knows all, when in reality he knows little. Man does not know how to live, what to do, what to eat, how to act in life, nor why. He has to depend upon his parents and teachers from childhood to youth, for all of his physical troubles he has to depend upon his doctor, for earning his livelihood upon his employer, and employers in turn upon his subordinates. For Instruction in all mundane affairs he is dependent upon society; when faced with unforeseen dangers and surrounded by suffering and when not comforted by anything, he depends upon the word of his minister or priest; and finally he finds that all he can do is submit to Nature and her laws. In vain he puts his trust in bodily strength and in the stability of the future; at the same time he makes his own way by heedlessly pushing others down the ladder. Little does he know that he can stand still in a flowing stream, but not in the world of mankind.

Sants pity man. They care not for their own personal comfort, and day and night advise man that his life is short, very short, but the worth of holy Master has been underrated ever since wealth and pleasure have been overrated. Repeatedly Sants have warned man

that in this Kali Yuga (Iron age) man has allotted a number of breaths in one lifetime. He has been given roughly 226,000 breaths a day (the amount varies from person to person and is determined by the prarabdh or fate karma). While sitting he spends 18 minutes; when sleeping, 30; and in sexual intercourse 64. These breaths are his entire legacy and wealth in bodily life. Thus the common saying goes, “A man is known to be mortal by two things – sleep and lust.” Sants advise man to put this wealth in a secure bank of proper adjustment in order to lengthen life and derive the utmost from it. They emphasize that there is no other way; but man will not listen. Sants further say that man will not listen. Sant further say that man will not listen. Sant further say that man is subjected to the law of evolution in 8,400,000 kinds of embodied creation and gets a body after the other and in each body is further their chained with iron fetters of the inexorable law of Nature, Karma: first “work and act” and then “Cause and effect,” and he must rid himself of this cycle of repeated births and deaths in order to attain peace. With open eyes, man watches living beings, even man, suffering, dying with open eyes, man watches living beings, even man, suffering, dying with untold pain and agony, but he smiles away the truth as revealed by Sants, saying, “We know better. We have our own solid science based of facts, we have our invention, our atomic energy, etc.”

Thus the less man thinks, the more he talks, and things not understood are admired. Notwithstanding all this, the Sants continue pushing on with their Sants continue pushing on with their mission with perseverance and offering experience in the Divine Science, Para Vidya, to those who come to them. The Name of the Lord is a very strong tower. The sting of reproach is the truth of it. Self-evident Truth requires no proof.

The sun can be seen by nothing but his own light. **YOU CANNOT BE LOST ON A STRAIGHT ROAD.**

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With the Master at Rajpur

March 17, 1959. Maharaj Ji – the Blessed One – has now resided at his bungalow in Rajpur since March 3. Several members of His Delhi staff have accompanied Him to this heavenly retreat in the foothills of the Himalayas. Bibiji (Bibi Hardevi Ji), His constant and most saintly companion-dietitian-hostess, holds the key portfolio at His Court. The princess, familiarly called “Khuku,” Dr.Mool Raj, Dr.Lal Singh Ji, Gangaram Navani and his charming wife from Bombay, Gorkha, butler to His Holiness, the elderly but bright-eyed mother of Bibiji, Ram Sarup, the Chauffeur, and the wife of Master’s deceased brother, make up His family at the Retreat.

Early morning meditation are the rule. Tea at 7: 30 to 8 a.m lunch at 12: 30 to 1 p.m .,tea again at 4:30 p.m and dinner about 7: 30 to 8 p.m Through experiment, I have found that a light evening repast of fruit and oat milk sets better with me . This permits me to get out my sleep by 2 to3 a.m so that I am ready for meditation practice.

The Master, s park and fruit grove provide endless enjoyment for ideal seclusion and healthful exercise. The forests on the nearby mountain, palisades and chasms offer pleasing variety for hikes, meditation and Satsangs....

EVENING DARSHAN in RAJPUR :In the evening from 8 to9 p.m., we sit on the floor in the Master

‘s blessed bedroom for His darshan . this gives Him an opportunity to scrutinize us closely and to counsel us with any needed instruction or advice . Bibiji, Dr. LalSingh, Gangaram Navani and his wife by turn , sing many exalted song of praise to the heavenly Beloved . These songs, called bhajans in Hindi, contain the moving exhortation of the Saints for us to repent from our evil ways and to seek the Lord’s face, so that we may become one with Him. Most of the bhajans come from the pens of Nanak , kabir, Hafiz, Tulsi Das ,

surdas, Mira Bai, and some were written by the Master to His Master, Babaji Hazur!

SYMPHONY OF LAUGHTER: On the evening of March 12, the Master' offering to His adoring family mounted on wings of spiritual mirthfulness as never before observed by this disciple. His softly musical words pealed forth to the accompaniment of His rippling laughter. Bibiji added her merry girlish voice and one by one all present found themselves drawn up into the musically rhythmic cadence of the Master's symphony of laughter. Never have I imagined anything in this life could sound so soul – satisfying with spontaneous , spiritual laughter. He gave us His good night blessing while still laughing . And we all retired to our respective cots with sweet smiling about our lips and eyes!

STORY OF GORKHA :Dr. Mool Raj, who has accompanied the Master on many of His numerous tours , told me a most touching story about dear Gorkha, the prince from Nepal who serves as butler to the Blessed One.

It appears that Gorkha, at the tender age of six, received visitations from Babaji Hazur, Master Sawan Sing Ji Maharaj. In the early morning hours, Hazur would appear with a stick before the boy's inner vision and order him to get up and bathe and then sit in meditation. Gorkha's mother remonstrated with him to stop his wee-hour practice. But the lad told his mother that he had to bathe at that hour or the old man would man with the stick would beat him. So Gorkha continued his mystic practice all through his youth, until he could sit in meditation regularly for nine hours at a stretch. As a natural result, he ascended into the inner planes of creation.

During the partitioning of Pakistan, Gorkha left the army and served as an independent Indian spy in the western Punjab, under Hazur's

insistent inner direction. Through his exceptional bravery, he saved many Indians in Pakistan whose lives were endangered by mob-violence in those terrible times. Six years ago in Bombay, Gorkha met our present living Master-saint and learned the true identity of the old man with the stick who had started him meditating at the tender age of six! He asked the Master for the gift of Naam. To test the youth's stamina of character, his holiness treated him sternly. "Why should I give you Naam?" Gorkha, utterly discouraged, lost all interest in life and decided to commit suicide. He went to the railway terminus and cast himself on the tracks to be killed by a speeding train. The Master, inwardly seeing Gorkha's plight, rushed to the station and pulled him to a safety, before he would have met an untimely death!

Thus Gorkha received initiation into Surat Shabd yoga by the present living Master whose beloved Master had inwardly conditioned Gorkha in his childhood for high spiritual advancement. He has faithfully served the Master now for six years. Some time back, Gorkha told Dr. Mool Raj when they talked in the open field, how worried he was about having an increase in family of wife and five children and such an uncertain income for their providence. That evening the Master talked as in His sleep while lying on His bed. Gorkha passing through the room overhead Him say: "I know how you are situated, Gorkha. One who serves the Master full time has a rare privilege. Tell me what you want most – and you can have it! Do you want to be a king? Do you want fabulous wealth? Or, do you wish to continue in service to the Master? Now, be careful how you decide. It is all up to you!"

Gorkha promptly replied that he much preferred to remain in the Master's service always. "Well, then," replied the Master, "Have no fears or qualms about your family from now on. I will provide for their requirement!"

HOW NEEDLESS THE WORLD: On Friday evening, March 13, we found the Master in a most subdued and meditative mood. He referred to all the folly and attachments of his earth life.

“Sometimes, I think how needless was the creation of this world. It appears all to hollow and meaningless, when we have seen the glories of the inner plane of creation!” He mentioned how so very few ascend during lifetime to their True Home Nearly everyone throws their life away, needlessly, on mere trifles. Thus wasting the priceless opportunity offered by Shabd Adepts. The wise one rise up above body-consciousness and return, during lifetime, to their Heavenly Father and unspeakable Bliss!

How beautiful his Lotus Feet

Among the Stars!

How intoxicating the Grace of His sweet Presence!

Sweet Presence!

Give us, O Lord, naught save the Vintage of your Love!

BIBIRJI WALKS AND TALKS WITH THE LORD: Gurudev sat before his bungalow in Rajpur with the unconcerned majesty of a Mogul Emperor of India’s golden past. He was holding afternoon audience for His ashram family and the local Satsangis!

Bibiji’s aged and saintly mother sat in asan on a couch near the Great Master. Her eyes were half closed and she appeared most reverently subdued, as though belonging more to the world of spirit than to that of distracting physical concern.

The Blessed One look at me with paternal compassion. “Bibirji has been walking and talking with the Master on the inner planes this morning. Now she has lost all interest in the outer world! Even so, the blessed old lady continued to sit – inwardly contemplating the transcendent and ineffable glory of the Lord’s Sarup (Radiant light

form)! Recounting to herself, no doubt, the sweet remembrance of her conversation with the Exalted Master as she walked with Him in the Kingdom of Heaven while still living in the physical temple of her frail body!

CHASTITY VERSUS SEXUALITY: On June 23, 1959, at evening darshan before the bungalow in Rajpur, we sat upon the ground about the Great Master's bed as He examined us and gave each His wise counsel. He usually asks questions to encourage the disciple to reveal what is uppermost in their conscious mind. In response to one of His queries, I gave Him my deeply felt appreciation of this wonderful country.

“All of my expectations about India have been more than realized. I have experienced immeasurable content because of the natural and simple mode of living in India. I am very happy about harmonic, inwardly poised character of the Indian people!

“Further, I have noticed the splendid, bright-eyed, handsome, steady-nerved, happy, virile and humane character of the Sikhs with their untrimmed hair and beard. It has occurred to me lately that clean-shaven faces are sex-appeasing!”

The blessed one corrected me: “Sex exciting, rather than appeasing!” So there, dear reader, to me “the cat appears to be out of the bag” as regards the real purpose of shaving the faces. Actually, while gratifying the passion of vanity, shaving contributes principally to the passion of lust because of its sex indulgence –referred to by some of the wise ones a “spirit murder!”

According to the crystal clear teachings of Gurudev: “Chastity is life – sexuality is death!” it remains entirely up to each of us how we misuse the most precious gift of a loving Creator and the penalties we... will have to pay for our violations of the Law o Life!

Next

Book Review

SCIENTIFIC NUTRITION BOOK AND COOK BOOK, by Dona G. Kelley. 53 large-size pp., Second Edition.

This is a comprehensive presentation of some sound nutritional findings based on deep study, together with a good selection of interesting and useful recipes.

The author's life work in nutrition and biochemistry, combined with her many years as a student of Sant Mat under a two great Masters, make her unusually qualified to help those embarking on the spiritual path to get a good start on the vegetarian diet.

Reading the book, one feels the author's sense of awe for the wonder that God – “the greatest of all scientist” – created in human body. The text is sprinkled with references to the Master's teachings, and his beautiful circular, “The spiritual Aspect of the vegetarian Diet,” is reproduced in full at the beginning of the book.

Some readers may be confused by the list of prohibited foods appearing on the list. This list includes lentils, peas, wheat, pineapple, watermelon, and other foods, in addition to meat, fish and eggs, is taken from the Master's book The Crown of Life, where it appeared in connection with the traditional system of Astang Yoga and Hatha Yoga, as derived from Patanjali. It is clear from the context, and from other writings and sayings of the Master, that this food list is primarily meant for student of those traditional yoga systems and not for students of Surat Shabd Yoga, who are freed from that. And Dr. Kelley makes use of many of those foods in her excellent recipe section.

This book is printed on 8 ½ x 11 pages with a top binding, which is

cumbersome. It is a book of substance and deserves a format which is beautiful as well as more practical.

We are grateful to Mrs. Kelley for sharing with us the result of her long study.

Judith Perkins

Next

The Echo

*There come the time when the candles burn within,
Krishna pipes the Sound of delicate dragon-fly wings
On summer afternoons you listen in the stillness
Of the diamond sun, catch it and let it run with
You into the evening star that splits the moon.*

*I want to hold God's hand, look into his eyes
That pour our the Love of all my yearnings,
Let Him teach me the ways of the Beyond where
Lies my home; comes the echo from Krishna's
Flute, His Name, the Compassionate One, is Kirpal
Singh.*

David Teed

Simran

*Desiring, the mind becomes a dragon
Breathing anger and laying waste
To all one's good intentions.
Our thanks for Simran, five times
St. George, which rings round the beast
And will not release him. The greater fire.*

Tracy Leddy

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- Sant (The Master)

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The Master's Talk

The Jewel of infinite Value

If you wanted to acquire academic knowledge, where would you go? To schools or colleges which have the complement of staff to teach the various subjects. To learn about the physical form – what it comprises and how it decays - what it comprises and how it decays – you would go to a medical college, and so on. Where would you go to realize God? Into a Satsang, where the teacher, Sant or Master has

himself realized the Truth and is competent to impart this wisdom to those present. Actually Satsang is the medicine for that disease and pain which comes from ignorance of the truth, from searching for the answer to: Is there a God and how does one realize Him?

In anatomy, physiology, pathology, etc., the subject is demonstrated to the students by means of dissecting, performed and taught by those with specialized knowledge. In the company of those who have realized the truth we can learn how to realize it, also by means of demonstration. It is this competency which determines who is selected as a Guru, sadhu, Sant or Master –not the mere acting of a particular mode of outer appearance. He who has the knowledge of the beyond teaches that within us is a mine of everlasting life, and that we should realize this fact in truth. All the great Master's have said that this life everlasting is attainable only in the human form, and in no other species. Listen to the Master's true words, for he speaks of what he has seen God and merely imagine that God is omnipresent, are like a women who acts as married, but has never met her husband. They just talk of the everlasting marriage but cannot perform the ceremony. Even if you travel the four he can unite you with the Lord. Mira Bai got a permanent marriage through the imperishable Bridegroom. I want you to understand the true meaning of Satsang – for the question these days is: Where and how can we experience the Truth?

The common man derives some kind of intoxication by singing hymns and playing instruments, or through belief in God by reading the scriptures. The Master have given two statements: that there is a God, for they themselves have seen Him, and also that God cannot be seen. Both statements are correct from their own level. God Absolute, which has not come into expression, is nameless, formless and soundless, and therefore cannot be seen. This is the stage one must become absorbed into Him. But, when He wished to become from One to many, that Power came into expression, and that true

Lord we can see – we can experience. When the expression, and that true Lord we can see – we can experience. When the expression came forth, from God Absolute, there was vibration, and two things were created – light and Sound. Both denote the same truth, and we can experience both, through the company of a true Master: one who has seen and heard for himself, and can demonstrate it by giving the experience to others.

Guru Nanak Sahib said, “Nanank’s Lord can be seen clearly.” Jesus said, “Behold, the Lord.” Kabir Sahib said, “O Kabir, my doubts were allayed when I saw the Truth in the True Form.” Sri Ramakrishna told Vivekananda, “My child, I see Him as I say is from seeing you – even more clearly than that.” Dadu Sahib said, “What I say is from seeing, not like others who talk from hearsay.” So if you want to know God, go to he who has seen Him. What can a man know of the Truth who wags his head in a trance of feelings, or theorizes from books? If a person meditates upon the Absolute God, the very finest image will appear. I am saying in clear and simple words, that who has not seen cannot show. It is a matter of revelation; as Christ said, No man knoweth the Father but the Son, and he to whom the son will reveal Him. This means that the child actually sees his Father. The son is he who sees God, who has acquired the knowledge of the beyond and can reveal it to others. To reveal is to uncover something which is already there – there is no question of inserting something from outside. That which is to be revealed is within each being; the only difference is that in some it is hidden and in some, manifest.

The souls is of the same essence as God, and the glory of the body remains only as long as we are in it; but we are imprisoned within it. there are openings at the eyes, ears, etc., but the indwellers (the soul) cannot run out. The breath goes out, but does not stay out; some power is pulling it back into the breath goes out, but does not stay out; some power is pulling it back into the body. Within this human

form lies the Amrit (a never-ending spring which is the Water of Life) but we are searching for it among outer things. Here, in our country (India), People do not understand the difference between spiritism, which is belief in existence of disembodied spirits; spiritualism, which is contacting those spirit who are on a little higher level; and spirituality, which is knowing oneself by self-analysis and Knowing oneself by self-analysis and knowing the Overself. The Spiritualists, who contact spirits, can only reach the wandering spirits from the astral region, very near the earthly atmosphere, this is not hypnotism or mesmerism, through which a man's mind can be controlled, but it is also not spirituality. Spirituality is a science by which the soul can be freed from the mind and senses, and realize itself and the Controller of the physical form. So, to know yourself and to know God is spirituality.

Kabir Sahib says, He can be called a Satguru who can reveal the Ever-permanent Being. Go and search for a Master who can teach you through the senses, by reading, writing, thinking devotional rituals, customary rites, pilgrimages, fasting, giving alms to the poor, fire worship, and intellectual wrangling to arrive at a conclusion; but all these methods come under the heading of apra vidya, or outer knowledge. They can all be taught by anyone who has had a little training. But one who will free the soul from mind and senses, giving an inner experience by separating the consciousness from the matter to bring the soul above the astral form, and who will open above the Eye through which the Inner Light or God's own form in Radiance can be seen, is called a True Master or Satguru – and the company of such a Master is called Satsang.

As such, Satsang is very rare. Self-realized people have always been and even now are rare, but because of the law of demand and supply, the world is not without them. Therefore there is food for the hungry and water for the thirsty. Some people waste the whole of their precious life in searching for the Truth outwardly, through outward

observances or drawing intellectual inferences. They don't see anything, and therefore do not get anything. The outer practices do set up a yearning and give birth to some desire for God, but this is only preparing the ground, just as clouds come before the rain. They are good actions and bring the fruit of reward, but do not end one's coming and going in the world. Until Man can see that He is the Doer and not "I" the I-hood will remain and so therefore will the birth and remember-birth, for all actions whether good or bad will effect reaction. But when one becomes the seer of the Truth – the conscious co-worker of the Divine Plan – the situation as it truly stands becomes apparent. I can do nothing; whatever God wills, happens.

From the day that one realizes God in the doer, one will cease to come and go in the realms of action, and will no longer be tied up by the sanchit karmas. So, in the company of he who sees, you will receive a particle of that which is called Truth. In the company of the Saint, the Lord is seen within. Only then will one realize how sweet is the name of God. The Naam is something to be enjoyed, like nectar; to derive happiness from it's association. Only then will true love develop.

How many people can you find who can see? It is very well to say "this book says this, that book says that" but what have you seen? Dadu Sahib tells us with authority, I have seen it – others speak from hearsay. It is not a subject of words alone. Kabir Sahib says, through words alone you cannot become a devotee – leave this hypocrisy. So, do you understand what Satsang is? What can the poor wooden puppet do? The puppeteer know what He is doing. As long as this level is not reached, your coming and going will not cease. Satsang is the school where the experiences of the great Master are retold, and where some experience is given to the student, that he may see a little of the Truth himself and develop further.

Forgive me, Dadu Sahib was an illiterate person – he had not acquired a degree of any kind. In which college did Guru Nanak Study? What school did Kabir Sahib attend? Hazrat Mohammed Sahib (the prophet) used to be called Umi, which means “illiterate.” Did Christ learn his wisdom in any school? The knowledge that these great people had was the free knowledge of the Beyond.

At the time of Kabir Sahib there was a certain pundit or religious teacher. His story is written in the scriptures, and it tells of how he studied the holy and other books extensively and became most learned man for many miles around, so he called himself Sarbajeet, meaning one who has won above all others. On completion of his studies, he returned to his mother’s house. She was a follower of Kabir Sahib, and when he said to her, “Mother, I have become Sarbajeet; you should call me that from now on,” she replied, “I will, if you can beat Kabir Sahib in knowledge.” Worldly knowledge often encourages pride, and carelessly picking up his books he said, “Oh, that is nothing,” and went off to Kabir Sahib’s humble dwelling.

Kabir Sahib said to the young man, “Well, Punditji, what has brought you here?” The proud pundit replied, “I am Sarbajeet, and I have come to beat you in knowledge.” Kabir Sahib smiled at him and said, “I do not want through argue over this, so you just write down that Sarbajeet has won and Kabir Sahib has lost; and I will sign it.” The pundit was very pleased that Kabir had given in so easily; he quickly wrote the words and got Kabir to sign it. He went home, and flourishing the paper at his mother, he said, “Now you will have to call me Sarbajeet, for Kabir Sahib has acknowledged it.” She took the paper and read aloud, “Sarbajeet has lost and Kabir has won.” Unbelieving, he read it for himself, and said, “How is this possible? There must be some mistake – I will go back to Kabir Sahib.” On arriving at the Saint’s house, he blurted out, “Maharaj, I made a slight mistake, so I went to rewrite the paper.” Kabir Sahib

amiably agreed, and signed the new declaration. When the pundit reached home, his mother read the paper and said, “But it is still written, ‘Sarbajeet has lost and Kabir has won.’” In frustration he shouted, “I will go again to Kabir! and hurried off. It is a rule with all great Masters that they never belittle a person, but with love they make the person understand. If one does not listen even then, they will go to the extent of operating, like a doctor who will do his very best to cure a tumor, even if it means resorting to surgery. So, with great kindness, Kabir Sahib pointed out to the pundit. “How can your mind and mine be one? I say what I have seen, and you say what you have read from printed matter.”

Even then, there are very few who understand the scriptures. For example, if four men went to Kashmir, and visited the same places there, when asked to write a description of what they had seen, each would write about whatever impressed him the most – so all the accounts will be different, though they would all be accurate. A person who had never been to Kashmir would think that the writings referred to different places, but one who had been there would say, “Yes, all four are correct, for I have seen these places.” Through seeing for himself, the latter would be the one qualified to explain the description to others. You can only get Spirituality and pure perception from those who have seen the Truth.

A group of learned priests once went to Maulana Rumi Sahib, similarly to test his knowledge. He also explained that the subject could not be discussed between them, for their learning was from prose and writing, whereas his was simply knowledge from the Beyond – something full of sweetness.

Kabir Sahib continues the subject by saying, I speak to untangle, but you are entangled. He is making it very clear that there is a wide gap of difference between bookish learning and actual experience. In other words, when I speak to people, the mysteries are solved and

the knots untangle themselves, but your words only serve to keep them in bondage. For another example, one lights a candle and rigs a bell in the holy places, but I say that the Light and Sound is within you; hear that Sound through which you will get salvation. Everything has its own value – outer knowledge included – but it is only the preparation of the ground. When you meet a Satguru, the darkness is dispelled.

If after hearing these sayings of the great Masters, there are still some who are not convinced, then what can be done for these people? Within you is the nectar of life – go inside. You and God are both residing in the same temple. Search it out from where it lies, not outwardly wasting your whole life through. Kabir Sahib says, I tell them to awake, but you yourself are sleeping. The words of the Masters are clear and at the same time free; there is no compulsion there. He is telling us to awake, but we are going to further forgetfulness. The whole world is sleeping in illusionary attachment. We are sleeping, having completely forgotten who we are. We have got a body, but have become the body and though it is changing, just like the whole world is changing; yet we think it is all stationary. The Masters tell us to awake, know thyself and become the seer of God. In the Vedas we are told to awake, arise and stop not until the goal is reached. Kabir Sahib says, awake, beloved, why are you sleeping? The night has passed, do you want to lose the day also? All great Masters have exhorted Man to awake, but the so-called Masters are putting too extra quilts on him saying “Sleep, Child, sleep; what you do at the level of the physical body, outgoing faculties or intellect is all sufficient.” If you do not awake while we have the human form, when will you do so?

Some worship spirits, some worship tombs – going adrift in whichever direction they are led by the selfish minded people. Kabir Sahib says, I say, Be detached; you are going along in attachment. What ever life is give and take may be comes through the prarabdh

(Fate) karmas, so accept the Ups and downs cheerfully. Gods pen writes according to our own Karmic reaction. I was once in a court when a judge was passing sentence on a murder, and his words were, “In view of the facts before me, I decide that he should be hanged by the neck until death.” According to your own karmas, some people are you brothers, sisters, wife, husband, etc., and the joys and burdens of life should be accepted cheerfully. Wife and husband should have the joint aim in life to help each others to realize God. Otherwise, wherever your attention is, you will go to that. Kabir Sahib says, for age after age I have tried to make people understand but no one listens. Very few people accept the truth. When the Masters come and see the condition of the world they awaken them to the truth, and warn them as to what they are doing. The lessons they give always have deeply profound meanings, but they are always corrupted. Prayers were started that God should be remembered, but after a while people started giving symbols of God and start worshipping them saying this is God. The soul which is a conscious entity, should only be all consciousness. Otherwise, if the conscious being starts worshipping matter it will retrogress to lower spaces of life. A certain Masters said, it was through very high destiny that you have got this physical form. If you do not get connection with the Naam, you are a murderer of your soul. Christ called it the death of the soul. Ironically, we have become so much entangled in lower things, that to give even a single thought to something higher seems like a sin – we feel guilty.

Kabir Sahib continues; you are like an early widow who never got to know her husband and who is losing all her wealth. You are not only wasting your own life, but others also. If you had even a little connection with God – your husband – it would be all right, but you have never even seen Him. These people who pose and say, “Yes, we have seen and will show you” waste the seekers precious years in outer practices. If by chance a seeker requests to be given some experience, he is usually told, “Should it be given haphazardly?”

First do this, and then do that etc.” Wherein lies the truth Master’s greatness? In that he gives you the inner experience of the Light and Sound Principle; this is true Spirituality. If you do not get this, then how can you advance? How can one who is under the control of the senses rise above those very senses by his own effort? If a true Master takes pity, he will give the way up. As long as I do not see with my own eyes, I cannot believe even the words of my Guru.

There is a profusion of black marketing in the world, but none to compare with that which is done in the name of God. But, The gentle stream of Peace which flows from the Satguru, washes mind and matter. God is everywhere – there is no place without Him – but He flows through a certain human pole in His fullness. Wash your sins away in that cleansing stream. Remember always that the Satguru is not physical form; he is the Word made flesh. He is manifested God in man, and we should honor that human form because God expresses Himself through it. Kabir Sahib also tells us if we do what the Satguru wants, we will become his image.

Guru Nanak says When you meet a perfect Master, you get the highest jeweled thoughts. On meeting a Satguru he gives the seeker an invaluable jewel which is of the highest and purest quality. Are not the outer rituals performed in order that one may come to realize God? There are various roads, but only one destination. The perfect Masters will not only tell you the true way, but will give an experience of it, which, if you practice daily, will steadily increase. Guru Nanak continues, Oh, bewildered and forgetful mind, surrender at the Guru’s feet. O lost Man, you are roaming on this earth like a madman; go and sit at the feet of the one who has the knowledge of the Beyond, a Guru of the highest order who will dispel the darkness. The Guru did not tell us to go to a person who is intellectually qualified. Every being has the everlasting Nectar of Life within him, but only he who is in constant can give you a contact. Many say that to reach the Goal, a Guru is not necessary.

Forgive me, but such people desire to be Gurus themselves, and expect others to listen to their words. The practical meaning of Guru is “one who has the inner knowledge and can reveal the Light to others.” Christ told us, As long as I am in the world, I am the light of the world. He said As long as I am in the world but the Christ lives even now. How can he who has met a true Master continue to walk in darkness?

The holy books cannot be accurately explained by those who have not seen what is mentioned therein. There are learned people who can expertly expound their own theories, but a wise seeker will not follow a mere philosophy, but will seek to have the darkness within dispelled. Who can give Light? He who hasn't got, cannot give; but remember that a true Master actually gives a portion of his life, just as a mother gives her blood to the child and nourishes it on her milk. The Master does the same thing, spiritually, and asks for nothing in return. He never asks for money, in pretense of devotional practice. Spirituality is a gift of Nature, given freely to everyone. Some people in the west once wrote to my Master saying, “ We have got wealth, so please give us Spirituality in exchange for it.” My Master replied, “I do not want your wealth, and what I have got will be given free, being a gift of Nature.” Even today, through his grace, the world is receiving this gift.

The Lord of Death runs in fear from he who meditates upon the Holy Naam. It is also said, through the Naam comes the light of millions of suns. There is the Light and there is the Sound, the Music of the Spheres – the wealth attained by a true Gurumukh. There are two kinds of bhakti: one through the mind and senses, and the other is that which you get through the Guru.

Death is no bugbear; it is the name given to a change which comes when one leaves the coarse atmosphere of the earth and enters a finer one of Light. something like the sun setting in one place and

rising in another We have to leave the body one day, and at the very first sitting, the Masters raises the consciousness above the body and gives an experience of the Light and Sound Principle. Then, through daily practice this is increased. The fear of death will leave. He who is afraid of birth and death should sit at the feet of a perfect Master. The whole world is afraid of death, but true seekers go to the Master and request him to teach them how to die. Why? Because one must learn to die before one can truly begin to live. How does the Master release one from the fear of death? When the soul leaves the body, there is a finer body inside, called the astral body. Further ahead, there is the causal body, and when one rises from the physical body, one begins to get some indication of the Oversoul. This is the order of the soul's experience within, having, which, all fears will leave. This is why the Masters stress again and again that one should truly know oneself.

Trying to achieve self-knowledge through feelings, emotions or through inference is accompanied by doubt of error, for nothing is seen. Realization does not come until the soul has risen above the physical and astral forms, and this one can only do through the help of a Guru. With the Guru's blessing, you come to know yourself. By going into the astral plane you get some self-awareness, then Beyond that, in cosmic awareness, you see that I and Father are one. Go then, to the person who will lighten your darkness and give you real life insurance.

Just after I initiated, an insurance agent approached me in the hope of selling some life insurance. I told him that my life had already been insured in Hazur Maharaj Ji's hands. "You have in fact come to insure my death, for only if I die before ten years will some one receive the full amount of the policy insured; is that not so?" After all, each one must give up his life one day. Instead of handing yourself over to the Lord of Death, why not repose in the care of God-realized man who will show you the way up by teaching how to

rise above the body while living? When you get such an opportunity and you reject it, naturally we delay our going to our True Home.

The last words of the Guru Granth Sahib are: O God, give me Your Darshan. What is the value of a fruit tree, which never bears fruit, no matter how much it is tended and watered? The Guru's work is to connect the soul with God, and the company of such a Guru is called Satsang, which one gets with great good fortune. He who has good karmas from very far back will get connection with Naam. Nanak says, only then will you have perpetual happiness: when in this abode the Sound is struck.

Oh brother, I have no other place to go. It means that there is no other place than the Guru to get what I want. And in gratitude: The Guru has given me such wealth, I am overcome with gratitude. It is also written, All glory to the teaching of the Master; I wish to never be separated from him. Guru Nanak has expressed many profound thought on separation. I cannot live for one second without the Naam, for that is death to me. Also: I am blind without the Naam, through which is the only means of reaching my true home. It will take us back to the Source, from whence the Light and Sound started; it is the true road to God.

Philosophical paths are built upon hypotheses, though they do have some connection with teachings of the true Masters. But to be connected to the Truth, to experience the controller or God, and to further realize Him—this is the true teaching in practices and theories are well enough in their own sphere, for all have the same in view but if the Guru is blind, what is the disciples destination? Who is the blind man? a blind man is he whose inner eyes is not open, O Nanak, how can he see God, so we have, when the blind lead the way, the only the blind will follow. If he had eyes, he would not be in this predicament. Those who follow the one who does not see are obviously blind themselves. They get nothing and waste their whole

life obeying blindly. How many Masters can you find who will give something practical? If the Master is hungry and naked, how can the servants be well fed? When the blind leads the blind, both will fall in the ditch.

Just like today, there were many so-called gurus in the days of Guru Nanak. Without being invited, he would visit the sadhus, sants and rishis, and sitting down quietly with them, with great love and patience he would explain what they were doing. Transport and travel was difficult in those days, but he went to the Himalayas to see the yogis there, he went to Burma, China, Arabia and many other far distance countries for the sole purpose of awakening the souls to the truth. Without the human pole in which God has expressed himself, it is impossible to achieve the truth. In past history, many have tried to reach God, through many and varied type of practices, some even withered away into dust in the attempt, but all in vein of having the glimpse of the Lord.

Those who come into the world and do not get a true Guru can be likened to a crow who flew into a empty house calling “cow, cow, cow” But had to fly away without been fed. The people who have not experienced God inside them will always be unhappy. True happiness will always remain just out of reach. There is great bliss in the soul which will only be realized when it is connected back to the oversoul which is Sat, Chit and Anand – ever-existent, all wisdom, and eternal bliss. If one has got the Nectar of Naam, then each pour of his body will be intoxicated. Even the blood circulation in the physical system rhythmical, and many diseases will go. If the soul is strong, the body and mind will derive strength, coolness and peaceful serenity.

Many years ago in Peshawar, I was sitting one day in the surgery of a doctor whom I knew very well. I observed that a certain prescription he gave the compounder to be made up was very

lengthy, comprising many ingredients, but he prepared the prescription by putting only one or two in the bottle. When I remarked on this, the doctor replied, “Oh actually I just give something to clean the stomach, only the soul has the power of curing physical ills.” Many diseases today are worsened, simply because at the advent of a slight indisposition, people run to the doctors for medicine, which means that too many drugs get absorbed into the body and cause trouble. Simple sickness can be helped by eating less or taking water for two or three days.

The thing is one place and you search else where clutching at anything; Kabir Sahib says you will find it when you take the Knower with you. Only one who knows can show you where your desire lies; it was the work of many lives to come, but he took you there at once. Masters are similarly described in the ved Shastras (Ancient Hindu scriptures) but these does not apply to the Gurudom which is becoming notorious these days, where follower are fighting amongst themselves and even killing each other in the name of religion. All religions belong to God, so join back to him.

A Satguru is he who makes all children of God to sit one platform. Sometime back, I gave a talk on Gandhiji, and described that he was successful in his attempts because he had no particular preference for any religions. When the people sat before him, prayers were sung in different languages; Arabic, Sanskrit, and others. The languages or religion made no difference to him. To learn to sit with one another is the first lesson; then search for a Master to give you an experience of the truth. The single means back to the source is the path of Nad, the sound principle, which is vibrating in each being.

Creation, then dissolution, comes through the Shabd; then through the Shabd, creation again. The Lord is soundless, but when he expressed himself, the expression resulted in vibration and came into being. The power is sustaining the world, and through that Power the

world falls into dissolution. Then again, through the same Power it is created. It has many names; Shabd, Kalma, Naam, Word, etc. A Persian Prophet said, O Khuda (Lord), Show me the place wherein, without words the Kalma is proceeding. Fourteen plains were made through this Kalma. It is not the name, which is important; but the power itself which the Name potent is the very Lord. He who becomes saturated with the Shabd or Naam will experience such intoxication that through it he will go into the Soundless or Shabd or wordless state.

This is the only way you can go back. You will then realize that which is beyond illusion, with its three stages; Prakruthi, Maya, and Pradhan. I only obey my Gurus words and nothing else. How clear are these words! Always we should do as he commands, but we prefer to obey our own minds. Dwell in the Shabd, through which the devastating I-hood will burn itself out. When your I-hood is finished, you will be the seer of the Lord. A Gurumukh who sits at the feet of the Guru will get the pure life. Within you is the Sound of the Naam and the radiance of life. If you experience this and know that God is doing everything and not yourself, then where will be the place for I-hood? Then, as the Guru says: with easy, the meeting with truth will take place. It will be like entering a lift, pressing the button of the desired floor and reaching there without any effort on your part. You will meet the true God with ease.

The work ahead of us is to earn the Naam. It should dwell in our hearts, so much in evidence that it becomes apparent in us. We should be moulded in it. it should be manifested inside and outside. The outcome of this will be: when you become as the Shabd, humility will banish all lust, anger and ego. Having the Nectar of Life, all taste for small things will fade away. Renounce this poisonous forest, O friend; drink the Nectar of Life. Without tasting this, there will be no peace and happiness. This boat we are in – the image of our life – is meaningless without the Naam. By pride or

force it is impossible. Only by giving yourself to a Perfect Master will you get it. this Nectar which outshines all others is Beyond the dominions of wealth, intellect or worldly power. Go where it is being distributed. How can it be abandoned – that which is the Preserver of all life? When He is the very life of our life and of the whole creation, how can we forget Him? We are living on this very Nectar. He who dies absorbed in the Shabd will never die again. If the soul is connected to God, how can it return to the world? The coming and going is finished. With the Guru's blessing, you die whilst living and fully understand his commands. Nanak says, he who dies thus, lives the true life.

Outer religious music and songs has a great attraction, but it takes you to the verge of matter and does not transcend you ; so the soul remains in the matter. The Shabd (the Sound Principle or Nad) begins when you rise above the five elements of body, and is vibrating inside and outside, and is food for the soul. This illustrates again the difference between outer and inner practice. Only through the Shabd will you learn to truly love God. If you want to reach the sun, follow its rays. Through the company of the saint, God can be seen within; then the Name of God will become sweet. How can one develop love for something one has never seen? When praises are sung through seeing, such singing will gain benefit. If you sing the praises of that which another has seen, then forgive me, but you can liken it to attempting to find some scraps of food from someone else's empty plate. Earn something for yourself. Do not keep the picture of another's beloved of your own and rejoin God yourself. When you drink deeply from the Nectar of Life, even those around you become intoxicated.

Without the Shabd, the world is in forgetfulness. Death and birth come again and again. This Labyrinthine loss of memory continues until we taste the Water of Life. In actual fact we go wherever our attention is. You all live for self-greatness. Whosoever comes into

the world thinks there is no one like himself. Some say “I am the greatest mahatma” and others say “I am this, I am that,” etc. A Mahatma is not made by his own efforts, but by the blessings and grace of a higher power. It is no the work of man, but of the True Lord, who manifests Himself in some human form or pole. No true Mahatma has ever said, “I am doing all this,” but always acknowledges the Lord or his Guru as the Doer. Bheeka says that the Beyond is far from all description and understanding. He who knows, speaks not; who speaks, know not. It is impossible for one who sees the Truth to say that he is doing anything.

No experience comes without the Guru. Of what benefit are mere words? You can say million times, “This is my watch,” but this is just a talk. I say, “This is my watch,” and I put it aside. I say, “This is my coat,” and I can take it off when I choose? This is my intellect, but can I rise above it? I have got senses, but am I competent so, just whenever I like? When the Guru takes you above into the higher planes and shows you the inner path to the regions of radiance, you will see for yourself that that the body intellect and mind gains strength from you: the soul. As this awareness becomes stronger, your condition will such that you will be in control of your senses and able to work through any one of them you choose. You’ll see the world through the inner eye of knowledge. At present we are under a false impression and our conclusions come through intellect and thought; we have not seen the truth. For example when we rise in an aero plane at first the mountains, etc, look huge but as the altitude is increased the mountains begin to look like small mounds and the large rivers and lakes appear like thin threads and puddles. So all the seeming greatness of the world will not leave your heart until you have risen above the body and senses.

Those who have risen above and have realized the Truth admonish us with the words, Oh brothers, you are sacrificing a valuable jewel for the worthless seashell. You are building castles out of sand. You

can only meet true Master with very good karmic background, and his blessing. Unfortunately when we do get a Master we do not value what we have received and therefore derive very little benefit, by comparison. Obey the commands of the Guru one hundred percent then you will know what God is. The company of a true Master is called Satsang, and if you are fortunate to have such company, then obey Him. When he gives something increase it through daily meditation. We do not like to do it and say we haven't got the time, but remember you have to die for yourself; no one else will do it for you.

The Masters do not come here to fight, though it is true that they openly give out the facts of life. Their purpose is not to belittle, but to explain the true value of things. If you have understood what I have told you today, then try and achieve it. If you have been given even the smallest knowledge of the Beyond, then increase it. When you meet a true Master, you will get His Jeweled thoughts. All the essence of thought, which is like an invaluable jewel is been given to you, in addition to an experience of the Beyond. Derive from the utmost benefit.

Circular 29

This circular letter was issued by the Master on February 21, 1964, just three weeks after he returned to India from his second world tour.

Dear ones:

With the unbounded Grace of my Master, it has been possible to complete successfully this phase of the Master's Mission, which took about eight months of continuous touring in so many countries

of the West. The loving assistance and the warm welcome that came spontaneously from all quarters was a source of great delight and inspiration, and rendered the task much easier. I am really thankful to all who took great pains in organizing the tours, planning programs, arranging daily talks and meeting, and helping me in diverse ways to carry the spiritual message to seekers after Truth.

The work of Ruhani Satsang has considerably increased with the establishing of new centers in many places abroad. It would be to the fitness of things to manage the affairs in a more constructive manner. I would therefore like to give you valuable advice in the larger interests of your spiritual progress and ethical growth.

Love, Life (Strength) and Light (Intelligence) are the holy attributes of Supreme Power – The Holy Naam – the God – into – Expression Power. This is the Holy Trinity, and it is manifested to the fortunate few who develop spiritually under Divine Guidance. These virtues reflect the inner development of the spiritual aspirant and are granted as a gracious gift of the Master. The holy meditation on the Light and Sound Principle brings a radical change in our outlook upon the earth life, and hazy doubts and skepticism are put to naught when we awaken to the Divine Call. One enters into a new world, full of astral projection, where the gracious Master Power is shedding gracefully all bliss, peace and harmony, Inner receptivity, which grows gradually by implicit obedience and loving devotion, reveals the untold treasures of Divinity already existing therein.

An affectionate schoolteacher would welcome more discipline for the new bright students who show keen aptitude for intellectual growth. How much more cautious and vigilant would the living Master be for the all-round spiritual growth of his children whom he has accepted under His Divine Will. The disciplined initiates are privileged to enjoy divine guidance in their everyday life, and in turn become a source of help and inspiration for their less gifted brethren.

The initiates are blessed with the charming Radiant Form of the Master within and can benefit from His unerring guidance. He is most eager and keen for your progress. Better avenues of prosperity open for the truly sincere and yearning souls, and many dear ones have borne testimony to this sacred truth.

The representative and group leaders have a significant responsibility for managing the affairs of Satsang. They are the chosen few from amongst the selected many put on the Holy path and accordingly deserve special attention. They, being the torchbearers, are required to be shining examples of Truth, Love and Simplicity. True living does not warrant any show or artificiality, but is a simple life full of selfless service and piety. The basic necessity in this behalf is to stand on one's own feet, which means earning one's own living, by the sweat of the brow, for the maintenance of oneself and family. It has a deep significance, and all Masters stressed the importance of such honest living, which builds a healthy and contemplative body and mind suitable for spiritual growth. The finer tissues of the physical body are manufactured through a smooth and harmonious blood circulation. Peace and serenity fall to the share of the honest and earnest.

The initiates are advised to render selfless service physically, financially and intellectually, for their inner spiritual progress. Physical service simply means the observance of the strict control over body and mind, service to the sick and needy, and leading a clean, chaste life, which purifies the entire system through and through. Financial service falls into the category of donations. And offerings, which grant expansions of the heart and broadmindedness. One enjoys the exclusive right of Sonship of God while knowing fully well that all others are the children of the same Father, and inculcating the loving bonds of fraternity. The distinction of high and low, rich and poor, vanish. Intellectual service grants further impetus and personal conviction for the path or righteousness and

selflessness. Evidently, all this commences with the physical health of the body, which is built from the intake of food and allied necessity of living. Mystics have practiced penances and austerities for attaining spiritual discipline, but the Masters of the Highest Order have laid a far healthier law for attainment of the same target. They have forbidden the use of anything for ourselves which does not belong to us or to which we have no legitimate right. Such high living grants both continence and contentment, the two pillars on which the lofty edifice of spirituality is erected.

It is a well-known aphorism that a tree is known by the fruit it bears. The seeds of spirituality have been sown far and wide and a plentiful harvest is assured reality. All that is now needed from the workers – the representatives, the group leaders, the well-wishers and the sympathizers in the holy cause – is to work selflessly in a spirit of loving cooperation, good will and sincere earnestness, and attending to the needs of all the sundry in the Cause of the Master, regardless of whatever may come in the way.

Service before self counts for much on the path of the Masters. The little self or ego within has to be eliminated by dissolving it into service of humanity. For all are children of one God, no matter how and where situated, or in what inhibitions and limitations of one kind or another they might be living. You may have to face heavy odds, for it is an uphill task, but all adverse winds blow over. If one is able to efface oneself for a higher cause, this in itself provides a shield and a buckler to the true crusader, and help in overcoming the seemingly insurmountable obstacle. The tougher the struggle, the brighter, the brighter shines the metal within. This helps to liberate the finer instincts, until one has risen to a great spiritual stature, towering like a beacon light, shedding rays of hope and encouragement to the lone and weary traveler, shipwrecked on the stormy and strife-riven sea of life.

Success in spirituality is not the difficult task which most of us take it to be or make it to be; but it does require patient self-purification, a watchful introspection, a careful weeding out of all undesirable elements present and a pruning of outspreading ramification; and above all, timely tending and nurturing of the tender spiritual sapling as it sprouts from the soil of the human mind. This work hangs on the shoulders of every one of you and I am sure that you are fully alive to your responsibilities and obligations in this behalf, which in your case are two-fold: one to your own self and the other to your brethren, the new initiates on the Path, and the skeptical and wavering, all of whom look to you for day to day help and guidance in all their difficulties, temporal as well as spiritual.

It is of paramount importance to those who have to give the lead, to be aboveboard in every respect, so that no one has an opportunity to raise even his little finger in censure or be misled by any action. Do nothing that may be unbecoming to the great cause, which you have voluntarily and gleefully espoused. Work as a living embodiment of the God Power, making it a sheet anchor for keeping a steady keel in all your endeavors. It will protect you from all temptations of name, fame, worldly gain or the like, for all of these are apparently very alluring and beckon siren-like to you, but at the bottom they are truly baneful and in no time will hurl you to abysmal depths, if you succumb to them.

Truth is above all, yet true living is higher still. A clean life, with a frugal living from your own earning will release a tremendous spiritual force within you, and will enable you to shoulder the task that God has put on your way. You can accept as custodians all the voluntary donations, which may be given for furthering the Master's Mission. These must be carefully and reasonably spent for the Mission work alone, keeping proper account of the same.

May Hazur bless you in your works. My best wishes are always with

you all. With loving thoughts for healthy harmony of body, mind and soul,

Yours affectionately,

KIRPAL SINGH

SANT / The Master

In Sanskrit, the word “Sant” (which is the origin of the English word “Saint”) means master of the highest order.” Both the word and the concept are unfamiliar in Western thought, which tends to lump all exceptionally pious devotees together as “saints,” regardless of the actual degree of inner attainment. In this beautiful essay, dating from the early 1950’s, the Master clarifies the issue by telling us exactly what a “Sant” is and how we may recognize one.

Perhaps one might ask, “What sort of person is a Sant about whom so much has been said, as distinguished from commonly known grades of Masters, such as Sanyasis, Rishis, Munis, Tikhishwars, Munishwars, Yogishwars, past Masters, founder and ministrants of religions etc.?”

No doubt a Sant (or Sadhu) is an ordinary man to all external appearances. He is, however, a great deal more: a “perfect man” with experience of outer and inner life. Outer living may be different in various countries, but inner experiences wherever known are the same; although they speak of differing phases according to the degree of inner approach. These are not denied as far as they go, but direct and full phases are announced by Sant who also offer experience along their theory. What more is needed by man?

Voluminous books recording experiences of Sants in this sciences of Nature are full of their praises. Still, it is very difficult to know more about a Sant even if he is yours nearest neighbor or daily passes on the same road.

History shows that once the Czar of Russia, moved by the fate of certain exiled subjects of his dominion working as shipbuilding laborers on a far-off coast, went in disguise to them, worked with them for a number of years, and persuaded them to return to their homes. The laborers protested that they had been turned out of the dominion and there was no hope for them. The Czar assured them that he had influence with the royal court, including some with the Czar, and that there would be no trouble. Those who believed him agreed to accompany him to their homes. On the way their faith in their fellow worker was confirmed when the Czar disguised as a laborer was greeted warmly by his men. At last when the Czar disguised as a laborer was greeted warmly by his men. At last when all saw in the end that the distinguished laborer was none other than the Czar himself sitting on the throne before their eyes, they heaved sigh of relief. How could they have known him or believed him before?

The unseen High One uses a very selected human pole who, by dint of his continued, untiring, and unending endeavors, unequaled in self-sacrifice and boundless love for Him during life, contacts Him himself, becomes His conscious corporation-worker, and is utilized and assigned the mission of giving solace to afflicted seekers of Him, to rescue them from the worries of the world and to unite all such ones to He who owns them.

Man needed a man to understand, and so a saint is the high one in the guise of a man to whom those longing for him can approach. The unseen almighty has His own law in this respect. Thus, Sant is God plus man. He is a mouth piece of God, or if one is pleased to accept

it, he is God in person, “personified God.” invested with all Powers and authority and is a living alter to pray to, to seek solutions of man’s problems from birth to death and after; in short, to extricate man from the network of worries and bestow true salvation.

Thus God moves as ordinary man in disguise. As a man externally no one can recognize him, but only one who contacts a Master Saint within himself according to the science, i.e., the laws that He has laid down for man. Extraordinary, if one takes a Master saint as an ordinary man, he cannot derive any more benefit from him than he could from anyone of the level that he takes him for. If one takes him as a superman, much more benefit can be derived, and if he is taken him as a superman, much more benefit can be derived, and if he is taken as all-in-all, still more. If one contacts a Master within himself, he gets all and everything. It is not a matter of one’s thinking range, which is blind faith. It depends on the extent of understanding of his Divine Science. That which comes from the heart will go to the heart.

A question was once put to Hazur Baba Sawan Singh Ji Maharaj: “Bodies of all men are made of same mud (i.e., material flesh, blood, etc.), what superiority is attached to the personal body of a Sant which makes him superior to any other man?

Hazur replied: “No doubt, all bodies are composed of mud, but the body of a Sant is made of purest particles of it available in the universe. Every word, every look, every move, every touch, even the aura of a Sant is endowed with mercy, love and the grace of God. His society is specially electrified and the atmosphere Charged. The purer the heart of a man, the more he realizes and feels. Even those who listen to him, accept and absorb what he says, are not left blank. They are benefited.

“When a Sant walks on the ground, the land becomes pure and

sacred. When he walks over the grass or in walking crushes any worm or insect, they may get a man's body direct, irrespective of the cyclic order and stages of evolution of creation of life on earth in Nature's science. The fruit trees and plants from which the cereals comes which a Sant uses in his diet also get human bodies directly. The tree, a portion of a branch of which the Sant uses as his Datan (tooth brush), and the cows who provide milk for the Sants also get man's body direct. Similarly the mares, etc., Sant ride, the ants or worms whose bodies touch the flowering waters in which the Sant bathes, or any flying bird who happens to see the naked portion of the body of a Sant also gets the same advantage."

An ordinary man would take this as an enigma or joke and would hardly be prepared to believe because his testing stone is his intellect, and he knows nothing of the power of God, or such powers delegated to or concessions inherent in the bodies of Sants, unless he acquires experience in the noble science that has been designed by God himself for man. It is true that God is unseen to external eyes, but He has not left man all forlorn on earth so far as approach to Him is concerned. The door of approach, the starting point, for any search or research in this connection lies within man. The Sant is the means.

Man therefore must adopt a course different from that upon which he is attempting to make headway; but proud of his "learning" in many fields, he goes astray, just as one examining a bowl found in the ruins of a far-off country begins to ponder, speculate and concentrate his imagining on the potter who made it ages ago. He draws a sketch of the potter in his mind, makes images of him and his implements, and in so doing writes books, one after the other, trying to impress others and prove that his findings are true and deserve praise. Alas, man is far from the right track.

Simple is Truth and still simpler the language of Truth spoken by the

Sants, whose simple and brief words uttered from the heart satisfy, pacify and console the most bewildered and troubled souls. They speak involuntarily and unaffected.

*A Sant is the mouthpiece of God,
And God himself speaks through
the human throat*

Maulana Rumi

As a man, a Sant is always submissive to his will in happening in life. Bear and forbear is a Sant's creed. He is like a sandalwood tree on which a feller's axe strikes its blows, but the tree continues to give forth its fragrance, even to the edge of the blade which cuts it.

In the company of a Sant the agitated mind becomes still. He stands for the good of man and does his work as a friend or brother, if one's mind is not prepared to accept him as a guide. He remains concealed, but by his very concealment is added fame to fame and glory to glory. He does not see who a person is, what position he holds, or to what school of thought or race he belongs. He simply sees that one coming to him is an ensouled human being –man. The Sant is so watchful and alert a merchant of his precious goods (i.e., the spiritual science) that anybody who thinks himself the most clever, the wisest, the most highly educated, a performer of miracles, etc., cannot get even the scent of what he has, though one may try his very best. The Sant loves theist as well as atheists, or even the worst sinner or those who are drowned in sensual pleasure of the world, just as a loving mother will not throw away her child completely covered in dirt and filth.

It takes a Sant to know a Sant. A Sant alone can describe a Sant. His presence in the midst of any society or social group is its most precious adornment. He may be seen going from one place to another but he does not go there for any propaganda or selfish

motive, but is attracted by the strong silken ties of love in certain hearts. He is the uplifting leader of moral cleanliness and spirituality. Whether a metal be gold or iron, it is mere metal to a Sant. He is not affected by offers of position or dignity or indignity, honor or dishonor, nor moved by joys and sorrows, praise or censure. Sovereignty, wealth and beauty of women are no attractions for a Sant. He is far above the influences of lust, anger, greed, attachment and ego. He is unaffected.

Sant or Sadhus are above the three gunas. They are selfless and reveal the Truth only. They are “Children of Light” – beacons of the world. It is very seldom that one comes across them – real ones. Like wrestlers, they are not made in one day, nor are they a from any school of academic learning. They have had the experience of several past lives. Every Saint has a past and every sinner a future. They are common assets of humanity. They are experienced personalities who have analyzed themselves and realized God and can help to put us on the same path. Whatever one has, he can give it to another.

How can the ordinary man know that a Master Saint (Guru or Satgur) visits the heavens daily, takes charge of his disciples’ karma, winding it up and liquidating it under his care and supervision? There are thousands of disciples and how can the Master manage it? Man hears of these things only occasionally. Sit by a Sant and you will feel mental composure, calmness, and a tranquility never experienced before, and much more too. The minds of those who have the least spark of love of God in them, experience an awakening even when they just hear that there is a Master who can really guide them to the threshold.

In going to a Master we acquire:

1. Reciprocity of heart;

2. Staying still behind the eyes;
3. contact with the divine link.”

In the places of pilgrimage, the holy ones of the olden times bestowed at least these three boons which are stepping stones direct to spirituality. Words and theories have now been substituted for these prerequisites of the Divine Science. The teaching of the Sants are, in brief:

Man has valuable treasures of Divinity hidden within him. Acquire the knowledge and experience that made the Master so high and holy, and unlock the doors giving entrance into the Divine in practice – not intellectually – right now, during your present life time. Purity of heart and the simple request is all that is needed. You have to pay nothing for this science of Nature.

Into the society of Sants come men of all characters, including those proud of their ideas, good or bad. Sants however do not employ police to keep away those who in the eyes of the public are undesirable, and the strange thing is that their own censure is the only doorkeeper that automatically keeps them away.

The problem now before man is how to recognize and identify a true Master from among so many he meets, hears and reads about. We are used to seeing outwardly.

These are hardly any universal or common marks on the person of a Sant. Still, we need some clues, some key. We may point out, “Rishis and Munis are defined as those who possess knowledge of the past, present and future. Yogis, in addition to that, have miraculous Powers to exhibit and attract. Of gods, it is said they do not cast a shadow. At least something must be said about genuine Sants and Sadhus by either the ancient or moderns.”

The reply is that negative-minded man, there can hardly be any indication that a man may be a Sant. For the slightly advanced on the path of love of God, and those of astute observation, there can be given some hints and clues. Much patience is needed, however, to discover them:

1. *Sant say that God is within man.*

(This is emphasized and repeated every where today, so it is not a convincing clue for modern man.)

2. *The eyes and forehead of one genuine Master bear a strange contrast resembling to another.*

This is realized by very few of those who have lived during the lifetimes of two such Masters and who have minutely observed these features or signs in their faces. It is, in fact, the one Benign Power working through two different human pole one after the other, or even side, which is also the case occasionally.)

3. *They make visible or invisible three vertical veins on their foreheads at will.*

(This remarkable sign by which a Sant can be recognized is mentioned by the ancients and is not discernible by many until they learn of it and desire confirmation by this means.)

4. *When sitting in the presence of a real Sant, even with open eyes, the sensory current of the body begins to convene, gather up, and rise involuntarily and unknowingly until felt.*

(This experience is given by a Sant to a very few of the selected ones. Ancient seekers aware of this “test is self” have corroborated this.)

5. *Sincere aspirants are given the experience of withdrawal of the spirit current at the very first sitting at the time of initiation.*

(This is open to all coming under the protective fold of the Master. He may be a new disciple or an old one who comes to the Master to realize and correct any mistake under which he

may be laboring. This experience is also open to those who received instructions from a self-styled Master in whom he has had experience.)

As a matter of fact, no one can know or find a true Master unless and until the Master is pleased to reveal his own identity himself to the innermost satisfaction of one desiring to confirm his faith in the Master. This is done according to the extent of one's receptivity, and to the love entitle him. It depends wholly on the kindness and sweet mercy of God through a Master. Some are given clues according to their desires. The faith of some in their Master is confirmed when a disciple is saved miraculously from some danger. A favorable response to the prayers made to the Master confirms faith in others. There are other who have book-knowledge and are satisfied by the examples of others, so they get confirmation that way. Master have the knowledge of measuring the capacity and range of everyone's intellect and bestow faith accordingly. Sant know the merits and evils of everyone but they never disclose them.

Divine Grace is never slow. A good mother says not, "Will you?" but gives from among the aspirants, they are given the lions share of Divine Faith in the Master who come with downcast heads, heavy hearts and the shuddering anguish of a lost soul, speechless with anxieties, to unburden their worries. Meekness is no weakness. It is a strong, cemented road of humility which leads to the Benign Reality.

Experience is the only criterion. If a Master is able to give us experience, we can accept him as one who knows the Diving Science. One who is connected and can contact, can give us contact, can give us contact. If one is in the first or second grade and someone else sits by him for a whole lifetime, he will never attain a high degree of education.

Man hesitates and fears to approach a Master Saint because his

living is tarnished, may be less in one and more in another. Never fear to go to a Master Saint because you are a sinner. He is meant more for sinners than for others. He has a remedy for every wound. Approach him and through him will be found a way to become rid of sin. If one is far away, he can be contacted through correspondence. He has means and methods to meet every case. He is competent.

* * *

It will be easy to realize that Para vidya has a scientific basis, though it differs a bit from the ordinary system. It is not a scholastic system of philosophy based on intellectual cleverness, much less is it a new code of social or moral conduct, which are elementary steps. It is no blind faith, but a to-the point digest and clear cut practical science dealing with self-analysis, i.e., knowledge of self in man, for the one who observes minutely. All authority is of course, vested in the practical Master saint.

When a man is in one crowd, he will talk as the crowd talks. If he joins another crowd he will talk as it does, and so on. But if he takes his seat on a high mound he is able to see and hear all, and to judge the actions of man better. A Sant is like such a person. He looks down from on high upon the world. He speaks of the state of man struggling for existence, pretending that he knows all, when in reality he knows little. Man does not know how to live, what to do, what to eat, how to act in life, nor why. He has to depend upon his parents and teachers from childhood to youth, for all of his physical troubles he has to depend upon his doctor, for earning his livelihood upon his employer, and employers in turn upon his subordinates. For Instruction in all mundane affairs he is dependent upon society; when faced with unforeseen dangers and surrounded by suffering and when not comforted by anything, he depends upon the word of his minister or priest; and finally he finds that all he can do is submit to Nature and her laws. In vain he puts his trust in bodily strength

and in the stability of the future; at the same time he makes his own way by heedlessly pushing others down the ladder. Little does he know that he can stand still in a flowing stream, but not in the world of mankind.

Sants pity man. They care not for their own personal comfort, and day and night advise man that his life is short, very short, but the worth of holy Master has been underrated ever since wealth and pleasure have been overrated. Repeatedly Sants have warned man that in this Kali Yuga (Iron age) man has allotted a number of breaths in one lifetime. He has been given roughly 226,000 breaths a day (the amount varies from person to person and is determined by the prarabdh or fate karma). While sitting he spends 18 minutes; when sleeping, 30; and in sexual intercourse 64. These breaths are his entire legacy and wealth in bodily life. Thus the common saying goes, “A man is known to be mortal by two things – sleep and lust.” Sants advise man to put this wealth in a secure bank of proper adjustment in order to lengthen life and derive the utmost from it. They emphasize that there is no other way; but man will not listen. Sants further say that man will not listen. Sants further say that man will not listen. Sants further say that man is subjected to the law of evolution in 8,400,000 kinds of embodied creation and gets a body after the other and in each body is further chained with iron fetters of the inexorable law of Nature, Karma: first “work and act” and then “Cause and effect,” and he must rid himself of this cycle of repeated births and deaths in order to attain peace. With open eyes, man watches living beings, even man, suffering, dying with open eyes, man watches living beings, even man, suffering, dying with untold pain and agony, but he smiles away the truth as revealed by Sants, saying, “We know better. We have our own solid science based on facts, we have our invention, our atomic energy, etc.”

Thus the less man thinks, the more he talks, and things not understood are admired. Notwithstanding all this, the Sants continue

pushing on with their Sants continue pushing on with their mission with perseverance and offering experience in the Divine Science, Para Vidya, to those who come to them. The Name of the Lord is a very strong tower. The sting of reproach is the truth of it. Self-evident Truth requires no proof.

The sun can be seen by nothing but his own light. YOU CANNOT BE LOST ON A STRAIGHT ROAD.

With the Master at Rajpur

March 17, 1959. Maharaj Ji – the Blessed One – has now resided at his bungalow in Rajpur since March 3. Several members of His Delhi staff have accompanied Him to this heavenly retreat in the foothills of the Himalayas. Bibiji (Bibi Hardevi Ji), His constant and most saintly companion-dietitian-hostess, holds the key portfolio at His Court. The princess, familiarly called “Khuku,” Dr.Mool Raj, Dr.Lal Singh Ji, Gangaram Navani and his charming wife from Bombay, Gorkha, butler to His Holiness, the elderly but bright-eyed mother of Bibiji, Ram Sarup, the Chauffeur, and the wife of Master’s deceased brother, make up His family at the Retreat.

Early morning meditation are the rule. Tea at 7: 30 to 8 a.m lunch at 12: 30 to 1 p.m .,tea again at 4:30 p.m and dinner about 7: 30 to 8 p.m Through experiment, I have found that a light evening repast of fruit and oat milk sets better with me . This permits me to get out my sleep by 2 to3 a.m so that I am ready for meditation practice.

The Master, s park and fruit grove provide endless enjoyment for ideal seclusion and healthful exercise. The forests on the nearby mountain, palisades and chasms offer pleasing variety for hikes, meditation and Satsangs....

EVENING DARSHAN in RAJPUR :In the evening from 8 to9 p.m.,

we sit on the floor in the Master

‘s blessed bedroom for His darshan . this gives Him an opportunity to scrutinize us closely and to counsel us with any needed instruction or advice . Bibiji, Dr. LalSingh, Gangaram Navani and his wife by turn , sing many exalted song of praise to the heavenly Beloved . These songs, called bhajans in Hindi, contain the moving exhortation of the Saints for us to repent from our evil ways and to seek the Lord’s face, so that we may become one with Him. Most of the bhajans come from the pens of Nanak , kabir, Hafiz, Tulsi Das , surdas, Mira Bai, and some were written by the Master to His Master, Babaji Hazur!

SYMPHONY OF LAUGHTER: On the evening of March 12, the Master’ offering to His adoring family mounted on wings of spiritual mirthfulness as never before observed by this disciple. His softly musical words pealed forth to the accompaniment of His rippling laughter. Bibiji added her merry girlish voice and one by one all present found themselves drawn up into the musically rhythmic cadence of the Master’s symphony of laughter. Never have I imagined anything in this life could sound so soul – satisfying with spontaneous , spiritual laughter. He gave us His good night blessing while still laughing . And we all retired to our respective cots with sweet smiling about our lips and eyes!

STORY OF GORKHA :Dr. Mool Raj, who has accompanied the Master on many of His numerous tours , told me a most touching story about dear Gorkha, the prince from Nepal who serves as butler to the Blessed One.

It appears that Gorkha, at the tender age of six, received visitations from Babaji Hazur, Master Sawan Sing Ji Maharaj. In the early morning hours, Hazur would appear with a stick before the boy’s inner vision and order him to get up and bathe and then sit in

meditation. Gorkha's mother remonstrated with him to stop his wee-hour practice. But the lad told his mother that he had to bathe at that hour or the old man with the stick would beat him. So Gorkha continued his mystic practice all through his youth, until he could sit in meditation regularly for nine hours at a stretch. As a natural result, he ascended into the inner planes of creation.

During the partitioning of Pakistan, Gorkha left the army and served as an independent Indian spy in the western Punjab, under Hazur's insistent inner direction. Through his exceptional bravery, he saved many Indians in Pakistan whose lives were endangered by mob-violence in those terrible times. Six years ago in Bombay, Gorkha met our present living Master-saint and learned the true identity of the old man with the stick who had started him meditating at the tender age of six! He asked the Master for the gift of Naam. To test the youth's stamina of character, his holiness treated him sternly. "Why should I give you Naam?" Gorkha, utterly discouraged, lost all interest in life and decided to commit suicide. He went to the railway terminus and cast himself on the tracks to be killed by a speeding train. The Master, inwardly seeing Gorkha's plight, rushed to the station and pulled him to a safety, before he would have met an untimely death!

Thus Gorkha received initiation into Surat Shabd yoga by the present living Master whose beloved Master had inwardly conditioned Gorkha in his childhood for high spiritual advancement. He has faithfully served the Master now for six years. Some time back, Gorkha told Dr. Mool Raj when they talked in the open field, how worried he was about having an increase in family of wife and five children and such an uncertain income for their providence. That evening the Master talked as in His sleep while lying on His bed. Gorkha passing through the room overhead Him say: "I know how you are situated, Gorkha. One who serves the Master full time has a rare privilege. Tell me what you want most – and you can have

it! Do you want to be a king? Do you want fabulous wealth? Or, do you wish to continue in service to the Master? Now, be careful how you decide. It is all up to you!”

Gorkha promptly replied that he much preferred to remain in the Master’s service always. “Well, then,” replied the Master, “Have no fears or qualms about your family from now on. I will provide for their requirement!”

HOW NEEDLESS THE WORLD: On Friday evening, March 13, we found the Master in a most subdued and meditative mood. He referred to all the folly and attachments of his earth life.

“Sometimes, I think how needless was the creation of this world. It appears all to hollow and meaningless, when we have seen the glories of the inner plane of creation!” He mentioned how so very few ascend during lifetime to their True Home Nearly everyone throws their life away, needlessly, on mere trifles. Thus wasting the priceless opportunity offered by Shabd Adepts. The wise one rise up above body-consciousness and return, during lifetime, to their Heavenly Father and unspeakable Bliss!

How beautiful his Lotus Feet

Among the Stars!

How intoxicating the Grace of His sweet Presence!

Sweet Presence!

Give us, O Lord, naught save the Vintage of your Love!

BIBIRJI WALKS AND TALKS WITH THE LORD: Gurudev sat before his bungalow in Rajpur with the unconcerned majesty of a Mogul Emperor of India’s golden past. He was holding afternoon audience for His ashram family and the local Satsangis!

Bibiji’s aged and saintly mother sat in asan on a couch near the

Great Master. Her eyes were half closed and she appeared most reverently subdued, as though belonging more to the world of spirit than to that of distracting physical concern.

The Blessed One look at me with paternal compassion. “Bibirji has been walking and talking with the Master on the inner planes this morning. Now she has lost all interest in the outer world! Even so, the blessed old lady continued to sit – inwardly contemplating the transcendent and ineffable glory of the Lord’s Sarup (Radiant light form)! Recounting to herself, no doubt, the sweet remembrance of her conversation with the Exalted Master as she walked with Him in the Kingdom of Heaven while still living in the physical temple of her frail body!

CHASTITY VERSUS SEXUALITY: On June 23, 1959, at evening darshan before the bungalow in Rajpur, we sat upon the ground about the Great Master’s bed as He examined us and gave each His wise counsel. He usually asks questions to encourage the disciple to reveal what is uppermost in their conscious mind. In response to one of His queries, I gave Him my deeply felt appreciation of this wonderful country.

“All of my expectations about India have been more than realized. I have experienced immeasurable content because of the natural and simple mode of living in India. I am very happy about harmonic, inwardly poised character of the Indian people!

“Further, I have noticed the splendid, bright-eyed, handsome, steady-nerved, happy, virile and humane character of the Sikhs with their untrimmed hair and beard. It has occurred to me lately that clean-shaven faces are sex-appeasing!”

The blessed one corrected me: “Sex exciting, rather than appeasing!” So there, dear reader, to me “the cat appears to be out of the bag” as

regards the real purpose of shaving the faces. Actually, while gratifying the passion of vanity, shaving contributes principally to the passion of lust because of its sex indulgence –referred to by some of the wise ones a “spirit murder!”

According to the crystal clear teachings of Gurudev: “Chastity is life – sexuality is death!” it remains entirely up to each of us how we misuse the most precious gift of a loving Creator and the penalties we... will have to pay for our violations of the Law o Life!

Book Review

SCIENTIFIC NUTRITION BOOK AND COOK BOOK, by Dona G. Kelley. 53 large-size pp., Second Edition.

This is a comprehensive presentation of some sound nutritional findings based on deep study, together with a good selection of interesting and useful recipes.

The author’s life word in nutrition and biochemistry, combined with her many years as a student of Sant Mat under a two great Masters, make her unusually qualified to help those embarking on the spiritual path to get a good start on the vegetarian diet.

Reading the book, one feels the author’s sense of awe for the wonder that God – “the greatest of all scientist” – created in human body. The text is sprinkled with references to the Master’s teachings, and his beautiful circular, “The spiritual Aspect of the vegetarian Diet,” is reproduced in full at the beginning of the book.

Some readers may be confused by the list of prohibited foods appearing on the list. This list includes lentils, peas, wheat,

pineapple, watermelon, and other foods, in addition to meat, fish and eggs, is taken from the Master's book The Crown of Life, where it appeared in connection with the traditional system of Astang Yoga and Hatha Yoga, as derived from Patanjali. It is clear from the context, and from other writings and sayings of the Master, that this food list is primarily meant for student of those traditional yoga systems and not for students of Surat Shabd Yoga, who are freed from that. And Dr. Kelley makes use of many of those foods in her excellent recipe section.

This book is printed on 8 ½ x 11 pages with a top binding, which is cumbersome. It is a book of substance and deserves a format which is beautiful as well as more practical.

We are grateful to Mrs. Kelley for sharing with us the result of her long study.

Judith Perkins

The Echo

*There come the time when the candles burn within,
Krishna pipes the Sound of delicate dragon-fly wings
On summer afternoons you listen in the stillness
Of the diamond sun, catch it and let it run with
You into the evening star that splits the moon.*

*I want to hold God's hand, look into his eyes
That pour our the Love of all my yearnings,
Let Him teach me the ways of the Beyond where
Lies my home; comes the echo from Krishna's
Flute, His Name, the Compassionate One, is Kirpal*

Singh.

David Teed

Simran

*Desiring, the mind becomes a dragon
Breathing anger and laying waste
To all one's good intentions.
Our thanks for Simran, five times
St. George, which rings round the beast
And will not release him. The greater fire.*

Tracy Leddy

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The Master's Talk

The Thousand-headed Serpent

A True human being is he who has sorrow in his heart for the suffering of others. If he is without this, then he is not a man.

When king Nadir Shah invaded India, there was bloodshed and strife. Some people went to a fakir and asked him what was happening to the country, for without any apparent cause the people were being tortured and killed. The fakir explained to them. “The reaction of our own bad actions has brought on misery in the form of Nadir Shah. This was a land of rishis and munis, pure clean and untouched by the poisons of the cities: vice, corruptions and iniquity. But today, it is overrun with these evils and the very atmosphere has become foul.”

I also remember that a few years ago, around 1915, there was just a few shops in the sacred town of Hardwar, which was surrounded by forests. People did their meditation in the banks of the holy river Ganges, and scattered in isolated spots here and there. When I returned in the place after a few years about 1920, I found the conditions somewhat changed. Then when I revisited the town in 1926 I saw that someone had opened two cinemas; the atmosphere of the sacred place was poisoned. A welcome change for the worldly people. If the holy places have changed, it is due to the sinful actions of the people there. It is useless to wait for a thirst before digging a well. When strife comes upon us, very little can be done at that time. We can but have sympathy in our hearts for the innocent who are suffering along with others, and pray to God for His mercy. To be prepared in advance is the only way of avoiding the trouble, and in the future we should learn a lesson and not destroy the purity of our surrounding by our sinful actions – especially those places meant for

meditations. Swamy Vivekananda said that if we repent the sins we commit in the worldly places, God will forgive us, but He will never forgive the sins, which are committed in holy places. So when you go to a sacred place, keep your thoughts pure and turned towards God alone.

A lover of God says: I had only one mind, which Shyam (Krishna) has taken, so who is now to take the name of God? Beloved I have not ten or twenty minds; only one. Everything is a play of the mind, and to give it away completely to someone is most difficult. Our Hazur once said at Satsang (the Saints use very few words): “Give your mind today and you will go straight to God.” One man stood up and said, “Maharaj, I am ready to give up my mind,” but the Master replied, “First make your mind your own, then you can give it.” we can only give what is ours. At present, we are dragged from one place to another by the mind; we are at its mercy. In turn, the mind is at the mercy of the senses and the senses heed only outer enjoyment and sense objects. Our condition is degenerate.

Those conditions considered to be the result of negative Power will never touch us if we lead a pure life. The Negative Power is a great judge and is very just in his punishment. His pen writes according to our karmas, so what constitutes purity and goodness? A mind, which is given up wholly to God. all trouble and strife will thereby finish. When the mind withdraws from the Lord and attaches itself to something else, then whatever the person does takes further away from God. and further he goes the greater the sin. This is really the true definition of sin. The Negative Power says, “I will never punish anyone if people become pure.” So, in the course of Saints this is the greatest teaching, the secret of our secrets: that God is won by him who will give his mind.

Through the Master's grace you receive some experience at the very first sitting, however little, to prove that there is something inside.

But truly speaking, the disciple will only succeed when he gives up his mind. Wherever the mind goes, the body will follow, and so will the heart and intellect. You can term it a play of the heart of also. As I have already quoted – I had only one mind, which shyam has taken away, now who will take the name of God? – you cannot do two tasks at once. The worldly duties are as necessary as the spiritual, and if you make the best use of them in a detached manner, all is well; but if not, day by day you will recede farther from God. to gain the utmost benefit from this human life, given to us with such great blessing, the price we must pay is our mind. Hazur Maharaj (Baba Sawan Singh Ji) used to say that a washer man will never refuse soiled clothes, no matter how filthy they are; even those of a coalman. He regards it as his work to make them clean, even if it takes more than one washing.

If the mind is dirty, everything is dirty; washing the physical will not clean the mind. The world is traveling in forgetfulness from millions only one will discover the Truth. The world is just steep in illusion. We should be clean both outwardly and inwardly, for this physical form is the temple of God in which the Light of Truth is burning. Even if the fish of the mind goes into the limpid waters of the holy Ganges, it cannot be rid of its bad smell.

The mind will go wherever you want to place it. The Master says, I gave the body to the Sant; I gave the wealth to the Sant; I gave the mind to the Sant. Then? I got God in the highest. There are those who will give the body not many, but there are some. You will find thousands to give up their wealth – though there are those who hesitate: “you can take my skin, but I will not part with my penny!” But you will not find one to give his mind. He who has the courage to do so would realize God at once.

Guru Amar Das Ji had a disciplined name Jetha Ji, who later became Guru Ramdas; but many of his disciples had the desire to the Guru's

successor. But all Master have their own ways of testing and selecting and Guru Amar Das Ji told his followers to make a lot of platforms from mud. They all came – you see they were very obedient – and they made the platforms. They did not satisfy the Guru, so they remade them. This happened again and again and eventually the Guru said that the clay was not suitable and to choose another place for the purpose. After remaking, the clay was again found to be unsuitable, so a new supply was brought from a different place. That work was also rejected by the Guru, and another sight was chosen. By this time the disciples had started talking among themselves, asking each other, “What is he trying to do?” On the way to the next site, some of them dropped out and went home, and during the building many more left the work. Finally the remaining few started agreeing that Guru Amar Das Ji had gone old and could not think properly – “He is more than one hundred years old, and this is not an intelligent thing to do – build platform and break them again and again!” They thought there was some decline, due to the Guru’s age. They tried to induce Jetha Ji leave off building them, but He, whose eye was opened to the truth, heard this and started crying. He said, “My work is to obey the Master and if he ordered me to do this work throughout my whole life I would be happy to do so.” Guru Amar Das was looking for one who had surrendered his mind to be the fit receptacle for the onerous job of Master; and he is one in Jetha Ji. This is what is meant by giving up the mind.

God is not far away, but the mind is the obstruction. If you have a very strong desire to realize God then put one foot on your mind, and then next step will be at God’s door. He who gives his mind will receive the secret of all secrets.

In the past, the Master would not initiate until the first made something of the disciple, just as a potter will first form and bake the pot, and then fill it with something. The Master’s use to keep the disciples at their feet for sometime, until they were ready to receive

initiation. In this kali yuga (Iron age) men need the Master mercy in abundance; who can sit at the Master feet for years in these days?

Kabir Sahib says, I am the worst being of all; other than me, all are good. He who thinks like this is my true friend. The mind is standing in our path, and if you can give it up, you have given everything. Wherever the mind goes, there goes the body and soul. The heart was given by God into our charge for safekeeping, and we should have invited Him to sit there, but instead we have allowed the world to take that place. Wherever our desire is, we shall go there. That is why a person's thought should be on God at the time of God, when our thoughts are always involved in those things that have held our attention all through life? A well cannot be dug in one day. So the invaluable advice from the Master is that if you wish to realize God, then give up your mind. The kali Yuga is at its height and in full force, and therefore is the Master's grace and mercy.

Man is doubtful: "Is there really anything inside?" We light lamps in the temples and perform all kinds of outer observances, but rarely does it occur to us that there could be something within man himself. I once met a Mahatma – I am accustomed to meeting all religious leaders, just to hear them. This particular leader had heard of me, and the science I teach. He said, "What is inside the body? Nothing but filth, flesh, blood and bones. You say there is a sun inside; can we not see for himself, how would he know that there is Light within or not? You people who have seen something should increase it. Remember, however much of your mind you can give – you will succeed that much. The alphabet of spirituality begins when you leave the body, withdrawing from outside, and turn your face inwards. Whatever experience is given at the beginning is for you to know that there is something inside. As long as I do not see with my own eyes. I will not believe even the Gurus words. This is why there is proportionately more grace now we are at the height of the Iron Age, so we should make the best use of it while we can.

How can the mind be controlled? By outer actions you can control it for a short while only. Just as a fire covered short while only. Just as a fire covered with ash seems dead, yet a brief gust of wind will blow away the ash and reveal the burning embers beneath. However, if water is applied, then even the most furious storm will fail to bring forth any heat. To control the mind there is only one solution, and that is the Naam. By coming in contact with the Naam, the mind is controlled. Why? Because the mind is then getting far better enjoyment than the senses can offer. This forest of outer enjoyments is tasteless; leave it and drink the nectar of Naam. This worldly sphere is filled with the depravity of outer enjoyments, all of which have is ever-existent, is the everlasting Nectar, and that is the food for the soul. While our soul is starved of the Bread and Water of Life, it will never have permanent happiness. And the mind, when getting a taste of it, calms down and becomes serene. In the Hindu scriptures it is written that if a person boasts of drinking a whole ocean, then it is possible for one to believe it without actually seeing the action. Also, if a person assures one that the mountains and trees are walking, then this also might be believed. But if anyone states that he is in control of his mind, this is impossible to believe unless it is seen with one's own eyes.

Guru Nanak says, The mind can be controlled, O Nanak, with the mercy of God in the Master. The treatment then is by drinking the nectar from the highest of the most high, drinking which the wine of outer enjoyments becomes insipid; or by keeping the company of one who had the nectar of life in him. If you keep your attention on a true Master, the mind becomes stilled. A Muslim Saint says:

*One should keep the company of him who knows the
condition of our mind,
And sees how we are drifting in the current.
Sit under that flowering tree from which the refreshing*

*fragrance fills the air with a sweet coolness;
A person who is scorched by the sun will enjoy the
soothing balm when sitting there.
We should not roam around the market streets with no
purpose;
But should sit in the shop which has the pure honey.
There may be delicious brews boiling in the pots, with
much talk in their favor.
But do not sit there with your cup;
For who knows if it is pure milk being cooked of just the
chef's selfish desires and thoughts?*

All the knowledge in the world will be of no avail, of mind can only be controlled with the nectar of Naam – God's own sweetness.

The secret of all secrets is the God which up to now has never been seen, and into whom we must become absorbed. When He expressed Himself, from one He became many, and from out of the grand sun in the Maha Brahmand came the sound. This teaching was given by Ingris Rishi to the son of Devki, known as Krishna. There is reference to it in the Upanishads. It is the real Truth which one gets by giving the mind, and the more you give, the more Truth you will get. Many great rishis and munis in the past have fallen from elevated height through the mind. But why take their names? In their lives they may have fallen only once, but we are falling daily.

When Astavakra gave the knowledge of the Beyond to King Janak, what did he ask for in return? Body, wealth and mind. Excuse me, but where did all this trouble start? This body is the beginning of illusion is the other name for forgetfulness, and it all started when we began thinking we were the body. We think it is permanent, but it is just a brief expression which is soon finished, and we waste all our precious time caring for it, ignoring the priceless jewel inside. We are the indweller of the body – not the body itself. We are the

sustainer of the senses and the intellect. Through us, this whole machinery of our being working, until we withdraw from it. God resides within us, and is not to be brought from some other place. To learn how to rise above the body and senses has taken yogis hundreds of years, but you people did this on the very first day you got the connection at your initiation, and you should strive to go ahead, for the Goal is yet very far.

Another Muslim prophet says, the swell of the ocean of love is continuously heaving – endlessly. What would happen if someone fell into the ocean? He should give himself up to it, and go wherever it take him. To stop and think, “Where is it going? Say that it takes me where I do not wish to go” – this is wrong, for in whatever direction the soul goes, it is being dragged by the Lord toward him. The whole panorama of creation was made by Him, and if our soul turn toward him, then all will be ours. This lack of control is the only defect in us. I may tell you in one or one hundred words, but what I am stressing is that you want to realize God. put aside you mind, and simply obey the one in whom God is manifested. It is true you have not seen God, but to obey the Master is obey God.

There was once a girl who outwardly appeared very simple, but was actually most intelligent. She heard one day that the king of the land was holding a fete, at which many wonderful gift were being freely given to everyone. Each of the king’s subject could choose one gift. When the girl arrived at the fete, she wandered around the beautiful display of things, finding each one more attractive than the last, but she was not in a hurry to choose. She thought carefully, and then seeing the king sitting at one end, surrounded by his staff, she ran towards him. The king had been watching the proceedings with great interest, and was well aware of the fact that the little girl had not yet chosen her gift, so as she curtsied before him, and said, “Innocent child, the fete will soon be closing, you had better hurry up and choose something.” Without hesitation, the girl put her hand on the

king's head and asked, "Now, to whom do you belong?" The king smiled and replied, "Now I belong to you." She laughed gaily and asked, "And all the things in the fete?" "They are mine, but now they are yours," replied the king who in his heart was extremely happy that at least one of his subjects preferred him to anything else.

If you become mine, the whole world will be yours. To surrender to the Lord, whom so far you have not seen, you must go to the one in whom He is manifested. Sitting at his feet is like sitting with God, and the more you give to him, the more successful will you be. This is not a question of sacrifice – you should understand that. You have discarded the invaluable jewel for the sake of a seashell. Clouded with illusion, we have thrown away the fruit and are enjoying the peelings. We have got the physical form, and to realize God is the greatest aim in life. You have been given the bhajan, and have been told to keep a diary. To cut down a tree, it is easier to chop off the branches first. We have to cut off the ego to gain progress. Ego and attachment are burned by the Shabd, when, by becoming a Gurumukh, fully devoted to the Guru, you get the Jyoti or full Light. Daily contact with the God is the only remedy, until you see that He is the Doer, and not yourself. While the I-hood remains, all actions whether good or bad will merely continue to reap reward and punishment. But when the disciple becomes the conscious co-worker of the Divine plan, and knows that he is nothing, then he has crossed the stream of life.

Swami Ji has said that we should not hesitate to go all out to still the mind. We do not fully grasp that the mind takes everyone to his doom. It is like a thousand-faced snake, which is constantly with each being; it has a thousand different ways of destroying the person. The rich with riches, the poor with poverty, the orator with his fine speeches – it takes the weakness in each and plays upon it to destroy him. The result? "who is as great as I?" "Without me, there would be failure!" "Apart from me, there is no one!" In such sad

conditions, the Truth is destroyed.

From the life of Lord Krishna we learn how he once jumped into the River Jamuna, where lived a thousand headed poisonous snake. Lord Krishna won over his monster with the music from his flute, that is, the music of the spheres. It again indicates that to control the serpent-mind there is no other means than the sound Principle. The Lord is soundless, but when He expressed Himself, this song came out of Him, and that Song will never cease. Or you can know that when it ceases the world will finish.

Be always at Satsang, brothers; your deteriorated condition will right itself. Our condition has deteriorated because the enjoyments are attracting the senses, and the senses are dragging the mind. The mind is riding the intellect, and the soul is taken everywhere by force because it is the chariot of the human body. If you will withdraw inside yourself, you will see the true situation. Regrettably, we are reluctant to look at ourselves and prefer to criticize others – “He is like this, she is like that” and so on. But have we ever stopped to consider what we are like ourselves? He who has turned his gaze inward to himself will achieve his goal. King Dara Shikoh said that for some time it is necessary that we should become a beggar to our self. This conveys that we should rather lose interest in the unwanted things that others may discard, and start discarding our own undesirable shortcomings. Look within. To realize God is not difficult; the difficulty lies in giving up the mind.

If God’s mercy has been given, and the Master’s mercy is over one’s head, then why does it not show forth? Many people are puzzled by this. The reason is that the soul is not showing any mercy unto itself. God’s mercy gave us this human form, and through it also the yearning for Him began. Furthermore, he brought the seeker to the feet of a Godman in whom he is manifested. The Godman’s mercy was bestowed when he gave the contact inside. If you, the soul, do

not have mercy was bestowed when he gave the contact inside. If you, the soul, do not have mercy upon yourself, then what can be done? My Master used to say, “The doctors gave you the medicine, but you did not take it, so how can the cure be effected?” without the soul’s mercy, the seed will not fructify. It is true that the seed has been planted and will never be destroyed but the person will have to come again to the world, even though he may not retrogress below the human form. Make the best use of the grand opportunity before you. A great part of you life is already spent. Much has gone, a little is left; in the remaining time, do your work. You have been separated from Him for life upon life, and the father is anxious that his children should now return to the fold.

If we could not only understand fully what a Guru is, much of the illusion would vanish. Guru Gobind Singh, the tenth Sikh Guru, tried to make it clear who he was. He told them of his past births and where he lived in his previous life. That place has been found, and today you will find a gurudwara (Sikh Temple) there. At the hill of Hemkunt there is seven-pointed splendor. There are seven hillocks there, and it is very quiet – but resounding with the peace. He tells that it where he did his meditation, so much that he became one with the Lord; they were not separate. And the Lord ordered him to go into the world and work. Guru Gobind Singh says, my heart was not agreeable to come. When he inquired from God what he was to do in the world, he was told: whoever I sent had their own praises sung; now go and make them repeat My Name. So Guru Gobind Singh Ji continues: I am the devotee of the imperishable Being and have come to see this world’s play; know me as his devotee, but see no difference between us. He also says: whoever thinks of me as God will go straight to hell. He is stressing that the true Guru regards himself as a servant of the Lord; if you read all the great Master's word with careful attention you will find that none have claimed to be a Guru. Kabir Sahib was asked, “who are you?” and he said, Kabir says, we are those who holds the secret of the far-away home,

who bring the orders of the Lord above. Christ says. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. Prophet Mohammed said, I am he through whom you can reach him. He did not say, “I am God.” when they see that He is the Doer, the controller of all things, the sustainer, the Power Omnipotent, how can they say, “I am the Guru”? Those who say this have not yet received the right understanding. When people asked Guru Nanak, “Who is your Guru?” he replied Shabd is my Guru and the attention is the disciple.

This world see is the image of God; where we look, he is there. There is no place without Him, then controlling Power, who also controls us in the body. There are so many outlets in this human form, but we can not run out. we breathe in and out but the breath does not stay out; some Power is pulling it back into the body. We are the companion of the physical form and as long as we remain there, the body is alive – but alas! We are imprisoned. Some Power has tied us to it. that blissful water of life is the Name of the Lord; it resides in this body. When the Naam withdraws, we have to leave the body. It controls millions of worlds, and when it withdraws dissolution and grand dissolution take place. We also call it the Shabd – it in us and we are in it. In the same company, living in one place (body), but do not talk to each other. The soul has turned its attention outwardly tossing from one thing to another, and tragically it never converses with the Lord who lives in the same house. If only it would withdraw from outer things, it would meet Him.

What is a Guru? The name of God is Guru and he is ever-existent. When vapor turns to water, it looks different. It may even turn to ice, but it is still vapor. The God which is in each life is the sustainer of all things, but that pole where he is manifested is called, Mahatma or Master, etc. the Master sees that God is the Doer and not himself. Guru Nanak says, whatever God’s voice speaks. Comes out of my

mouth. So this explains what a Guru really is: the Guru and God are one – that One which resides in all life.

He who has risen to the same height will know that most High; this intoxication of Naam, O Nanak, remains day and night; To realize God, withdraw from one side and turn to the other everything is a play of the attention, so become the attention itself. Our attention is the child of the All-attention, and as long as man does not know who he is, he will never realize God. she who is lost in the nine houses will not find that rare Truth. In Koran Sharif it is written, I am that hidden treasure – concealed within you. Guru Nanak says the same thing: In us is the valuable jewel, which the Guru reveals. There are untold treasures of Divinity within us, and if only we would obey the teachings, he would light the Light within, just as it is in himself.

It is God Himself in the human pole who is the giver; no son of man can do it. This kind of misunderstanding is leading most of the world astray. A Master is not termed as such simply because he wears clothes of a particular color – yellow, red blue, black, etc. In the Guru, He himself came, to distribute Himself. A Sant is one who sees God, and in his company God can be seen by others. The Master entrusted us with a sample of the Truth. We should have respect for these great personalities, the company of whom is called Satsang. It is not a term invested on meeting held by those who are worldly-wise in scriptures or intellectual knowledge, for which we have always an abundance of praise. We should of course be grateful to hear God's name mentioned anywhere, but whoever tells the facts about what he has actually seen is a true friend indeed. The stories and anecdotes about God are retold by our friend the Guru. Satguru, Gurudev and Guru are three terms for the same power, just like example of vapor, water and ice.

Avatars come to the world with their own mission. Lord Krishna said, whenever fails, I take the form of am Avatar, to punish evil

doers, uphold the righteous, and to maintain the world's equilibrium. The Saint's work is to join back teaching souls to God – to reduce the world's population. Saints and Avatars respect each other, for both carry out the Lord's work in different ways. The negative and positive are both created by the one Lord. They imprison one in illusion. Both are necessary for the furtherance of the world's purpose. Just as the single Power or electricity can make fire or ice, so it is that the positive and negative aspects are different phases of life.

We should find someone to give something to start with. If a businessman gave an impressive talk on how to multiply your money, but gave you nothing for start, what would be the use of that? He who tells of God but gives no connection with him, ranks in the same category. Whether more or less, a true Master will bestow some experience, depending on the background of each seeker. The actual meaning of the word religion is that re means back and ligio to bind – to bind back to God. though the outer labels signify these different creeds, yet the ultimate goal is the same. If you strike two black stones together, the spark which results will be the same obtained by striking two white stones. Religious labels are for the body only, because the soul is an awakened entity, a drop of the Ocean of All-consciousness. Master comes to link this soul with the Oversoul, and give right understanding to the world.

No other work will gain any profit except to keep the company of a Master and repeat the Naam. Perfect Master come for this purpose. They also have side issue. Do they come in any special age? They come at a specially appointed time – when illusion, selfishness, violence, etc., are at their height: chapters in human history when one person cannot bear to see another's face. At such times, there is only one cure. Our true friend is he who brings right understanding and removes misapprehension; O Nanak, forsake the company of the immature and seek the completeness in perfect Master. The former

will abandon you in life; the latter will remain even after your death.

The true Master joins all the scattered soul together. His mission is to bring all children of God to one common platform. Today the voice of people across the face of the earth is demanding integration, integration. The Master's give birth to the true integration of the human race. God made man, and it was man himself who made separate religions, castes, etc. when the Master is here, integration progresses, but when he leaves, further separation takes place and more labels remain. A true Sikh, a true Hindu, a true Christian, Buddhist, Muslim, etc., is only who actually sees the Light of God within him. The tenth Guru of the Sikhs says, when the illusion lifts, then who is a Hindu and who is a Muslim?

Have you any idea who laid the foundation stone of the holy city of the Sikhs – Amritsar? It was a Muslim, named Hazrat Mian Mir, and he was told to do this by Guru Arjan Sahib himself. Hazrat Mian Mir, Guru Arjan Sahib and Chaju Bhagat were very good friends; it is said that intoxicated people keep each other's company, and those who are intoxicated with the Lord will sit together. There is a death of people like this, and brother does not wish to sit with brother. There is a dearth of people like this, and brother does not wish to sit with brother. The fact that the same truth lies in all men is forgotten. A Persian Prophet had said that all the conflict about religion and caste is due to deeply embedded superstitions and clannishness, which has separated us from each other; but those who have tasted the intoxication of God show others the same oneness of God in all. We can sit together only in the name of Mankind, as all mankind is one; or we can sit together at the level of the soul. Join in the name of the Lord where the Gurumukh sits on his prayer carpet. But we need the company of him who has right understanding and has solved the riddle of life; who will guide us into the knowledge that all mankind is one: born the same way, enjoying the same privileges, and whose outer and inner construction is the same. Furthermore, the

one who is worshipped by all is one and the same Being who is the maker of everything and who resides in each heart. We are all brothers and sisters in the one God. If this right understanding is grasped by all men it will lead to right thoughts, right speech and right actions: the complete formula for true peace on earth.

However, there is an awakening beginning; it gives one pleasure to realize it. In 1957 a world fellowship of religions conference was held, and I have been in close association with this organization since close association with this organization since then. The WFR has one achievement to its credit, which is the fact that the religious leaders who previously did not wish to be in the same company as each other, will now sit together and exchange thoughts.

Nevertheless, they have not changed a great deal; they are still political at heart. This way, true integration will never be enjoyed. Why? Because the Hindus say only that only that all Hindus should become one, wherever they may be. Likewise, the Muslims, Christians and others have similar intentions. They are raising big pillars. For how long will the toleration last?

The Master are not concerned with outer badges of caste and creed; they see the Lord in everything and in everyone. They have true understanding and teach what they have seen, not what they have heard about or read. In the old days, it was the custom for a king to have the benefit of a spiritual advisor. All laws and decisions were made with his counsel, and he could see in advance the effect they would have on the public. His word, therefore, was like a command to all. Today we do not use that quality of guidance. Kabir Sahib's voice was a lone arbitrator in the Hindu Muslim controversy, when they could not look at each other without hatred in their hearts. Guru Nanak reveals this when he replied to the question "Who are you?" by saying, "If I say I am Hindu, you will kill me; Muslim I am not. I am that puppet made of five elements, with the invisible Power in me." Kabir Sahib puts it this way: we are not Hindu, neither are we

Muslim; take us both as one.

Real integration will be achieved at the individual level; at the level of the man-body or at the level of the soul. Unity already exist at man, soul and worshiper of the Great Power – God – called by different names.

Next

The Way of Love

Dear Ones:

YOU HAVE been all along on my mind and your sweet remembrances have always been fresh by the presence of dear – I send you my loving messages.

Human body is a precious asset granted to you all. It is the highest rung in God's creation. The highest object of this earth life in human form is to realize our own selves and then realize God. it is such a noble task, which can only because be accomplished in the human body. Soul is a conscious entity, a drop of the Ocean of All consciousness, and in its miniature capacity carries all the divine attributes of Godhood. Since it is environed by mind and matter, it has lost its heritage and forgotten its origin the true Home of the Father. The Masters come to our help, to awaken us from this long slumber of ignorance. All the past masters including Christ have been stressing the importance of this inner development of soul. An unbiased study of scriptures will reveal to you that the Masters have been coming to this earth planet in all ages for the guidance and deliverance of child humanity. Those dear ones who were privileged to sit at their holy feet enjoyed the rare bless of inner communion with them. The imperative necessity of such a Master – soul is still felt by such loving souls who yearn to meet Him during their lifetime. The eternal law of demand and supply continues working for all time. So it is under divine dispensation that a living Master comes for rendering feasible assistance and guidance for such ready souls.

It is in accordance with the execution of the Divine Plan that I have been assigned this noble task of assisting all dear ones in the fulfillment of their cherished goals. I would love to assist them in this respect. It is the Divine Grace of my Master that whosoever had

blessed with the conscious contact of the Holy Naam within. The Holy Initiation into the Mysteries of the Beyond is a unique start for further development. Most of you have been blessed with this rare gift of heavenly Nature with the Grace of the Master. Now it is up to you to develop it from day by day by regular, faithful, and accurate meditations. I am glad that most of you have been devoting regular time for your holy meditations and enjoying inner bliss and harmony. I wish you more of success in your ventures.

I would stress the importance of self-introspection, for which the maintenance of the diary has been prescribed. A keen vigil and careful living is an essential helping factor for inner progress. A disciplined life by having complete control over the senses, which in turn overpowers the soul, should be cherished. The inner divine links of Light and Sound are most helpful for controlling the senses. If you will follow these divine principles, the inner change of life will follow automatically. Truth is above all, but higher still is true living. You should love one another so that others may see and know for themselves that you belong to the Master.

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God is love and love is God. The way back to God is also through love. You should always remember this divine principle: that love begets love. The Father is always pleased to see the loving children

laying their heads together for the common Holy cause of the Master. When two lovers of the Master meet, they grow in loving devotion and right understanding.

Satsang is a great helping factor for spiritual progress. It is the Divine Grace of the Master which radiates in such holy congregations where the dear ones get together for imbibing the sacred teachings. I would say that it is an arena where spiritual stalwarts are built. The loving life impulses are radiated in great abundance by the gracious Master Power in these gatherings. You can derive immense spiritual benefit by getting together in his Name.

My heart goes out to all you dear ones. You See, distance is no barrier for the Master Power and anywhere the yearning souls would pray for his guidance, he would materialize and bless you through and through. Time and tide wait for no man. Make hay while the sun shines. You should always hie on your Holy Path irrespective of worldly gains or losses. You will appreciate that after all everything is to be left behind at the final hour of death, and only the Holy Naam will accompany us into the Beyond. You know very well the supreme importance of regular meditations. The more you are developed of regular meditations. The more you are developed while living here, the more of the inner journey is covered in the Beyond. Know it for certain that you are here in this mortal world only for enjoying the rare bliss of Holy Naam. God

And Master (God in man) first; all else secondary. It is the Bread of Life which must be partaken regularly so that your souls may become strong enough to pass through the vicissitudes of physical life. Love is the panacea for all ills. Please give up all remorse and resentment and live cheerfully. You should remember that nothing binds the human soul more than drooping spirits of morbidity.

Always keep cheerful, resigning yourselves to the Will and pleasure of the Master. You should know it for certain that you are under the gracious protection of the Master Power and He is ever with you

through and through.

One learns swimming in water. You must be alive to your mundane obligations and try to meet with the challenge as best as you can and leave the rest to Him. If you will keep the target of your spiritual progress in the forefront, the pinching effect of worldly pains will be lost with the Grace of the Master. An elegant horseman keeps both of his feet well fixed in the stirrups. If you will run Godward, all else will follow of its own accord. A disciplined life is an asset; make it a principle to be always happy, cheerful and grateful.

Prayer and gratitude are akin. There is much to be grateful for, if we only just count the manifold blessings granted to us by the Master Power. A healthy physical body, strong enough to attend to mundane obligations, and a sound mind purified by meditations in the holy Naam are perhaps the superb blessings\.. Always radiate loving compassion for others which will invoke divine grace, and your heart will be purified.

I would reiterate that our days are numbered, and before the great final change, viz., death, comes, the initiates should develop rising above body consciousness by uttering their souls with the holy Naam. If you will take one step, he will come down hundreds of steps to greet you. Each and every moment spent in holy meditation stands to your spiritual credit.

With these few words, I conclude and send you all my love and best wishes for your spiritual progress.

Thank you, dear ones.

You're affectionately,
KIRPAL SINGH

Next

The Master on Racial Karma

Question on page 319 in “Spiritual Gems” it is stated: “There is no racial karma.” We have been taught there is both racial and national karma. Will you please explain this?

The Master karma, besides being individual vis-à-vis the society of which he is a member, may as well be racial or national and in this sense may be called collective karma. Races like individuals, have their own pride and prejudices: pride of color, as the whites generally have against what they call colored people, and this prejudice of their manifest in diverse ways: by raising all kinds of color bar for denial of civic and social rights, political privileges and legal remedies, all of which in course of time redound upon the perpetrators of social indignities and inequalities causing unrest leading, at times to bloody racial wars. Again, some races boast of superiority of blood in their veins and on that score think that form a privileged class by themselves favored by God to rule over and exploit others; but, as is usual in such cases, they are sooner or later overtaken by Nemesis – for they that rule by the sword very often perish by the sword.

In like manner, some nations when swayed by national interest get embroiled in unfair trade competitions, build high tariff walls against other nations and at times even try to boost the sale of their unwanted products on the point of gun with the natural result of reprisals, embargoes and other retaliatory measure from those who suffer from their discriminatory acts and deeds.

Next come that are generally termed, and commonly believed to be, natural calamities, like floods, famines, earth quakes and epidemics, etc. These too, like all other ills, are the result, more or less, of man’s ignorance of the law of Nature, his incapacity to foresee things and

forestall measures necessary to eliminate the threatened disaster. With the progressive advancement in scientific knowledge and technical skill, man is gradually coming to his own, pressing the forces of Nature more and more to the service of his kind, and making the most of the energies lying hidden and untapped. This is how the law of Karma works silently and unnoticed but inexorably to the good or ills as the case may be. In this connection please refer to the book The wheel of life.

From spiritual elixir, pages 40 –42

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Extracts from the Master's Letters

The following excerpts were selected from Circular No. 8, published originally in March, 1958

I appreciate that you feel strongly the overwhelming spiritual kinship with the Master, under whose strong and loving care you are a protected little girl; when I met you I took you as my lovely innocent child, and you have remained on my mind all along. Master's love for the initiates is more than hundreds of father's and mothers taken together. Life is full of adversities, misfortunes and difficulties, and I am sorry you have enough of it. it is due to reaction of past karmas. But they are passing phases; they come and go. The Master Power is ever with you extending all feasible help and protection. I am glad you have awakened to a realization that love of God must come first, for all others to whom we extend our love must leave us some day and the more our love for them, the more the pain at their being taken away. I am glad that you feel that God and Master both reside in you.

* * *

The best thing for you to do is try to take a few hours daily and go to a quiet new surrounding, where no one knows you; but remember when you leave for that place, Leave behind all your bewilderment, pain misunderstanding, and everything – just go as if you were going on my mission when you are in that place – relax completely and do my work, which will be:

Find out what is that you want out of life.

Now, being away might make you feel more lonely, but remember you will not be alone, as the Master Power is always with you; it will

be more so then, so with a well-balanced mind free of all the fear, etc., analyze for yourself as to what it is that you really want. It took me five to six hours daily for seven days of hard thinking to find out as to what exactly I wanted to do in my life. After I had decided what to do, I went in search of a Master who would give me that – the truth – and when I found Him, and had accepted Him as such, I GAVE MYSELF UP TO HIM, to do as He willed. Thought after that I lost all interest for self in the world, but I performed all worldly duties in all sincerity.

Spiritual being the highest goal in man's life is also the most difficult; only those who are really in search of the truth should venture forth to tread on this path.

You have to face squarely, otherwise this valuable life which is given to you will be wasted in uncertainty which is gradually increasing...

You may have erred, you may have stumbled, or others may have erred against you, but your way is clear: compose yourself and relax yourself and leave all your bewilderment, pain, misunderstanding and the like behind; or throw them off like a basket on the head, and do and act as if you are doing my work. You will find a Friend waiting for you, wanting to share your life through thick and thin, and waiting with outstretched arms to receive you. If, however, you still think you need a worldly companion, you may go in for one. My best wishes are always with you. If the one you choose is someone of your way of thinking, it will be a helping factor to both of you in your progress on the way.

* * *

Incarnation and Christ

Now for incarnation. There is one Power – God. this Power works on a selected human pole and has two functions – positive and negative – just as electricity is one, but somewhere it is freezing water and elsewhere it is burning fire. There are incarnations of both. The mission of incarnates of the positive Power is to help retrace the soul back to God by shaking off the bondage of mind and matter.

The mission of the Negative is to sustain and keep the world established. The functions of the incarnations of the two categories vary accordingly. Those of the negative category came to punish the wicked, uplift the righteous, and establish the world in order, whereas those of the positive side work for the reunion of the soul with God and take him to the true Home of our Father and depopulate the world. We have respect for both. The main question we are concerned with is how much practical benefit one can derive on the way Back to God from them and their teaching. It is a practical subject of self- analysis – entering the kingdom of God by rising above body consciousness. So far as theory is concerned it is alright, but to be on the path they chalked out for man, a competent and practical living Master is needed who guides one at each step.

No man knoweth the Son but the Father, neither knoweth any man the Father save the son and he to whomsoever the son will reveal him.

We should come in contact with some living pole on which the Master Power works that has been working on various manholes from time to time, ever since the world began, on earth to guide the child humanity to God. If this is once contacted through some human pole that Power never leaves nor forsakes thee. Here lies the difference between theory which is the belief side, and practice which is the faith side. If one is not satisfied with the decision of the worldly supreme court and expects that Solomon's judgment is wanted, will it not be expecting too much? Solomon is no more; Dhanwantri was the top Master of the Ayurvedic medical science in

old times, most reversed by Indians. If one expects that he alone can cure diseases is it right to think so? So the living ruler of the time, the living physician of the time, and the living Master of the time alone can do for us all that an individual human being needs. The Master Power working on past Master's now continues functioning through a living Master even though the past Master's do not exist in the physical body. The law of demand supply works. There is food for the hungry and water for the thirsty.

During my tour in 1955 of the United States and Europe many saw Jesus Christ along with the Master in Radiant form. Before leaving Washington, D.C., in June 1955, a lady came to me and told me that Jesus Christ appeared to her daily and talked to her and as such she would follow him and nobody else. I told her the best thing would be to ask Christ when he again appeared to her as to what to do further. She agreed and went away.

On June 30, 1955, she talked to Mr. Khanna and told him that she wanted initiation from the Master's straightway. Mr. Khanna replied that it was impossible for Master had no time as he was leaving for Louis Ville early next day. she just wouldn't take "No" for an answer from him and drove up to the house where I was staying and told me that Jesus Christ appeared to her and directed her to me for initiation and she could just could not wait any longer. I consoled her and said she could come to Louis Ville for initiation. She did come and was initiated...

Regarding expiatory sacrifices, etc., please pursue the chapter on Karma in the Pamphlet, Man Know Thyself. Jesus came to awaken the ignorant public of all times to truth and higher life but they would not believe Him. Jesus pitied them and took own his own physical body through the law of sympathy, the burden of sins of the many who came in contact with Him. He was above the body consciousness and allowed His physical body (which is always

perishable) to be nailed to the cross and He transcended spirituality to a higher plane. Worldly people who had their inner eye thought that Jesus was body only while He was body plus Mind plus soul or spirit talking through the select and chosen pole of the body. Master Power never dies and is ever existent with God. He was the savior of His Time. Those who followed His signs practically were saved, and even now the same law stands: that a living Master is needed.

I trust you are clear now. Anyone who contacts and talks to Master inside can see Jesus Christ through Him.

* * *

Doubts and Hesitations

I am glad to learn about your doubts and hesitations. These usually besets every true seeker after God. quite from my boyhood I had the same doubts and hesitation before me. I did not dare to go to any Master for fear I had gone to some imperfect Master, and my whole life's aim would be frustrated. So I earnestly pray to God for direct revelation – my prayer was heard. A true Master began to appear to me in my meditations, about seven years before I came to him physically whom I recognize to be the same great Master Sawan Singh. Even now there are instances in India and abroad in which they have seen the Master in meditation long before they actually came up for hearing talks and ultimately receiving initiation. Your doubts and hesitations are genuine and I quite appreciate them. The question remains: how do we recognize a true Master He has no sign board over his head to show that. A Master alone can recognize another Master. Outwardly we should see if he has any selfish motives behind. He should be leaving on his hard earned money and not be fond of outward pomp and show. He lives a simple life and has high thinking. True qualification lies in the fact that he is competent to give the initiates some first hand experience of opening

the inner eye to see the Light of God and hear the voice of God – the sound principle. However little it may be, varying according to initiate's background.

* * *

The Value of the Attention

Your are doing splendid work of uniting men under the symbol of truth through VOICE but still higher and more sublime is the first hand contact with the Divine Light of God and rising into the higher planes at will. To talk about the truth is one thing, but to see and become and conscious of it is above all.

I am glad your letter shows that you do your best you can in this direction and so I feel it my duty to acquaint you with the facts usually helpful to remember. It is also noteworthy that one's attention his soul legacy and estate of greatest price and too much external expansion is deter mental to ones spiritual interest, as well as worldly ones. One should therefore endeavors to make the best use of all outer pursuits to achieve the ultimate goal of knowing one's self by practical self-analysis and knowing God. I have great appreciation for the work you are doing and I hope you will always find me at your disposal to assist in any odd problems about which you think it worthwhile to consult me, now or later when I happen to visit England before long.

* * *

The Work of the Representative

As for the commitments there are none. One doing the work of representative has simply to receive literature and instructions, etc., from time to time and convey the initiation and instruction on behalf

of the Master. It is just like handing over a letter by somebody after which his responsibility ceases. The initiation, the inner experiences, and bringing one over body consciousness, is from the Master. So one conveying the initiation instruction has no responsibility what so ever. An initiation is directly connected with the Master and representative conveying the initiation instruction has nothing to do with the initiate for any other guidance except, of course, for carrying on group meetings weekly or fortnightly, for explaining and inculcating the love of the Master and his teachings. Initiates inner experiences are not to be divulged even to the representative after day of initiation. The initiate is to be guided to write the Master about such thing after wards.

* * *

Selfless Service

The work of the Master is based on love and humanity. Both are necessary purifying factors for advancement on the spiritual path.

Love is negation of selfishness and will only pick up good in another, rejecting other things. Humility would mean service to be done in a humble way for the sake of service regardless of position or status or even recognition. The Master sees the children doing service to the cause of the holy truth and rewards them accordingly.

Position that one gains in the eyes of the Master is important. The more one serves silently, unostentatiously, with love and humility in a smiling, eager and spiritual mood, the more quickly does he earns the pleasure of the Master. In the working of the huge machine of the Master, even a small cog does its own part and the Master has appreciation for the even the smallest service render. So all those who are set in the machinery are blessed and fortunate. They have an opportunity to serve the highest and noblest cause, no matter in what capacity they serve.

* * *

Married Life

Married life is no bar to spirituality, if lived according to the ethical code laid down in the scriptures. Just in a sweet loving way induce your wife to prolong the periods of abstinence to achieve the higher purpose of life and ultimately by the scriptures. I hope she will be helping you in the matter. A chaste life in husband and wife is a source of health, vigor and energy to them. Master Power is always with you, working overhead, extending all feasible love and protection. A loving Father would not like to see his child always in the cradle, but would be happy to see the child stand up and walk, and will surely offer his hand to the child in his efforts to stand and walk. My love goes to you. Rest assured.

* * *

I am sorry to read about the unpleasantness of your domestic life and the marriage instead of being a help to both of you, traveling on the way back to God, is proving to you a source of handicap in your work as well as in your meditations. I wonder if you are realizing that over-indulgence in sexual affairs, which means draining of vitality from the body organism like squeezing juice out of an orange, is one of the major cause of nervous breakdown, irritable temper, and bursting out in anger and violence. A sober life is helpful in all spheres of life, mundane and spiritual; I wish she would come around to the correct way of thinking by your loving persuasion. I am for seeing the domestic life of married people happier, steadier, and sober.

St. Paul said, it is the unseen hand of God which has joined wife and husband, and given the former to the latter and latter to the former. Therefore, you should be careful that you love each other and have a

pure and spiritual life. Let no earthly power separate one from the other who are united by the unseen hand of God. we should not dream of a divorce. I note that you still have love for each other. Love know only of sacrifice and of giving – cannot your love for each other make you tolerant of each other's views to the maximum extent and work jointly for your higher aim and ideal of life?

* * *

As regards your wife, please treat her with love and toleration; when she will slowly understand the true worth of higher life, she will begin to appreciate your action on this side. Until such time there is no occasion to feel bad-tempered. She speaks from her present level; when it is raised, she will become more understanding, so she needs your love and indulgence to bring her around. Hate does not make amends for a bad thing. It is love that corrects, so give increasingly your love to her.

* * *

Work

All honest work is good and it should not bore you. You may consider that you are simply doing your duty to your Master when you are doing your work, for duty is worship. Until such time therefore that you can find some other suitable work, you will carry on with your present work in the most cheerful way and not consider it boredom. You must support yourself and your family by honest means. It is just a way of thinking. Consider it to be Master's work and do it as your duty.

* * *

Any kind of honest work for a livelihood is the same, but it all

depends on your adaptation to the work – mainly how much interest you have in that particular kind of work if you are interested in accounting, then that is just the thing for you to do; my blessing will be with you always.

Next

The Master and Manav Kendra

Robert Redeen

One hundred and fifty miles north of New Delhi along Indian Route to take the shape. Just outside the Himalayan Valley town of Dehra Dun a man Center, or Manav Kendra as it's know in the Hindi Language, is in the process of being constructed.

Work on the 35 acres of Manav Kendra is being done by initiates of the Master Kirpal Singh Ji Maharaj primarily with their hands, but help out with a tractor on occasion. When finished three to four years three to four years from now, says the Master, the man center should accommodate 500 to a thousand person mainly Indian retirees – on a regular basis. Additionally, there will be room for many thousands of person to sit on the lawn during Satsang.

The Master recruits workers for the last February, by stating the need at the monthly satsang the need at the monthly satsang in Delhi. If seventy-five workers are required, invariable twice that number will appear prepared to work twelve to eighteen hours a day for ten-day stretch, to sleep in the out-of-doors or in temporary residential building and to pay their own expenses; overjoyed to render some selfless service to their Master.

The Master's lieutenants include S.P Chopra, a retired railways officer from Bombay who serves as works manager, and three architects. Bhagwan Singh, regularly employed by the government of India, is one of them; he's the grandson of Master's elder brother. J.S Dethe, one of the town planners who constructed the modern state capital at Chandigarh, is another. And the man who spends four days a week there is R.L Kalyan, a private architect who lives a block or so from Sawan Ashram in Delhi. "Taiji (Madame

Hardevi),” said the Master, “is also one of the architects.”

Mr. Kalyan recalls that in 1958, before Manav Kendra was ever thought of he had asked the Master what he could do be of service.

Kirpal Singh replied that the time was not yet ready but that eventually he would get a lot of work out of the Delhi architect.

Adjit Singh, an electrician from Amritsar, said that he had come 300 miles by train to serve the Master “As long as he desires” and didn’t care if he lost his regular job with the government or not.

Mrs. Krishnadevi traveled from a town near Ludhiana on the train to Dehra Dun and then rode on a motor scooter out to Manav Kendra.

She said she had been ill but had recovered with Master grace in time to make the trip. She and her husband are thinking of buying a second home in the area to be near Master.

In the month of September, when my wife Kira and I were there, perhaps three hundred initiates were working at one time on Manav Kendra. The Master, we learned on our departure, was about to send the women workers back home. Some of the people were building culverts; other were placing stones in roads; while still others were constructing a water tower and series of temporary buildings.

Working up to eighteen hours daily, they reported, in many instances, that they didn’t get tired. A professor of mathematics mixed cement. A businessman and farmer ran a tractor for twenty four hours a day. many workers sang constantly, such verses as Master is our only hope and we have found our true Master. The youngest fought to do additional work: “Put eight more sticks of wood on my head.” As an Indian visitors from Panama observed, “All those working here are full of love.”

Mr. Kalyan said that Master had suggested to him that it would be a

good idea if one job were completed every day. “So that’s what we do,” he said. “No matter how long it takes at night under the lights.”

One day a culvert wall was completed by two men who laid two thousand bricks in six and a half hours. The entire culvert was finished in two and half days. Ordinarily, it would take fifteen. A water tank was raised in four days by initiates who tied themselves to every third rung of a ladder and passed bricks over their head to the person above them. Forty satsangis filled one of the road with stones in four to five hours. It was pouring rain and the Master stood there with them till the job was finished.

Manav Kendra, the Master noted, was the principal reason he had postponed his Western tour. “If I am here,” he explained, “We get twelve months work accomplished in one.”

Thirteen varieties of trees have been planted in Manav Kendra’s orchard to grow in ascending order of height as well as in contrasting colors to provide blossoms all year round.

A dairy farm is planned, a hospital living quarter and a large central man center which will be landscaped, have fountains and bathing facilities. However, the architects have not yet drawn plans for the building but we are all set to do so when the work is finished.

The hospital is to be constructed in units so that it may be expanded if needed. Allopathic, homeopathic, ayurvedic and other forms of the healing profession will practice here to give the poor people of the area their choice not only of individual doctors but also of the Nature of the treatment they want.

One rumor has it that Gobind Singh, the tenth Sikh Guru, had camped on the site hundred years ago for thirteen and a half hours.

“Some day,” he reportedly said, “A great Saint will build here.” when apprised of the rumor, the Master, while neither denying nor

confirming it, said merely that the climate of the location at three thousand feet above seal level had been the primary reason for the site's selection.

Living in Manav Kendra should be idyllic someday. The Master referred to it as “a campus, a place to start with.” He was undoubtedly thinking of the other man centers which will follow in other parts of India.

This first center will offer a breathtaking view of the Himalaya mountain foothills, freedom from air and water pollution, work on the dairy farm, the chance to learn and teach languages, places to meditate, books to read, and best of all, the occasional physical presence of the Master whose retreat is just sixteen miles north on Highway 45.

Will citizens of the United States be permitted by the government of India to live in Manav Kendra? The Master was asked. The only way to find out, he replied, is to have some American apply and make a test case of it.

Next

The Scope and Technique of Surat Shabd Yoga

George Arnsby Jones, Litt.D., Ph.D.

Man is now living in the Atomic age, the epoch of “release of power.” The outer symbols of such an age is the cloud-wreath of an atomic explosion, but the inner significance of such an age is the development of “nuclear consciousness,” the delving into the soul center of man’s own being. The awakening man turns from the illusion of temporal power and endeavors to realize his own nuclear potentialities: to become self-realized and God-realized. The development of higher levels of consciousness leads man to awareness of a cosmic scheme of things which is so vast that it is incomprehensible to the human mind and imagination. The entire physical universe, with its millions of galaxies, separated by immeasurable number of light-years, is a speck of dust in the universe of Anda and Brahmanda, the latter of which is far vaster than the former. Brahmanda itself is insignificant in the cosmic scheme of the first spiritual division, from whence it draws its power and sustenance. The creation and maintenance of the physical, superphysical, and mental universe is entrusted to a great hierarchy of beings. This hierarchy is headed by Sat purush, Lord of the lowest plane of the first Division, and descends in successive stages through many cosmic regents, gods, archangels, angels cherubim, seraphim, down to man himself.

This cosmic hierarchy is represented on earth by holy men who have advanced beyond the present stage of human consciousness. The concept of a Magi, or priest of wisdom, guiding humankind through divine inspiration, has been set forth down the ages in ancient mythologies and religious scriptures. The Hebrew Scriptures, for example suggest a succession of historical eras in which those holy priests, “After the order of Malchizedek,” received divine

illumination through the Holy Spirit, and governed the destiny of ancient people thereby. The Term theocracy is often used to describe the primitive form of government, the only type possible among ancient peoples. Plato himself asserted that the transference of power from the God-like to the human led inevitably to much anarchy and tyranny, from which humanity has had to struggle constantly as consciousness evolved. In the Christian era, for example, the history of the Catholic and Apostolic Church itself shows evidence of the misuse of power vested in individuals through an ecclesiastical hierarchy.

Modern theosophy and other mystical cults of the present day affirm that there is an “inner government” of the world, and its primary task is to control the stream of evolutionary influence among all races and nations, whilst also serving the cause of world betterment. This government comes under the jurisdiction of Brahm, also known to the mystic adepts as Kal, while he was dominion over the lower levels of creation, still work in accordance with the divine laws of Sat Purusha. It is the duty of Kal, as the Negative Power of creation, to bind humanity to the wheel of Rebirth, and mankind’s long, upward struggle against this force is designed by the Supreme Being to purge us of our sins and impurities and make us ready for our journey to the True Home.

The term Kal literally means “Time,” and kal thus comprises within his being the past, 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. Beginning and ending are unreal concepts, created by man’s outgoing senses, which see an apparent commencement and an apparent termination to every thing which transpires in his environment. From the point of view of higher consciousness, that which can be seen as the beginning of an event in the people world has previously been occurring invisibly as an idea in the mental world; and beyond the

mental world are realms which transcend time (or Kal) itself. A mental function always precedes physical organism. Similarly, a “Termination” of something is simply a passing away from one level of experience to another.

It can reasonably be said, however, that the “duration” of kal extends from one major cycle to another, during which the universe of mind and matter remains in its manifest form until its dissolution. The cycles of experience, as far as our planet is concerned, have been computed as four in number by oriental sages. These sages are Sat Yuga, the golden age of perfect righteousness; Treta Yuga, the age of predominant righteousness; Duapar Yuga, the age of comparatively lesser righteousness; and finally, Kali yuga, the age of no apparent righteousness at all, except in its latent form and surcharged with darkness in abundance. We are at present living in Kali Yuga, and this planetary cyclic order from Sat Yuga to Kali Yuga is followed by a planetary dissolution, whereupon a new cyclic order starts again in another world-scheme.

In kali Yuga, Kal reigns supreme over the lower realms of creation, and we live within the limitation of a completely dimensional world of time, space and causation, which thwarts the flight of the soul in its struggle for freedom. As the consciousness of man expands, so he becomes more aware of the shackles of time. In primordial days, while the consciousness of physical organism was still in a semi-dormant state, the incredible slowness in the rates of growth and changes on our planet was reflected by what can be considered as sub-mundane time. If this primal time-sequence is relived in the human consciousness, it will be seen that our present (mundane) time-measurement would appear to equal the rate of evolutionary change covered by eight to ten thousand years of primordial (sub-mundane) time. Thus the awakening soul feels that divine discontent with his time-bound world. He seeks the ability to rise above the transient qualities of mind and matter, which are the two chief agents

of Kal.

Present-day humanity is ruled by the time-concept and released more energy in each succeeding second than the primordial life-wave was capable of doing in many sub-mundane days. The speed of present human life is in inverse proportion to the rate of change of the primal geologic epoch, and the primordial epoch was space-ruled. Animal and vegetable life in the sub-mundane era tended to great bulk and slimy, alkaline conditions. Kal ruled creation then, as he does now, eliminating each living beginning from the stage from the stage of life as soon as its ordained time was exhausted. Once his space-time evolution is achieved, the human being's work in physical incarnation should be finished, but the downward-flowing pull of the Negative Power holds him in worldly bondage.

Kal is the author of the laws of Nature, 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 inner planetary government. Only the mystic adepts of the highest order, their disciples and their students, know of higher God than Kal; and yet the Negative Power is worshiped by millions as the supreme Lord of creation. In comparison with the spiritual perfection of Sat Purusha, the True Lord, 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 mankind, Kal is an exalted being, an embodiment of light, wisdom and power.

It should be well remembered that Kal controlled the eternity of cosmic, solar and planetary evolution. He watched over his creation for those aeons of time before the appearance of moss-like species of vegetation on Earth, and before the advent of dinosaurs and sauric beasts. The facts of the Negative Power controlling our material and materio-spiritual universe gives us a clue to the origin of so-called

“evil,” for evil is a turning back into outmoded (and thus lawful) patterns of behavior. In primary organisms, a damaged cell feels pain and will endeavor to focus its message of pain through the organism. Lack of attention to this message leads to the surrounding cells becoming affected by the plight of the damaged cell. If this imbalance is still ignored, more and more cells will become involved until the collective resistance of the group of cells is broken down.

The organism then becomes “dis-eased.” In Kal’s universe the sensation of pleasure and pain represents the language of the single cell and the human individual alike. Physical pain is the warning of somatic disharmony, and the pain of the soul is the warning of gross spiritual disharmony in the human organism. Neither warning should be ignored.

The hierarchical representative 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 to punish evildoers, and to establish laws of righteousness in the world. The avatars and Prophets thus bring the promise of redemption to the righteous; but this redemption is nevertheless bound by the time-scale of the lower worlds and is not lasting. The current of Kal, or “time,” is endless in its course for humanity, but souls with the help of a true mystic adept can rise above time into the timeless realm of Sat Purusha, and gradually merge into the spiritual immensity of the highest realms. This inner journey commences on the lowest rung of ladder of creation, the world of Pinda, and gradually ascend to Brahamanda, the highest kingdom of Kal, and thence to Par Brahm, and eventually achieves the pure spiritual realms. Only the highest type of mystic adept, one who has himself traversed this spiritual journey and merged into the highest spiritual state, can help others do likewise.

Such a mystic adept is not part of the inner government of Kal’s

world, although he has deference for all who play their role in the ordering of creation. The Mystic adept is an emissary from Sat Puruha, and is commissioned by the Supreme Being to save souls and lead mankind back to its True Home.

Such a mystic adept is termed a Sant Satguru in oriental terminology, and it is he alone who can free man from bondage to the lower worlds and give him eternal liberation. Here it must be stressed that the difference between man and all the ascending scale of beings who comprise the grand hierarchy of creation is merely one of spiritual attainment. There is no difference in soul quality between the most arrant materialist and the most spiritual Saint, for all souls are of the essence of the Supreme One. The awakened and purified soul, cleansed by the audible life stream through the grace of a competent mystic adept, moves up the ascending cosmic scale until it reaches its true home. There is no other yardstick than this for measuring the comparative degrees of advancement between various human beings, and only a mystic adept can use the yardstick with complete correctness and accuracy. Only the Satguru is completely Beyond the rule of Kal and not subject to the laws of the Negative Power.

Above and apart from the great hierarchy of Kal and his agents is the Akal Purush, the great Positive Power which controls not only the Grand Division of Sach Khand, but maintains and supports the lower regions of Brahmanda, Anda and Pinda, all of which he allows to kal, who holds sway over these three lower worlds.

The satguru is an incarnation of this great Positive Power, and as such has been commissioned by Sat Purusha to lead mankind on the inner path to the true Home. The Satguru puts the aspirant in contact with the spiritual Sound current. This audible life stream varies with different levels of frequency as it passes through the five inner levels of creation, and is thus termed by oriental sages as “the five

melodies of heaven.”

The Satgurus, mystic adepts of the highest order, recognize two types of knowledge in religious experience. The first type is known as Apra Vidya, and consists of the study of religious scriptures, the performance of rituals and ceremonies, and the giving of alms and doing of good works. The second type is known as Para Vidya, and this is the science of realized truth, or the science of the soul. An initial creation of interest in knowing his true self and knowing God, together with the living of an ethical life, are prerequisites to man's search for spirituality. But for practical inner unfoldment, the individual aspirant has to seek the guidance of one who has realized the highest spiritual goal. There are many teachers of Apra Vidya, theoretical and intellectual knowledge of religious experience, but there are very few teachers of Para Vidya, the science of realized truth.

The soul of man is under the bondage of mind and matter. The aspiring seeker after Truth must learn a practical method of self-analysis and then the method of rising above body consciousness. When he attains this degree of awareness, he truly discovers that he is not the body, nor the intellect, nor the outgoing faculties. He realizes that although he may know many objective facts, these are all conditioned by the limitations of the mind. He knows that he must perfect his own self-realization, becoming aware of the God-Power within; and this he can achieve by following the instructions of an adept of Para vidya, a Sant Satguru. The science of Para Vidya can be followed by people of all ages, for it is a simple and natural way to spiritual attainment. Unless man becomes aware of his own higher Nature and his relationship to God and creation, he cannot attain inner joy and true peace.

The core of Para Vidya lies in Yoga of the Audible Life Stream, which is known in the East as the Surat Shabd Yoga. This, the most

ancient yogic science of the mystic adepts, is the method used to link the soul consciously with the transcendental Sound Current, the “God-in-Expression Power.” In the practice of this spiritual science, the Satguru lays stress on the performance of mental repetition of the spiritually charged words what help to collect the scattered attention of the aspirant and focus it at the point of the soul at the pineal center within the head. This particular aspect of Surat Shabd Yoga is known as Simran. The successful completion of Simran leads to dhyan or concentration. The inner eye of the aspirant is now opened and he sees the radiant point of spiritual light within. The radiance may fluctuate at first, but it becomes increasingly bright and eventually the light is steady and strong. When dhyan is perfected the aspirant is led to Bhajan or attunement to the spiritual Sound current that emerges from within the center of the spiritual light. This supernal melody has an upward magnetic pull which is irresistible, and the soul eventually must travel with the inner music until it reaches that spiritual source from whence the music emerges. By this three-fold process of Simran, dhyan and bhajan, the soul is finally freed from the fetters of mind and matter and becomes anchored in its true self or atman, and thus returns to its primal spiritual source, the realm of pure spirit.

Jesus, the Galilean adept, said, “Take my yoke upon you!” And the word yoga, which is cognate with “yoke,” means to join up, to link the soul with God. The spiritual Sound Current is the connecting link with God, and it is the same Word spoken by Christ and all the mystic adepts. The entire process of God-realization is nurtured by the three essentials: Satguru, or adept-mystic, who must be living practitioner of the holy science; Shabd, the power of the Supreme Lord sounding through creation; and Satsang, or association with a true mystic adept. The living Satguru is truly the “Word made flesh,” or the embodied form of the eternal Shabd. The Shabd works through the Satguru on both the outer and inner planes of life, and this gives him the divinely-ordained power to take the individual

soul safely back to its spiritual home.

The combination of the spiritual light and the spiritual sound is the essence of the inner journey. The spiritual light keeps the soul absorbed in its goal, and to a certain extent leads the soul onward; the spiritual sound – the word – pulls the soul upward and transports it from plane to plane, until it reaches its destination. The Surat Shabd Yoga is not only the most perfect of the various spiritual sciences but it is also comparatively easy to practice, and it is accessible to all people. The aspirants who assiduously follow this spiritual discipline, not only reach their ultimate goal, but they do so with greater economy of effort than is possible by any other method.

The Surat Shabd Yoga begins where all other yogic techniques end.

The yogic practitioner attempts the transcension of physical consciousness by techniques which vivify the various charkas, or microcosmic force centers in the body, one after the other. Such practices are concerned with the manipulation of the pranas, or subtilized life currents, and any results thereby is attained only after long and arduous disciplines. The technique of Surat Shabd Yoga begins at the highest microcosmic center, the seat of the soul, between and behind the eyebrows, and often the aspirant to this highest spiritual science will receive the same experience at his first initiation sitting that the advanced yogi has worked long and hard for. In point of fact, the Surat Shabd Yoga is a far more scientific and natural science than any of the other yogic techniques. It asserts that if the spiritual current reaches the bodily charkas from above rather than below, then why should it be necessary to vivify each of the lower charkas in turn in order to attempt the path of spiritual attainment? Also, the yogis depend almost exclusively on the powers of the mind and the pranic currents, and these energies – even at their most refined – are not of the true spiritual essence and thus cannot free the soul from its thralldom in the lower worlds. It is from the point of tishra till, the third eye, that the energies of the soul

spread themselves into the body. All that is required is to check the downward flow of this spiritual current by the control of the senses; it will thus, of its own accord, concentrate itself and flow back toward its source.

The Surat Shabd Yoga starts the aspirant on his inner journey at a stage where the yogi usually tends to finish his. This is the region of Shans-dal-Kanwal (the region of the thousand petaled lights), and this generally marks the final stage of a yogi's journey after he has traversed the various bodily charkas. It is the first rung on the ladder of ascent for the practitioner of the Surat Shabd Yoga. Also, because the aspirant of the highest spiritual science refuses to disturb the fiery kundalinic force within the body, the strain of physical transcension is greatly reduced, and there is no possible risk or harm being done to the physical or mental organism. By contact with the Shabd, the sensory currents of the body are automatically drawn upward without any conscious striving on the part of the aspirant. Also, the aspirant needs no external assistance in returning to physical consciousness – as is the case with some yogic techniques, and inner ascent and descent can be achieved by him with the rapidity of thought itself.

The Satguru is the Shabd personified. He stands above all the hierarchies of the inner universe, even though he has the outer appearance of a man among mankind. His relationship with his disciples is a purely spiritual one; he is concerned with their spiritual progress and has nothing to do with worldly matters. The true spiritual teacher is the holy Shabd or Word, and the only disciple is the surat, or individual spirit. For each individual, as he comes before the true adept-mystic, the adept-mystic is truly God in human garb, the “Word made flesh,” and the individual aspirant is a living soul, the essence of the universal soul. Kabir, the poet-Saint of India, was an example of the external Word in human form. He spoke of himself thus:

*I come from the kingdom of God to administer the law of
God.*

Truly the Satguru is the greatest gift of God, and God is the greatest
gift of the Satguru. There can be none higher than such a one.

Next

Poems

O my Master!

*In a strange land an evil magician has imprisoned by soul,
He has placed my heart in a cast of iron,
And made me to fear the illusion of death.
Each morning I bow in supplication before false gods,
And sell myself for a penny.
O my true spouse, my Master, I have all but forgotten you,
Yet You alone it is that I may never forget!*

Micheal Raysson

To Master, everywhere

*I turn everywhere
Looking for who or who:
You are there silently in the everywhere
Waitingly in the all
Every around
Holds your God-eyes
All the space*

*I live in
breathes your voices
spinning and spinning
I come and I go
Around and until
I face to face
Space in space*

Alone

Donna Pollard

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The Master's Talk

The Thousand-headed Serpent

A True human being is he who has sorrow in his heart for the suffering of others. If he is without this, then he is not a man.

When king Nadir Shah invaded India, there was bloodshed and strife. Some people went to a fakir and asked him what was happening to the country, for without any apparent cause the people were being tortured and killed. The fakir explained to them. "The

reaction of our own bad actions has brought on misery in the form of Nadir Shah. This was a land of rishis and munis, pure clean and untouched by the poisons of the cities: vice, corruptions and iniquity. But today, it is overrun with these evils and the very atmosphere has become foul.”

I also remember that a few years ago, around 1915, there was just a few shops in the sacred town of Hardwar, which was surrounded by forests. People did their meditation in the banks of the holy river Ganges, and scattered in isolated spots here and there. When I returned in the place after a few years about 1920, I found the conditions somewhat changed. Then when I revisited the town in 1926 I saw that someone had opened two cinemas; the atmosphere of the sacred place was poisoned. A welcome change for the worldly people. If the holy places have changed, it is due to the sinful actions of the people there. It is useless to wait for a thirst before digging a well. When strife comes upon us, very little can be done at that time. We can but have sympathy in our hearts for the innocent who are suffering along with others, and pray to God for His mercy. To be prepared in advance is the only way of avoiding the trouble, and in the future we should learn a lesson and not destroy the purity of our surrounding by our sinful actions – especially those places meant for meditations. Swamy Vivekananda said that if we repent the sins we commit in the worldly places, God will forgive us, but He will never forgive the sins, which are committed in holy places. So when you go to a sacred place, keep your thoughts pure and turned towards God alone.

A lover of God says: I had only one mind, which Shyam (Krishna) has taken, so who is now to take the name of God? Beloved I have not ten or twenty minds; only one. Everything is a play of the mind, and to give it away completely to someone is most difficult. Our Hazur once said at Satsang (the Saints use very few words): “Give your mind today and you will go straight to God.” One man stood up

and said, “Maharaj, I am ready to give up my mind,” but the Master replied, “First make your mind your own, then you can give it.” we can only give what is ours. At present, we are dragged from one place to another by the mind; we are at its mercy. In turn, the mind is at the mercy of the senses and the senses heed only outer enjoyment and sense objects. Our condition is degenerate.

Those conditions considered to be the result of negative Power will never touch us if we lead a pure life. The Negative Power is a great judge and is very just in his punishment. His pen writes according to our karmas, so what constitutes purity and goodness? A mind, which is given up wholly to God. all trouble and strife will thereby finish. When the mind withdraws from the Lord and attaches itself to something else, then whatever the person does takes further away from God. and further he goes the greater the sin. This is really the true definition of sin. The Negative Power says, “I will never punish anyone if people become pure.” So, in the course of Saints this is the greatest teaching, the secret of our secrets: that God is won by him who will give his mind.

Through the Master's grace you receive some experience at the very first sitting, however little, to prove that there is something inside. But truly speaking, the disciple will only succeed when he gives up his mind. Wherever the mind goes, the body will follow, and so will the heart and intellect. You can term it a play of the heart of also. As I have already quoted – I had only one mind, which shyam has taken away, now who will take the name of God? – you cannot do two tasks at once. The worldly duties are as necessary as the spiritual, and if you make the best use of them in a detached manner, all is well; but if not, day by day you will recede farther from God. to gain the utmost benefit from this human life, given to us with such great blessing, the price we must pay is our mind. Hazur Maharaj (Baba Sawan Singh Ji) used to say that a washer man will never refuse soiled clothes, no matter how filthy they are; even those of a

coalman. He regards it as his work to make them clean, even if it takes more than one washing.

If the mind is dirty, everything is dirty; washing the physical will not clean the mind. The world is traveling in forgetfulness from millions only one will discover the Truth. The world is just steep in illusion. We should be clean both outwardly and inwardly, for this physical form is the temple of God in which the Light of Truth is burning. Even if the fish of the mind goes into the limpid waters of the holy Ganges, it cannot be rid of its bad smell.

The mind will go wherever you want to place it. The Master says, I gave the body to the Sant; I gave the wealth to the Sant; I gave the mind to the Sant. Then? I got God in the highest. There are those who will give the body not many, but there are some. You will find thousands to give up their wealth – though there are those who hesitate: “you can take my skin, but I will not part with my penny!” But you will not find one to give his mind. He who has the courage to do so would realize God at once.

Guru Amar Das Ji had a disciplined name Jetha Ji, who later became Guru Ramdas; but many of his disciples had the desire to the Guru’s successor. But all Master have their own ways of testing and selecting and Guru Amar Das Ji told his followers to make a lot of platforms from mud. They all came – you see they were very obedient – and they made the platforms. They did not satisfy the Guru, so they remade them. This happened again and again and eventually the Guru said that the clay was not suitable and to choose another place for the purpose. After remaking, the clay was again found to be unsuitable, so a new supply was brought from a different place. That work was also rejected by the Guru, and another sight was chosen. By this time the disciples had started talking among themselves, asking each other, “What is he trying to do?” On the way to the next site, some of them dropped out and went home, and

during the building many more left the work. Finally the remaining few started agreeing that Guru Amar Das Ji had gone old and could not think properly – “He is more than one hundred years old, and this is not an intelligent thing to do – build platform and break them again and again!” They thought there was some decline, due to the Guru’s age. They tried to induce Jetha Ji leave off building them, but He, whose eye was opened to the truth, heard this and started crying. He said, “My work is to obey the Master and if he ordered me to do this work throughout my whole life I would be happy to do so.” Guru Amar Das was looking for one who had surrendered his mind to be the fit receptacle for the onerous job of Master; and he is one in Jetha Ji. This is what is meant by giving up the mind.

God is not far away, but the mind is the obstruction. If you have a very strong desire to realize God then put one foot on your mind, and then next step will be at God’s door. He who gives his mind will receive the secret of all secrets.

In the past, the Master would not initiate until the first made something of the disciple, just as a potter will first form and bake the pot, and then fill it with something. The Master’s use to keep the disciples at their feet for sometime, until they were ready to receive initiation. In this kali yuga (Iron age) men need the Master mercy in abundance; who can sit at the Master feet for years in these days?

Kabir Sahib says, I am the worst being of all; other than me, all are good. He who thinks like this is my true friend. The mind is standing in our path, and if you can give it up, you have given everything. Wherever the mind goes, there goes the body and soul. The heart was given by God into our charge for safekeeping, and we should have invited Him to sit there, but instead we have allowed the world to take that place. Wherever our desire is, we shall go there. That is why a person’s thought should be on God at the time of God, when our thoughts are always involved in those things that have held our

attention all through life? A well cannot be dug in one day. So the invaluable advice from the Master is that if you wish to realize God, then give up your mind. The kali Yuga is at its height and in full force, and therefore is the Master's grace and mercy.

Man is doubtful: "Is there really anything inside?" We light lamps in the temples and perform all kinds of outer observances, but rarely does it occur to us that there could be something within man himself. I once met a Mahatma – I am accustomed to meeting all religious leaders, just to hear them. This particular leader had heard of me, and the science I teach. He said, "What is inside the body? Nothing but filth, flesh, blood and bones. You say there is a sun inside; can we not see for himself, how would he know that there is Light within or not? You people who have seen something should increase it. Remember, however much of your mind you can give – you will succeed that much. The alphabet of spirituality begins when you leave the body, withdrawing from outside, and turn your face inwards. Whatever experience is given at the beginning is for you to know that there is something inside. As long as I do not see with my own eyes. I will not believe even the Gurus words. This is why there is proportionately more grace now we are at the height of the Iron Age, so we should make the best use of it while we can.

How can the mind be controlled? By outer actions you can control it for a short while only. Just as a fire covered short while only. Just as a fire covered with ash seems dead, yet a brief gust of wind will blow away the ash and reveal the burning embers beneath. However, if water is applied, then even the most furious storm will fail to bring forth any heat. To control the mind there is only one solution, and that is the Naam. By coming in contact with the Naam, the mind is controlled. Why? Because the mind is then getting far better enjoyment than the senses can offer. This forest of outer enjoyments is tasteless; leave it and drink the nectar of Naam. This worldly sphere is filled with the depravity of outer enjoyments, all of which

have is ever-existent, is the everlasting Nectar, and that is the food for the soul. While our soul is starved of the Bread and Water of Life, it will never have permanent happiness. And the mind, when getting a taste of it, calms down and becomes serene. In the Hindu scriptures it is written that if a person boasts of drinking a whole ocean, then it is possible for one to believe it without actually seeing the action. Also, if a person assures one that the mountains and trees are walking, then this also might be believed. But if anyone states that he is in control of his mind, this is impossible to believe unless it is seen with one's own eyes.

Guru Nanak says, The mind can be controlled, O Nanak, with the mercy of God in the Master. The treatment then is by drinking the nectar from the highest of the most high, drinking which the wine of outer enjoyments becomes insipid; or by keeping the company of one who had the nectar of life in him. If you keep your attention on a true Master, the mind becomes stilled. A Muslim Saint says:

*One should keep the company of him who knows the
condition of our mind,
And sees how we are drifting in the current.
Sit under that flowering tree from which the refreshing
fragrance fills the air with a sweet coolness;
A person who is scorched by the sun will enjoy the
soothing balm when sitting there.
We should not roam around the market streets with no
purpose;
But should sit in the shop which has the pure honey.
There may be delicious brews boiling in the pots, with
much talk in their favor.
But do not sit there with your cup;
For who knows if it is pure milk being cooked of just the
chef's selfish desires and thoughts?*

All the knowledge in the world will be of no avail, of mind can only be controlled with the nectar of Naam – God’s own sweetness.

The secret of all secrets is the God which up to now has never been seen, and into whom we must become absorbed. When He expressed Himself, from one He became many, and from out of the grand sun in the Maha Brahmand came the sound. This teaching was given by Ingris Rishi to the son of Devki, Know as Krishna. There is reference to it in the Upanishads. It is the real Truth which one gets by giving the mind, and the more you give, the more Truth you will get. Many great rishis and munis in the past have fallen from elevated height through the mind. But why take their names? In their lives they may have fallen only once, but we are falling daily.

When Astavakra gave the knowledge of the Beyond to King Janak, what did he ask for in return? Body, wealth and mind. Excuse me, but where did all this trouble start? This body is the beginning of illusion is the other name for forgetfulness, and it all started when we began thinking we were the body. We think it is permanent, but it is just a brief expression which is soon finished, and we waste all our precious time caring for it, ignoring the priceless jewel inside. We are the indweller of the body – not the body itself. We are the sustainer of the senses and the intellect. Through us, this whole machinery of our being working, until we withdraw from it. God resides within us, and is not to be brought from some other place. To learn how to rise above the body and senses has taken yogis hundreds of years, but you people did this on the very first day you got the connection at your initiation, and you should strive to go ahead, for the Goal is yet very far.

Another Muslim prophet says, the swell of the ocean of love is continuously heaving – endlessly. What would happen if someone fell into the ocean? He should give himself up to it, and go wherever it take him. To stop and think, “Where is it going? Say that it takes

me where I do not wish to go” – this is wrong, for in whatever direction the soul goes, it is being dragged by the Lord toward him. The whole panorama of creation was made by Him, and if our soul turn toward him, then all will be ours. This lack of control is the only defect in us. I may tell you in one or one hundred words, but what I am stressing is that you want to realize God. put aside you mind, and simply obey the one in whom God is manifested. It is true you have not seen God, but to obey the Master is obey God.

There was once a girl who outwardly appeared very simple, but was actually most intelligent. She heard one day that the king of the land was holding a fete, at which many wonderful gift were being freely given to everyone. Each of the king’s subject could choose one gift. When the girl arrived at the fete, she wandered around the beautiful display of things, finding each one more attractive than the last, but she was not in a hurry to choose. She thought carefully, and then seeing the king sitting at one end, surrounded by his staff, she ran towards him. The king had been watching the proceedings with great interest, and was well aware of the fact that the little girl had not yet chosen her gift, so as she curtsied before him, and said, “Innocent child, the fete will soon be closing, you had better hurry up and choose something.” Without hesitation, the girl put her hand on the king’s head and asked, “Now, to whom do you belong?” The king smiled and replied, “Now I belong to you.” She laughed gaily and asked, “And all the things in the fete?” “They are mind, but now they are yours,” replied the king who in his heart was extremely happy that at least one of his subject preferred him to anything else.

If you become mine, the whole world will be yours. To surrender to the Lord, whom so far you have not seen, you must go to the one in whom He is manifested. Sitting at his feet is like sitting with God, and the more you give to him, the more successful will you be. This is not a question of sacrifice – you should understand that. You have discarded the invaluable jewel for the sake of a seashell. Clouded

with illusion, we have thrown away the fruit and are enjoying the peelings. We have got the physical form, and to realize God is the greatest aim in life. You have been given the bhajan, and have been told to keep a diary. To cut down a tree, it is easier to chop off the branches first. We have to cut off the ego to gain progress. Ego and attachment are burned by the Shabd, when, by becoming a Gurumukh, fully devoted to the Guru, you get the Jyoti or full Light. Daily contact with God is the only remedy, until you see that He is the Doer, and not yourself. While the I-hood remains, all actions whether good or bad will merely continue to reap reward and punishment. But when the disciple becomes the conscious co-worker of the Divine plan, and knows that he is nothing, then he has crossed the stream of life.

Swami Ji has said that we should not hesitate to go all out to still the mind. We do not fully grasp that the mind takes everyone to his doom. It is like a thousand-faced snake, which is constantly with each being; it has a thousand different ways of destroying the person. The rich with riches, the poor with poverty, the orator with his fine speeches – it takes the weakness in each and plays upon it to destroy him. The result? “who is as great as I?” “Without me, there would be failure!” “Apart from me, there is no one!” In such sad conditions, the Truth is destroyed.

From the life of Lord Krishna we learn how he once jumped into the River Jamuna, where lived a thousand-headed poisonous snake. Lord Krishna won over his monster with the music from his flute, that is, the music of the spheres. It again indicates that to control the serpent-mind there is no other means than the sound Principle. The Lord is soundless, but when He expressed Himself, this song came out of Him, and that Song will never cease. Or you can know that when it ceases the world will finish.

Be always at Satsang, brothers; your deteriorated condition will right

itself. Our condition has deteriorated because the enjoyments are attracting the senses, and the senses are dragging the mind. The mind is riding the intellect, and the soul is taken everywhere by force because it is the chariot of the human body. If you will withdraw inside yourself, you will see the true situation. Regrettably, we are reluctant to look at ourselves and prefer to criticize others – “He is like this, she is like that” and so on. But have we ever stopped to consider what we are like ourselves? He who has turned his gaze inward to himself will achieve his goal. King Dara Shikoh said that for some time it is necessary that we should become a beggar to our self. This conveys that we should rather lose interest in the unwanted things that others may discard, and start discarding our own undesirable shortcomings. Look within. To realize God is not difficult; the difficulty lies in giving up the mind.

If God’s mercy has been given, and the Master’s mercy is over one’s head, then why does it not show forth? Many people are puzzled by this. The reason is that the soul is not showing any mercy unto itself. God’s mercy gave us this human form, and through it also the yearning for Him began. Furthermore, he brought the seeker to the feet of a Godman in whom he is manifested. The Godman’s mercy was bestowed when he gave the contact inside. If you, the soul, do not have mercy was bestowed when he gave the contact inside. If you, the soul, do not have mercy upon yourself, then what can be done? My Master used to say, “The doctors gave you the medicine, but you did not take it, so how can the cure be effected?” without the soul’s mercy, the seed will not fructify. It is true that the seed has been planted and will never be destroyed but the person will have to come again to the world, even though he may not retrogress below the human form. Make the best use of the grand opportunity before you. A great part of you life is already spent. Much has gone, a little is left; in the remaining time, do your work. You have been separated from Him for life upon life, and the father is anxious that his children should now return to the fold.

If we could not only understand fully what a Guru is, much of the illusion would vanish. Guru Gobind Singh, the tenth Sikh Guru, tried to make it clear who he was. He told them of his past births and where he lived in his previous life. That place has been found, and today you will find a gurudwara (Sikh Temple) there. At the hill of Hemkunt there is seven-pointed splendor. There are seven hillocks there, and it is very quiet – but resounding with the peace. He tells that it where he did his meditation, so much that he became one with the Lord; they were not separate. And the Lord ordered him to go into the world and work. Guru Gobind Singh says, my heart was not agreeable to come. When he inquired from God what he was to do in the world, he was told: whoever I sent had their own praises sung; now go and make them repeat My Name. So Guru Gobind Singh Ji continues: I am the devotee of the imperishable Being and have come to see this world's play; know me as his devotee, but see no difference between us. He also says: whoever thinks of me as God will go straight to hell. He is stressing that the true Guru regards himself as a servant of the Lord; if you read all the great Master's word with careful attention you will find that none have claimed to be a Guru. Kabir Sahib was asked, “who are you?” and he said, Kabir says, we are those who holds the secret of the far-away home, who bring the orders of the Lord above. Christ says. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. Prophet Mohammed said, I am he through whom you can reach him. He did not say, “I am God.” when they see that He is the Doer, the controller of all things, the sustainer, the Power Omnipotent, how can they say, “I am the Guru”? Those who say this have not yet received the right understanding. When people asked Guru Nanak, “Who is your Guru?” he replied Shabd is my Guru and the attention is the disciple.

This world see is the image of God; where we look, he is there.

There is no place without Him, then controlling Power, who also controls us in the body. There are so many outlets in this human form, but we can not run out. we breathe in and out but the breath does not stay out; some Power is pulling it back into the body. We are the companion of the physical form and as long as we remain there, the body is alive – but alas! We are imprisoned. Some Power has tied us to it. that blissful water of life is the Name of the Lord; it resides in this body. When the Naam withdraws, we have to leave the body. It controls millions of worlds, and when it withdraws dissolution and grand dissolution take place. We also call it the Shabd – it in us and we are in it. In the same company, living in one place (body), but do not talk to each other. The soul has turned its attention outwardly tossing from one thing to another, and tragically it never converses with the Lord who lives in the same house. If only it would withdraw from outer things, it would meet Him.

What is a Guru? The name of God is Guru and he is ever-existent. When vapor turns to water, it looks different. It may even turn to ice, but it is still vapor. The God which is in each life is the sustainer of all things, but that pole where he is manifested is called, Mahatma or Master, etc. the Master sees that God is the Doer and not himself. Guru Nanak says, whatever God's voice speaks. Comes out of my mouth. So this explains what a Guru really is: the Guru and God are one – that One which resides in all life.

He who has risen to the same height will know that most High; this intoxication of Naam, O Nanak, remains day and night; To realize God, withdraw from one side and turn to the other everything is a play of the attention, so become the attention itself. Our attention is the child of the All-attention, and as long as man does not know who he is, he will never realize God. she who is lost in the nine houses will not find that rare Truth. In Koran Sharif it is written, I am that hidden treasure – concealed within you. Guru Nanak says the same thing: In us is the valuable jewel, which the Guru reveals. There are

untold treasures of Divinity within us, and if only we would obey the teachings, he would light the Light within, just as it is in himself.

It is God Himself in the human pole who is the giver; no son of man can do it. This kind of misunderstanding is leading most of the world astray. A Master is not termed as such simply because he wears clothes of a particular color – yellow, red blue, black, etc. In the Guru, He himself came, to distribute Himself. A Sant is one who sees God, and in his company God can be seen by others. The Master entrusted us with a sample of the Truth. We should have respect for these great personalities, the company of whom is called Satsang. It is not a term invested on meeting held by those who are worldly-wise in scriptures or intellectual knowledge, for which we have always an abundance of praise. We should of course be grateful to hear God's name mentioned anywhere, but whoever tells the facts about what he has actually seen is a true friend indeed. The stories and anecdotes about God are retold by our friend the Guru. Satguru, Gurudev and Guru are three terms for the same power, just like example of vapor, water and ice.

Avatars come to the world with their own mission. Lord Krishna said, whenever fails, I take the form of am Avatar, to punish evil doers, uphold the righteous, and to maintain the world's equilibrium. The Saint's work is to join back teaching souls to God – to reduce the world's population. Saints and Avatars respect each other, for both carry out the Lord's work in different ways. The negative and positive are both created by the one Lord. They imprison one in illusion. Both are necessary for the furtherance of the world's purpose. Just as the single Power or electricity can make fire or ice, so it is that the positive and negative aspects are different phases of life.

We should find someone to give something to start with. If a businessman gave an impressive talk on how to multiply your

money, but gave you nothing for start, what would be the use of that? He who tells of God but gives no connection with him, ranks in the same category. Whether more or less, a true Master will bestow some experience, depending on the background of each seeker. The actual meaning of the word religion is that re means back and ligio to bind – to bind back to God. though the outer labels signify these different creeds, yet the ultimate goal is the same. If you strike two black stones together, the spark which results will be the same obtained by striking two white stones. Religious labels are for the body only, because the soul is an awakened entity, a drop of the Ocean of All-consciousness. Master comes to link this soul with the Oversoul, and give right understanding to the world.

No other work will gain any profit except to keep the company of a Master and repeat the Naam. Perfect Master come for this purpose. They also have side issue. Do they come in any special age? They come at a specially appointed time – when illusion, selfishness, violence, etc., are at their height: chapters in human history when one person cannot bear to see another's face. At such times, there is only one cure. Our true friend is he who brings right understanding and removes misapprehension; O Nanak, forsake the company of the immature and seek the completeness in perfect Master. The former will abandon you in life; the latter will remain even after your death.

The true Master joins all the scattered soul together. His mission is to bring all children of God to one common platform. Today the voice of people across the face of the earth is demanding integration, integration. The Master's give birth to the true integration of the human race. God made man, and it was man himself who made separate religions, castes, etc. when the Master is here, integration progresses, but when he leaves, further separation takes place and more labels remain. A true Sikh, a true Hindu, a true Christian, Buddhist, Muslim, etc., is only who actually sees the Light of God within him. The tenth Guru of the Sikhs says, when the illusion lifts,

then who is a Hindu and who is a Muslim?

Have you any idea who laid the foundation stone of the holy city of the Sikhs – Amritsar? It was a Muslim, named Hazrat Mian Mir, and he was told to do this by Guru Arjan Sahib himself. Hazrat Mian Mir, Guru Arjan Sahib and Chaju Bhagat were very good friends; it is said that intoxicated people keep each other's company, and those who are intoxicated with the Lord will sit together. There is a death of people like this, and brother does not wish to sit with brother. There is a dearth of people like this, and brother does not wish to sit with brother. The fact that the same truth lies in all men is forgotten. A Persian Prophet had said that all the conflict about religion and caste is due to deeply embedded superstitions and clannishness, which has separated us from each other; but those who have tasted the intoxication of God show others the same oneness of God in all. We can sit together only in the name of Mankind, as all mankind is one; or we can sit together at the level of the soul. Join in the name of the Lord where the Gurumukh sits on his prayer carpet. But we need the company of him who has right understanding and has solved the riddle of life; who will guide us into the knowledge that all mankind is one: born the same way, enjoying the same privileges, and whose outer and inner construction is the same. Furthermore, the one who is worshipped by all is one and the same Being who is the maker of everything and who resides in each heart. We are all brothers and sisters in the one God. If this right understanding is grasped by all men it will lead to right thoughts, right speech and right actions: the complete formula for true peace on earth.

However, there is an awakening beginning; it gives one pleasure to realize it. In 1957 a world fellowship of religions conference was held, and I have been in close association with this organization since close association with this organization since then. The WFR has one achievement to its credit, which is the fact that the religious leaders who previously did not wish to be in the same company as

each other, will now sit together and exchange thoughts. Nevertheless, they have not changed a great deal; they are still political at heart. This way, true integration will never be enjoyed. Why? Because the Hindus say only that only that all Hindus should become one, wherever they may be. Likewise, the Muslims, Christians and others have similar intentions. They are raising big pillars. For how long will the toleration last?

The Master are not concerned with outer badges of caste and creed; they see the Lord in everything and in everyone. They have true understanding and teach what they have seen, not what they have heard about or read. In the old days, it was the custom for a king to have the benefit of a spiritual advisor. All laws and decisions were made with his counsel, and he could see in advance the effect they would have on the public. His word, therefore, was like a command to all. Today we do not use that quality of guidance. Kabir Sahib's voice was a lone arbitrator in the Hindu Muslim controversy, when they could not look at each other without hatred in their hearts. Guru Nanak reveals this when he replied to the question "Who are you?" by saying, "If I say I am Hindu, you will kill me; Muslim I am not. I am that puppet made of five elements, with the invisible Power in me." Kabir Sahib puts it this way: we are not Hindu, neither are we Muslim; take us both as one.

Real integration will be achieved at the individual level; at the level of the man-body or at the level of the soul. Unity already exist at man, soul and worshiper of the Great Power – God – called by different names.

The Way of Love

Dear Ones:

YOU HAVE been all along on my mind and your sweet remembrances have always been fresh by the presence of dear – I send you my loving messages.

Human body is a precious asset granted to you all. It is the highest rung in God's creation. The highest object of this earth life in human form is to realize our own selves and then realize God. it is such a noble task, which can only because be accomplished in the human body. Soul is a conscious entity, a drop of the Ocean of All consciousness, and in its miniature capacity carries all the divine attributes of Godhood. Since it is environed by mind and matter, it has lost its heritage and forgotten its origin the true Home of the Father. The Masters come to our help, to awaken us from this long slumber of ignorance. All the past masters including Christ have been stressing the importance of this inner development of soul. An unbiased study of scriptures will reveal to you that the Masters have been coming to this earth planet in all ages for the guidance and deliverance of child humanity. Those dear ones who were privileged to sit at their holy feet enjoyed the rare bless of inner communion with them. The imperative necessity of such a Master – soul is still felt by such loving souls who yearn to meet Him during their lifetime. The eternal law of demand and supply continues working for all time. So it is under divine dispensation that a living Master comes for rendering feasible assistance and guidance for such ready souls.

It is in accordance with the execution of the Divine Plan that I have been assigned this noble task of assisting all dear ones in the fulfillment of their cherished goals. I would love to assist them in this respect. It is the Divine Grace of my Master that whosoever had blessed with the conscious contact of the Holy Naam within. The Holy Initiation into the Mysteries of the Beyond is a unique start for further development. Most of you have been blessed with this rare gift of heavenly Nature with the Grace of the Master. Now it is up to

you to develop it from day by day by regular, faithful, and accurate meditations. I am glad that most of you have been devoting regular time for your holy meditations and enjoying inner bliss and harmony. I wish you more of success in your ventures.

I would stress the importance of self-introspection, for which the maintenance of the diary has been prescribed. A keen vigil and careful living is an essential helping factor for inner progress. A disciplined life by having complete control over the senses, which in turn overpowers the soul, should be cherished. The inner divine links of Light and Sound are most helpful for controlling the senses. If you will follow these divine principles, the inner change of life will follow automatically. Truth is above all, but higher still is true living. You should love one another so that others may see and know for themselves that you belong to the Master.

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God is love and love is God. The way back to God is also through love. You should always remember this divine principle: that love begets love. The Father is always pleased to see the loving children laying their heads together for the common Holy cause of the Master. When two lovers of the Master meet, they grow in loving devotion and right understanding.

Satsang is a great helping factor for spiritual progress. It is the Divine Grace of the Master which radiates in such holy congregations where the dear ones get together for imbibing the sacred teachings. I would say that it is an arena where spiritual stalwarts are built. The loving life impulses are radiated in great abundance by the gracious Master Power in these gatherings. You can derive immense spiritual benefit by getting together in his Name.

My heart goes out to all you dear ones. You See, distance is no barrier for the Master Power and anywhere the yearning souls would pray for his guidance, he would materialize and bless you through and through. Time and tide wait for no man. Make hay while the sun shines. You should always hie on your Holy Path irrespective of worldly gains or losses. You will appreciate that after all everything is to be left behind at the final hour of death, and only the Holy Naam will accompany us into the Beyond. You know very well the supreme importance of regular meditations. The more you are developed of regular meditations. The more you are developed while living here, the more of the inner journey is covered in the Beyond. Know it for certain that you are here in this mortal world only for enjoying the rare bliss of Holy Naam. God And Master (God in man) first; all else secondary. It is the Bread of Life which must be partaken regularly so that your souls may become strong enough to pass through the vicissitudes of physical life. Love is the panacea for all ills. Please give up all remorse and resentment and live cheerfully. You should remember that nothing binds the human soul more than drooping spirits of morbidity. Always keep cheerful, resigning yourselves to the Will and pleasure of the Master. You should know it for certain that you are under the gracious protection of the Master Power and He is ever with you through and through.

One learns swimming in water. You must be alive to your mundane obligations and try to meet with the challenge as best as you can and

leave the rest to Him. If you will keep the target of your spiritual progress in the forefront, the pinching effect of worldly pains will be lost with the Grace of the Master. An elegant horseman keeps both of his feet well fixed in the stirrups. If you will run Godward, all else will follow of its own accord. A disciplined life is an asset; make it a principle to be always happy, cheerful and grateful.

Prayer and gratitude are akin. There is much to be grateful for, if we only just count the manifold blessings granted to us by the Master Power. A healthy physical body, strong enough to attend to mundane obligations, and a sound mind purified by meditations in the holy Naam are perhaps the superb blessings\ . Always radiate loving compassion for others which will invoke divine grace, and your heart will be purified.

I would reiterate that our days are numbered, and before the great final change, viz., death, comes, the initiates should develop rising above body consciousness by uttering their souls with the holy Naam. If you will take one step, he will come down hundreds of steps to greet you. Each and every moment spent in holy meditation stands to your spiritual credit.

With these few words, I conclude and send you all my love and best wishes for your spiritual progress.

Thank you, dear ones.

You're affectionately,
KIRPAL SINGH

The Master on Racial Karma

Question on page 319 in "Spiritual Gems" it is stated: "There is no

racial karma.” We have been taught there is both racial and national karma. Will you please explain this?

The Master karma, besides being individual vis-à-vis the society of which he is a member, may as well be racial or national and in this sense may be called collective karma. Races like individuals, have their own pride and prejudices: pride of color, as the whites generally have against what they call colored people, and this prejudice of their manifest in diverse ways: by raising all kinds of color bar for denial of civic and social rights, political privileges and legal remedies, all of which in course of time redound upon the perpetrators of social indignities and inequalities causing unrest leading, at times to bloody racial wars. Again, some races boast of superiority of blood in their veins and on that score think that form a privileged class by themselves favored by God to rule over and exploit others; but, as is usual in such cases, they are sooner or later overtaken by Nemesis – for they that rule by the sword very often perish by the sword.

In like manner, some nations when swayed by national interest get embroiled in unfair trade competitions, build high tariff walls against other nations and at times even try to boost the sale of their unwanted products on the point of gun with the natural result of reprisals, embargoes and other retaliatory measure from those who suffer from their discriminatory acts and deeds.

Next come that are generally termed, and commonly believed to be, natural calamities, like floods, famines, earth quakes and epidemics, etc. These too, like all other ills, are the result, more or less, of man's ignorance of the law of Nature, his incapacity to foresee things and forestall measures necessary to eliminate the threatened disaster.

With the progressive advancement in scientific knowledge and technical skill, man is gradually coming to his own, pressing the forces of Nature more and more to the service of his kind, and

making the most of the energies lying hidden and untapped. This is how the law of Karma works silently and unnoticed but inexorably to the good or ills as the case may be. In this connection please refer to the book The wheel of life.

From spiritual elixir, pages 40 –42

Extracts from the Master's Letters

The following excerpts were selected from Circular No. 8, published originally in March, 1958

I appreciate that you feel strongly the overwhelming spiritual kinship with the Master, under whose strong and loving care you are a protected little girl; when I met you I took you as my lovely innocent child, and you have remained on my mind all along. Master's love for the initiates is more than hundreds of father's and mothers taken together. Life is full of adversities, misfortunes and difficulties, and I am sorry you have enough of it. it is due to reaction of past karmas. But they are passing phases; they come and go. The Master Power is ever with you extending all feasible help and protection. I am glad you have awakened to a realization that love of God must come first, for all others to whom we extend our love must leave us some day and the more our love for them, the more the pain at their being taken away. I am glad that you feel that God and Master both reside in you.

* * *

The best thing for you to do is try to take a few hours daily and go to a quiet new surrounding, where no one knows you; but remember when you leave for that place, Leave behind all your bewilderment,

pain misunderstanding, and everything – just go as if you were going on my mission when you are in that place – relax completely and do my work, which will be:

Find out what is that you want out of life.

Now, being away might make you feel more lonely, but remember you will not be alone, as the Master Power is always with you; it will be more so then, so with a well-balanced mind free of all the fear, etc., analyze for yourself as to what it is that you really want. It took me five to six hours daily for seven days of hard thinking to find out as to what exactly I wanted to do in my life. After I had decided what to do, I went in search of a Master who would give me that – the truth – and when I found Him, and had accepted Him as such, I GAVE MYSELF UP TO HIM, to do as He willed. Thought after that I lost all interest for self in the world, but I performed all worldly duties in all sincerity.

Spiritual being the highest goal in man's life is also the most difficult; only those who are really in search of the truth should venture forth to tread on this path.

You have to face squarely, otherwise this valuable life which is given to you will be wasted in uncertainty which is gradually increasing...

You may have erred, you may have stumbled, or others may have erred against you, but your way is clear: compose yourself and relax yourself and leave all your bewilderment, pain, misunderstanding and the like behind; or throw them off like a basket on the head, and do and act as if you are doing my work. You will find a Friend waiting for you, wanting to share your life through thick and thin, and waiting with outstretched arms to receive you. If, however, you still think you need a worldly companion, you may go in for one. My

best wishes are always with you. If the one you choose is someone of your way of thinking, it will be a helping factor to both of you in your progress on the way.

* * *

Incarnation and Christ

Now for incarnation. There is one Power – God. this Power works on a selected human pole and has two functions – positive and negative – just as electricity is one, but somewhere it is freezing water and elsewhere it is burning fire. There are incarnations of both. The mission of incarnates of the positive Power is to help retrace the soul back to God by shaking off the bondage of mind and matter.

The mission of the Negative is to sustain and keep the world established. The functions of the incarnations of the two categories vary accordingly. Those of the negative category came to punish the wicked, uplift the righteous, and establish the world in order, whereas those of the positive side work for the reunion of the soul with God and take him to the true Home of our Father and depopulate the world. We have respect for both. The main question we are concerned with is how much practical benefit one can derive on the way Back to God from them and their teaching. It is a practical subject of self- analysis – entering the kingdom of God by rising above body consciousness. So far as theory is concerned it is alright, but to be on the path they chalked out for man, a competent and practical living Master is needed who guides one at each step.

No man knoweth the Son but the Father, neither knoweth any man the Father save the son and he to whomsoever the son will reveal him.

We should come in contact with some living pole on which the Master Power works that has been working on various manholes

from time to time, ever since the world began, on earth to guide the child humanity to God. If this is once contacted through some human pole that Power never leaves nor forsakes thee. Here lies the difference between theory which is the belief side, and practice which is the faith side. If one is not satisfied with the decision of the worldly supreme court and expects that Solomon's judgment is wanted, will it not be expecting too much? Solomon is no more; Dhanwantri was the top Master of the Ayurvedic medical science in old times, most reversed by Indians. If one expects that he alone can cure diseases is it right to think so? So the living ruler of the time, the living physician of the time, and the living Master of the time alone can do for us all that an individual human being needs. The Master Power working on past Master's now continues functioning through a living Master even though the past Master's do not exist in the physical body. The law of demand supply works. There is food for the hungry and water for the thirsty.

During my tour in 1955 of the United States and Europe many saw Jesus Christ along with the Master in Radiant form. Before leaving Washington, D.C., in June 1955, a lady came to me and told me that Jesus Christ appeared to her daily and talked to her and as such she would follow him and nobody else. I told her the best thing would be to ask Christ when he again appeared to her as to what to do further. She agreed and went away.

On June 30, 1955, she talked to Mr. Khanna and told him that she wanted initiation from the Master's straightway. Mr. Khanna replied that it was impossible for Master had no time as he was leaving for Louis Ville early next day. she just wouldn't take "No" for an answer from him and drove up to the house where I was staying and told me that Jesus Christ appeared to her and directed her to me for initiation and she could just could not wait any longer. I consoled her and said she could come to Louis Ville for initiation. She did come and was initiated...

Regarding expiatory sacrifices, etc., please pursue the chapter on Karma in the Pamphlet, Man Know Thyself. Jesus came to awaken the ignorant public of all times to truth and higher life but they would not believe Him. Jesus pitied them and took on his own physical body through the law of sympathy, the burden of sins of the many who came in contact with Him. He was above the body consciousness and allowed His physical body (which is always perishable) to be nailed to the cross and He transcended spirituality to a higher plane. Worldly people who had their inner eye thought that Jesus was body only while He was body plus Mind plus soul or spirit talking through the select and chosen pole of the body. Master Power never dies and is ever existent with God. He was the savior of His Time. Those who followed His signs practically were saved, and even now the same law stands: that a living Master is needed.

I trust you are clear now. Anyone who contacts and talks to Master inside can see Jesus Christ through Him.

* * *

Doubts and Hesitations

I am glad to learn about your doubts and hesitations. These usually beset every true seeker after God. Quite from my boyhood I had the same doubts and hesitation before me. I did not dare to go to any Master for fear I had gone to some imperfect Master, and my whole life's aim would be frustrated. So I earnestly pray to God for direct revelation – my prayer was heard. A true Master began to appear to me in my meditations, about seven years before I came to him physically whom I recognize to be the same great Master Sawan Singh. Even now there are instances in India and abroad in which they have seen the Master in meditation long before they actually came up for hearing talks and ultimately receiving initiation. Your

doubts and hesitations are genuine and I quite appreciate them. The question remains: how do we recognize a true Master He has no sign board over his head to show that. A Master alone can recognize another Master. Outwardly we should see if he has any selfish motives behind. He should be leaving on his hard earned money and not be fond of outward pomp and show. He lives a simple life and has high thinking. True qualification lies in the fact that he is competent to give the initiates some first hand experience of opening the inner eye to see the Light of God and hear the voice of God – the sound principle. However little it may be, varying according to initiate's background.

* * *

The Value of the Attention

Your are doing splendid work of uniting men under the symbol of truth through VOICE but still higher and more sublime is the first hand contact with the Divine Light of God and rising into the higher planes at will. To talk about the truth is one thing, but to see and become and conscious of it is above all.

I am glad your letter shows that you do your best you can in this direction and so I feel it my duty to acquaint you with the facts usually helpful to remember. It is also noteworthy that one's attention his soul legacy and estate of greatest price and too much external expansion is deter mental to ones spiritual interest, as well as worldly ones. One should therefore endeavors to make the best use of all outer pursuits to achieve the ultimate goal of knowing one's self by practical self-analysis and knowing God. I have great appreciation for the work you are doing and I hope you will always find me at your disposal to assist in any odd problems about which you think it worthwhile to consult me, now or later when I happen to visit England before long.

* * *

The Work of the Representative

As for the commitments there are none. One doing the work of representative has simply to receive literature and instructions, etc., from time to time and convey the initiation and instruction on behalf of the Master. It is just like handing over a letter by somebody after which his responsibility ceases. The initiation, the inner experiences, and bringing one over body consciousness, is from the Master. So one conveying the initiation instruction has no responsibility what so ever. An initiation is directly connected with the Master and representative conveying the initiation instruction has nothing to do with the initiate for any other guidance except, of course, for carrying on group meetings weekly or fortnightly, for explaining and inculcating the love of the Master and his teachings. Initiates inner experiences are not to be divulged even to the representative after day of initiation. The initiate is to be guided to write the Master about such thing after wards.

* * *

Selfless Service

The work of the Master is based on love and humanity. Both are necessary purifying factors for advancement on the spiritual path.

Love is negation of selfishness and will only pick up good in another, rejecting other things. Humility would mean service to be done in a humble way for the sake of service regardless of position or status or even recognition. The Master sees the children doing service to the cause of the holy truth and rewards them accordingly. Position that one gains in the eyes of the Master is important. The

more one serves silently, unostentatiously, with love and humility in a smiling, eager and spiritual mood, the more quickly does he earn the pleasure of the Master. In the working of the huge machine of the Master, even a small cog does its own part and the Master has appreciation for the even the smallest service render. So all those who are set in the machinery are blessed and fortunate. They have an opportunity to serve the highest and noblest cause, no matter in what capacity they serve.

* * *

Married Life

Married life is no bar to spirituality, if lived according to the ethical code laid down in the scriptures. Just in a sweet loving way induce your wife to prolong the periods of abstinence to achieve the higher purpose of life and ultimately by the scriptures. I hope she will be helping you in the matter. A chaste life in husband and wife is a source of health, vigor and energy to them. Master Power is always with you, working overhead, extending all feasible love and protection. A loving Father would not like to see his child always in the cradle, but would be happy to see the child stand up and walk, and will surely offer his hand to the child in his efforts to stand and walk. My love goes to you. Rest assured.

* * *

I am sorry to read about the unpleasantness of your domestic life and the marriage instead of being a help to both of you, traveling on the way back to God, is proving to you a source of handicap in your work as well as in your meditations. I wonder if you are realizing that over-indulgence in sexual affairs, which means draining of vitality from the body organism like squeezing juice out of an orange, is one of the major cause of nervous breakdown, irritable temper, and

bursting out in anger and violence. A sober life is helpful in all spheres of life, mundane and spiritual; I wish she would come around to the correct way of thinking by your loving persuasion. I am for seeing the domestic life of married people happier, steadier, and sober.

St. Paul said, it is the unseen hand of God which has joined wife and husband, and given the former to the latter and latter to the former. Therefore, you should be careful that you love each other and have a pure and spiritual life. Let no earthly power separate one from the other who are united by the unseen hand of God. we should not dream of a divorce. I note that you still have love for each other. Love know only of sacrifice and of giving – cannot your love for each other make you tolerant of each other's views to the maximum extent and work jointly for your higher aim and ideal of life?

* * *

As regards your wife, please treat her with love and toleration; when she will slowly understand the true worth of higher life, she will begin to appreciate your action on this side. Until such time there is no occasion to feel bad-tempered. She speaks from her present level; when it is raised, she will become more understanding, so she needs your love and indulgence to bring her around. Hate does not make amends for a bad thing. It is love that corrects, so give increasingly your love to her.

* * *

Work

All honest work is good and it should not bore you. You may consider that you are simply doing your duty to your Master when you are doing your work, for duty is worship. Until such time

therefore that you can find some other suitable work, you will carry on with your present work in the most cheerful way and not consider it boredom. You must support yourself and your family by honest means. It is just a way of thinking. Consider it to be Master's work and do it as your duty.

* * *

Any kind of honest work for a livelihood is the same, but it all depends on your adaptation to the work – mainly how much interest you have in that particular kind of work if you are interested in accounting, then that is just the thing for you to do; my blessing will be with you always.

The Master and Manav Kendra

Robert Redeen

One hundred and fifty miles north of New Delhi along Indian Route to take the shape. Just outside the Himalayan Valley town of Dehra Dun a man Center, or Manav Kendra as it's know in the Hindi Language, is in the process of being constructed.

Work on the 35 acres of Manav Kendra is being done by initiates of the Master Kirpal Singh Ji Maharaj primarily with their hands, but help out with a tractor on occasion. When finished three to four years three to four years from now, says the Master, the man center should accommodate 500 to a thousand person mainly Indian retirees – on a regular basis. Additionally, there will be room for many thousands of person to sit on the lawn during Satsang.

The Master recruits workers for the last February, by stating the

need at the monthly satsang the need at the monthly satsang in Delhi. If seventy-five workers are required, invariable twice that number will appear prepared to work twelve to eighteen hours a day for ten-day stretch, to sleep in the out-of-doors or in temporary residential building and to pay their own expenses; overjoyed to render some selfless service to their Master.

The Master's lieutenants include S.P Chopra, a retired railways officer from Bombay who serves as works manager, and three architects. Bhagwan Singh, regularly employed by the government of India, is one of them; he's the grandson of Master's elder brother. J.S Dethe, one of the town planners who constructed the modern state capital at Chandigarh, is another. And the man who spends four days a week there is R.L Kalyan, a private architect who lives a block or so from Sawan Ashram in Delhi. "Taiji (Madame Hardevi)," said the Master, "is also one of the architects."

Mr. Kalyan recalls that in 1958, before Manav Kendra was ever thought of he had asked the Master what he could do be of service.

Kirpal Singh replied that the time was not yet ready but that eventually he would get a lot of work out of the Delhi architect.

Adjit Singh, an electrician from Amritsar, said that he had come 300 miles by train to serve the Master "As long as he desires" and didn't care if he lost his regular job with the government or not.

Mrs. Krishnadevi traveled from a town near Ludhiana on the train to Dehra Dun and then rode on a motor scooter out to Manav Kendra.

She said she had been ill but had recovered with Master grace in time to make the trip. She and her husband are thinking of buying a second home in the area to be near Master.

In the month of September, when my wife Kira and I were there, perhaps three hundred initiates were working at one time on Manav

Kendra. The Master, we learned on our departure, was about to send the women workers back home. Some of the people were building culverts; other were placing stones in roads; while still others were constructing a water tower and series of temporary buildings.

Working up to eighteen hours daily, they reported, in many instances, that they didn't get tired. A professor of mathematics mixed cement. A businessman and farmer ran a tractor for twenty four hours a day. many workers sang constantly, such verses as Master is our only hope and we have found our true Master. The youngest fought to do additional work: "Put eight more sticks of wood on my head." As an Indian visitors from Panama observed, "All those working here are full of love."

Mr. Kalyan said that Master had suggested to him that it would be a good idea if one job were completed every day. "So that's what we do," he said. "No matter how long it takes at night under the lights."

One day a culvert wall was completed by two men who laid two thousand bricks in six and a half hours. The entire culvert was finished in two and half days. Ordinarily, it would take fifteen. A water tank was raised in four days by initiates who tied themselves to every third rung of a ladder and passed bricks over their head to the person above them. Forty satsangis filled one of the road with stones in four to five hours. It was pouring rain and the Master stood there with them till the job was finished.

Manav Kendra, the Master noted, was the principal reason he had postponed his Western tour. "If I am here," he explained, "We get twelve months work accomplished in one."

Thirteen varieties of trees have been planted in Manav Kendra's orchard to grow in ascending order of height as well as in contrasting colors to provide blossoms all year round.

A dairy farm is planned, a hospital living quarter and a large central man center which will be landscaped, have fountains and bathing facilities. However, the architects have not yet drawn plans for the building but we are all set to do so when the work is finished.

The hospital is to be constructed in units so that it may be expanded if needed. Allopathic, homeopathic, ayurvedic and other forms of the healing profession will practice here to give the poor people of the area their choice not only of individual doctors but also of the Nature of the treatment they want.

One rumor has it that Gobind Singh, the tenth Sikh Guru, had camped on the site hundred years ago for thirteen and a half hours. "Some day," he reportedly said, "A great Saint will build here." when apprised of the rumor, the Master, while neither denying nor confirming it, said merely that the climate of the location at three thousand feet above seal level had been the primary reason for the site's selection.

Living in Manav Kendra should be idyllic someday. The Master referred to it as "a campus, a place to start with." He was undoubtedly thinking of the other man centers which will follow in other parts of India.

This first center will offer a breathtaking view of the Himalaya mountain foothills, freedom from air and water pollution, work on the dairy farm, the chance to learn and teach languages, places to meditate, books to read, and best of all, the occasional physical presence of the Master whose retreat is just sixteen miles north on Highway 45.

Will citizens of the United States be permitted by the government of India to live in Manav Kendra? The Master was asked. The only way to find out, he replied, is to have some American apply and make a

test case of it.

The Scope and Technique of Surat Shabd Yoga

George Arnsby Jones, Litt.D., Ph.D.

Man is now living in the Atomic age, the epoch of “release of power.” The outer symbols of such an age is the cloud-wreath of an atomic explosion, but the inner significance of such an age is the development of “nuclear consciousness,” the delving into the soul center of man’s own being. The awakening man turns from the illusion of temporal power and endeavors to realize his own nuclear potentialities: to become self-realized and God-realized. The development of higher levels of consciousness leads man to awareness of a cosmic scheme of things which is so vast that it is incomprehensible to the human mind and imagination. The entire physical universe, with its millions of galaxies, separated by immeasurable number of light-years, is a speck of dust in the universe of Anda and Brahmanda, the latter of which is far vaster than the former. Brahmanda itself is insignificant in the cosmic scheme of the first spiritual division, from whence it draws its power and sustenance. The creation and maintenance of the physical, superphysical, and mental universe is entrusted to a great hierarchy of beings. This hierarchy is headed by Sat purush, Lord of the lowest plane of the first Division, and descends in successive stages through many cosmic regents, gods, archangels, angels cherubim, seraphim, down to man himself.

This cosmic hierarchy is represented on earth by holy men who have advanced beyond the present stage of human consciousness. The concept of a Magi, or priest of wisdom, guiding humankind through divine inspiration, has been set forth down the ages in ancient

mythologies and religious scriptures. The Hebrew Scriptures, for example suggest a succession of historical eras in which those holy priests, “After the order of Malchizedek,” received divine illumination through the Holy Spirit, and governed the destiny of ancient people thereby. The Term theocracy is often used to describe the primitive form of government, the only type possible among ancient peoples. Plato himself asserted that the transference of power from the God-like to the human led inevitably to much anarchy and tyranny, from which humanity has had to struggle constantly as consciousness evolved. In the Christian era, for example, the history of the Catholic and Apostolic Church itself shows evidence of the misuse of power vested in individuals through an ecclesiastical hierarchy.

Modern theosophy and other mystical cults of the present day affirm that there is an “inner government” of the world, and its primary task is to control the stream of evolutionary influence among all races and nations, whilst also serving the cause of world betterment. This government comes under the jurisdiction of Brahm, also known to the mystic adepts as Kal, while he was dominion over the lower levels of creation, still work in accordance with the divine laws of Sat Purusha. It is the duty of Kal, as the Negative Power of creation, to bind humanity to the wheel of Rebirth, and mankind’s long, upward struggle against this force is designed by the Supreme Being to purge us of our sins and impurities and make us ready for our journey to the True Home.

The term Kal literally means “Time,” and kal thus comprises within his being the past, 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. Beginning and ending are unreal concepts, created by man’s outgoing senses, which see an apparent commencement and an apparent termination to every thing which transpires in his environment. From the point of

view of higher consciousness, that which can be seen as the beginning of an event in the people world has previously been occurring invisibly as an idea in the mental world; and beyond the mental world are realms which transcend time (or Kal) itself. A mental function always precedes physical organism. Similarly, a “Termination” of something is simply a passing away from one level of experience to another.

It can reasonably be said, however, that the “duration” of kal extends from one major cycle to another, during which the universe of mind and matter remains in its manifest form until its dissolution. The cycles of experience, as far as our planet is concerned, have been computed as four in number by oriental sages. These sages are Sat Yuga, the golden age of perfect righteousness; Treta Yuga, the age of predominant righteousness; Duapar Yuga, the age of comparatively lesser righteousness; and finally, Kali yuga, the age of no apparent righteousness at all, except in its latent form and surcharged with darkness in abundance. We are at present living in Kali Yuga, and this planetary cyclic order from Sat Yuga to Kali Yuga is followed by a planetary dissolution, whereupon a new cyclic order starts again in another world-scheme.

In kali Yuga, Kal reigns supreme over the lower realms of creation, and we live within the limitation of a completely dimensional world of time, space and causation, which thwarts the flight of the soul in its struggle for freedom. As the consciousness of man expands, so he becomes more aware of the shackles of time. In primordial days, while the consciousness of physical organism was still in a semi-dormant state, the incredible slowness in the rates of growth and changes on our planet was reflected by what can be considered as sub-mundane time. If this primal time-sequence is relived in the human consciousness, it will be seen that our present (mundane) time-measurement would appear to equal the rate of evolutionary change covered by eight to ten thousand years of primordial (sub-

mundane) time. Thus the awakening soul feels that divine discontent with his time-bound world. He seeks the ability to rise above the transient qualities of mind and matter, which are the two chief agents of Kal.

Present-day humanity is ruled by the time-concept and released more energy in each succeeding second than the primordial life-wave was capable of doing in many sub-mundane days. The speed of present human life is in inverse proportion to the rate of change of the primal geologic epoch, and the primordial epoch was space-ruled. Animal and vegetable life in the sub-mundane era tended to great bulk and slimy, alkaline conditions. Kal ruled creation then, as he does now, eliminating each living beginning from the stage from the stage of life as soon as its ordained time was exhausted. Once his space-time evolution is achieved, the human being's work in physical incarnation should be finished, but the downward-flowing pull of the Negative Power holds him in worldly bondage.

Kal is the author of the laws of Nature, 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 inner planetary government. Only the mystic adepts of the highest order, their disciples and their students, know of higher God than Kal; and yet the Negative Power is worshiped by millions as the supreme Lord of creation. In comparison with the spiritual perfection of Sat Purusha, the True Lord, 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 mankind, Kal is an exalted being, an embodiment of light, wisdom and power.

It should be well remembered that Kal controlled the eternity of cosmic, solar and planetary evolution. He watched over his creation for those aeons of time before the appearance of moss-like species of

vegetation on Earth, and before the advent of dinosaurs and sauric beasts. The facts of the Negative Power controlling our material and materio-spiritual universe gives us a clue to the origin of so-called “evil,” for evil is a turning back into outmoded (and thus lawful) patterns of behavior. In primary organisms, a damaged cell feels pain and will endeavor to focus its message of pain through the organism. Lack of attention to this message leads to the surrounding cells becoming affected by the plight of the damaged cell. If this imbalance is still ignored, more and more cells will become involved until the collective resistance of the group of cells is broken down.

The organism then becomes “dis-eased.” In Kal’s universe the sensation of pleasure and pain represents the language of the single cell and the human individual alike. Physical pain is the warning of somatic disharmony, and the pain of the soul is the warning of gross spiritual disharmony in the human organism. Neither warning should be ignored.

The hierarchical representative 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 to punish evildoers, and to establish laws of righteousness in the world. The avatars and Prophets thus bring the promise of redemption to the righteous; but this redemption is nevertheless bound by the time-scale of the lower worlds and is not lasting. The current of Kal, or “time,” is endless in its course for humanity, but souls with the help of a true mystic adept can rise above time into the timeless realm of Sat Purusha, and gradually merge into the spiritual immensity of the highest realms. This inner journey commences on the lowest rung of ladder of creation, the world of Pinda, and gradually ascend to Brahamanda, the highest kingdom of Kal, and thence to Par Brahm, and eventually achieves the pure spiritual realms. Only the highest type of mystic adept, one who has himself traversed this spiritual journey and merged into the highest spiritual state, can help others

do likewise.

Such a mystic adept is not part of the inner government of Kal's world, although he has deference for all who play their role in the ordering of creation. The Mystic adept is an emissary from Sat Puruha, and is commissioned by the Supreme Being to save souls and lead mankind back to its True Home.

Such a mystic adept is termed a Sant Satguru in oriental terminology, and it is he alone who can free man from bondage to the lower worlds and give him eternal liberation. Here it must be stressed that the difference between man and all the ascending scale of beings who comprise the grand hierarchy of creation is merely one of spiritual attainment. There is no difference in soul quality between the most arrant materialist and the most spiritual Saint, for all souls are of the essence of the Supreme One. The awakened and purified soul, cleansed by the audible life stream through the grace of a competent mystic adept, moves up the ascending cosmic scale until it reaches its true home. There is no other yardstick than this for measuring the comparative degrees of advancement between various human beings, and only a mystic adept can use the yardstick with complete correctness and accuracy. Only the Satguru is completely Beyond the rule of Kal and not subject to the laws of the Negative Power.

Above and apart from the great hierarchy of Kal and his agents is the Akal Purush, the great Positive Power which controls not only the Grand Division of Sach Khand, but maintains and supports the lower regions of Brahmanda, Anda and Pinda, all of which he allows to kal, who holds sway over these three lower worlds.

The satguru is an incarnation of this great Positive Power, and as such has been commissioned by Sat Purusha to lead mankind on the inner path to the true Home. The Satguru puts the aspirant in contact

with the spiritual Sound current. This audible life stream varies with different levels of frequency as it passes through the five inner levels of creation, and is thus termed by oriental sages as “the five melodies of heaven.”

The Satgurus, mystic adepts of the highest order, recognize two types of knowledge in religious experience. The first type is known as Apra Vidya, and consists of the study of religious scriptures, the performance of rituals and ceremonies, and the giving of alms and doing of good works. The second type is known as Para Vidya, and this is the science of realized truth, or the science of the soul. An initial creation of interest in knowing his true self and knowing God, together with the living of an ethical life, are prerequisites to man's search for spirituality. But for practical inner unfoldment, the individual aspirant has to seek the guidance of one who has realized the highest spiritual goal. There are many teachers of Apra Vidya, theoretical and intellectual knowledge of religious experience, but there are very few teachers of Para Vidya, the science of realized truth.

The soul of man is under the bondage of mind and matter. The aspiring seeker after Truth must learn a practical method of self-analysis and then the method of rising above body consciousness. When he attains this degree of awareness, he truly discovers that he is not the body, nor the intellect, nor the outgoing faculties. He realizes that although he may know many objective facts, these are all conditioned by the limitations of the mind. He knows that he must perfect his own self-realization, becoming aware of the God-Power within; and this he can achieve by following the instructions of an adept of Para vidya, a Sant Satguru. The science of Para Vidya can be followed by people of all ages, for it is a simple and natural way to spiritual attainment. Unless man becomes aware of his own higher Nature and his relationship to God and creation, he cannot attain inner joy and true peace.

The core of Para Vidya lies in Yoga of the Audible Life Stream, which is known in the East as the Surat Shabd Yoga. This, the most ancient yogic science of the mystic adepts, is the method used to link the soul consciously with the transcendental Sound Current, the “God-in-Expression Power.” In the practice of this spiritual science, the Satguru lays stress on the performance of mental repetition of the spiritually charged words that help to collect the scattered attention of the aspirant and focus it at the point of the soul at the pineal center within the head. This particular aspect of Surat Shabd Yoga is known as Simran. The successful completion of Simran leads to dhyan or concentration. The inner eye of the aspirant is now opened and he sees the radiant point of spiritual light within. The radiance may fluctuate at first, but it becomes increasingly bright and eventually the light is steady and strong. When dhyan is perfected the aspirant is led to Bhajan or attunement to the spiritual Sound current that emerges from within the center of the spiritual light. This supernal melody has an upward magnetic pull which is irresistible, and the soul eventually must travel with the inner music until it reaches that spiritual source from whence the music emerges. By this three-fold process of Simran, dhyan and bhajan, the soul is finally freed from the fetters of mind and matter and becomes anchored in its true self or atman, and thus returns to its primal spiritual source, the realm of pure spirit.

Jesus, the Galilean adept, said, “Take my yoke upon you!” And the word yoga, which is cognate with “yoke,” means to join up, to link the soul with God. The spiritual Sound Current is the connecting link with God, and it is the same Word spoken by Christ and all the mystic adepts. The entire process of God-realization is nurtured by the three essentials: Satguru, or adept-mystic, who must be living practitioner of the holy science; Shabd, the power of the Supreme Lord sounding through creation; and Satsang, or association with a true mystic adept. The living Satguru is truly the “Word made flesh,”

or the embodied form of the eternal Shabd. The Shabd works through the Satguru on both the outer and inner planes of life, and this gives him the divinely-ordained power to take the individual soul safely back to its spiritual home.

The combination of the spiritual light and the spiritual sound is the essence of the inner journey. The spiritual light keeps the soul absorbed in its goal, and to a certain extent leads the soul onward; the spiritual sound – the word – pulls the soul upward and transports it from plane to plane, until it reaches its destination. The Surat Shabd Yoga is not only the most perfect of the various spiritual sciences but it is also comparatively easy to practice, and it is accessible to all people. The aspirants who assiduously follow this spiritual discipline, not only reach their ultimate goal, but they do so with greater economy of effort than is possible by any other method.

The Surat Shabd Yoga begins where all other yogic techniques end.

The yogic practitioner attempts the transcension of physical consciousness by techniques which vivify the various charkas, or microcosmic force centers in the body, one after the other. Such practices are concerned with the manipulation of the pranas, or subtilized life currents, and any results thereby is attained only after long and arduous disciplines. The technique of Surat Shabd Yoga begins at the highest microcosmic center, the seat of the soul, between and behind the eyebrows, and often the aspirant to this highest spiritual science will receive the same experience at his first initiation sitting that the advanced yogi has worked long and hard for. In point of fact, the Surat Shabd Yoga is a far more scientific and natural science than any of the other yogic techniques. It asserts that if the spiritual current reaches the bodily charkas from above rather than below, then why should it be necessary to vivify each of the lower charkas in turn in order to attempt the path of spiritual attainment? Also, the yogis depend almost exclusively on the powers of the mind and the pranic currents, and these energies – even at

their most refined – are not of the true spiritual essence and thus cannot free the soul from its thralldom in the lower worlds. It is from the point of tisra till, the third eye, that the energies of the soul spread themselves into the body. All that is required is to check the downward flow of this spiritual current by the control of the senses; it will thus, of its own accord, concentrate itself and flow back toward its source.

The Surat Shabd Yoga starts the aspirant on his inner journey at a stage where the yogi usually tends to finish his. This is the region of Shans-dal-Kanwal (the region of the thousand petaled lights), and this generally marks the final stage of a yogi's journey after he has traversed the various bodily charkas. It is the first rung on the ladder of ascent for the practitioner of the Surat Shabd Yoga. Also, because the aspirant of the highest spiritual science refuses to disturb the fiery kundalinic force within the body, the strain of physical transcension is greatly reduced, and there is no possible risk or harm being done to the physical or mental organism. By contact with the Shabd, the sensory currents of the body are automatically drawn upward without any conscious striving on the part of the aspirant. Also, the aspirant needs no external assistance in returning to physical consciousness – as is the case with some yogic techniques, and inner ascent and descent can be achieved by him with the rapidity of thought itself.

The Satguru is the Shabd personified. He stands above all the hierarchies of the inner universe, even though he has the outer appearance of a man among mankind. His relationship with his disciples is a purely spiritual one; he is concerned with their spiritual progress and has nothing to do with worldly matters. The true spiritual teacher is the holy Shabd or Word, and the only disciple is the surat, or individual spirit. For each individual, as he comes before the true adept-mystic, the adept-mystic is truly God in human garb, the “Word made flesh,” and the individual aspirant is a living

soul, the essence of the universal soul. Kabir, the poet-Saint of India, was an example of the external Word in human form. He spoke of himself thus:

I come from the kingdom of God to administer the law of God.

Truly the Satguru is the greatest gift of God, and God is the greatest gift of the Satguru. There can be none higher than such a one.

Poems

O my Master!

*In a strange land an evil magician has imprisoned by soul,
He has placed my heart in a cast of iron,
And made me to fear the illusion of death.
Each morning I bow in supplication before false gods,
And sell myself for a penny.
O my true spouse, my Master, I have all but forgotten you,
Yet You alone it is that I may never forget!*

Micheal Raysson

To Master, everywhere

*I turn everywhere
Looking for who or who:
You are there silently in the everywhere
Waitingly in the all*

*Every around
Holds your God-eyes
All the space*

*I live in
breathes your voices
spinning and spinning
I come and I go
Around and until
I face to face
Space in space
Alone*

Donna Pollard

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December 1970 volume three number twelve

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A talk given by the Master on Christmas Day, 1969

Complete Text

The Master's Message for Christmas and New Year

ALL SCRIPTURES handed down the ages are conclusive that “God is Spirit” – moreover, “God made man in His own image.” The image cannot be but spirit.

As God is Infinite, i.e., not subject to death, then man in his own essence can also be not subject to death – he is conscious entity, a drop of the ocean of all consciousness, an indweller in the body, and on account of that the body is working. God is a living presence within our being – controlling us in the body. Both soul and God reside in our bodies, but we are identified with the body so much so that we have forgotten our own self. We are under a grand delusion and cannot see the world in its perspective. Unless we know ourselves by rising above body- consciousness, how can we know God who is residing with us in the body? Truly speaking, man-body is the temple of God. We should therefore be conscious of our Divine Nature, and try to regain our Godhead. For that, you turn away completely from outside and outgoing faculties for a while, and close yourself in the closet of your body. The Ringing Radiance of God will become effulgent.

God is eternal, all wisdom, all happiness, so you are the same. Mind that you and God are one, you can never be separated. He is ever with you, enlivening life. His life is your life, and you cannot live without him so you have nothing to fear.

Man is what he thinks about all day long. One can only live one moment at a time. Emerson said, “There is no moment in eternity more important than this moment.” All real good or evil may befall him is from himself. If a man lives in a good or bad way

in the real present, he will ensure the same in the future. If you have bad thoughts for others, you will harm not them only but yourself as well, as thought are very potent.

So try to live in the living present, forgetting the past and the future – and fill every moment of you're lives with simple trust in Him in all loving devotion. He will manifest in you when you choose and turn your face to Him. As loving advice I give you, from this moment let love be your constant companion and trust Him in all things. God is love and love is God, and the way back to God is also through love. Guru Gobind Singh says, “Here ye all, I tell the truth: God is attained through love.”

Rest assured that He is with you always, and be of good cheers

With all best wishes

KIRPAL SINGH

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To Gain His Pleasure

Any place where one can enjoy the intoxication of God has its own value, be it temple, church, mosque, or any other religious edifice. However, it stands to reason that the very best place to seek God and enjoy His presence is wherever His reflection can be seen. The stone-constructed places of worship were all made in the remembrance of God, but it is not possible to see the reflection of the Lord in any of them. That can only be found in any of them. That can only be found in the human form- a certain human form wherein God has manifested Himself. Such a personality is just like God walking on earth. Those accomplished in religious lore, tied up in rituals and customs, will usually advise against seeking God in the human form, but the earnest investigator should consider carefully just what benefit be derived from a living Guru.

If we take the temple or the mosque for an example, we find the former dome-shaped, like the human head, and the latter for head-shaped, both after the model of man body, and with the great respect are the prayers done therein. These are given in the highest importance, while the true temple or mosque of the man body is ignored; we never go in there. The truth lies forgotten within us, and we are left with outer things as consolation. To make a model of the man body is very easy, but we are constantly adding cover upon cover over the true Light of God within our being, and to stop doing this is extremely difficult indeed.

My Master used to give an example of the true wife who, disregarding the good or bad remarks that the world may have for her character, will keep her attention constantly upon her husband alone, knowing that she is true to herself and to him. So we should go toward God with that single goal in mind, and never worry about what is said by others. Travel with unceasing attention in the Lord,

for you are his and he is yours.

The target was always one and the same, for all religions, but what happened? Hafiz Sahib explains that we were on our way to meet the Lord, but in between our attention was arrested. Religious and customary rites have taken our attention from the true purpose of our journey, and as long as the mystery of life is not unrevealed. Who are we, and what connection do we have with the physical form? In what way are we related to God? Before these questions can be answered, that eye must be opened through which, by actually seeing, the truth will be revealed. A Muslim maulvi Sahib exhorts us:

Why do you scatter your attention in intellectual pursuits?

*Whatever path you walk, become submerged therein;
Deaf and mute to all else.*

*With full concentration proceed toward your goal;
Take a headlong plunge!*

Weighing and doubting will only stop your progress.

Further on he says, I am in Him. This happens only at that grand meets when two become one –when he alone is there, he whose reflection we are. When the curtain of separation is drawn aside, there will be no meeting. There will be no yearning. Christ told us that I and my father are one. Guru arjan says father and son have the same color. When the soul reaches this awakened condition the wandering, searching, and sorrowful separation will cease. A true Guru is not separated from God: therein lies his greatness. By losing himself in the Guru becomes the same as the Guru –a Gurumukh (or mouthpiece of the Guru). St. Paul mentioned this stage by saying... yet not I, but Christ liveth in me. Our Muslim prophet continues:

The place inside is so filled with my beloved.

*That there is no room for me; only he is there.
In you, am I; look in my eyes and see the oneness.
If you do not see, am I to be blamed?*

Even the thought “I am not there “ does not occur. Within the eyes of an illuminated soul pulsates the Power to drag you, like a magnet, into the Beyond. This was the original reason for doing arti (a Hindu rite, with lighted candles).

At one satsang, I was sitting beside the Hazur –he sometimes made me sit beside him, just as a father would –and I said that there was as age in the past when the Guru would wash his big toe in water and give this to the disciples to drink, for there was a great changing in it. During the time of the tenth Guru of the Sikhs, he gave amrit (nectar) made from sweetened water, on drinking which they were infused with life; again due to the charging. Then in the days of the Tulsi Sahib and swami Ji Maharaj, it became customary for arti to be done, sitting in front of the Guru, eyes level with eyes; but that age also be passed. In the time of Hazur, my Master, the custom was to touch the Gurus feet. Now that is finished and it remains only to look into the eyes of the Master and be absorbed into his radiance, as eyes are the windows of the soul. The purpose of all these gestures was for the disciples to derive the benefit of the changing from the Gurus radiation, but when the Gurus leave, just the empty action remains.

The highest of the senses is the eyes. Nose, ears, mouth, etc., are on a lower level. When the two eyes meet at the practical point above the nose, they become single and the inner path is opened, through which we become familiar with the Beyond. When the four eyes meet and become one, there is no separateness and no question of duality. From eye to eye the treasure is given. From eye to eye one gets an intoxication, and the physical body becomes insignificant –as nought. Even the thought of it does not remain. Criticism, ridicule

and unpleasant worldly affairs ride harmlessly over ones head. This is the knowledge of oneness.

Hafiz Sahib has said that the words uttered by the Saints are for those who are ready to receive them. This is their last connection with the world, for their hearts have become pure, and they have the right understanding. They are ready therefore to realize the Lord. The immature will continue with the outer practices, for their time has not yet come. Though truth is in each being, yet it must be rekindled by the Guru through the eyes, for the changing involved in the process cannot be done through form and formularies. This charging is an intoxication never forgotten by the person throughout his whole life. There are those who think that the Gurus succession can be accomplished on legal papers; but how is that possible or even feasible?

There is only one thing to understand –how to remove the separating curtain between “me” and “you.” Get the true khaki from the Guru; then only can he invade the mind. When you have completely surrendered yourself to the Guru, no questions or doubts remain. Everything becomes serene, calm, quiet, and the awakened ness springs forth. Life comes from life –there is no other way of realizing the truth. Those who see the truth in all its reality says, “this is the very curious image, this human form!” they are no the human form, but are something else. Bhai Nandlal Ji, who was a very devoted disciple of Guru go bind Singh Ji, says, for one hair of my beloved satguru, I will sacrifice both worlds (this and the next). Only he who can see even some small reflection of the truth can make such a statement.

For Muslims, a living Master is considered to be heresy, and when Amir Khusro was initiated by his Guru the people criticized him, calling him a heathen. Khusro was unshaken and remarked, “yes I am a devotee of a living form, but what has this to do with the world

and its opinions?” when you becomes someone’s, become his very image. To incur the pleasure of a complete Master is to incur the pleasure of God. Swami Ji Maharaj says, if the God is pleased, then God is pleased. But the Guru should be a Guru and not just so called. Of what value is the pleasure of Him who is under the influence of his mind and senses? People often get a bitter experience and then blame the whole of Gurudom, but those who are fortunate to have their inner eye developed even a little, see an inner reflection of the truth. Even one enlivening glance from you, o Guru, is enough to infuse me with Life. If he turns his eyes from us, both our worldly and spiritual existence will finish. Once this happens, it is most difficult to regain his attention, for no one knows what action will be pleasing to Him.

Perfect Masters do not allow vanity, self-importance and self-praising to remain in their followers, but gradually weed them out. Bulleh Shah, who belonged to the high caste, took initiation from Sai Inayat Sahib. One day, the Master sent some of his followers to Bulleh Shah's home, telling them to sing and dance outside his house. They did this, calling out, “ oh Bulleh Shah, we are your Gurubhais (brothers under the same Master), so come out and meet us.” Now, singing and dancing in the streets is considered to be unseemly behaviour, that his brother disciples had come, he said, “ no, I do not know them –they are nothing to do with me.”

When the disciples returned to the Master, he told them, “it does not matter, from today I will not water that plant.” Remember, that the Guru gives nourishment to the disciples through his attention, even if they are thousands of miles away. A Satguru looks after his disciple with his own life impulse. Only a few days ago a disciple in the West wrote to me: “when I sit for meditation, and even for sometime afterward, there is a sweet fragrance.” I explained that this was a direct result of the thought-waves which are received when one is receptive to the Master. Receptivity is very necessary. If a radio set

is not turned properly, there will be no sound. It is most difficult to please a Guru; he is above offerings of a money, property and worldly goods. You cannot have his pleasure by demand either. His pleasure may be gained through respect full attention, obedience to his wishes, devotion, and selfless service to humanity. If the disciple does not wish to live like this, then what can be achieved without the Gurus mercy? I remember once in a Lahore, my Master called me and said, “Kirpal Singh, I have planted the saplings, you have to give them water.” I replied, “Hazur, however much water you send through this hose-pipe, will be given.” To be careless about our attitude and action in respect to our Guru is very dangerous.

Bulleh Shah's inner enjoyment was stopped from that moment, and by the Gurus orders he was also not allowed to enter the Master's court. In those days, shah inayat permitted his followers to express the holy hymns in song and dance before him, and appeared to show his pleasure at such occasions. There was a certain prostitute who was very talented in her execution of the holy songs, and she would attend him regularly each week. For Bulleh Shah, it was as if both worlds, inner and outer, had sunken into deep and silent gloom—such was his condition without the glance and thought transference of his Master. So in desperation, and greatly anxious to regain his Master's favor, he went to the prostitute and begged her to give him any amount of work, in return for which, he requested her to teach him how to sing; with the hope of giving the Master some enjoyment. For instance, if a Master approves of selfless service and helping the poor, then a disciple should do that, for to become his true loved ones they should develop the Master's own habits within themselves. Merely pretending to do his will has no effect, for he knows and sees everything.

So Bulleh Shah studied the art of the singing and dancing for nine months, and one evening he said to his teacher, “To night, let me go and sing for the Master, instead of you.” She agreed, giving him her

clothes to wear, and with quickening heart he hurried off to the Master's house. His songs even now are heart rending to the reader, filled with the great sadness as he describes his separation from the Master. He who knows everything can recognize a person by what he is, not by what he is wearing, and when Bulleh Shah sang with so much pain and feeling the Master could not help himself, and, rushing from his seat, wrapped Bulleh Shah in his arms. Now many who were watching this began to wonder that such a great Master would embrace a prostitute, so shah inayat said, "listen, brother bulleh, take off this finery, that the peoples doubts may be removed."

How can you recapture the Master's pleasure when he is displeased with you? And then, when he restores this blessing, what do you gain? This hymn of Guru Arjun will disclose some knowledge on the subject:

*I fall at his feet to gain his favor.
Oh, meet a satguru who is God himself!
There is no one else like him.*

If the Guru is pleased, then so is God, for God has manifested himself in the Guru. Satguru is the very image of the truth, the ruling Power, for his will governs everything and there is no one comparable to him in this world or the next.

*I have searched all Brahmans;
But not found one like my Guru.*

A person can only speak of whatever level he himself reached. The worldly will think on a worldly level, but they who have reached Brahman and Beyond say that even in Brahman there is no one equal the Guru. He is truth itself, and he is also the pole at which the truth is manifested.

When two hearts take joy in the same thing, most decidedly they will love each other should do the same, and without any effort love will grow between them. Mauling Rum has said, he who approaches you approaches God; and he who departs from you, goes away from God. Uttering empty words will be futile, for saying one thing and doing something else may hoodwink the world, but no one can deceive the Guru. My Master used to say that the Guru Power is all awareness and if a soul is not fit he will not be given the inner read. There should be nothing left of the mind or senses. Guru Arjan, whose hymn I am now taking, was tested very severally by his Guru. The Master's tests the disciples again and again to see how much loving devotion he has, and to what extend he still remains under the influence of mind, he who sacrifices everything for the sake of his Guru has achieved all.

During the strife worn days of Guru Gobind Singh, a certain man named Nabi Khan Ali Khan was killed, and someone went to inform his wife of her husband's death. On hearing the news, her first words were, "is my Guru alright?" for a true disciple, the Master is most beloved than any other relationship, for it is one of the soul with God. Naturally the child who heeds his father's slightest wish will enjoy his pleasure. Whoever insists on his own ideas and does not want to obey, doubtless he will also get the Master's love, but the inner key will not be entrusted to him.

I will now tell you how Arjun won his Master's pleasure. It happened that one of the relatives of Guru Ramdas Ji (Guru Arjan's Master) was getting married in Lahore, but the Guru himself was in Amritsar at the time. So he sent for his eldest son, Prithi Chand, and told him to go to Lahore and spent about fifteen days there, over the wedding. When these highly enlightened personalities come, they are always surrounded by the people who either want their money, or wish to be third successor. In reply to his father's order Prithi Chand protested,

“if I go there, who will look after everything here?” he was afraid that his father would give the succession to Guru Arjan, who was most beloved of the Master, and so he refused to obey. The other son of Guru Ramadas was Mahadev who was usually in a spirituality intoxicated state, so the Guru sent for Arjan Sahib and told him to attend the wedding instead of prithi Chand, and then instructed him, “do not return here until I send for you.”

Guru Arjan took the Master's orders without question and left for Lahore. A person of lesser spiritual strength would have ignored the order and declared that out of love for the Master they had to return, but for Guru Arjan his Master's orders were of supreme importance, making a barrier between the Master and himself which he would never think of surpassing. Remember, he who obeys orders will achieve success in his goal. Many days passed and there was no word, so Guru Arjan wrote these words and sent them to the Master:

*My mind is desiring Thy darshan;
Like the rain bird in anguish,
The thirst remains unquenched – there is no peace;
I am living that without the Beloved's darshan.*

He sent these words to his Master by a man, but the man gave the note to the Master's son Prithi Chand, and therefore it never reached the Master's hands. What a dying man does not do in desperation! He wrote another letter. From Lahore to Amritsar is only thirty miles, but he could not go there because of his Master's orders. Remember, he who breaks the wall of the Guru's order will never realize the inner knowledge. He may get a little inner experience and help, but he will never become perfect. So in the second letter he wrote:

*Glory be to the place where You reside;
Your face is so beautiful,*

Seeing this, the inner sound easily vibrates.

This letter also got into Prithi Chand's hands and again there was no reply. He then sent a third letter, which he marked with a number "3" In this he wrote:

*The separation of minutes was likened to an age;
O Beloved, when will that time be when I may see You?
I cannot sleep, and the nights cannot pass without one
who is my Lord.*

When this letter arrived, fortunately Prithi Chand was not there at the time and the Guru Sahib received it. Though the Master's know everything, they do not disclose what they know, but allow things to come out openly of their own accord on the material level. Forgive me, but we frequently consider our Guru to be less than a man. The Guru Sahib called Prithi Chand and asked him about the two previous letters, but Prithi Chand replied, "Maharaj, do you think that I am a thief?" The Master gave him a hard look, and turning to another man said, "Go and look in the pockets of his clothes." He then sent for Guru Arjan Sahib, and when he arrived, told him, "you wrote me three letters, and whoever will complete that poem will be my successor." When a test comes, a simple thing becomes difficult. I remember that I also sometimes wrote poems to my Master – through separation the thoughts would come, and the poems were written. Some rivals started copying me, but always there is a difference between wine and water. Guru Arjan wrote the fourth stanza thus:

*With great destiny I met Him;
The ever- promenade Lord was found in the house;
I desire only to serve, and never be separated for a
moment;
I am Thy servant, O Lord.*

This shows the kind of respect the disciples should have for his Master. I once wrote to my Master and requested him to give me the ability to love, but only that kind of love which does not transcend the limits of respect. The Master was in Dollhouse when he received it, and after reading the letter he placed it on his heart and said with such humility, “I really appreciate such-like love.” A devoted one’s poem is written to gain his Master’s pleasure. Guru Arjan was one of those rare devotees who truly achieved this, and at the end of this hymn he indicates what is gained by it.

Just as we cannot say what God is, so it is impossible to describe the Guru. He has a physical form, but he is not the physical form; if he were, what could he give us? If the whole earth became thin paper and the seas turned into ink and all the trees were made into pens, were we to cover the paper with praise to the Lord we would never succeed in describing His glory. I used to study in a Christian school, and always had an inquisitive Nature. I knew that we said “Shri Guru Nanak Dev Ji Maharaj,” for in India we attach many respectful terms to the names of Master and certain respected people, and had noticed that the Christian bishop had questioned him: “Why do you not put prefix to Christ’s name, when even the most insignificant common man is at least referred to as Mr. Somebody?” The bishop said, and I can still distinctly remember his reply, “We consider Christ the Son of God, and as we cannot glorify God, so we cannot extol Christ. If we start prefixing His name, we will make him smaller, not greater.”

Another Master says, you are the Emperor above all; how can you be praised? Without doubt, there is no equal to the Guru. He who starts seeing another as equal to his Master, HIS SOUL BECOME AN ADULTRESS. Truly, the Light is in everyone, but not manifested as in the Guru. When two great souls meet and see the God in each other, that is something different again – something qualified. I

remember one incident in Lahore in a house called Pari Mahal (Fairy Palace), where at the time Maharishi Shivbrat Lal Ji was staying on a short visit to Lahore. He was the successor to Rai Saligram Ji, who was one of the chief disciples of Swami Ji. When my Master was told of his presence in Lahore, he went to see him, and I accompanied the Master. It was a very strange sight that I saw. My Master, who was always the very depth of humility, was trying to touch his feet, but he wanted to touch Hazur's feet.

*His sweetness is above all others;
Above the sweetness of mother and father.*

For a child who plays in his mother's lap, she is the sweetest of all beings to him. The true devotee who plays in his Master's lap will place that relationship above all others.

*Sisters, brothers and all my friends are very close to me;
But there is none like You in this world.*

To the Child who plays in his father's lap with no other thought than to try and please him, the father will give what he wants. When all other relationships are broken and the Guru is the only one in existence, then you have succeeded in your work. On this path, mere words have no value: you must obey his every command. Make you life pure and chaste; do service unto others; be careful of evil words. Love everyone, as God is in every being. When you serve others, you are serving Him.

*By thy orders, Sawan (the rainy season) came; And I
ploughed the furrow of Truth.*

The rainy comes in the form of the Guru, like a refreshing coolness upon the parched earth. My Hazur's name was Sawan. Like a rain of mercy, they come by God's orders, and we should take full benefit

by clearing up the land of our whole being with Satsang, where all the dirt and filth is thrown out. We scatter our thoughts abroad; but at Satsang we can withdraw toward the truth. All Master's encourage this, Christ says, for where two or three are gathered together in my name, there am I in the midst of them. There will be strong charging there, even if they are thousand of miles from the Master's physical form. Guru Gobind Singh says, Where five disciple sit together, there God will be. How can any good come from a gathering filled with criticisms and disagreements?

This Satsang was started with my Guru's orders, so throw away you laziness and lethargy, and become pure. In Satsang the flow of mercy is pouring into you, so get the fullest benefit from it. Weed out all imperfections, one by one; that is why I have told you to keep a diary. When the soil is weeded, it is ready for the seed to be sown, then the true growth can begin. If small pebbles and rock are not removed, the seed may sprout but will not bear fruit.

*In great aspiration, the seed of Naam was sown;
I pray each second for mercy, that it may bear fruit.*

This seed of Naam, once sown, cannot be set aside by any Power. That seed will bear fruit sooner or later. But without the water of Satsang, how can the seed be expected to sprout green and fresh in all its beauty? Once sown, it will not die, but in unprepared soil it will not fructify. He who does not do his meditation in this life will have to come again. As this seed cannot sprout in any other form, he will be given the concession of not retrogressing below the human birth. But why not complete you mission now? He who is unlearned is life cannot become learned merely by going through that change which is called death. No one should be under the misunderstanding that, having received the connection with the Holy Naam, he has got salvation. He will get salvation, but in how many lives?

When I met the Guru, I knew he was the only one; My heart can never accept another.

Once the disciple has recognized the Guru, he can only understand his Guru's teachings and none other. Hanuman (Lord Rama's greatest devotee) was once asked what day it was, and he replied, "O Ram." On being asked what month it was, branches of his beloved that he could think of nothing else. Wherever he looked, he saw Ram, and every person he spoke to was Ram. It is really worth having a Guru if you are receptive like this.

All the transitory objects have dropped away, since I got the company of a Saint.

At the feet of a true Guru there are no factions, political fights, or religious wrangling. The Master simply places a man-problem before you. He tells us that when he met his Guru, there was nothing else in his life. He is on, and yet he is not one – this also is a mystery. He who knows and becomes one with Him, becomes the Doer and the Giver. We are devotees of the Light; it matters not in which pole it expressed: all are one and the same. He whose eye is opened can see the beautiful play of God's expression.

*Each man has been allotted the task;
But success depends on Thy will.*

The Satsang is started by his orders, and He makes the work a success. Hazur used to tell us that when Baba Jaimal Singh Ji gave him orders to start the spiritual works, Hazur went to Baba Garib Das and Chacha Pratap Singh Ji, who both told him, "If we give initiation the soul might not give salvation; but if you give it, that soul will surely have salvation." When my Master gave me orders to do the work, I asked him to whom I should go for such assurance and then added that I would do the work as ordered, but that He

should give the protection. HAZUR assured me that it would be so. With his support I started the Satsang; it is not mine but His, and He will take everyone across. Whatever blessing He extends is being given out. All credit goes to him.

When I came to the West, many people were helped and I told them that the credit for the blessing went to my Master. Forgive me, but so many seekers for truth have spent their whole life struggling to find it – and did not receive even a glimpse of Light. Here, everyone gets Light. It is another matter if after receiving the gift they refuse to keep up the practice and thereby lose it; but at initiation, almost all get something, do they not? Those who obey instruction increase their progress daily – 100 percent. Who is there to place his hand on his heart and declare such assurance? Ashtavakra gave this knowledge to King Janak, and even today people are still repeating his name. How great is the mercy of the Master who give such an invaluable boon! The age has changed, and so have condition. If today this experience was not give so easily, no one would come on this path.

In the West many sects have sprung up, which deals with suggestion, hypnotism, mesmerism and other doctrines, which are not spirituality. Spirituality is purely a matter of self-analysis, knowing oneself and knowing God – the demonstration of which is given at the time of initiation. – Many are doubtful of this science in the beginning but I tell them to see with their own eyes, for there is no greater proof. In the past the subject was very vague, for Master agreed to give the experience only after long years of study, when one was fully prepared. Today, it can be seen immediately what spirituality is. What a magnificent blessing!

*Brother, this is the Guru's court, he is doing out this gift!
Eat, drink and be merry;*

You should eat, drink and enjoy for you are getting this gift free – there are no charges. Even if you spend all life in pennance. You will not get this that way. Only one man was to be found in King Janak's age who was God-realized; that was Astavakra. Today, can you find thousands? In the past there were few, and even now there are few; but the world is not without them. Make the most of the good fortune, for blessed are they who have received this rare gift.

*I have become the Lord of this physical form,
And have tied up the five devils.*

Master's have no ego; they always acknowledge in humility that everything is achieved by the Guru's grace. Why should not he gain full control over his mind and senses, who has all love for his Guru alone. He says he has Lord of the house, and he has captured the five thieves, viz. lust, anger, greed, attachment and ego. Who can make such a statement? Only with the Guru's strength can anyone declare so boldly.

*O Satguru, when I came to Thy feet
These five strange aliens came under my control;
He was pleased and I was blessed with His grace;
Now they cannot revolt or raise their heads.*

The five senses of action and knowledge are foreign to our Nature; they must be overpowered and placed under our orders, instead of vice versa. When that happens, they have no courage to stand and defy us, and they will not disobey. Can anyone affirm such a staggering achievement? People say that Saints and Mahatma's do not assert themselves, but they do speak directly. If they did not give the information of what to get and how to get, where would we begin to seek for the Truth? They tell us that there is such a wonderful nectar inside that will intoxicate the soul. They themselves are intoxicated; their mind and senses are completely

controlled. Their eyes are open but they do not see; their ears are open but they do not hear, if they choose not to. They are the controllers of all the senses. With those power is this achieved? With the grace of their respective Gurus! When one gets the Naam's inner nectar, all worldly intoxicants seem ridiculous, and when the seed of Naam sprouts, all outer things become meaningless. All glory and beauty lies within you. You will forget outer things with their false attraction. The five devils will come under perfect control, and will have not courage to jeer at you; there is so much nectar within that even they become intoxicated!

*O Satguru, again and again I glorify Thee;
With each breath I think o thee!*

There are a certain intoxicated lover of Bheek Sahib, who constantly repeated "O Bheek, O Bheek" for he saw God clearly in his Guru. His contemporaries condemned him as an atheist, and passed judgment for his execution; but they could not execute him without the king's authorization, so they brought him before king. It is possible that his king was Akbar the Great, who was renewed for his keen sense of justice. When the king looked at the accused man, he said, "I feel is an intoxicated holy man," and he asked him, "Who is you God?" The man replied, "Bheek." The king then asked, "What is your religion?" and he said, "Bheek." At this, the king ordered that he should be released. His accusers protested that he would run away, but the king said, "It does not matter" He then looked keenly at the holy man and told him, "For a long time we have been without rain, and if it does not rain, and if it does not come soon, there will be famine in the land. So could you please ask your Bheek to send the rain?" The man replied, "Oh yes, I will ask him to send the rain." Only complete faith in the Guru could display such calm confidence. He who has not experienced the true inner connection with his Guru with not have such strong faith, for faith is built on knowledge. When the holy man turned to leave, the king asked him when he

would return, and he answered, “On the third day I will return.” The very next day, there was such a heavy downpour of rain that the whole countryside was flooded, and on the third day the holy man returned to the king’s palace. The king smiled at him and said, “Your Guru was very gracious to us, in sending the much-needed rain. I am giving you these precious gifts – please place them before your Bheek Sahib as my thankful offering.” The devotee got very indignant, saying, “These perishable things for my Guru? Most decidedly not!” Such people care nothing for the world and its possessions.

*You have brought life to this derelict house (body);
I could sacrifice myself in gratitude.*

Gratitude is a very rare virtue. Because of friends and relatives, we even risk our Guru’s displeasure, and this is due to lack of gratitude and faith. We sometimes consider the Guru to be less able than an ordinary man. With this type of outlook, what can we hope to achieve in progress? The worldly things are more Beloved: Guru and God are accepted casually for whatever can be derived through them materially. The attitude is one of tolerant duty, with respects paid in a condescending manner. Man always thinks he is the greatest of all, but if he really became great he would not be in this blind egoistic state.

*I am in perpetual dhyan (contemplation) with my
Beloved;
The fruit comes to him whose attention pierces through
the veil.*

If you completely surrender unto Him, then Nature itself will be at your beck and call, and all your desires will be fulfilled. Gure Amardas Ji says,

*O mind, you once desired a thousand things, but did not
get one; Now see, that each thought will be fulfilled.
All the work has been resolved, and the mind's hunger
satisfied,
What else can I desire from you but YOU
All else is misery upon misery.
Give the Naam, which renders all fulfilled
And takes away the hunger of mind;
I have abandoned everything and am a true servant of the
Lord.*

He who surrenders to the Lord lives without worries, doing the work sincerely and truthfully, and leaving all else to the Guru.

That Naam –giver of all happiness –has been tied to me.

Naam is the sustainer of all things. He who has Naam has got everything. During one of my visits to America, an intimate meeting was arranged with a group of scientists. One man asked many questions and obviously strongly doubted the subject of spirituality. After some discussion, I asked him if science had succeeded in creating even one ounce of consciousness. He said, “no.” I then explained to him that the pursuit of science must necessarily remain in the domain of matter, where as all the teachings and knowledge of the Saints lie in the domain of consciousness. There were a number of disciples present at this meeting, and they were of the opinion that this gentle man would not turn up on the morrow, which was chosen for the initiation program. But he was the first to arrive, and he got the more experience. So this is the path of the awareness –the path of the perfect Master's, and you may accept it as their mercy, or due to their greatness, that they have made such a difficult achievement into a Child's play. Were it not for this fact, the seeker would require a great background of a past lives and then many years of study in preparation for this path. So Guru Arjan advises us to eat, drink and

enjoy what we have got for this is the precious time and the rain may not fall forever.

*I am the most content of all;
The Guru has established the Shabd within me.*

He is encouraging us to have some longing for a thing of which we have no conception of the value. All the wealth is lying in the disciples fathers home –and for whom is it but his own child? The most obedient child will naturally receives the most. Whatever the Guru has got, he consider not his own; and the more he gives freely, the greater the flow. Eat, drink, and enjoy to the fullest, while you have the opportunity.

*Satguru, the Lord, placed his hand on my head and
manifested God within me.*

His greatness is proven when he actually shows the way, even without the physical gesture of placing the hand on the head. By his grace alone do we rise above body consciousness and see the Light within. He is giver –comparable to none other.

*I have opened a true dharmashala
And have gathered the true seekers there.*

A blind man cannot seek one with sight, but one who can see can gather the blind together. Christ told us of the sheep he had to find and take care of. Man is helpless with merely his own efforts to assist him. Sincere seekers will find that all will be arranged and made possible without them doing anything. Even before I arrived in America, there were people who knew nothing about me who were seeing the Master's form and also Baba Sawan Singh Ji within. When they saw me physically they told me that they had been seeing me within for months, and some for year or more. Brothers, it is all

his work, not mine.

During my first world tour, on the way back to India, I agreed to pay an unarranged impromptu visit to Germany. Someone who was accompanying me remarked, “but how will those people recognize you, for they have never seen you? In other countries at least the program was prepared. Even if they recognize you by your clothes, how will you know them?” I replied, “he who is sending me there will make all the arrangements –why should I worry? He will himself arrange all to receive Me.” when the plane landed in Germany there was a small crowd awaiting me, and each person had a rose in his hand. I said, “you see, there is my reception.” They came running toward us; asking about the luggage and telling us the case were ready and waiting. So he himself does his own work. The commission comes from the Lord and he works through whomsoever he chooses, be it one or thousands.

*I wash his feet and fan him;
Again and again I express my thankfulness for finding
Him.*

*A true Guru never says he is a Guru, but in all humility
will serve whoever goes to him, for he comes to serve
humanity and to give something to the world. When he
comes, the entire world gets the benefit of his Light.*

I got Naam, darshan (alms) and ashnan (bath).

The Guru gives us the Naam, which you should know is the sustainer of the entire creation. Contact with Naam, the nectar of the Lord, creates true love in us, and as love knows only giving, the disciple himself becomes a giver. He is born to serve and give himself to the world. While he has the physical form he will give, give, and give. When the physical form is no longer there, who can

ask from him and who will come to take? He starts to give everything: physically, materially, and eventually he gives the mind. Having become the controller of the mind, he serves humanity with unending joy.

*Nanak with the Naam rises in continual heights of glory;
Peace be unto all the world, thy will, o Lord!*

The Master serves all humanity with his good will; physically, mentally, and even outwardly in all manner of ways, making use of whatever outer knowledge he has acquired in his lifetime, to help the people to understand the truth.

The bath that the Guru gives in the holy waters of Naam will purify the mind and senses from the all evil. These three things –Naam, Dan and ashnan –are gained by sitting at his feet. Unfortunately, people think that by ashnan (bath) is meant an outer bath to clean the body. Though it behooves man to keep the temple of the Lord clean, the inner cleanliness is vitally more important –and that is the work of Naam.

One of the clearest criteria is that can be observed in true Master is that he is always sacrificing himself for the sake of others. He knows how to give and give only, not to take. He is a giver, not a beggar. If the Guru starts to taking, then what will we give? He has no thought of business, but gives this priceless jewel as a free gift of Nature. In many countries they take up collection to pay the lecturers and the expenses of the arrangements, etc. when I was traveling in America I gave free talks without charges, collections, or need for buying tickets. One day I was giving a talk on “God and man,” a man stood up; he was a Russian and offered five thousand dollars to me. I told him, “Look here, I have not come to collect dollars. What I have gained the fruit of my Master is a free gift of Nature, and must therefore be given freely.” The people were at the first surprised, and

then overjoyed at this. Through this very principle the praises of true Master are being sung all over the world. I am receiving invitations from America, Europe, the Far East, Australia, the Middle East and Africa, and they state they have heard of the gift which is being given to all. Dear brothers, who am I to give it? –the giver is giving it, with his grace, and with the grace of all the great past Master's, for whom, forgive me, we have not enough respect, I am sorry to say.

*All are being freed, o Nanak,
On the boat of truth.
Day and night there is awakening in the world;
All listen with open ears to praise sung in thy
Name.*

When the Master comes the world begins to awake, and hearing his words they wonder, “What is this new thing which is entering our very being?” during my tours abroad, many talks were given in churches. They rarely allow outsiders to speak in the church, yet they welcomed me for they said that these teachings are as given in the Bible. One minister went as far as to say, “I have been in charge of a Presbyterian church for forty years, but today for the first time I have understood what Bible is telling me.” he came and bowed to me in front of everyone with tears in his eyes. I want to point out that all glory and praise be to those past Master's who have given us these teachings.

*Now orders have come from the gracious One
Through which all pain and misery will vanish.
They are at peace,
For through the Naam they gained true humility.*

Initiation into the holy Naam in a panacea for all ills, and the repetition of Naam bring peace and true humility. He who sees the truth in all glory will be full of humility. St. Augustine says there are

three ways of realizing God: the first is humility, the second humility, and the third humility. In the courts of the Master, humility reigns supreme, for true humbleness is the adornment of a true Saint. They are ruler and Controller of this great power, and yet they never show pride or vanity, giving small indication of what they are and yet saying, “it is His grace.”

*The Amrit is drizzling down;
His words are those of the Lord Himself.*

Remember, that water collects on the lower levels. When the cup of humility is ready, then the inner Amrit will fill it to the brim. Some people say doubtfully, “How can you say these things are true?” The Master explain that whatever words come from the true Master’s mouth are words from God Himself.

*In full faith I rely on You;
You Yourself will do everything for me.*

All is the Lord’s work – what is it the world blossoms or perishes? My work is but to be a tool in your hand, to do what you will. Your mercy alone is the world gaining any benefit. With your wealth the world is prosperous. A time like this never come again – we are encouraged to eat, drink, and enjoy the blessing out from the Lord.

I your devotees have but one desire, and that is You.

A True Gurumukh will have desire for God alone – so much so that “he” should become “Thee” and “Thee” Should become “me”, and no one should say there is any difference. Hafiz Sahib says, I should become you and you should become me; I am one thing and you are something else. There is some slight difference in the wording, but both Master have given exactly the same meaning.

*O giver of peace, reveal Thyself to me;
Clasp me to Thy breast;
Allow that I may never be separated even for a second*

It is the true disciple's constant wish that he may never be separated from his Guru. It is a great blessing to have a living Master, and even greater blessing to be near him. The bath taken from his glance of mercy is a flow of Truth which cleanses deep through the being. The devoted disciple sheds tears at the very memory of this. He who sees him outside and inside both get some consolation during separation; however he also cries out of love, for there is nothing more beloved for him than his Master. The yearning of the heart pours out of the eyes, and there are no words to describe this condition.

*I searched in the world, above the world, below the
world;
But could not find one like you.*

How can there be another like the Satguru? Only a Satguru can be the same as a Satguru. Do you know the story of Sukhdev, son of Maharishi Ved Vyas? When Sukhdev wanted a perfect Guru, his father told him that King Janak's kingdom several times but always returned without having seen the king, for he had the doubt in his heart that this king enjoys the pleasures of palace life with all his queens, etc., how can he possibly give any enlightenment? Now Narad Muni, a powerful devotee of Lord Shiva, saw that this man was losing all his progress with each doubt he had about King Janak, the great soul. To save what little he had left, Narad Muni turned himself into a very old man, filled a basket full of mud and began to pour the mud into a fast-flowing river, just as Sukhdev was passing on his way once again to King Janak's kingdom. He way the old man and asked him what he was doing. The old man replied, "I am building a dam." Sukhdev laughed and said, "Have you no sense,

you fool? Can you build a dam by just pouring mud into fast flowing water? First put some foundation of wood or rocks, and then put the mud.” The old man, replied, “I might be a fool, but I have only wasted one day. The biggest fool is Sukhdev who had finished nine of his merits of progress, and the tenth and last he is about to destroy by again doubting a perfect Master.”

This encounter with Narad Muni Shocked Sukdev to his Senses, and he went straight to King Janak’s palace. He stood near the stables and sent a man to tell the King that “Sukhdev has arrived.” The king said, “Tell him to wait there until I call him.” In strict obedience to the Master’s orders, Sukhdev stood on the same spot, first for a whole day, and then all the next day. Sometime on the third day he was called into the palace. Having stood obediently in one place for so long, he had become covered in horse dung up to his waist, for the groom had been shoveling it into the corner where he stood. So he took a bath and changed his clothes, and then presented himself to the king. As he came near the king, he saw that he was reclining on a couch, with one foot resting on a red-hot iron plate. The other leg was being massaged with cool sandalwood paste by some of his beautiful queens. It was very revealing to Sukhdev, and he gazed in amazement, a man came running into the court and cried, “Your majesty, the city is on fire! The king said, “It is God’s will,” and did not move an inch. After some time another man entered the court and said, “Your majesty, the palace is on fire now, and the flames are coming towards this room.” The king replied, “It is God’s will.”

When the sukhdev saw the flames and felt the heart, he picked up his stick and small bundle of belongings and prepared to rush out, but the king caught hold of him, saying, “you are a fine kind of world –renouncer! My hole city has burned away, the flames have consumed my place, and I merely said that it was all Gods will; but you in your panic are trying to save a stick and a bundle of cloths!” he then talked to sukhdev for a long time, telling him, “ you are a

Brahmin and full of ego about it. You are also very proud of being the sound of ved vyas.” Doctors operate to remove morbid matters, and in this way king janak was removing the doubt and faults in the mind of sukhdev swami returned home after his initiation, his father asked him, “ what is the Guru like?” sukhdev replied, “in brightness he is like the sun, although the sun, has got heat and he has not. He has got the coolness of the moon, though the moon has shadows on it and my Guru has no shadow.” A Guru is a Guru. The stories of the great Master's are for people whose eyes are opened. Otherwise...for instance, Guru Nanak was not permitted to enter the city of kasur because the people, blinded by lack of understanding, declared he was an atheist and a bad influence. Wherever the truth works in full Power, the negative Power will also work in full force against it. He does not want his prisoners to escape his clutches, but regardless, the satguru goes on disturbing the wealth without concern.

When I was small, about twelve or thirteen, I remember clearly that one day I read the life of Ramanuja (I was very found of reading biographies). Now when Ramanuja was initiated by his Guru he immediately went and stood on a platform and collected a huge crowd around him. He shouted to them, “to day I have been initiated by my Guru and I am going to tell you all about it.” some of the people were shocked and warned him, “are you made? You will go straight to hell for disobeying your Guru!” I was deeply impressed by his answer. He said, “I along will go to hell, but so many of you will get salvation!” reading this I vowed that, “if ever I get any spiritual wealth, I will give and give without hesitation.” my Master saw that I was a spendthrift, and that is why he gave me the work. It is all his grace. One of the initiates, an English lady, once meet a Christian flair and she asked him, “have you ever seen the inner Light?” he replied, “yes, after nineteenth years of hard penance on mount Sinai, on one occasion I saw some cloudy Light, but very dim.” She said, “why, I see bright Light daily.”

What value can we place on such treasure as Naam? We do not seem to know how to respect it even. We get this precious thing and, having no value for it, do not keep it carefully. It is gained too easily and freely. The western people have more respect for it. My first western tour was for four or five months only, and I this short time there was a grand awakening all over the western tour was for four or five months only, and in this short time there was a grand awakening all over the western hemisphere. There was a genuine surge of seeking for truth, and when they got it, there was more respect for what they had been given. In India we take it for granted. Christ said, take heed therefore that the Light which is in you be not darkness. Introspect your deeds daily, with the help of the spiritual diary –and do not allow anything to cause you to forget your meditation. If you will live you like this, there will be never be darkness within. Tragically, we do not care –we have no time for the most important work. If you had to die today, what would you do? Do not live in the illusion of tanking or believing that after death you will get something. If you have not made spiritual progress in this life, you will not be a spiritual person merely by going through the death change. Believe in the salvation of life. Do, and see for yourself. If you do nothing, then how can your condition be helped?

*Each place is permitted with you;
O nanak, only true bhakti will make this apparent.*

The name of prahalad is well-known in the history of true devotees. He was ordered to wrap his arms around a red-hot iron column, to test his faith in what he believed. Even the large crowd present at teaching time murmured “o God “ as he approached the column. But what did God do, to preserve the faith of young prince prahalad? The prince saw a small ant running up the fiery column, and with joy in his heart he learned forward and clasped his arms around it. the column immediately split open and out of it stepped the avatar, narsing. I am illustrating that God is everywhere, but only those

whose eye is open can see his glory in all things. True devotees got his sustaining protection; standing in the midst of the thousands, they can be pillars of the strength and faith. In the West, many intellectual people came to hear my talks, and not for one moment did I ever stop and wondered how they would receive my words; with great Power I would emphasize the teachings. It is all his grace, and he himself prepares everything. The trouble is that we forget tat he is the doer, and not “I,” and we do not keep our face turned toward Him. Rather we go on finding fault with him, and are full of doubts. Like this, how will we grasp the help offered to us?

Next

The Word Made Flesh

A talk given by the Master on Christmas day, 1969, in his living room at Sawan Ashram, Delhi, India, to visiting disciples from the West

Today is the day on which Christ was born as Jesus. He was not Jesus; He was born as Jesus. What did John say about Him? The Word was made flesh and dwell among us. So Christ manifested in the human body as Jesus; that was born the same way as any other man was born. He was born the same way, is it not? As Jesus, not as Christ. So we call Jesus the Christ. There are two things: one is the son of man, the other is Christ in man. do you follow me?

I went to America; I gave a talk one day and some people asked me, “When is Christ returning?” I told them, “Has He ever left you? He said, I am always with you till the end of the world.” This is what He said. But Jesus was the human pole.

So he was word made flesh – Christ God-into-expression Power. The word-less state of God was manifested, came into expression, and was termed word. In the beginning was the word, the word was with God and the Word was God. And the whole creation came into being after that, is it not? So Christ was Word made flesh; he was born as Jesus. He said: I am that I am. So Christ lived before Jesus. Don't you see that?

So I told them, “If he has not left you, how can you expect that He will come back again?” Of course, that power manifests itself from time to time in the human pole, in the human body, to guide the child Humanity – to take them back to God. It is God who sends them to the world to bring back all His children. What did Christ say? I have many sheep to look after. Did He not say so? That is

what the Bible says.

So today is the day on which He was manifested in the human body of Jesus. We celebrate that day. Why? What for? Just to understand His true teachings and compare whether we have lived up to His teachings or not. He said, I am the light of the world. I am the way. And what more did He say, do you recall? These words are there: As long as I am in the world. What did this mean? This light; God is light; Word is made flesh. Thy word is a lamp unto my feet, and a light unto my path. The Word made flesh is light. Do you follow me? So, that word was made flesh and dwelt among us.

Once he asked his disciple, “Do you recognize who I am?” They said, some say you are this one and that one, born on such and such day. And then Simon said, You are the Son of the living God. Do you remember ? Then what did he say? “It is not the human intellect that has suggested these things to you. My God, Father, has suggested these things.” Do you follow me? so he was Word made flesh and dwelt among us. Then he said, I am the light of the world; whosoever shall come to my feet he shall never walk in darkness. There may be a little difference in the words, but it is the purpose I am telling you.

So what is criterion of the Christ? That power manifests at different times in the human bodies of different Master's, called by different names. Their purpose is to guide the child Humanity. We are to see now what he said in reference to that. I am the Bread of life. This Bread of life has come down from heaven. Whosoever shall partake of it shall have everlasting life. This Bread of life – Bread of Word – has come down from heaven.

Then he said that others are to eat me and drink me. you find these words in the Bible. Are you to eat the flesh of the human body of Jesus? No, not in the least. He was Word made flesh, and we have to

eat the Word with us already. So, how can we have contact with Christ now? He is with us forevermore. That Christ Power is the God – into – Expression Power, or the Master Power or the Guru Power, as we say, that manifests itself at a human pole, in the human body. Master's are commissioned from God; they are sent from God to bring back His children. So that Power is manifested at different times.

Once someone asked me in America “What do you say in case that Christ is the highest of all?” I said, “Very good. But is there anything like that to quote?” He said, “I am the Son of God.” I answered, that’s all right.” Then I told him, “Well, look here: many other Master's who came in the East – everywhere – also said the same thing. Then what would you think of them?” I quoted some references from Guru Arjan and from the tenth Guru of the Sikhs. They said, I and my Father are one; and The son is imbued with the colors of God; they have taken up a common business.

So, all these human bodies in which that Power is manifested – they are the true sons of God. They know the Father and others to whom they reveal Him. Reveal. The word “revelation” is there. That means that already exist with us, never leaves us. The matter remains only a revelation. “Revelation” means just to withdraw our attention from outside, from the outgoing faculties, from mind and matter, and rise above them and contact the God Power or Christ Power or Word Power which is already within us, which is a lamp unto my feet and light unto my path. When you withdraw within, you see the light of God. That is seeing the God into expression, the Christ, which light within you, Do you follow me now?

So this is the birthday of the great Jesus, the Lord Jesus, as you say. Of course, Master comes from time to time to guide the child humanity. So people asked him, “How can we meet Him?” He said, “You cannot, except you be reborn? And Christ told him, “Well,

look here, you are a very learned man; everyone respects you, holds you in high esteem; don't you know that flesh is born of the flesh and spirit of the spirit? You must be reborn.

These very teachings are the same everywhere. The Hindus here have a custom to make men twice-born. It is the same thing as to be reborn. They give them one birth into the physical body and the other into the Beyond. Even children of five, seven and nine years of age were made twice-born; and they gave them a demonstration of the light within, which is God.

Jesus said, I am the light of the world.

You see, Christ is the Light of the world. If you see the light, it means you see the light of the Christ into expression, is it not? And that was manifested in some human body with special errand. Fortunate is the human body which came to the earth to guide the child Humanity.

For that we have to be reborn. And what did he tell his disciples? What you got in secret, speak to them from the housetops, so the people may know what is what. Don't put it under a bushel, but place it somewhere where it can attract the eyes of someone who is seeking for it.

These teachings are the same everywhere. The pity is that we are not very conversant with our scriptures. Their teachings are universal, for all mankind. Jesus said I am the light of the world. He never said, "I am the light of Christians," nor the light of the place where he was born. He said, I am the light of the world.

So the Christ Power we have to contact resides in every heart. We can have it when we are reborn and when that Christ Power is manifested. The son know the father and others to whom the son

reveals him. That is the only criterion we can have. If there is anyone who can withdraw you from outside, drag you up to the Beyond, open the inner eye, the singly eye, to see the light of God, that means that Power is working there.

Once a disciple asked Jesus, “You talk of your Father always. It would suffice us if you would just show you us your Father.” I am quoting from your Bible, not my Bible. All Master's who come say the same thing. Jesus answered, “It is very strange thing; I have been around with you for so long and you have not come to know that the Father works through me?” And he went on further to say, whosoever has seen me has seen my Father.

So what is the Christ Power? The Christ Power is the God – into – expression Power, which is called Word, Name, Shabd, Kalma. This is the controlling Power of the whole Universe; and that also controls us in the body, the physical body. When that is withdrawn, we have to leave the body.

So we are his children, drops in the ocean of all light, of all consciousness. We have just taken up the physical body; we are also micro gods. But the mind and matter and outside things; so much so that we have forgotten ourselves. We must know ourselves – not as matter of feelings, or as a matter of emotions, or as a matter of drawing inferences; for feelings, emotions and inferences are all subject to error. Seeing is above all. All Master's who came in the past, who became conscious coworkers of the divine plan, said the same thing. Of course it was given out in the language that was prevalent at the time. The mode of expression and thread of thought might have been a little bit different, but they said the same thing. God is light and Christ is light, because it is an expression of God Power; and that is called Guru; and that is also called Master Power.

Once someone wrote me from England, “You use two different

expressions; sometimes you say Master Power. What do you mean by that?" The Master Power, Christ Power and Word Power. What do you mean by that?" The Master Power, Christ people and Word Power are the same. He wrote me, "When you write Master Power is Master, what do you mean by that?" by "Master" is meant that Master Power, that Christ Power, that God Power which manifested in the human pole. I term it the Master That Power never leaves us; that is always the Controlling Power within the body. The human body is the temple of God. Fortunate are we that we have this human body.

The highest ideal before us as a man is to know Him. To know Him, we must know ourselves first. Know thyself. We can know ourselves, not as a matter of drawing inferences, or by emotions or by feelings, but by really rising above body consciousness. You can have this demonstration at the feet of someone in whose human body he is manifested. When you are sitting for a while, you withdraw from the outside and rise above the body consciousness: you see the light. that depends, of course: the less you are attached outside, the more experience you will have.

So today we have to see what teaching he gave us. They are the common, parallel teachings of all Master's. Once I was giving a talk in America. I told the people in the audience that you cannot understand the teachings of Christ unless you see through the eyes of an Easterner. There was a big roar – awwwch! In the whole room! Because Christ was an Easterner; truth travels from East to West. History has shown that: all Master lived in Central Asia and India.

So we have the human body; we are fortunate. I wish a happy Christmas to you. But with this power, the Bible says, you'll see things that the old prophets wished to see, but did not see; and you'll hear things the old prophets wished to hear, but did not hear. You are fortunate, are you not, to be put on the way? You have some light to

see, some Voice of God to hear. Then develop it. you are microgods. Develop it and you can be again deputed to guide other children. There's nothing to be afraid of. Every Saint has a past, and every sinner a future.

So, happy Christmas to you. Just see how far you have proceeded. And that Power manifests in human forms at whose pole that was made manifest. Once, when I was in America, a lady met me. she used to talk to Christ and see him. She was attending all the talks I was giving, and on the day of Initiation, some people expected that she would come up for Initiation; but she did not. So people asked her, "why didn't you come on the Initiation day?" "well," she answered, "I talk with Christ." I asked her, "Do you meet Christ?" she said, "Yes". "all right, now. When he next meets you, just ask him what to do further." That's all I said. It so happened that for some days Christ did not appear to her. When he did appear, she asked him, "What should I do further?" he directed her to go to Master's Initiation. I had to leave for Louisville from Washington the next morning. At about seven or eight in the evening, she phoned: "I want to be initiated." "Why?" "he has guided me to you."

I mean to say that the Master Power, God Power and Christ Power are the same. That manifests Itself; that never dies. Once it takes possession of some soul, that never leaves you until the end of the world.

So that is within you. The kingdom of God is within you; that cannot be had by observation. Man is thrice-blessed. You have a physical body, intellect and a conscious entity. We should develop all health, physically, intellectually and spiritually. You give food to your physical body; you become strong. You give food to your intellect by reading, writing and intellectual wrestling; you become intellectually strong. What food do you give to you soul? It is conscious, is it not?

So the Bread of life is to come in contact with the Light and Sound Principle within you. That is the controlling Power, called Word. Word was made flesh and dwelt among us.

As I told you, you are all microgods. God once wished, “I am one and wish to be many,” and the whole creation came into being. We are drops of the same ocean of all consciousness. Can’t we make one town? We can: only when we know ourselves and withdraw within. Great Power. Great is man, of course.

This year is ending; in January we’ll take a step into the new year. Learn to die and learn to rise into the Beyond in the new-year.

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The Master's Message for Christmas and New Year

ALL SCRIPTURES handed down the ages are conclusive that “God is Spirit” – moreover, “God made man in His own image.” The image cannot be but spirit.

As God is Infinite, i.e., not subject to death, then man in his own essence can also be not subject to death – he is conscious entity, a drop of the ocean of all consciousness, an indweller in the body, and on account of that the body is working. God is a living presence within our being – controlling us in the body. Both soul and God reside in our bodies, but we are identified with the body so much so that we have forgotten our own self. We are under a grand delusion and cannot see the world in its perspective. Unless we know ourselves by rising above body- consciousness, how can we know God who is residing with us in the body? Truly speaking, man-body

is the temple of God. We should therefore be conscious of our Divine Nature, and try to regain our Godhead. For that, you turn away completely from outside and outgoing faculties for a while, and close yourself in the closet of your body. The Ringing Radiance of God will become effulgent.

God is eternal, all wisdom, all happiness, so you are the same. Mind that you and God are one, you can never be separated. He is ever with you, enlivening life. His life is your life, and you cannot live without him so you have nothing to fear.

Man is what he thinks about all day long. One can only live one moment at a time. Emerson said, “There is no moment in eternity more important than this moment.” All real good or evil may befall him is from himself. If a man lives in a good or bad way in the real present, he will ensure the same in the future. If you have bad thoughts for others, you will harm not them only but yourself as well, as thoughts are very potent.

So try to live in the living present, forgetting the past and the future – and fill every moment of your lives with simple trust in Him in all loving devotion. He will manifest in you when you choose and turn your face to Him. As loving advice I give you, from this moment let love be your constant companion and trust Him in all things. God is love and love is God, and the way back to God is also through love. Guru Gobind Singh says, “Here ye all, I tell the truth: God is attained through love.”

Rest assured that He is with you always, and be of good cheer

With all best wishes

KIRPAL SINGH

To Gain His Pleasure

Any place where one can enjoy the intoxication of God has its own value, be it temple, church, mosque, or any other religious edifice. However, it stands to reason that the very best place to seek God and enjoy His presence is wherever His reflection can be seen. The stone-constructed places of worship were all made in the remembrance of God, but it is not possible to see the reflection of the Lord in any of them. That can only be found in any of them. That can only be found in the human form- a certain human form wherein God has manifested Himself. Such a personality is just like God walking on earth. Those accomplished in religious lore, tied up in rituals and customs, will usually advise against seeking God in the human form, but the earnest investigator should consider carefully just what benefit be derived from a living Guru.

If we take the temple or the mosque for an example, we find the former dome-shaped, like the human head, and the latter for head-shaped, both after the model of man body, and with the great respect are the prayers done therein. These are given in the highest importance, while the true temple or mosque of the man body is ignored; we never go in there. The truth lies forgotten within us, and we are left with outer things as consolation. To make a model of the man body is very easy, but we are constantly adding cover upon cover over the true Light of God within our being, and to stop doing this is extremely difficult indeed.

My Master used to give an example of the true wife who, disregarding the good or bad remarks that the world may have for her character, will keep her attention constantly upon her husband alone, knowing that she is true to herself and to him. So we should go toward God with that single goal in mind, and never worry about

what is said by others. Travel with unceasing attention in the Lord, for you are his and he is yours.

The target was always one and the same, for all religions, but what happened? Hafiz Sahib explains that we were on our way to meet the Lord, but in between our attention was arrested. Religious and customary rites have taken our attention from the true purpose of our journey, and as long as the mystery of life is not unrevealed. Who are we, and what connection do we have with the physical form? In what way are we related to God? Before these questions can be answered, that eye must be opened through which, by actually seeing, the truth will be revealed. A Muslim maulvi Sahib exhorts us:

*Why do you scatter your attention in intellectual pursuits?
Whatever path you walk, become submerged therein;
Deaf and mute to all else.
With full concentration proceed toward your goal;
Take a headlong plunge!
Weighing and doubting will only stop your progress.*

Further on he says, I am in Him. This happens only at that grand meets when two become one –when he alone is there, he whose reflection we are. When the curtain of separation is drawn aside, there will be no meeting. There will be no yearning. Christ told us that I and my father are one. Guru arjan says father and son have the same color. When the soul reaches this awakened condition the wandering, searching, and sorrowful separation will cease. A true Guru is not separated from God: therein lies his greatness. By losing himself in the Guru becomes the same as the Guru –a Gurumukh (or mouthpiece of the Guru). St. Paul mentioned this stage by saying... yet not I, but Christ liveth in me. Our Muslim prophet continues:

*The place inside is so filled with my beloved.
That there is no room for me; only he is there.
In you, am I; look in my eyes and see the oneness.
If you do not see, am I to be blamed?*

Even the thought “I am not there “ does not occur. Within the eyes of an illuminated soul pulsates the Power to drag you, like a magnet, into the Beyond. This was the original reason for doing arti (a Hindu rite, with lighted candles).

At one satsang, I was sitting beside the Hazur –he sometimes made me sit beside him, just as a father would –and I said that there was as age in the past when the Guru would wash his big toe in water and give this to the disciples to drink, for there was a great changing in it. During the time of the tenth Guru of the Sikhs, he gave amrit (nectar) made from sweetened water, on drinking which they were infused with life; again due to the charging. Then in the days of the Tulsi Sahib and swami Ji Maharaj, it became customary for arti to be done, sitting in front of the Guru, eyes level with eyes; but that age also be passed. In the time of Hazur, my Master, the custom was to touch the Gurus feet. Now that is finished and it remains only to look into the eyes of the Master and be absorbed into his radiance, as eyes are the windows of the soul. The purpose of all these gestures was for the disciples to derive the benefit of the changing from the Gurus radiation, but when the Gurus leave, just the empty action remains.

The highest of the senses is the eyes. Nose, ears, mouth, etc., are on a lower level. When the two eyes meet at the practical point above the nose, they become single and the inner path is opened, through which we become familiar with the Beyond. When the four eyes meet and become one, there is no separateness and no question of duality. From eye to eye the treasure is given. From eye to eye one gets an intoxication, and the physical body becomes insignificant –as

nought. Even the thought of it does not remain. Criticism, ridicule and unpleasant worldly affairs ride harmlessly over ones head. This is the knowledge of oneness.

Hafiz Sahib has said that the words uttered by the Saints are for those who are ready to receive them. This is their last connection with the world, for their hearts have become pure, and they have the right understanding. They are ready therefore to realize the Lord. The immature will continue with the outer practices, for their time has not yet come. Though truth is in each being, yet it must be rekindled by the Guru through the eyes, for the changing involved in the process cannot be done through form and formularies. This charging is an intoxication never forgotten by the person throughout his whole life. There are those who think that the Gurus succession can be accomplished on legal papers; but how is that possible or even feasible?

There is only one thing to understand –how to remove the separating curtain between “me” and “you.” Get the true khaki from the Guru; then only can he invade the mind. When you have completely surrendered yourself to the Guru, no questions or doubts remain. Everything becomes serene, calm, quiet, and the awakened ness springs forth. Life comes from life –there is no other way of realizing the truth. Those who see the truth in all its reality says, “this is the very curious image, this human form!” they are no the human form, but are something else. Bhai Nandlal Ji, who was a very devoted disciple of Guru go bind Singh Ji, says, for one hair of my beloved satguru, I will sacrifice both worlds (this and the next). Only he who can see even some small reflection of the truth can make such a statement.

For Muslims, a living Master is considered to be heresy, and when Amir Khusro was initiated by his Guru the people criticized him, calling him a heathen. Khusro was unshaken and remarked, “yes I

am a devotee of a living form, but what has this to do with the world and its opinions?” when you becomes someone’s, become his very image. To incur the pleasure of a complete Master is to incur the pleasure of God. Swami Ji Maharaj says, if the God is pleased, then God is pleased. But the Guru should be a Guru and not just so called. Of what value is the pleasure of Him who is under the influence of his mind and senses? People often get a bitter experience and then blame the whole of Gurudom, but those who are fortunate to have their inner eye developed even a little, see an inner reflection of the truth. Even one enlivening glance from you, o Guru, is enough to infuse me with Life. If he turns his eyes from us, both our worldly and spiritual existence will finish. Once this happens, it is most difficult to regain his attention, for no one knows what action will be pleasing to Him.

Perfect Masters do not allow vanity, self-importance and self-praising to remain in their followers, but gradually weed them out. Bulleh Shah, who belonged to the high caste, took initiation from Sai Inayat Sahib. One day, the Master sent some of his followers to Bulleh Shah's home, telling them to sing and dance outside his house. They did this, calling out, “ oh Bulleh Shah, we are your Gurubhais (brothers under the same Master), so come out and meet us.” Now, singing and dancing in the streets is considered to be unseemly behaviour, that his brother disciples had come, he said, “ no, I do not know them –they are nothing to do with me.”

When the disciples returned to the Master, he told them, “it does not matter, from today I will not water that plant.” Remember, that the Guru gives nourishment to the disciples through his attention, even if they are thousands of miles away. A Satguru looks after his disciple with his own life impulse. Only a few days ago a disciple in the West wrote to me: “when I sit for meditation, and even for sometime afterward, there is a sweet fragrance.” I explained that this was a direct result of the thought-waves which are received when one is

receptive to the Master. Receptivity is very necessary. If a radio set is not turned properly, there will be no sound. It is most difficult to please a Guru; he is above offerings of a money, property and worldly goods. You cannot have his pleasure by demand either. His pleasure may be gained through respect full attention, obedience to his wishes, devotion, and selfless service to humanity. If the disciple does not wish to live like this, then what can be achieved without the Gurus mercy? I remember once in a Lahore, my Master called me and said, “Kirpal Singh, I have planted the saplings, you have to give them water.” I replied, “Hazur, however much water you send through this hose-pipe, will be given.” To be careless about our attitude and action in respect to our Guru is very dangerous.

Bulleh Shah's inner enjoyment was stopped from that moment, and by the Gurus orders he was also not allowed to enter the Master's court. In those days, shah inayat permitted his followers to express the holy hymns in song and dance before him, and appeared to show his pleasure at such occasions. There was a certain prostitute who was very talented in her execution of the holy songs, and she would attend him regularly each week. For Bulleh Shah, it was as if both worlds, inner and outer, had sunken into deep and silent gloom—such was his condition without the glance and thought transference of his Master. So in desperation, and greatly anxious to regain his Master's favor, he went to the prostitute and begged her to give him any amount of work, in return for which, he requested her to teach him how to sing; with the hope of giving the Master some enjoyment. For instance, if a Master approves of selfless service and helping the poor, then a disciple should do that, for to become his true loved ones they should develop the Master's own habits within themselves. Merely pretending to do his will has no effect, for he knows and sees everything.

So Bulleh Shah studied the art of the singing and dancing for nine months, and one evening he said to his teacher, “To night, let me go

and sing for the Master, instead of you.” She agreed, giving him her clothes to wear, and with quickening heart he hurried off to the Master's house. His songs even now are heart rending to the reader, filled with the great sadness as he describes his separation from the Master. He who knows everything can recognize a person by what he is, not by what he is wearing, and when Bulleh Shah sang with so much pain and feeling the Master could not help himself, and, rushing from his seat, wrapped Bulleh Shah in his arms. Now many who were watching this began to wonder that such a great Master would embrace a prostitute, so shah inayat said, “listen, brother bulleh, take off this finery, that the peoples doubts may be removed.”

How can you recapture the Master's pleasure when he is displeased with you? And then, when he restores this blessing, what do you gain? This hymn of Guru Arjun will disclose some knowledge on the subject:

*I fall at his feet to gain his favor.
Oh, meet a satguru who is God himself!
There is no one else like him.*

If the Guru is pleased, then so is God, for God has manifested himself in the Guru. Satguru is the very image of the truth, the ruling Power, for his will governs everything and there is no one comparable to him in this world or the next.

*I have searched all Brahmans;
But not found one like my Guru.*

A person can only speak of whatever level he himself reached. The worldly will think on a worldly level, but they who have reached Brahman and Beyond say that even in Brahman there is no one equal the Guru. He is truth itself, and he is also the pole at which the truth

is manifested.

When two hearts take joy in the same thing, most decidedly they will love each other should do the same, and without any effort love will grow between them. Mauling Rum has said, he who approaches you approaches God; and he who departs from you, goes away from God. Uttering empty words will be futile, for saying one thing and doing something else may hoodwink the world, but no one can deceive the Guru. My Master used to say that the Guru Power is all awareness and if a soul is not fit he will not be given the inner read. There should be nothing left of the mind or senses. Guru Arjan, whose hymn I am now taking, was tested very severally by his Guru. The Master's tests the disciples again and again to see how much loving devotion he has, and to what extend he still remains under the influence of mind, he who sacrifices everything for the sake of his Guru has achieved all.

During the strife worn days of Guru Gobind Singh, a certain man named Nabi Khan Ali Khan was killed, and someone went to inform his wife of her husband's death. On hearing the news, her first words were, "is my Guru alright?" for a true disciple, the Master is most beloved than any other relationship, for it is one of the soul with God. Naturally the child who heeds his father's slightest wish will enjoy his pleasure. Whoever insists on his own ideas and does not want to obey, doubtless he will also get the Master's love, but the inner key will not be entrusted to him.

I will now tell you how Arjun won his Master's pleasure. It happened that one of the relatives of Guru Ramdas Ji (Guru Arjan's Master) was getting married in Lahore, but the Guru himself was in Amritsar at the time. So he sent for his eldest son, Prithi Chand, and told him to go to Lahore and spent about fifteen days there, over the wedding. When these highly enlightened personalities come, they are always surrounded by the people who either want their money, or wish to be

third successor. In reply to his fathers order Prithi Chand protested, “if I go there, who will look after everything here?” he was afraid that his father would give the succession to Guru Arjan, who was most beloved of the Master, and so he refused to obey. The other son of Guru Ramadas was Mahadev who was usually in a spirituality intoxicated state, so the Guru sent for Arjan Sahib and told him to attend the wedding instead of prithi Chand, and then instructed him, “do not return here until I send for you.”

Guru Arajan took the Master's orders without question and left for Lahore. A person of lesser spiritual strength would have ignored the order and declared that out of love for the Master they had to return, but for Guru Arjan his Master's orders were of supreme importance, making a barrier between the Master and himself which he would never think of surpassing. Remember, he who obeys orders will achieve success in his goal. Many days passed and there was no word, so Guru Arjan wrote these words and sent them to the Master:

*My mind is desiring Thy darshan;
Like the rain bird in anguish,
The thirst remains unquenched – there is no peace;
I am living that without the Beloved's darshan.*

He sent these words to his Master by a man, but the man gave the note to the Master's son Prithi Chand, and therefore it never reached the Master's hands. What a dying man does not do in desperation! He wrote another letter. From Lahore to Amritsar is only thirty miles, but he could not go there because of his Master's orders. Remember, he who breaks the wall of the Guru's order will never realize the inner knowledge. He may get a little inner experience and help, but he will never become perfect. So in the second letter he wrote:

Glory be to the place where You reside;

*Your face is so beautiful,
Seeing this, the inner sound easily vibrates.*

This letter also got into Prithi Chand's hands and again there was no reply. He then sent a third letter, which he marked with a number "3" In this he wrote:

*The separation of minutes was likened to an age;
O Beloved, when will that time be when I may see You?
I cannot sleep, and the nights cannot pass without one
who is my Lord.*

When this letter arrived, fortunately Prithi Chand was not there at the time and the Guru Sahib received it. Though the Master's know everything, they do not disclose what they know, but allow things to come out openly of their own accord on the material level. Forgive me, but we frequently consider our Guru to be less than a man. The Guru Sahib called Prithi Chand and asked him about the two previous letters, but Prithi Chand replied, "Maharaj, do you think that I am a thief?" The Master gave him a hard look, and turning to another man said, "Go and look in the pockets of his clothes." He then sent for Guru Arjan Sahib, and when he arrived, told him, "you wrote me three letters, and whoever will complete that poem will be my successor." When a test comes, a simple thing becomes difficult. I remember that I also sometimes wrote poems to my Master – through separation the thoughts would come, and the poems were written. Some rivals started copying me, but always there is a difference between wine and water. Guru Arjan wrote the fourth stanza thus:

*With great destiny I met Him;
The ever- promenade Lord was found in the house;
I desire only to serve, and never be separated for a
moment;*

I am Thy servant, O Lord.

This shows the kind of respect the disciples should have for his Master. I once wrote to my Master and requested him to give me the ability to love, but only that kind of love which does not transcend the limits of respect. The Master was in Dollhouse when he received it, and after reading the letter he placed it on his heart and said with such humility, “I really appreciate such-like love.” A devoted one’s poem is written to gain his Master’s pleasure. Guru Arjan was one of those rare devotees who truly achieved this, and at the end of this hymn he indicates what is gained by it.

Just as we cannot say what God is, so it is impossible to describe the Guru. He has a physical form, but he is not the physical form; if he were, what could he give us? If the whole earth became thin paper and the seas turned into ink and all the trees were made into pens, were we to cover the paper with praise to the Lord we would never succeed in describing His glory. I used to study in a Christian school, and always had an inquisitive Nature. I knew that we said “Shri Guru Nanak Dev Ji Maharaj,” for in India we attach many respectful terms to the names of Master and certain respected people, and had noticed that the Christian bishop and questioned him: “Why do you not put prefix to Christ’s name, when even the most insignificant common man is at least referred to as Mr. Somebody?” The bishop said, and I can still distinctly remember his reply, “We consider Christ the Son of God, and as we cannot glorify God, so we cannot extol Christ. If we start prefixing His name, we will make him smaller, not greater.”

Another Master says, you are the Emperor above all; how can you be praised? Without doubt, there is no equal to the Guru. He who starts seeing another as equal to his Master, HIS SOUL BECOME AN ADULTRESS. Truly, the Light is in everyone, but not manifested as in the Guru. When two great souls meet and see the God in each

other, that is something different again – something qualified. I remember one incident in Lahore in a house called Pari Mahal (Fairy Palace), where at the time Maharishi Shivbrat Lal Ji was staying on a short visit to Lahore. He was the successor to Rai Saligram Ji, who was one of the chief disciples of Swami Ji. When my Master was told of his presence in Lahore, he went to see him, and I accompanied the Master. It was a very strange sight that I saw. My Master, who was always the very depth of humility, was trying to touch his feet, but he wanted to touch Hazur's feet.

*His sweetness is above all others;
Above the sweetness of mother and father.*

For a child who plays in his mother's lap, she is the sweetest of all beings to him. The true devotee who plays in his Master's lap will place that relationship above all others.

*Sisters, brothers and all my friends are very close to me;
But there is none like You in this world.*

To the Child who plays in his father's lap with no other thought than to try and please him, the father will give what he wants. When all other relationships are broken and the Guru is the only one in existence, then you have succeeded in your work. On this path, mere words have no value: you must obey his every command. Make you life pure and chaste; do service unto others; be careful of evil words. Love everyone, as God is in every being. When you serve others, you are serving Him.

*By thy orders, Sawan (the rainy season) came; And I
ploughed the furrow of Truth.*

The rainy comes in the form of the Guru, like a refreshing coolness upon the parched earth. My Hazur's name was Sawan. Like a rain of

mercy, they come by God's orders, and we should take full benefit by clearing up the land of our whole being with Satsang, where all the dirt and filth is thrown out. We scatter our thoughts abroad; but at Satsang we can withdraw toward the truth. All Master's encourage this, Christ says, for where two or three are gathered together in my name, there am I in the midst of them. There will be strong charging there, even if they are thousand of miles from the Master's physical form. Guru Gobind Singh says, Where five disciple sit together, there God will be. How can any good come from a gathering filled with criticisms and disagreements?

This Satsang was started with my Guru's orders, so throw away you laziness and lethargy, and become pure. In Satsang the flow of mercy is pouring into you, so get the fullest benefit from it. Weed out all imperfections, one by one; that is why I have told you to keep a diary. When the soil is weeded, it is ready for the seed to be sown, then the true growth can begin. If small pebbles and rock are not removed, the seed may sprout but will not bear fruit.

*In great aspiration, the seed of Naam was sown;
I pray each second for mercy, that it may bear fruit.*

This seed of Naam, once sown, cannot be set aside by any Power. That seed will bear fruit sooner or later. But without the water of Satsang, how can the seed be expected to sprout green and fresh in all its beauty? Once sown, it will not die, but in unprepared soil it will not fructify. He who does not do his meditation in this life will have to come again. As this seed cannot sprout in any other form, he will be given the concession of not retrogressing below the human birth. But why not complete you mission now? He who is unlearned is life cannot become learned merely by going through that change which is called death. No one should be under the misunderstanding that, having received the connection with the Holy Naam, he has got salvation. He will get salvation, but in how many lives?

When I met the Guru, I knew he was the only one; My heart can never accept another.

Once the disciple has recognized the Guru, he can only understand his Guru's teachings and none other. Hanuman (Lord Rama's greatest devotee) was once asked what day it was, and he replied, "O Ram." On being asked what month it was, branches of his beloved that he could think of nothing else. Wherever he looked, he saw Ram, and every person he spoke to was Ram. It is really worth having a Guru if you are receptive like this.

All the transitory objects have dropped away, since I got the company of a Saint.

At the feet of a true Guru there are no factions, political fights, or religious wrangling. The Master simply places a man-problem before you. He tells us that when he met his Guru, there was nothing else in his life. He is on, and yet he is not one – this also is a mystery. He who knows and becomes one with Him, becomes the Doer and the Giver. We are devotees of the Light; it matters not in which pole it expressed: all are one and the same. He whose eye is opened can see the beautiful play of God's expression.

*Each man has been allotted the task;
But success depends on Thy will.*

The Satsang is started by his orders, and He makes the work a success. Hazur used to tell us that when Baba Jaimal Singh Ji gave him orders to start the spiritual works, Hazur went to Baba Garib Das and Chacha Pratap Singh Ji, who both told him, "If we give initiation the soul might not give salvation; but if you give it, that soul will surely have salvation." When my Master gave me orders to do the work, I asked him to whom I should go for such assurance

and then added that I would do the work as ordered, but that He should give the protection. HAZUR assured me that it would be so. With his support I started the Satsang; it is not mine but His, and He will take everyone across. Whatever blessing He extends is being given out. All credit goes to him.

When I came to the West, many people were helped and I told them that the credit for the blessing went to my Master. Forgive me, but so many seekers for truth have spent their whole life struggling to find it – and did not receive even a glimpse of Light. Here, everyone gets Light. It is another matter if after receiving the gift they refuse to keep up the practice and thereby lose it; but at initiation, almost all get something, do they not? Those who obey instruction increase their progress daily – 100 percent. Who is there to place his hand on his heart and declare such assurance? Ashtavakra gave this knowledge to King Janak, and even today people are still repeating his name. How great is the mercy of the Master who give such an invaluable boon! The age has changed, and so have condition. If today this experience was not give so easily, no one would come on this path.

In the West many sects have sprung up, which deals with suggestion, hypnotism, mesmerism and other doctrines, which are not spirituality. Spirituality is purely a matter of self-analysis, knowing oneself and knowing God – the demonstration of which is given at the time of initiation. – Many are doubtful of this science in the beginning but I tell them to see with their own eyes, for there is no greater proof. In the past the subject was very vague, for Master agreed to give the experience only after long years of study, when one was fully prepared. Today, it can be seen immediately what spirituality is. What a magnificent blessing!

*Brother, this is the Guru's court, he is doing out this gift!
Eat, drink and be merry;*

You should eat, drink and enjoy for you are getting this gift free – there are no charges. Even if you spend all life in pennance. You will not get this that way. Only one man was to be found in King Janak's age who was God- realized; that was Astavakra. Today, can you find thousands? In the past there were few, and even now there are few; but the world is not without them. Make the most of the good fortune, for blessed are they who have received this rare gift.

*I have become the Lord of this physical form,
And have tied up the five devils.*

Master's have no ego; they always acknowledge in humility that everything is achieved by the Guru's grace. Why should not he gain full control over his mind and senses, who has all love for his Guru alone. He says he has Lord of the house, and he has captured the five thieves, viz. lust, anger, greed, attachment and ego. Who can make such a statement? Only with the Guru's strength can anyone declare so boldly.

*O Satguru, when I came to Thy feet
These five strange aliens came under my control;
He was pleased and I was blessed with His grace;
Now they cannot revolt or raise their heads.*

The five senses of action and knowledge are foreign to our Nature; they must be overpowered and placed under our orders, instead of vice versa. When that happens, they have no courage to stand and defy us, and they will not disobey. Can anyone affirm such a staggering achievement? People say that Saints and Mahatma's do not assert themselves, but they do speak directly. If they did not give the information of what to get and how to get, where would we begin to seek for the Truth? They tell us that there is such a wonderful nectar inside that will intoxicate the soul. They

themselves are intoxicated; their mind and senses are completely controlled. Their eyes are open but they do not see; their ears are open but they do not hear, if they choose not to. They are the controllers of all the senses. With those power is this achieved? With the grace of their respective Gurus! When one gets the Naam's inner nectar, all worldly intoxicants seem ridiculous, and when the seed of Naam sprouts, all outer things become meaningless. All glory and beauty lies within you. You will forget outer things with their false attraction. The five devils will come under perfect control, and will have not courage to jeer at you; there is so much nectar within that even they become intoxicated!

*O Satguru, again and again I glorify Thee;
With each breath I think o thee!*

There are a certain intoxicated lover of Bheek Sahib, who constantly repeated "O Bheek, O Bheek" for he saw God clearly in his Guru. His contemporaries condemned him as an atheist, and passed judgment for his execution; but they could not execute him without the king's authorization, so they brought him before king. It is possible that his king was Akbar the Great, who was renewed for his keen sense of justice. When the king looked at the accused man, he said, "I feel is an intoxicated holy man," and he asked him, "Who is you God?" The man replied, "Bheek." The king then asked, "What is your religion?" and he said, "Bheek." At this, the king ordered that he should be released. His accusers protested that he would run away, but the king said, "It does not matter" He then looked keenly at the holy man and told him, "For a long time we have been without rain, and if it does not rain, and if it does not come soon, there will be famine in the land. So could you please ask your Bheek to send the rain?" The man replied, "Oh yes, I will ask him to send the rain." Only complete faith in the Guru could display such calm confidence. He who has not experienced the true inner connection with his Guru with not have such strong faith, for faith is built on knowledge.

When the holy man turned to leave, the king asked him when he would return, and he answered, “On the third day I will return.” The very next day, there was such a heavy downpour of rain that the whole countryside was flooded, and on the third day the holy man returned to the king’s palace. The king smiled at him and said, “Your Guru was very gracious to us, in sending the much-needed rain. I am giving you these precious gifts – please place them before your Bheek Sahib as my thankful offering.” The devotee got very indignant, saying, “These perishable things for my Guru? Most decidedly not!” Such people care nothing for the world and its possessions.

*You have brought life to this derelict house (body);
I could sacrifice myself in gratitude.*

Gratitude is a very rare virtue. Because of friends and relatives, we even risk our Guru’s displeasure, and this is due to lack of gratitude and faith. We sometimes consider the Guru to be less able than an ordinary man. With this type of outlook, what can we hope to achieve in progress? The worldly things are more Beloved: Guru and God are accepted casually for whatever can be derived through them materially. The attitude is one of tolerant duty, with respects paid in a condescending manner. Man always thinks he is the greatest of all, but if he really became great he would not be in this blind egoistic state.

*I am in perpetual dhyān (contemplation) with my
Beloved;
The fruit comes to him whose attention pierces through
the veil.*

If you completely surrender unto Him, then Nature itself will be at your beck and call, and all your desires will be fulfilled. Gure Amardas Ji says,

*O mind, you once desired a thousand things, but did not
get one; Now see, that each thought will be fulfilled.
All the work has been resolved, and the mind's hunger
satisfied,
What else can I desire from you but YOU
All else is misery upon misery.
Give the Naam, which renders all fulfilled
And takes away the hunger of mind;
I have abandoned everything and am a true servant of the
Lord.*

He who surrenders to the Lord lives without worries, doing the work sincerely and truthfully, and leaving all else to the Guru.

That Naam –giver of all happiness –has been tied to me.

Naam is the sustainer of all things. He who has Naam has got everything. During one of my visits to America, an intimate meeting was arranged with a group of scientists. One man asked many questions and obviously strongly doubted the subject of spirituality. After some discussion, I asked him if science had succeeded in creating even one ounce of consciousness. He said, “no.” I then explained to him that the pursuit of science must necessarily remain in the domain of matter, where as all the teachings and knowledge of the Saints lie in the domain of consciousness. There were a number of disciples present at this meeting, and they were of the opinion that this gentle man would not turn up on the morrow, which was chosen for the initiation program. But he was the first to arrive, and he got the more experience. So this is the path of the awareness –the path of the perfect Master's, and you may accept it as their mercy, or due to their greatness, that they have made such a difficult achievement into a Child's play. Were it not for this fact, the seeker would require a great background of a past lives and then many years of study in

preparation for this path. So Guru Arjan advises us to eat, drink and enjoy what we have got for this is the precious time and the rain may not fall forever.

*I am the most content of all;
The Guru has established the Shabd within me.*

He is encouraging us to have some longing for a thing of which we have no conception of the value. All the wealth is lying in the disciples fathers home –and for whom is it but his own child? The most obedient child will naturally receives the most. Whatever the Guru has got, he consider not his own; and the more he gives freely, the greater the flow. Eat, drink, and enjoy to the fullest, while you have the opportunity.

*Satguru, the Lord, placed his hand on my head and
manifested God within me.*

His greatness is proven when he actually shows the way, even without the physical gesture of placing the hand on the head. By his grace alone do we rise above body consciousness and see the Light within. He is giver –comparable to none other.

*I have opened a true dharmashala
And have gathered the true seekers there.*

A blind man cannot seek one with sight, but one who can see can gather the blind together. Christ told us of the sheep he had to find and take care of. Man is helpless with merely his own efforts to assist him. Sincere seekers will find that all will be arranged and made possible without them doing anything. Even before I arrived in America, thee were people who knew nothing about me who were seeing the Master's form and also Baba Sawan Singh Ji within. When they saw me physically they told me that they had been seeing

me within for months, and some for year or more. Brothers, it is all his work, not mine.

During my first world tour, on the way back to India, I agreed to pay an unarranged impromptu visit to Germany. Someone who was accompanying me remarked, “but how will those people recognize you, for they have never seen you? In other countries at least the program was prepared. Even if they recognize you by your clothes, how will you know them?” I replied, “he who is sending me there will make all the arrangements –why should I worry? He will himself arrange all to receive Me.” when the plane landed in Germany there was a small crowd awaiting me, and each person had a rose in his hand. I said, “you see, there is my reception.” They came running toward us; asking about the luggage and telling us the case were ready and waiting. So he himself does his own work. The commission comes from the Lord and he works through whomsoever he chooses, be it one or thousands.

*I wash his feet and fan him;
Again and again I express my thankfulness for finding
Him.*

*A true Guru never says he is a Guru, but in all humility
will serve whoever goes to him, for he comes to serve
humanity and to give something to the world. When he
comes, the entire world gets the benefit of his Light.*

I got Naam, darshan (alms) and ashnan (bath).

The Guru gives us the Naam, which you should know is the sustainer of the entire creation. Contact with Naam, the nectar of the Lord, creates true love in us, and as love knows only giving, the disciple himself becomes a giver. He is born to serve and give himself to the world. While he has the physical form he will give,

give, and give. When the physical form is no longer there, who can ask from him and who will come to take? He starts to give everything: physically, materially, and eventually he gives the mind. Having become the controller of the mind, he serves humanity with unending joy.

*Nanak with the Naam rises in continual heights of glory;
Peace be unto all the world, thy will, o Lord!*

The Master serves all humanity with his good will; physically, mentally, and even outwardly in all manner of ways, making use of whatever outer knowledge he has acquired in his lifetime, to help the people to understand the truth.

The bath that the Guru gives in the holy waters of Naam will purify the mind and senses from the all evil. These three things –Naam, Dan and ashnan –are gained by sitting at his feet. Unfortunately, people think that by ashnan (bath) is meant an outer bath to clean the body. Though it behooves man to keep the temple of the Lord clean, the inner cleanliness is vitally more important –and that is the work of Naam.

One of the clearest criteria is that can be observed in true Master is that he is always sacrificing himself for the sake of others. He knows how to give and give only, not to take. He is a giver, not a beggar. If the Guru starts to taking, then what will we give? He has no thought of business, but gives this priceless jewel as a free gift of Nature. In many countries they take up collection to pay the lecturers and the expenses of the arrangements, etc. when I was traveling in America I gave free talks without charges, collections, or need for buying tickets. One day I was giving a talk on “God and man,” a man stood up; he was a Russian and offered five thousand dollars to me. I told him, “Look here, I have not come to collect dollars. What I have gained the fruit of my Master is a free gift of Nature, and must

therefore be given freely.” The people were at the first surprised, and then overjoyed at this. Through this very principle the praises of true Master are being sung all over the world. I am receiving invitations from America, Europe, the Far East, Australia, the Middle East and Africa, and they state they have heard of the gift which is being given to all. Dear brothers, who am I to give it? –the giver is giving it, with his grace, and with the grace of all the great past Master's, for whom, forgive me, we have not enough respect, I am sorry to say.

*All are being freed, o Nanak,
On the boat of truth.
Day and night there is awakening in the world;
All listen with open ears to praise sung in thy
Name.*

When the Master comes the world begins to awake, and hearing his words they wonder, “What is this new thing which is entering our very being?” during my tours abroad, many talks were given in churches. They rarely allow outsiders to speak in the church, yet they welcomed me for they said that these teachings are as given in the Bible. One minister went as far as to say, “I have been in charge of a Presbyterian church for forty years, but today for the first time I have understood what Bible is telling me.” he came and bowed to me in front of everyone with tears in his eyes. I want to point out that all glory and praise be to those past Master's who have given us these teachings.

*Now orders have come from the gracious One
Through which all pain and misery will vanish.
They are at peace,
For through the Naam they gained true humility.*

Initiation into the holy Naam in a panacea for all ills, and the repetition of Naam bring peace and true humility. He who sees the

truth in all glory will be full of humility. St. Augustine says there are three ways of realizing God: the first is humility, the second humility, and the third humility. In the courts of the Master, humility reigns supreme, for true humbleness is the adornment of a true Saint. They are ruler and Controller of this great power, and yet they never show pride or vanity, giving small indication of what they are and yet saying, “it is His grace.”

*The Amrit is drizzling down;
His words are those of the Lord Himself.*

Remember, that water collects on the lower levels. When the cup of humility is ready, then the inner Amrit will fill it to the brim. Some people say doubtfully, “How can you say these things are true?” The Master explain that whatever words come from the true Master’s mouth are words from God Himself.

*In full faith I rely on You;
You Yourself will do everything for me.*

All is the Lord’s work – what is it the world blossoms or perishes? My work is but to be a tool in your hand, to do what you will. Your mercy alone is the world gaining any benefit. With your wealth the world is prosperous. A time like this never come again – we are encouraged to eat, drink, and enjoy the blessing out from the Lord.

I your devotees have but one desire, and that is You.

A True Gurumukh will have desire for God alone – so much so that “he” should become “Thee” and “Thee” Should become “me”, and no one should say there is any difference. Hafiz Sahib says, I should become you and you should become me; I am one thing and you are something else. There is some slight difference in the wording, but both Master have given exactly the same meaning.

*O giver of peace, reveal Thyself to me;
Clasp me to Thy breast;
Allow that I may never be separated even for a second*

It is the true disciple's constant wish that he may never be separated from his Guru. It is a great blessing to have a living Master, and even greater blessing to be near him. The bath taken from his glance of mercy is a flow of Truth which cleanses deep through the being. The devoted disciple sheds tears at the very memory of this. He who sees him outside and inside both get some consolation during separation; however he also cries out of love, for there is nothing more beloved for him than his Master. The yearning of the heart pours out of the eyes, and there are no words to describe this condition.

*I searched in the world, above the world, below the
world;
But could not find one like you.*

How can there be another like the Satguru? Only a Satguru can be the same as a Satguru. Do you know the story of Sukhdev, son of Maharishi Ved Vyas? When Sukhdev wanted a perfect Guru, his father told him that King Janak's kingdom several times but always returned without having seen the king, for he had the doubt in his heart that this king enjoys the pleasures of palace life with all his queens, etc., how can he possibly give any enlightenment? Now Narad Muni, a powerful devotee of Lord Shiva, saw that this man was losing all his progress with each doubt he had about King Janak, the great soul. To save what little he had left, Narad Muni turned himself into a very old man, filled a basket full of mud and began to pour the mud into a fast-flowing river, just as Sukhdev was passing on his way once again to King Janak's kingdom. He way the old man and asked him what he was doing. The old man replied, "I am

building a dam.” Sukhdev laughed and said, “Have you no sense, you fool? Can you build a dam by just pouring mud into fast flowing water? First put some foundation of wood or rocks, and then put the mud.” The old man, replied, “I might be a fool, but I have only wasted one day. The biggest fool is Sukhdev who had finished nine of his merits of progress, and the tenth and last he is about to destroy by again doubting a perfect Master.”

This encounter with Narad Muni Shocked Sukdev to his Senses, and he went straight to King Janak’s palace. He stood near the stables and sent a man to tell the King that “Sukhdev has arrived.” The king said, “Tell him to wait there until I call him.” In strict obedience to the Master’s orders, Sukhdev stood on the same spot, first for a whole day, and then all the next day. Sometime on the third day he was called into the palace. Having stood obediently in one place for so long, he had become covered in horse dung up to his waist, for the groom had been shoveling it into the corner where he stood. So he took a bath and changed his clothes, and then presented himself to the king. As he came near the king, he saw that he was reclining on a couch, with one foot resting on a red-hot iron plate. The other leg was being massaged with cool sandalwood paste by some of his beautiful queens. It was very revealing to Sukhdev, and he gazed in amazement, a man came running into the court and cried, “Your majesty, the city is on fire! The king said, “It is God’s will,” and did not move an inch. After some time another man entered the court and said, “Your majesty, the palace is on fire now, and the flames are coming towards this room.” The king replied, “It is God’s will.”

When the sukhdev saw the flames and felt the heart, he picked up his stick and small bundle of belongings and prepared to rush out, but the king caught hold of him, saying, “you are a fine kind of world –renouncer! My hole city has burned away, the flames have consumed my place, and I merely said that it was all Gods will; but you in your panic are trying to save a stick and a bundle of cloths!”

he then talked to sukhdev for a long time, telling him, “ you are a Brahmin and full of ego about it. You are also very proud of being the sound of ved vyas.” Doctors operate to remove morbid matters, and in this way king janak was removing the doubt and faults in the mind of sukhdev swami returned home after his initiation, his father asked him, “ what is the Guru like?” sukhdev replied, “in brightness he is like the sun, although the sun, has got heat and he has not. He has got the coolness of the moon, though the moon has shadows on it and my Guru has no shadow.” A Guru is a Guru. The stories of the great Master's are for people whose eyes are opened. Otherwise...for instance, Guru Nanak was not permitted to enter the city of kasur because the people, blinded by lack of understanding, declared he was an atheist and a bad influence. Wherever the truth works in full Power, the negative Power will also work in full force against it. He does not want his prisoners to escape his clutches, but regardless, the satguru goes on disturbing the wealth without concern.

When I was small, about twelve or thirteen, I remember clearly that one day I read the life of Ramanuja (I was very fond of reading biographies). Now when Ramanuja was initiated by his Guru he immediately went and stood on a platform and collected a huge crowd around him. He shouted to them, “to day I have been initiated by my Guru and I am going to tell you all about it.” some of the people were shocked and warned him, “are you mad? You will go straight to hell for disobeying your Guru!” I was deeply impressed by his answer. He said, “I along will go to hell, but so many of you will get salvation!” reading this I vowed that, “if ever I get any spiritual wealth, I will give and give without hesitation.” my Master saw that I was a spendthrift, and that is why he gave me the work. It is all his grace. One of the initiates, an English lady, once met a Christian friend and she asked him, “have you ever seen the inner Light?” he replied, “yes, after nineteenth years of hard penance on mount Sinai, on one occasion I saw some cloudy Light, but very dim.” She said, “why, I see bright Light daily.”

What value can we place on such treasure as Naam? We do not seem to know how to respect it even. We get this precious thing and, having no value for it, do not keep it carefully. It is gained too easily and freely. The western people have more respect for it. My first western tour was for four or five months only, and I this short time there was a grand awakening all over the western tour was for four or five months only, and in this short time there was a grand awakening all over the western hemisphere. There was a genuine surge of seeking for truth, and when they got it, there was more respect for what they had been given. In India we take it for granted. Christ said, take heed therefore that the Light which is in you be not darkness. Introspect your deeds daily, with the help of the spiritual diary –and do not allow anything to cause you to forget your meditation. If you will live you like this, there will be never be darkness within. Tragically, we do not care –we have no time for the most important work. If you had to die today, what would you do? Do not live in the illusion of tanking or believing that after death you will get something. If you have not made spiritual progress in this life, you will not be a spiritual person merely by going through the death change. Believe in the salvation of life. Do, and see for yourself. If you do nothing, then how can your condition be helped?

Each place is permitted with you;

O nanak, only true bhakti will make this apparent.

The name of prahalad is well-known in the history of true devotees. He was ordered to wrap his arms around a red-hot iron column, to test his faith in what he believed. Even the large crowd present at teaching time murmured “o God “ as he approached the column. But what did God do, to preserve the faith of young prince prahalad? The prince saw a small ant running up the fiery column, and with joy in his heart he learned forward and clasped his arms around it. the column immediately split open and out of it stepped the avatar,

narsing. I am illustrating that God is everywhere, but only those whose eye is open can see his glory in all things. True devotees got his sustaining protection; standing in the midst of the thousands, they can be pillars of the strength and faith. In the West, many intellectual people came to hear my talks, and not for one moment did I ever stop and wondered how they would receive my words; with great Power I would emphasize the teachings. It is all his grace, and he himself prepares everything. The trouble is that we forget tat he is the doer, and not “I,” and we do not keep our face turned toward Him. Rather we go on finding fault with him, and are full of doubts. Like this, how will we grasp the help offered to us?

The Word Made Flesh

A talk given by the Master on Christmas day, 1969, in his living room at Sawan Ashram, Delhi, India, to visiting disciples from the West

Today is the day on which Christ was born as Jesus. He was not Jesus; He was born as Jesus. What did John say about Him? The Word was made flesh and swell among us. So Christ manifested in the human body as Jesus; that was born the same way as any other man was born. He was born the same way, is it not? As Jesus, not as Christ. So we call Jesus the Christ. There are two things: one is the son of man, the other is Christ in man. do you follow me?

I went to America; I gave a talk one day and some people asked me, “When is Christ returning?” I told them, “Has He ever left you? He said, I am always with you till the end of the world.” This is what He said. But Jesus was the human pole.

So he was word made flesh – Christ God-into-expression Power.

The word-less state of God was manifested, came into expression, and was termed word. In the beginning was the word, the word was with God and the Word was God. And the whole creation came into being after that, is it not? So Christ was Word made flesh; he was born as Jesus. He said: I am that I am. So Christ lived before Jesus. Don't you see that?

So I told them, "If he has not left you, how can you expect that He will come back again?" Of course, that power manifests itself from time to time in the human pole, in the human body, to guide the child Humanity – to take them back to God. It is God who sends them to the world to bring back all His children. What did Christ say? I have many sheep to look after. Did He not say so? That is what the Bible says.

So today is the day on which He was manifested in the human body of Jesus. We celebrate that day. Why? What for? Just to understand His true teachings and compare whether we have lived up to His teachings or not. He said, I am the light of the world. I am the way. And what more did He say, do you recall? These words are there: As long as I am in the world. What did this mean? This light; God is light; Word is made flesh. Thy word is a lamp unto my feet, and a light unto my path. The Word made flesh is light. Do you follow me? So, that word was made flesh and dwelt among us.

Once he asked his disciple, "Do you recognize who I am?" They said, some say you are this one and that one, born on such and such day. And then Simon said, You are the Son of the living God. Do you remember ? Then what did he say? "It is not the human intellect that has suggested these things to you. My God, Father, has suggested these things." Do you follow me? so he was Word made flesh and dwelt among us. Then he said, I am the light of the world; whosoever shall come to my feet he shall never walk in darkness. There may be a little difference in the words, but it is the purpose I

am telling you.

So what is criterion of the Christ? That power manifests at different times in the human bodies of different Master's, called by different names. Their purpose is to guide the child Humanity. We are to see now what he said in reference to that. I am the Bread of life. This Bread of life has come down from heaven. Whosoever shall partake of it shall have everlasting life. This Bread of life – Bread of Word – has come down from heaven.

Then he said that others are to eat me and drink me. you find these words in the Bible. Are you to eat the flesh of the human body of Jesus? No, not in the least. He was Word made flesh, and we have to eat the Word with us already. So, how can we have contact with Christ now? He is with us forevermore. That Christ Power is the God – into – Expression Power, or the Master Power or the Guru Power, as we say, that manifests itself at a human pole, in the human body. Master's are commissioned from God; they are sent from God to bring back His children. So that Power is manifested at different times.

Once someone asked me in America “What do you say in case that Christ is the highest of all?” I said, “Very good. But is there anything like that to quote?” He said, “I am the Son of God.” I answered, that’s all right.” Then I told him, “Well, look here: many other Master's who came in the East – everywhere – also said the same thing. Then what would you think of them?” I quoted some references from Guru Arjan and from the tenth Guru of the Sikhs. They said, I and my Father are one; and The son is imbued with the colors of God; they have taken up a common business.

So, all these human bodies in which that Power is manifested – they are the true sons of God. They know the Father and others to whom they reveal Him. Reveal. The word “revelation” is there. That means

that already exist with us, never leaves us. The matter remains only a revelation. "Revelation" means just to withdraw our attention from outside, from the outgoing faculties, from mind and matter, and rise above them and contact the God Power or Christ Power or Word Power which is already within us, which is a lamp unto my feet and light unto my path. When you withdraw within, you see the light of God. That is seeing the God into expression, the Christ, which light within you, Do you follow me now?

So this is the birthday of the great Jesus, the Lord Jesus, as you say. Of course, Master comes from time to time to guide the child humanity. So people asked him, "How can we meet Him?" He said, "You cannot, except you be reborn? And Christ told him, "Well, look here, you are a very learned man; everyone respects you, holds you in high esteem; don't you know that flesh is born of the flesh and spirit of the spirit? You must be reborn.

These very teachings are the same everywhere. The Hindus here have a custom to make men twice-born. It is the same thing as to be reborn. They give them one birth into the physical body and the other into the Beyond. Even children of five, seven and nine years of age were made twice-born; and they gave them a demonstration of the light within, which is God.

Jesus said, I am the light of the world.

You see, Christ is the Light of the world. If you see the light, it means you see the light of the Christ into expression, is it not? And that was manifested in some human body with special errand. Fortunate is the human body which came to the earth to guide the child Humanity.

For that we have to be reborn. And what did he tell his disciples? What you got in secret, speak to them from the housetops, so the

people may know what is what. Don't put it under a bushel, but place it somewhere where it can attract the eyes of someone who is seeking for it.

These teachings are the same everywhere. The pity is that we are not very conversant with our scriptures. Their teachings are universal, for all mankind. Jesus said I am the light of the world. He never said, "I am the light of Christians," nor the light of the place where he was born. He said, I am the light of the world.

So the Christ Power we have to contact resides in every heart. We can have it when we are reborn and when that Christ Power is manifested. The son know the father and others to whom the son reveals him. That is the only criterion we can have. If there is anyone who can withdraw you from outside, drag you up to the Beyond, open the inner eye, the singly eye, to see the light of God, that means that Power is working there.

Once a disciple asked Jesus, "You talk of your Father always. It would suffice us if you would just show you us your Father." I am quoting from your Bible, not my Bible. All Master's who come say the same thing. Jesus answered, "It is very strange thing; I have been around with you for so long and you have not come to know that the Father works through me?" And he went on further to say, whosoever has seen me has seen my Father.

So what is the Christ Power? The Christ Power is the God – into – expression Power, which is called Word, Name, Shabd, Kalma. This is the controlling Power of the whole Universe; and that also controls us in the body, the physical body. When that is withdrawn, we have to leave the body.

So we are his children, drops in the ocean of all light, of all consciousness. We have just taken up the physical body; we are also

micro gods. But the mind and matter and outside things; so much so that we have forgotten ourselves. We must know ourselves – not as matter of feelings, or as a matter of emotions, or as a matter of drawing inferences; for feelings, emotions and inferences are all subject to error. Seeing is above all. All Master's who came in the past, who became conscious coworkers of the divine plan, said the same thing. Of course it was given out in the language that was prevalent at the time. The mode of expression and thread of thought might have been a little bit different, but they said the same thing. God is light and Christ is light, because it is an expression of God Power; and that is called Guru; and that is also called Master Power.

Once someone wrote me from England, “You use two different expressions; sometimes you say Master Power. What do you mean by that?” The Master Power, Christ Power and Word Power. What do you mean by that?” The Master Power, Christ people and Word Power are the same. He wrote me, “When you write Master Power is Master, what do you mean by that?” by “Master” is meant that Master Power, that Christ Power, that God Power which manifested in the human pole. I term it the Master That Power never leaves us; that is always the Controlling Power within the body. The human body is the temple of God. Fortunate are we that we have this human body.

The highest ideal before us as a man is to know Him. To know Him, we must know ourselves first. Know thyself. We can know ourselves, not as a matter of drawing inferences, or by emotions or by feelings, but by really rising above body consciousness. You can have this demonstration at the feet of someone in whose human body he is manifested. When you are sitting for a while, you withdraw from the outside and rise above the body consciousness: you see the light. that depends, of course: the less you are attached outside, the more experience you will have.

So today we have to see what teaching he gave us. They are the common, parallel teachings of all Master's. Once I was giving a talk in America. I told the people in the audience that you cannot understand the teachings of Christ unless you see through the eyes of an Easterner. There was a big roar – awwwch! In the whole room! Because Christ was an Easterner; truth travels from East to West. History has shown that: all Master lived in Central Asia and India.

So we have the human body; we are fortunate. I wish a happy Christmas to you. But with this power, the Bible says, you'll see things that the old prophets wished to see, but did not see; and you'll hear things the old prophets wished to hear, but did not hear. You are fortunate, are you not, to be put on the way? You have some light to see, some Voice of God to hear. Then develop it. you are microgods. Develop it and you can be again deputed to guide other children. There's nothing to be afraid of. Every Saint has a past, and every sinner a future.

So, happy Christmas to you. Just see how far you have proceeded. And that Power manifests in human forms at whose pole that was made manifest. Once, when I was in America, a lady met me. she used to talk to Christ and see him. She was attending all the talks I was giving, and on the day of Initiation, some people expected that she would come up for Initiation; but she did not. So people asked her, "why didn't you come on the Initiation day?" "well," she answered, "I talk with Christ." I asked her, "Do you meet Christ?" she said, "Yes". "all right, now. When he next meets you, just ask him what to do further." That's all I said. It so happened that for some days Christ did not appear to her. When he did appear, she asked him, "What should I do further?" he directed her to go to Master's Initiation. I had to leave for Louisville from Washington the next morning. At about seven or eight in the evening, she phoned: "I want to be initiated." "Why?" "he has guided me to you."

I mean to say that the Master Power, God Power and Christ Power are the same. That manifests Itself; that never dies. Once it takes possession of some soul, that never leaves you until the end of the world.

So that is within you. The kingdom of God is within you; that cannot be had by observation. Man is thrice-blessed. You have a physical body, intellect and a conscious entity. We should develop all health, physically, intellectually and spiritually. You give food to your physical body; you become strong. You give food to your intellect by reading, writing and intellectual wrestling; you become intellectually strong. What food do you give to you soul? It is conscious, is it not?

So the Bread of life is to come in contact with the Light and Sound Principle within you. That is the controlling Power, called Word. Word was made flesh and dwelt among us.

As I told you, you are all microgods. God once wished, "I am one and wish to be many," and the whole creation came into being. We are drops of the same ocean of all consciousness. Can't we make one town? We can: only when we know ourselves and withdraw within. Great Power. Great is man, of course.

This year is ending; in January we'll take a step into the new year. Learn to die and learn to rise into the Beyond in the new-year.

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The Master's Birthday Message

You are fortunate to have the man-body, which is the highest in all creation. Awake, O Man! Regain your lost Godhead before it is too late. Most of the time has been frittered away in other pursuits. Make the best use of the time left at your disposal in regaining your lost Godhead; you will have right understanding that you are all one. This will result in right thoughts, which will follow in right speech and right action. You will best bring the kingdom of God on earth.

KIRPAL SINGH

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Change Your Habits Now

Satsang is purely meant to discuss and explain the subject of contacting the Naam Power – it is not a place where the social and political matters are taken up. It is not a place of righteousness, and we should regard and respect it as such. When we visit any religious temple, do we not enter with respectful humility? Where our attitude is not so, we surely expect to gain little from our attendance there. To talk of worldly affairs in sacred places is considered to be a sacrilege.

So your purpose in coming to Satsang is to imbibe the love of God, to sit in His sweet remembrance, to unite with him. All things past and future, all irrelevant matters can be dealt with in your own place of residence. Come, but come with the very best of intentions. Bring the remembrance of the Lord with you, and take it with you when you leave. Do not listen to others conversation and do not talk to anyone unless it is about the Truth. You will thereby gain full benefit from Satsang – otherwise the years will pass by without any real advancement.

Swami Ji Maharaj tells us, Many days of attendance at Satsang have passed; now give up your old habits. So much time has been spent at Satsang without gaining the benefit. Only by having full attention focused will you receive. If the words enter through one ear and leave from the other, nothing will be retained. Further more, if you live up to what you hear, that will be a great achievement, otherwise your purpose in joining the Satsang will have failed. Swami Ji says, O man, let anybody attend the Satsang in the accurate way from today. How to attend Satsang? When you leave home for Satsang, forget all worldly matters and go in sweet remembrances of the Master and so long as you attend the Satsang you should not think of anything else except the Master and God. If your body is in the

Master's company, but your mind is elsewhere; Kabir says, how can you color an unbleached cloth?

Even though you may not understand all that is said, yet if you sit with full attention you will profit by it. If your thoughts are somewhere else, not only will you lose, but other people will also be affected by the impure atmosphere you are creating, for thoughts are living and possess great power. Regard the Satsang as a place of purity; do not talk or think of anything but God, and whosoever attends will be blessed by the uplifting atmosphere. We do not go to Satsang to meet our friends or to socialize.

The Master unites us in a true relationship, which can never be broken. This relationship is with God himself, who is manifested in the human form. It is such a relationship that can never be sundered, even after death, not to speak of during life. But we, with our poor understanding, assert ourselves with pride, ego and low habits, desiring to be recognized. Consequently, we succeed only in heaping more misery upon our heads. What is the use of attending Satsang for so long if you are not going to change the old unwanted habits? Dry land can become green again by giving it water, but of what use is land that is watered yet remains dead? Your attendance has become a mere routine – you cannot get salvation by rote – you will not get it, you will not get it.

Try to understand what the spiritual path means, and then live up to it; and the more it seeps into your heart, the happier you will be. Let the words of the Guru abide in your heart, and you abide in Him. This is the only way, the only hope. If you do not obey him, what can be done? For so many years I have leaded with you. That which you receive here you will not find anywhere else – but with all that you receive yet you continue in your old ways of enmity, avarice, jealousy, etc. – you do not keep your spiritual diaries – whose fault is it that you are not progressing? Stop being childish and grow up.

Those who do not wish to listen and obey should not enter upon this venture of the spiritual path. I am not saying any new thing. We are not all Saints – we have come here to become that, and you will become that if you fully understand and then live up to the teachings.

Everyone makes mistakes. I remember, I went on leave from my office once, and on returning found that two clerks had been dismissed. When I took their case to the Controller for appeal, he began to question the merit of it, but I asked him, “Is there any person without faults? You will not find anyone who has not done something wrong, and the punishment for mistakes should not be dismissal, for not only the man will suffer, but his wife and children also. He should be taught what is correct?” they were reinstated in service. If these teachings are no new thing, then try to fully understand them now, and take them into your lives. If we could learn to obey and keep the diary, we would become gods and goddesses. Do not discuss or wrangle intellectually over the subject, but think carefully – have you not come here to keep the company of truth? Then why keep the company of others? This disease has ever been in evidence, and will continue, but the Master's come to prescribe the cure by making us realize the Truth. In Swami Ji's Shabd, he laments over the situation:

*Many days of attendance at Satsang have passed;
Now give up your old habits.*

O man, it is the time now to discard your old, disreputable habits and adopt new ones. Habits are formed by repeatedly doing the same things, so we should first unravel all the bad actions: lies, hypocrisy, cheating, criticism of others, enmity, avarice, malice, backbiting and various others. If you do not intend to change these ways, what is the use of attending Satsang? Your steps are forward, but your mind is retrogressing. Satsang is the means of making us into something beautiful, but not by merely repeating God's name. Change your

habits now into good ones, for habit turns into Nature with time. cast away all negative thoughts, and instill positive ones in their place. If a person does wrong, forgive him, and he in turn should forgive your misdeeds.

In the Koran Sharif, it is written, Even God has no thought for him who has no inclination to change. How can we expect other people to show excellent examples? If we ourselves would change, the whole world would change with us. It is a message for all. One of the worst habits is that of criticizing others. All virtues exercised in righteous living are good, but that of ahimsa – parmo – dharma (non-violence of thought) is the highest. It can become a daily habit, for it lies inherent within us all, and although other thoughts are there, yet consciously or unconsciously it is working and will rise to the surface one day. that is why you are told frequently in Satsang that the past is past, forgive and forget, and do not make a foundation of bad thoughts or there will undoubtedly be reactions. You will be the loser, for again you will revolve on the cycle of births and deaths. So with love the Master's encourage their children to change their habits while there is still time. with great compass for humanity. Swami Ji is telling us:

*For how ling will you try to deceive your Guru?
Now recognize what he is.*

Hiding the true facts you think, “What does the Guru know? What we want to do is correct.” You get hold of an idea and place it above all else, considering everyone else to be wrong – even if your Guru tells you something different. How long will you keep this up? Make no mistake, he watches our every action, for the Guru-power is residing within our very being. But we foolishly think that he is not present to see us, so we can do anything and he will not know. He entreats us to try and realize what a Guru is. the Guru is not the physical form – he is not the human pole but is the all-impotent

power of God, which has manifested therein. It is accepted that God is everywhere and sees everything. Give full attention to learn what the Guru is, and then come to know it. he has love for everyone – for his own, for all others; even for those who are against him. His wish is to do good to all, and even though a knife were put to his neck he would not think ill of the wrongdoers. He is different and expresses this wealth of love and forgiveness because of the Guru power in him. So he says we should stop all this deceit –if one thinks of one's Guru as a Guru, then obey him. After all, he does not give bad advice.

Sometimes it is possible that two idiots can be bound together in love breaking the chains of the creeds that are binding them, whereas intellectual people would snap the silken threads of love – without hesitation. Gurumukh loses, and lets the world win. He who loses out of love and humility, in actual fact wins the day, for he has saved what he has stored, otherwise in the fire of anger his precious store would have been consumed to ashes. If there is no ire in a person, not even a wisp of smoke will be seen. Try to recognize your Guru, for Satsang is concerned with the Guru, not with a mere human being. When you go to Satsang, go in his remembrance for he is God in human form; be present there in his remembrance and when you take leave take that remembrance with you.

We should exploit those qualities, which will assist us to join back to Gods and discard all traits, which are liable to lead you away from him. It is not difficult to realize the Lord, but it is most difficult to become a man – a true human being. One hundred times and more we bow our heads and say “yes, yes, I will do it” but in action we do just as we please. This indicates that as yet we do not truly understand the spiritual path. If you have not as yet changed your old habits, then do so at once. Make a start now. To have bad thoughts for others, to take sides in enmity, like a lawyer criticizing the lives of your fellow beings – would you not expect the fire to flare up

within you? The Guru sees all events with a different eye, for every man see from his own level. If you have accepted someone as being superior to you, then obey him.

A teacher who has not reached the higher level can easily be the cause of further downfall. Those from higher levels always strive to reunite all humanity. You came to Satsang to realize the truth, to be free from your miseries. To fulfill this, whatever you learn must be adopted and reflected in your homes and daily livings, that peace and happiness may blossom forth in you and in those who surround you. The Satsang is a very place of special purity, and even your thoughts should be pure as long as you are here. No other thoughts save that of the Lord should enter your head, and whatever advice you hear, live up to it. If you obey, without exception you will change for the better; if not, you will suffer the consequences.

Guru is not just a man, and whoever looks upon him from that angle of vision is gravely mistaken. Kabir says, he who considers the Guru a mere man will retrogress in the lower species, birth after birth. The God in him is the Guru, though we respect the physical form because he is manifesting therein. Whatever he tells us, whether it appear to be correct or not, should be of the utmost importance and interest to us; otherwise and with emphasis I repeat, that, life will become complicated and nothing but misery in result. You can say that it is actually preparing the way for Unhappiness. We attend Satsang to increase our joy, for those around us too, and when the soul is reunited with God it will reflect all his qualities. God in the Guru is all compassion, and without disclosing our sins he washes us clean—free from undesirable impurities. When the child becomes dirty with filth the mother does not throw him away but washes him with loving attention and draw him close to her breast. The soul of the man is very dear and precious, so we loathe the sin but rather love the sinner. If all men refrained from wrongdoing there would be peace and happiness everywhere. If your aim is to become Master,

you will succeed only when you hear and then become that.

*Do not think of Guru as a man;
He is the life of the sat purush (true form).*

The question, who is Guru, is not a new one -it has ever been asked through the ages. When it was put to Guru Nanak, he said, Shabd is the Guru, and the Surat is the disciple. The ever-existent God or his expression, the Shabd, is the Guru and the attention is the disciple. When kabir was asked the same question, he said, my Guru is above the gagan (heaven), and the disciple is in the body. When our attention gets connected with Him, our coming and going will finished. The greatest being ever born; he, you should know, is my Guru. He is the Light itself, at whichever pole he is manifested, and only he give the Light to others. By this the seekers can recognize the criterion in the true Guru. Christ said, I am the Light of the world: he that followth me shall not walk in darkness, but shall have the Light of life. At whichever pole this wealth pole this wealth is found, you can be sure there is something else here too, worthy of your obedience.

He has not come for any particular person but loves everyone, and will wash anyone clean regardless of their conditions. Those who are wise enough to obey him will find their progress flourishing. Satgurus words – words are the Satguru. The words he utters are he himself and those who bow down to his words will truly get salvation, but those who bow in hypocrisy and then do whatever they choose with thought that the Guru does not know, make their lives miserable. That which is hidden in us in apparent in the Guru and wherever you find it blossoming forth in fullness, there you will get the experience. Any one can talk on any subject, for and against, with a little training but when a person receives something there is no question of doubt. The power in the guru – the very life of the sat purush – is forever, and will never die. When it worked through the

pole named Jesus they called it the Christ Power, and it works at various human poles according to the age. Whoever is fortunate to be connected to this power will find that it never leaves them.

*Somehow or other, make your mind understand;
Then put all your attention in Him.*

Making the mind understand is difficult for it tries to convince us that we are wrong in our search, but we must assure it that, having got the connection from where God is manifested, there is no need for doubts. Lecturers, stories, bookish knowledge, acting and posing, all can be found in profusion – but who can give the Light? If someone can reveal the Light in the seeker it is proof that he has got it. Having received from him, then obey him. If the mind dislikes obedience, then we must make it agreeable. When you frequently witness others receiving the Light, is this not proof enough? There would perhaps be cause for hesitation if you were told to fight or kill each other, but the Guru himself thinks good of even those who work against him. By acquiring such noble virtues we also will become Master's.

Iqbal says that when Hazrat Mussa (Moses) climbed the mountain to talk to God and to realize Him, did he not know that God Himself was in search of man who desired only Him? Baba Jaimal Singh Ji left Punjab and went to search for Hazur in the Murree Hills – was there not any man in the whole of Punjab that was suitable? What I am stressing here is that you have to obey his commands. If you do not persuade your mind to accept the facts, thoughts will come that “am I less than he? I am as big as he is!” and many other illusory idea by means of which duality will increase.

*Through love and mercy he speaks;
He is complete and Nameless.*

He creates love, for he is all love. He teaches how to love – the rays of love issue forth from him, wherever he goes. His words are uttered to increase the love within us, so obey him and change the old habits which have entrained us for life upon life. If you do not, then you will continue in the wheel of birth and death. If through obedience to the Master a love for God is created in us and we see Him in all beings, then where is the necessity to return to this earth? When his words are forgotten, the squabbling among ourselves increases. If you hurt someone or bring unhappiness into their life, their natural reaction will be to return the same treatment. Karmic reactions are a very powerful law, and you will be ruled by that law.

With so much love, Swami Ji makes us realize that our character must change. Master's are the very reflection of love, for the Positive Power works through love only. It can be observed that Saints work only with love, but Avatars also give punishment. The latter come when righteousness is at an ebb, to punish the wicked and reward the innocent, and to keep the world conditions in proper balance. The Saints tell us to err no more. They at once give connection with God to whoever approaches them. Though the Lord is already within us, yet they make it possible for Him to appear, that we may see Him.

*To give salvation to you, somehow or other.
He took this physical form, the Guru.*

It naturally follows that man's teacher must be a man. If a monkey screeches, hundreds of monkeys will gather around him in answer to his call. Even if a bird twitters, others will collect. So the Guru comes in the human form to teach man the correct understanding of Truth. Excuse me, but the past Master's cannot come here and give this knowledge. Some intimation may be grasped from the scriptures, but those who have left the scene cannot give guidance as to their correct import. Even if a voice came from the skies to direct us, mankind would merely remark, "What has it to do with us?" on

the other hand, if a man's Guru is a renounce of worldly things, the disciple has doubt that his Master can understand his mundane troubles, for he feels that only one who has himself experienced the worldly ups and downs can really appreciate his condition. A true Master has achieved success in both the worldly and spiritual fields of life, and is thereby a living proof of what can be accomplished.

Once principles in life are highly important and one should never fall below one's supreme principle –and that is? The highest principle is truth itself, and if you have love for truth, then you must have love for all life. Soothe and erase away the mistakes of others with your love. Bloodstain cannot be washed with blood, but anything can be cleansed with the water of love.

*Give service unto Him and worship Him;
Think of Him as Guru Nanak.
He was kabir, he was sat Naam;
Recognize all Saints in him.*

Develop one who can serve the Master. What kind of service? True service means to obey his instructions implicitly; to as he advocates in a clean, chaste, simple, and loving manner; to develop the truth in yourself; to purify your thoughts. God dwells in every being, so love all of life. Is this not what he teaches? You have got the human form through great good fortune, so make the best use of it and take advantage of every aid to reunite you with the Lord. Everyone makes mistakes, for all are not Saints as yet, but they should not be repeated. The same God –Power worked through kabir, Guru Nanak, and other at different times; just as a fused bulb is replaced by another. The teachings, however, remain the same.

You will remember that when they brought before Jesus the Women who had been found committing adultery, they asked him whether she should be stoned, according to the law of Moses; but Jesus told

them, he that is without sin among you, let him first cast a stone at her. Can you put your hand on your heart and honestly say that you have never hurt anyone? Hazrat Mohammad sahib say, if you can control the two organs-one between the lips and the other between the thighs –then I will stand before God in your support. Jesus told the women to “go, and sin no more.” With love he forgave her and helped her to understand –after all, it was his work to make her into something.

Guru Power never dies; it is everlasting and continues forever. Lo, I am with you always, even unto the end of the world. These are the words of Christ, and not of Jesus for they were uttered by the Christ Power or Guru Power in him. The whole world is a house in which truth is residing. Those who attend Satsang in a particular those who have got true Master should set an example in their love for one another, and therefore giving attitude. Christ also said by this shall all men know that ye are my disciples if ye have love for one another. Otherwise, where is the proof that you are on the spiritual path? The teachings are not bad, the Satsang is not bad, he who teaches is not bad- if anything is bad it is the mind, so make your mind understand correctly and every thing will be set right. It is the only cure if you want to advancement. If we have help even in one person by removing a little misery from his day, we have done a great service. With sweet words we kind sympathy share the unhappy burden resting upon our poor fellow being. Or it spreads and grows the grace go byes. From a man it travels to its family his friends, and so on.

*Only he can achieve your aim;
Do not wander –be rid of your pride.*

What is our work in this world? To meet God – and for that we must first have the right understanding. Our true friend is he who removes wrong understanding. We have not come hear to be property owners,

socialites, or to have lofty ideas about ourselves, or to breed animosity, among each other –we have come to imbibe the correct understanding our life. But sadly, we daily sow more seeds, and only we will reap the harvest thereof. And each type of seed will bear its own fruit. If you have sown enmity they try to smooth it out –do your best to wash it away with love, that it may not grow with time and take deep roots. You came to the world to receive, and you Gods name in the Master home; now give up your pride and control your mind. We say that we are very important people, we are very intellectual, we give excellent lectures, we have great influence over others, etc., but we should leave this and take up the practice of truth alone. Then only true happiness and joy well up from within us. We have come here to realize God, and only God can help us to do so –who else is capable? Do your work and do not entangle yourself in other affairs. Think deeply, and if you find anything undesirable in you weed it out and with love help others to overcome their short coming also.

King Dritarastra famous ruler from the mahabharatha epic, on a certain occasion insulted the Power full bow of arjuna, and Arjuna immediately made to kill the king, but Lord Krishna stepped forwarded and demanded, “Arjuna, what are you doing? “ Arjuna replied, “I have taken a solemn vow to kill anyone who insults my bow –it is my dharma (principle).” Krishna then asked, “What is the outcome of dharma- happiness or unhappiness.” Arjuna said, “of course, it is the happiness.” Lord Krishna smiled and explained, “Just, what will be the outcome of this action? Where is your dharma in this? “ Master's have spoken thus through the ages. Christ advised, what so ever ye would that men should do to you do ye ever so to them. A bucher may think that to kill is good, but what is outcome of his action? Can it be happiness? So when we act, we must weigh the outcome. While we cling to our habits we will never succeed, without exception. True happiness will be ours when we join back to God, through the radiant company of the Master and through

obedience to his words. He himself has taken this practical path, which is the shortest route to salvation.

*This time is precious; do not fritter its away;
Greater than he you will never meet.*

If you lose this golden opportunity, you have no idea when you will be given another. Give up pride, cunning, and other worldly habits, and cease wandering in vain from one attraction to another. You will never get another like the Guru you have got. Whoever you meet will attempt to separate you from the Lord rather than rejoin you back to Him. Know a Satguru as one who comes to reunite. He wishes to bring all children of God together and sit among them. Such personages are rare, and if you have found one, then obey Him – do whatever he says. If you refuse to obey. This has nothing to do with any team or intrigue, not is it a matter of creating policies. As everything is straightforward and above board, the question of policy does not arise; there is nothing underhanded or hidden, there are no ulterior motives behind the teachings. It is very simple fact that only he whose soul has rejoined the Lord enjoys complete happiness. human being do have many weakness – you will find animosity and unrest amid people all over the world, and this is because each man is obeying his mind. If they were to obey someone who is above habits and failings, what an abundance of joy would there be throughout the nations.

*If you leave your Guru now
You will wander the four regions of illusion.*

If, having got the double blessing of the human form and the Satguru, you throw away the chance by disobeying him, what will happen? Those who live on another's earning go under the law of give and take or illusion; if you offend or harm anyone, you reap the reaction of that and under the same law you will be born there where

the offended person is born, that the account may be accurately balanced. Wherever your attention is, there will you reside. Who knows when you will again get the human form? Fire consumes even green wood as well as the dry, and everyone must go sometime. If you spend your days losing everything but saving the invaluable treasure given to you, then your work here will be successful. True Masters do their work quietly, without a fuss and show. They lead a quiet life – not like the bulls in the ring, tossing their horns about. Your earthly sojourn's purpose was distinguished; that was amrit (water of life), given by the Guru.

Jad Bharat was a king after whose name India was called Bharat. He was in search of God, and so he left his kingdom and went to live in the jungles, in order to realize him. However, there he grew very fond of a certain deer which became tame and friendly – so what happened? After death, he was again reborn, but into the form of a deer. You should remember that what I am saying is for your own benefit. A Guru wishes to see the whole world have joy in life, and when he sees faults and mistakes he tries to wash them away and ensures that they are not repeated.

*Never will you get a Guru like Him;
Acknowledge, oh acknowledge this at last.*

It is easily understood why gurudom has such a poor reputation nowadays, for the Gurus are mostly political at heart, with self-centered motives for holding power over people and making money, etc. Instead of sincere sympathy for the plight of mankind, lies and cheating are used to gain the confidence of the followers. And sadly, people are more easily pleased and satisfied with suchlike performance than with what a genuine Master has to offer. Truth is truth – a lie is a lie. Black cannot be white, no matter how much is washed. The true Master is met through great destiny behind the disciple. Without great good fortune, you cannot meet a Satguru. If

you have been fortunate to meet a Satguru, just obey him and you will succeed. What is worth more than having our soul reaching the Lord's lap, never to be separated from Him? Now that so many years have passed, give up your old habits at last.

*Reading scriptures, singing the hymns;
Why so much pride in this?*

Are you proud because you can sing better than others, or because you can thrash out the written words? Or perhaps you are the best lecturer around? What real achievement is this – singing and reading and being proud because you know more than other people? It is written that King Ravan was a learned yogi who was familiar with the four Vedas and the six Shastras. Today, in what manner do we remember him? In effigy, we give him a donkey's head. Why? Because he lost whatever knowledge and progress he had gained. So to be academically proficient is no spiritual accomplishment. To be clever, to read, to write – that is an easy thing. It is not difficult to be clever or cunning, to bring together the earth and sky with eloquent words. To control the mind – these are difficult. Keep the truth before you. You go on praising your Guru, but will not allow Him to reside in your heart. He will have salvation who will bow down to his Guru's command: the whole world sees the Satguru but the salvation does not come with just a glimpse; without love for his world, you will not get it. These words are always uttered with not distinction of individuals – they apply to rich or poor, high or low, for Saints speak freely, even about themselves if necessary. Pride and ego do not let us progress – when we make mistakes we will not admit them. In our heat we have the thought, "There is none greater than me." Self-respect and praise are both food for the mind. Caught up in this falling, we at times push the Guru aside, saying, "What does the Guru know?" A mother always consider her child's betterment, and so the Guru has concern for the progress of his disciples. Is it likely that the mother will cast out the child if he

misbehaves towards her? The fact is that we do not even try to recognize what the Guru is. give up the ego, or it will be your downfall.

*This pride has spoiled you;
This same pride even now does you great harm.*

We may have been given human birth many times, but pride and ego killed us again and again, ruining all our good work and causing us to return to the same scene time and again. In the past it was our ruination, and it is winning the present, which will bring you great joy, whereas obedience to the mind will give you unending distress – the mind ever gave birth to trouble. Wash anger away with love, just as your Guru does. He never leaves the duty, though mankind may make good or bad remarks about him. He does not live on the earnings of others – does not accept anything for himself – has no desire. If anyone brings money to the Satsang, it is used for the Satsang. Up to today I live on my pension and have managed to live within its means. If the advice is good, you should appreciate it and be grateful – if through the advice your distress is increased, it's a different matter.

*Oh beloved children, I have unfolded it to you;
think not that thy habits are good.
Hurry and leave all deceit;
Increase you devotional attitude.*

Your carelessness will result in the loss of everything most valuable if you do not change your habits. In the heart there is one thing, on the tongue is another, and our actions denote something different again. Leave such deceit as soon as possible – leave all cunning ways and develop sincere humility. If you do this, the Guru himself will embrace you. An attitude of devotion will take its own place within you being. You are greatly mistaken if you think you can gain

his pleasure by merely saying you love and serve him when your heart denies it.

*If after this the mind does not agree,
Then you will see the results yourself.*

If you refuse to understand, then nothing can be done. You will just have to continue paying up for your mistakes. Even the Saints are defeated at this point and say, “If you will not listen, what can we do?”

*On your head, the Negative Power's orders;
That's why the mind does not obey.*

The hand of the negative Power on your head will not allow the mind to obey you. He will go on increasing the duality to make it more and more difficult and confusing. The negative will not help you to overcome this duality – only the positive can do that. It is a marked difference between the Powers.

*One thing I have discovered, my brother;
You are dishonorable.*

In the end, what can one do if no one wishes to listen and obey? Honor is a noble virtue – what kind of man is this, that has no virtue in him?

*Constantly keep the Guru's company;
Perhaps one day the mind will agree.*

With the co-operation of the mind, go on persevering. If we see the Guru through a dark curtain, it does not mean that the Guru has turned black! Slowly, slowly, slowly – do not leave the Guru, but go on trying to understand, then definitely there will be hope of the

curtain being drawn aside forever. To be constant and then unfaithful sometimes this and sometimes that – this does not remedy anything. A rolling stone gathers no mass. That which has to be developed is the “Inner man.” If the Guru is true and I have told you how to discover this, then stick to him, listen to his words and do your best to understand. you will make the great if you ignore your mind. The mind may stand in between, but the soul knows what Guru is and what God is.

*Radha Soami has unraveled it;
Why should man be in doubt?*

God manifested on human pole was termed as Radha soami by swami Shiv Dayal Singh Ji (who is usually called swami Ji). It is surprising that mankind does not accept true facts of life, when God himself is explaining them through the God man.

Next

In My Heart I Have a Vision

January 21, 1967

Dear children of Light,
I send my hearty love and blessings to you – one and all – on this,
my 74th physical birthday.

I am a man (ensouled body) like each of you. All are men first, bearing the badges of one or the other religion. All mankind is one, with the same privileges from God; viz., born the same way, having the same construction of their bodies (outer and inner) and the same conscious entity (a drop of the ocean of all consciousness) enlivening the body.

To be born in a temple of good, as it works as a casing of the Kernel of Truth alive; but to die while congealed to the casing and forgetting the kernel of truth within is debarring one from the Truth, which is a heinous sin.

In my heart I have a vision of fraternity of spirit. Organized religion with too much emphasis on outer forms and rituals becomes fortified compartments of egoistic power more than instruments of service or aids of self-realization. These inevitably result in quarrels with one another.

We need, a simple movement of the spirit, with harmony and brotherhood of humanity and love for a man, bird, and beast. I take religion as a yoga of life with love – yoga means the control of mind and of desires vitiated with egoism. This will lead to real happiness if we renounce the fruits of our actions and work as instruments or puppets of the Lord. Let our actions be an offering to the Lord. Mind that spirituality is non-egoism. May our selfless work for spreading

this message of the Master, which is God's work, draw many unto thee, o Lord, and may our name be gotten.

Let us belong to the kingdom of the Master, the Word made flesh, and dedicate our life to the service of the Master, who is the beauty of the simple life and selfless service. Let us follow the Master and make His noble teachings a part and parcel of our lives and attune ourselves with jyoti and music of all harmonies reverberating in all creation which will open our inner eye and will leave no room in our heart for spite or hate for others: what to speak of brothers and sisters who are united in unbreakable bonds of spirit by the Master.

Your heart will be filled with love and compassion for all the lives – sentient or insentient; viz., man, beast, bird and all Nature. We should lead and teach a life of compassion and love to all beings on earth.

“He really knoweth who loveth and serveth all,” is the message of the wise ones of humanity like Buddha, Christ and Nanak. It is the message which our daily life and modern world so piteously needs.

I wish you to progress spirituality and to lead a life of righteousness; viz., good thoughts, good words and good actions with all love,

Your own,

KIRPAL SINGH

Next

The making of a Man

These comments of the Master on various practical aspects of the path are taken from letters originally published by the New York Satsang.

There are basically two stages to be gone through before the struggling disciple rises above body consciousness and begins to enjoy the spiritual discipline and to firmly tread the Path of spirituality. The first stage is where the disciple has little or no knowledge of self-introspection and is in a state of abysmal ignorance. The second stage is when the disciple begins to realize that he has innumerable faults and failings which must be corrected before he can hope to rise above body consciousness; at which state this path really begins.

This second stage, which is for most a long drawn out struggle with the lower tendencies of the mind, is known as “man-making”. Spiritually or rising from the lower realms of existence to higher realms of untold bliss and harmony is not difficult. It is the “man-making which is difficult. There is no specific time limit for this second stage. It all depends on the disciple’s aptitude for self-discipline, obedience to the commandments of the Master and developing a love for him. It is the self assertive ego which is the last obstacle to be conquered, and this cannot be done until the soul begins to come into its own, has some glimmering of its true Nature, which has the result of developing in the disciple a natural humility. This is not to be confused with an aptitude of servility, mind you. True humility has strength but is nevertheless not self-assertive. Although the gracious Master power is ever at hand to help the disciple in struggle, it is something which the disciple must go through himself. Nobody else can do this for him. You have been put on the way and have been given some capital to start with, which

still exists with you. A seed has been planted in you which one day must surely fruitify and you have as your constant companion the Master in his subtle form of light and sound. He is also quite capable of manifesting to you his charming radiant form when you have learnt to rise above body consciousness.

It is not reasonable to expect to attain to the higher planes without first perfecting yourself to a great degree. As in worldly studies, in which it is not unusual to spend twenty years or more to obtain the necessary qualifications to fit yourself for a career, so even greater is the time and effort that must be put in by the disciple before he can be made a fitting vessel to receive the truths of his own soul and of God. It is a very odd outlook that some have; to expect self and God-realization in a short time and with little labor while the same people are willing to toil for years to obtain the pot of porridge that is all this world has to offer.

The path includes all Yogas

You are correct in your assumption that the path of the Master's is the path of pure bhakti. The pearl of divine knowledge can be preserved securely in the casket of bhakti – or loving devotion.

Bhakti in its pure and pristine form is Love Divine.

But one must practice the elements of all Yogas (though not in their extreme degrees) in order to obtain the fruits of this path. For example, the practice of Hatha Yoga is inherent in the fact that we must lead a clean, chaste life, living in accordance with the laws of

Nature by eating satvic foods, to insure that the body gets a reasonable amount of exercise and abstain from all harmful habits or activities that will affect our physical health. Similarly, the arts of Jnana Yoga and Raja Yoga are inherent in the diary form that you

are asked to maintain every month. The observances of non-violence (control of anger), truthfulness, and chastity are all qualities that must be built into the mental habits of the mind and become second Nature, before the mind will be purified from its present dross and dirt. The correct practice of these ennobling virtues will give you the full fruit of Jnana Yoga, which is self knowledge.

The form of Bhakti that you are asked to develop has nothing to do with the emotions. You are asked to develop love for and faith in the Master and to obey his commandments. If you can do this (and it is by no means easy to obey the commandments of the Master), you will have that Bhakti which will give your soul its freedom far quicker than the most accurate practice of Raja or Jnana Yoga can give you.

Accepting Gifts

It is difficult to go through life without going through the motions of give and take. It is this very give and take which has to be worked out by the pilgrim soul that brings us back to this world. There is no harm in accepting small gifts from those with whom you come into contact in your business or family connections provided that you have been or are in a position to do them some service in a direct form. For example, your boss may give you a token of his esteem of Christmas. Likewise small gifts may be exchanged during this season of goodwill among a family. However, it is not wise to accept gifts from acquaintances, business or otherwise, who are outside your areas of immediate contact with whom you have no give or take.

Talking

Too much talking dissipates spiritual energy. You should try to control your speech by resorting to Simran of the Names silently.

You will be able to tide over the difficulty and improve in due course. Think twice before you speak. Think out as to what you speak is true, kind and necessary.

Control of the Mind

Mind like fire, is a very good servant but a bad Master. It has got one of the best attributes which can be harnessed for spiritual benefit. It relishes to run into its grooves of habit, and if you will do some acts regularly at the fixed hour everyday for some days continuously, you will find that a habit is formed and it finds pleasure in doing the same thing automatically. So when the mind is diverted towards spiritual practices, by undertaking meditations at the appointed hours for some time regularly, you will find that the same mind which resents inversion will relish it, with the grace of the Master. The divine manifestation granted by the Master are superbly charming to entrap it, when it will leave aside its vicious attributes.

Keeping the Diary

Unfortunately few, if any, have any idea of what keeping the diary really means. As time passes their entries become a mere matter of form and the whole purpose behind keeping the diary is lost. We are asked to maintain the diary in thought, word and deed.

Next



The Birthday of a Saint

The Master has said, as part of his Birthday message for last year, “it is my wish that the birthday of the Master be celebrated by all of you as befits the occasion, which is by living up to my words.”

Elsewhere he has said, “Does celebrating a birthday means merely a pay one’s respects to a person? Or to light candles, or to eat and drink? No brothers, it is not any of these. if you want to celebrate a spiritual Master’s birthday, there is only one way, and that is to take up whatever he has learned. That would be a true celebration.

But the devotees, especially those who have seen his inner greatness with their own eyes, cannot be contained: their joy and thankfulness on the day of the birth of him, who has shown them a way out of the absurdity and hopelessness of earth life are irresistible; it is like celebrating Christmas in the physical presence of Christ.

On the pages that follow, two eyewitness account of two birthday celebration separated by six years (1959 and 1965), are combined with pictures (mostly by Ron Polacsek) taken during the 1968 celebration.

1959

BIRTHDAY EVE SATSANG: February 5th 1959, 7 p.m. This evening I had the rare privilege of attending the birthday eve Satsang of the blessed one under the great canopy. About twelve thousand were present. Gurudev ascended the dais and composed himself serenely before the microphone. He gazed out compassionately, lovingly over his adoring family. Due to the particularly happy occasion, the

Master spoke in such an animated, overflowing manner. He called our attention to the awe-inspiring subject of these fateful days of worldly vanity and nuclear threat of racial extinction. Sometimes the blessed one had fits of coughing from the much speaking he gives himself to. Believe me, truly, never before did I ever see a speaker before a large gathering so happily laughing, speaking and coughing all at the same time! How large, how full and how wonderful throbs His heart for those who see his face – “To the called according to His purpose!”

After Satsang the precious one had Gorkha, his radiantly smiling cook, bring me a vase of roses and a basket of oranges, bananas and cookies. Sweetmeats for the bride of my unworthy visage! Tell me, O friend of my heart, did loving Emperor of limitless domains such as our living One ever bless the earth before with such benign presence? O that I may become a brighter, sweeter and more fragrant rose in His garden of the primal Sound!

*You have filled with singing
And my breast with heavenly music!
You have engraved Your lotus form
Upon my heart of hearts for aye!*

MASTER’S BIRTHDAY PARTY: February 6th, at 5:30 a.m. Several ashram brothers came to my door most insistently. The pundit was adamant: “Come, come! You must put on your turban and blanket to see the Master’s Birthday Party. Come barefoot, at once!” when I stepped outside, it looked as though the sky had fallen on us and that the stars were twinkling in a thousand lighted candles on the walls surrounding the Master’s yard and along the edges of all the sidewalls.

The Master greeted each of us sweetly. As a loving Father he reminded us: “Our true birthday occurs when we invert our

attention and go above the body consciousness. Do not waste this present precious opportunity! What has passed, has passed, but we still have the present instant in which to improve our behavior. We should fulfill our pledge and responsibility to the Master who has opened our Inner eye and contacted us with the soundless sound of Shabd, the immaculate word of His presence.

“Why do we try to give the Master the whole task for our advancement? If we will take one step ahead, in obedience to his commandments, he will take many steps. We should do our part and He will help us in many unseen ways. The Master dwells within us already, but we must arise above body consciousness and go within to meet Him in His radiant Light body!”

MASTER’S BIRTHDAY THEME: From 8 to 9 am we sat in meditation under the great canopy, with Gurudev on the dais. From 9 to 12.30 p.m about fifteen thousands listened to the matchless words of the Master’s Birthday Discourse. Many of the Satsangis, pandits and sadhus, read, sang or chanted songs of loving tribute to the living Master – the Lord of salvation for a sinful and forgetful and carried forward His admonitions given us at. His early morning birthday party.

“During your waking hours, you follow the evolution of the outward – continually exercising your minds and expanding your consciousness. You have been put on the way and given the five Names for control of the mind. Now you must concentrate and turn your attention from the outer to the inner awareness by inversion practice.

“There are five sorts of consciousness: sub-consciousness, consciousness, self-consciousness, cosmic consciousness, super-consciousness. Remember the conditions for ethical living. Observe chastity, go with your wife only when you want a hungry, the needy

and render selfless service. Why talk about love, realize it, and then you will know its reality! “Avoid neglect of finding your own true self. If we make mistakes, they can be corrected, but when we do nothing, what can we expect? Learn how to die daily, invert and see the Master within – only then can you call yourself a True Man!”

From Gurudev: The Lord of compassion, by Ruses Jacque

1965

For several days satsangis had been arriving from all over India, many from great distances, with blanket rolls, sleeping on the ground and eating chapattis from the langar. A huge tent was erected, under which the devotees slept, lived, meditated, and heard Master’s discourses. Many of them are well-to-do; many more are incredibly poor; they all sleep on the ground together, under the great canopy.

The birthday Bhandara really began at about 10 p.m. on the 24th, the birthday eve. Before a congregation of several thousand in the tent, a dozen or so devotees sang devotional hymns and prayers, one after another, many of their own composition. Nana-kow, Stanley and Edna Shinerock, and Judith and I found seats against the wall on one side and almost immediately a brilliantly smiling young man named Sharma appeared to join us and translate for us, which he did so poetically and beautifully, and with such ease and facility, that it almost seemed as if Master were speaking in English.

While the devotees were singing, Master came and took his seat on the dais. He always sits cross-legged to deliver his discourses. With such great love did he look at the assembled dear ones! Slowly and compassionately he looks at each one present, and they for their part

never take their eyes off him. After the singing has gone on for half an hour or so, Master begins to speak. The word seems to flow out of him like a gentle woodland brook, with no strain or effort of any kind; softly, musically, gentle, into a silence so profound that no other sound is heard save the voice of the Blessed One. Thanks to Sharma's beautiful translation, I am able to present some highlights. The theme was OBEDIENCE:

“Just saying ‘Yes! Yes!’ is not enough. You have to do what you are told.”

“If a father has three sons, he will love them all and give them Bread; but for the one who is obedient, he will himself search for him out and order to give him the Bread.”

“If you cannot please God-in-man, you cannot please God.”

“You must Obey and keep your Diaries. I tell you to send them in blank if necessary. Why do you not send?”

After the Satsang was over, the devotees continued to sing, on and on into the night. I don't think they ever went to sleep. (we did.) as I lay on my bed that blessed Eve, listening to the incredibly beautiful singing, punctuated by an occasional firecracker, I thought, “What dream is this? Who am I, that I should be here in this fairy land in the company of God Himself? Surely, surely God is good, and his ways are unbelievably strange, since there is no one under the sun who is less deserving than I, or has received more!” I was lulled to sleep by the singing.

Someone woke us at ten minutes to four, and we went out into the literal fairyland this time. hundreds of candles were lit, all around Master's house; balloons, fruits, and large posters in Urdu were hung and tied to the doors and walls.

Firecrackers were being exploded and the whole Sangat was gathered in front of Master's porch, singing hymns and eagerly waiting for his Darshan. At last (about 4:30) the beloved one appeared and spoke for a few minutes; there was no translation this time, so I don't know what he said. On his way back into the house, we were thrilled Beyond words to hear him speak to us: "Yes? You have come?" while those unbelievable eyes gazed full at us ...

Later, about 7:15, we went to Master's parlor to be present for the presentation and cutting of the birthday cake. Master was very funny, as he really does not like all the fuss and celebration over his birthday; he puts up with it, like so many (how many?) other things, for the sake of those who love him. (we were told that the year before there had been three times as much celebration, but he had insisted that it be cut down this year.) for a long time, he pretended the cake was not there and refused to look at it; at last, he Oh! So graciously cut and served it with his own blessed hands.

About 10.30 a.m. the beloved One held Satsang ... Master has great difficulty moving sometimes, but to the press of the crowd; this morning, as he left the platform, the crowd closed in on him, and very patiently but firmly he kept asking them to move aside. Many of them try to touch his feet; but he does not like this, and allows only a few to do so (it is one of the most characteristic and oft-repeated sights to observe a devotee come up to the Master and with great deliberation and seriousness bend down to touch his feet; and the agility, adroitness, gentleness, and humorous affection with which Master catches them about half-way down and brings them up again, usually with a "What is this?")

The whole crowd moved back to the ashram for lunch; and for the sight of thousands of people squatting on the ground, waiting to be fed a simple meal from the langar, rich and poor alike, no

distinction of caste or anything else, is surely one to live in the memory forever ...

... (Master presided at two meetings in Delhi later that day, at the Awake O! man center and the Jain temple, where we ate dinner.) after dinner, we rode back to the ashram in the same car with him and he even, in his infinite grace, gave me the unbelievable honor of sitting next to him in the front seat! It was like a dream – as indeed the whole trip was.

Back at the Ashram, thousands of devotees were waiting for Darshan and Satsang. Master obligingly came out and, despite his incredibly full day, went over to the tent about 11 p.m. and gave another discourse to the singing, chanting multitude. For our parts, we fell into bed utterly exhausted.

From the presence of God,

By Russell Perkins

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Stories from the Life of Hazur

From the Sakayan of Bibi Lajo

Bibi Lajo spent many years in the service of Hazur Baba Sawan Singh Ji, the Master of the living Master Kirpal Singh, and wrote a book in Hindi on her experiences with the great Saint. We are gifted to James cluett for translating the following excerpts.

The Story of the Yogi

One day a yogi was sitting in the remote Himalayan mountains doing his worship and Hazur gave him darshan. Having given him a taste of the sound current, he said, "Look, Yogi, if you want to take up the path to meet God, then come to me at Beas." The yogi became very having received this darshan.

As he had sat so long doing this worship, the yogi's leg had gotten very weak and it was difficult for him to move. He thought, "What should I do now?" Because of his wounds of love, he could not remain. Going very, very slowly, he reached Beas after six months.

When he came to Beas, Hazur Maharaj was on his dais all his splendor giving Satsang. The yogi reached the dais, and having made obeisance, he grasped Hazur's hand saying. "Baba Ji, you have raised me up. In your feet is the lotus line. When you gave me darshan, then I saw the lotus mark. You gave me the order to come to Beas for recognition. Now you please show your right foot." Hazur's feet were hidden; he didn't let them show in Satsang.

When Hazur came to the house after the Satsang, the yogi persisted.

He saw the clear marking on Hazur foot. The yogi said, “Hazur’s foot. The yogi said, “Hazur Ji, by coming this distance I have been awakened from a deathly sleep, now the blindness is disappearing.” And he made a prayer that he should be granted the precious gift of Naam. Hazur replied to these words, “See here, you are a yogi, I am a house-holder.”

The yogi said, “I am not even a king but you are the very almighty Himself.” Hazur said, “All is the Lord’s play, I also am nothing.” (Satguru Ji, the essence of life, such a great being, never left off his modesty.)

Having been given the gift of Naam and understanding the two self-sufficient inner practices, the yogi stayed at Dera Beas for one month. Then Hazur said, “All right, now you go do your bhajan in solitude. “The yogi replied, “Very well.” And having given the yogi love prashad, Hazur bade him farewell with much affection.

The yogi was very happy with the riches of Naam. He said, “The true Lord has made the path available which has been forgotten for so many years. I give thanks for the great blessings bestowed upon me.” Hazur said, “See, everything was inside. I gave you nothing. I have put to you nothing. I have only put to you the knowledge of the right path. Your time had come; now it is here. Don’t look ahead or behind. Now you have been put right, Naam is with you and Satguru is with you. This very thing is all that remains.”

The yogi said, “Hazur, your words are true, I will do as you say.”

The Story of Harnam Singh

There was fighting going on in Malaya at the time when this story

takes place. Hazur had come to Dalhousie. It was 8:00 or 8:30 in the morning when one Phoja dogra (a type of soldier) was standing on the porch of the house where Hazur was staying. With great love, he asked, “Is this the house of the great Saint from Beas?” I answered, “Yes.” With much devotion, his eyes full of tears, he asked, “Where is Hazur? I want the darshan of a true Saint.”

I said, “Don’t be troubled, sir, he is outside taking a walk. He will be back in an hour.” Then the man said, “Bibiji, I will certainly wait an hour for Hazur. I have come from a great distance.” I asked, “Sir what is your name, from where have you come?” he said, “Bibiji, my house is in Kangdra District. I have come from Malaya.

In a while Hazur Din Dayal gave darshan and that man, in bliss, embraced Hazur’s feet. Hazur held his head; he knew about the heart, and he knew that true love of that disciple. Hazur said, “Oh good wishes, harnaam Singh – stop – enough – sit down, tell me.”

This is his story:

“In Malaya the war was going on vigorously, and no Satsangis ever came in sight. Then I met one soldier Satsangi. Having seen terrible times, we both got dejected. Like children, we did not know what to do. Is this service necessary? Should we not go somewhere and do bhajan and Simran? We both left our Guns, climbed a hill and sat silently in Bhajan. (There were enemy soldiers at hand.) Then Hazur gave Darshan.

“Hazur said strongly, ‘Go on – get going! Take up your weapons! If you sit like this, you will die.’ We made our earnest supplication: ‘we should like to go home, convey us.’ Hazur said, ‘All right, that which you want you will get.’ Going very slowly, we found our guns where we had left them.

“As it turned out, the next day I was shot in the eye and my friend was shot in the thumb, though we were both saved. Seeing that we were both unfit, we were dismissed from service. My eye became alright and he could work with both hands. After staying in the hospital for a little while we came home. While in meditation on the ship, Hazur gave darshan again. ‘See, that which you wanted, God has given.’”

Those lowly ones gave great thanks and Hazur replied, “All is the play of Babaji. I am certainly nothing.”

All praise to the Satguru who shows so much humility to unworthy beings.

The Story of Gupta Sahib

Gupta sahib was from Mutan. His son had gone to a foreign country. Gupta was a great devotee, and Hazur stayed in his house for eight days. A big Satsang was given and Hazur bestowed the riches of Naam on 500 people. Gupta sahib wrote his son, “I have taken the wealth of Naam from a perfect Sant Satguru from Beas.”

Now the son, who had not gotten the darshan of Hazur, left from that foreign country to return to Multan. He took a ship. On his way the ship sank. The son got darshan in the ocean. A hand pulled him up and when he came out there was no one there. He became perplexed. There was no one there. He became perplexed. There was only he alone; all the rest were drowned.

When he got to Multan he told his Father the whole story. His Father took him to Hazur’s house in Sikandarpur where Hazur was then staying. His son on seeing the Hazur recognized Him and exclaimed,

“it is Baba Ji!” Hazur was a treasure house of modesty. He seldom revealed himself in speech. He said, “No son, you are mistaken. It was our Maharaj Ji, not I.” Gupta’s son said, “No, Maharaj Ji, not I.” Gupta’s son said, “No Hazur, it was you!”

Hazur smiled silently, then said, “All is the play of our Baba Ji.”

Hazur was always praising Satguru he was never putting himself in between. To himself he was always like an ordinary man, while being in such an elevated condition.

Next

My Visit in India

Dona G. Kelley

My long – desired wish, nourished during the lifetime of my own beloved Sawan Singh Ji, has now been ful-filled through the loving grace of our dear Master Kirpal Singh Ji.

It is a rare privilege indeed to be invited for such a visit – and one that can never be forgotten. I wish that all initiates could see Master in his own surroundings, where He is so relaxed. He means so much to his own people in India, whose devotion to him is something for all of us to emulate. Master is truly their Father, both physically and spiritually.

From the moment of our arrival in India, Master's hand was immanent in every situation. As we were going through customs there, the impatient attitude of another passenger irritated the officer at the desk, until it seemed that he was not going to give us any service at all. Noticing that this man was a Sikh, I showed him the locket I was wearing, bearing the picture of the beloved Sawan Singh. I asked him if he knew Master Sawan, to which he replied in the affirmative. Then I asked, “Do you know Master Kirpal Singh?” he said, “Yes – good man – good man.” I then told him that we were going to Master’s ashram, whereupon he said: “Wait – I will get the paper signed and you may go.” So, we were allowed to go.

Outside the Delhi Airport, Giani Ji was waiting, with a taxi and took us to the Ashram, where we stayed for two days – dear Ram Ji and his wife and Bimla, the house mother, he looked after our comfort, until the morning of the third day, when we left for Dehra Dun. Our “guide” was a dear soul, Har Charan, who speaks perfect English. This trip, by way of manav Kendra, is close to 150 miles, but we

were made happy by the driver, Ram Sarup, who chanted praises to Master as he drove along the crowded highway.

Arriving at Manav Kendra, I saw Master standing among the busy workers down the long basin which, when completed, will become the pool of Amritsar.

What a warm and loving welcome was given us! Such heart to heart experience can never be shared – they are something to be locked up in one's heart and cherished for all times! In the small room which had been built for Master comfort, we were given tea, after which Master sent us to Rajpur, about seven miles from the Center, where he lives. We were given a comfortable room there on Rajpur road, where we spent most of our time. how peaceful and quiet it was there – a truly blessed place! Master granted us his Darshan each morning, out on an grassy spot surrounded by papayas and other tropical fruit trees. Then he would leave for Manav Kendra, where he would spend the day surrounded by about 200 volunteer workers who were engaged in the construction of the oval pool previously mentioned. Later in the day he would send a car down to Rajpur for us and we would join Him at the center, where he would send a car down to Rajpur for us and we would join Him at the center, here he would discuss various phases of work there. As we arrived one morning, we found Him down in the pool where the very first lot of concrete was to be poured – a sort of “foundation stone” – he invited me down; after he troweled the cement, I was handed the trowel; then he handed the trowel to Charles, so that we could share this part of the ceremony with him.

I can give you only the highlights of our stay there, since we moved about a great deal. On the first Sunday in December, Master held Satsang at Delhi, with approximately 5000 people present. Master asked this poor one to speak, so she spoke a few words on Love, through a very able interpreter and so it went, day after day,

with Master shedding his grace and love – all of which made me feel very humble. How could anyone deserve the tender, loving care, such as shown me throughout my stay there? Truly, it was a case where “heart spake unto heart.”

Each evening, darshan was held in the front room of Master’s home – the disciples waiting patiently until he returned from Manav Kendra. At such times, all of us felt that we were overshadowed by the very presence of Love – once he said: “You people will never know how much I love you.”

One incident deserves special mention: our trip to Rishkesh, to attend the funeral services of a renowned Yogi, Raghuvacharya by name, who passed away at the age of 115.

From that we heard about this man, his was a very remarkable life, since he passed twice through the portal called Death. At one period, while Master sawan Singh was alive, this Yogi “died,” but was unable to go through the astral plane – Master Sawan brought him back, after opening up the way through the astral region. While Master Kirpal Singh was in retreat in the Himalayas, after the passing of Master Sawan, Yogi Raghuvacharya met our present Master and embraced Him, exclaiming: “You are a Great Saint!” Thus Raghuvacharya became the first person to recognize him as a living Master. Thus, there developed between the two, a strong bond of spiritual kinship. One evening, during our stay at Rajpur, Master was called to Rishikesh by friends of Raghuvacharya, who said that the yogi was quite ill; when Master arrived there, the yogi had died. Two days later, Master went up to Rishikesh, accompanied by all of the American Satsangis who were staying at Rajpur, to attend the funeral and cremation. We passed through many ancient villages on the way up. After a brief interval in the house where the body lay, and after many of the yogi’s friends had come to pay their last respect, the body was placed on a catafalque and carried through

Rishikesh. Enthusiasm route to the funeral pyre, joyous music was played, the marigold-bedecked yogi was saluted by passer-by a young man walked beside the catafalque, sprinkling the corpse with rose water – and in this manner a renowned Yogi's body was laid upon the pyre, on the banks of the Ganges – a very inspiring ceremony, indeed.

We were privileged to spend many wonderfully inspiring days with Master, who was always aware of what was required to make us comfortable, and who always asked about our health, as He greeted us each morning. There were days when we did not reach home until 11.p.m., yet he always came to us for Darshan.

One day, a volunteer worker was digging (or pool), when a very large snake appeared. The man threw out his arm and said, "Get out of here!" The snake, instead of leaving, bit this man, in several places, on his leg. Immediately thereafter, Master gave him two glasses ghee (Clarified butter), and sent him back to work. The following day, the man showed us the scar on his leg, and said something in praise of Master. Apparently, he had suffered no pain at all.

Another incident deserves mentioning it concerns a very fine mechanic, who while servicing a car with a motor running, slipped and fell. He threw out his arm to break the fall, and the arm was severed by the blades of the fan in the cooling system. In the local hospital (at Dehra Dun), the surgeon had amputate the forearm, a bit higher, on account of torn flesh. Master told the mechanic: "According to your karma, this is the day you were supposed to die; instead, you have been given more time here, with only your hand being severed." (Master never speak of such incident – we heard of the two outlined above, from those who are close to Him).

There is so much more that could be said about the wonderful days

spent with the beloved Master, but one would have to experience, personally, those time in order to know just what it means to be in the presence. Suffice it is to say that those precious hours were filled with the quiet peace “that passeth all understanding” to be completely emptied of self is to be filled with Love. The Disciples of Master are indeed blessed. May they continually grow in spiritual stature, always hugging close to their breast, that priceless jewel of initiation!

Monday

I

*Let the walls of the tower
of my life in this world
crumble and crack*

*let them fall about my head
as I crouch*

*let me place the rubble
at the feet of my Master*

*should they be raised again, remade,
let it be only with the mortar
of his will.*

II

*Outside, the world rages,
Ties its knots, throws its lances.*

*Split this shell,
That I could not myself do.*

*Spill the contents.
Let us examine them,
Ridicule and dispose of them.
Then bring the cool, clear water.*

III

*Long has been the siege.
From my tower, by the last pale rays
Of a falling sun, I witness the walls
stormed, overcome, my soldiers carried
off, one by one. I await my turn. Soon
it will be night, more clear than
crystal and cold. Beyond I cannot guess*

Rixford Jennings

Break off the Old Branch

*Break off the old branch
Ruthlessly
Even Beyond where you know
Green shoots will come;
Even then break off
Mercilessly –
Cut off near the Root
Where the wine flows forth;
Then, and only then,
From the new brave branch,*

A white white rose will grow

Jane Humphrey Miller

Thy Birth

*Like full moon
Thy birth
In this Dark age*

*Like dawn
Thy message
In this world of death*

*Like rising sun
Thy coming
Into the chambers of our heart*

*Like noon-day sun
Thine eyes*

*Like Setting Sun the parting
From thy presence*

*Like Moonless night
This Separation!
In this world of sorrow*

Micheal Raysson

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The Master's Birthday Message

You are fortunate to have the man-body, which is the highest in all creation. Awake, O Man! Regain your lost Godhead before it is too late. Most of the time has been frittered away in other pursuits. Make the best use of the time left at your disposal in regaining your lost Godhead; you will have right understanding that you are all one.

This will result in right thoughts, which will follow in right speech and right action. You will best bring the kingdom of God on earth.

KIRPAL SINGH

Change Your Habits Now

Satsang is purely meant to discuss and explain the subject of contacting the Naam Power – it is not a place where the social and political matters are taken up. It is not a place of righteousness, and we should regard and respect it as such. When we visit any religious temple, do we not enter with respectful humility? Where our attitude is not so, we surely expect to gain little from our attendance there. To talk of worldly affairs in sacred places is considered to be a sacrilege.

So your purpose in coming to Satsang is to imbibe the love of God, to sit in His sweet remembrance, to unite with him. All things past and future, all irrelevant matters can be dealt with in your own place of residence. Come, but come with the very best of intentions. Bring the remembrance of the Lord with you, and take it with you when you leave. Do not listen to others conversation and do not talk to anyone unless it is about the Truth. You will thereby gain full benefit from Satsang – otherwise the years will pass by without any real advancement.

Swami Ji Maharaj tells us, Many days of attendance at Satsang have passed; now give up your old habits. So much time has been spent at Satsang without gaining the benefit. Only by having full attention focused will you receive. If the words enter through one ear and leave from the other, nothing will be retained. Further more, if you live up to what you hear, that will be a great achievement, otherwise

your purpose in joining the Satsang will have failed. Swami Ji says, O man, let anybody attend the Satsang in the accurate way from today. How to attend Satsang? When you leave home for Satsang, forget all worldly matters and go in sweet remembrances of the Master and so long as you attend the Satsang you should not think of anything else except the Master and God. If your body is in the Master's company, but your mind is elsewhere; Kabir says, how can you color an unbleached cloth?

Even though you may not understand all that is said, yet if you sit with full attention you will profit by it. if your thoughts are somewhere else, not only will you lose, but other people will also be affected by the impure atmosphere you are creating, for thoughts are living and possess great power. Regard the Satsang as a place of purity; do not talk or think of anything but God, and whosoever attends will be blessed by the uplifting atmosphere. We do not go to Satsang to meet our friends or to socialize.

The Master unites us in a true relationship, which can never be broken. This relationship is with God himself, who is manifested in the human form. It is such a relationship that can never be sundered, even after death, not to speak of during life. But we, with our poor understanding, assert ourselves with pride, ego and low habits, desiring to be recognized. Consequently, we succeed only in heaping more misery upon our heads. What is the use of attending Satsang for so long if you are not going to change the old unwanted habits? Dry land can become green again by giving it water, but of what use is land that is watered yet remains dead? Your attendance has become a mere routine – you cannot get salvation by rote – you will not get it, you will not get it.

Try to understand what the spiritual path means, and then live up to it; and the more it seeps into your heart, the happier you will be. Let the words of the Guru abide in your heart, and you abide in Him.

This is the only way, the only hope. If you do not obey him, what can be done? For so many years I have leaded with you. That which you receive here you will not find anywhere else – but with all that you receive yet you continue in your old ways of enmity, avarice, jealousy, etc. – you do not keep your spiritual diaries – whose fault is it that you are not progressing? Stop being childish and grow up. Those who do not wish to listen and obey should not enter upon this venture of the spiritual path. I am not saying any new thing. We are not all Saints – we have come here to become that, and you will become that if you fully understand and then live up to the teachings.

Everyone makes mistakes. I remember, I went on leave form my office once, and on returning found that two clerks had been dismissed. When I took their case to the Controller for appeal, he began to question the merit of it, but I asked him, “Is there any person without faults? You will not find anyone who has not done something wrong, and the punishment for mistakes should not be dismissal, for not only the man will suffer, but his wife and children also. He should be taught what is correct?” they were reinstated in service. If these teachings are no new thing, then try to fully understand them now, and take them into your lives. If we could learn to obey and keep the diary, we would become gods and goddesses. Do not discuss or wrangle intellectually over the subject, but think carefully – have you not come here to keep the company of truth? Then why keep the company of others? This disease has ever been in evidence, and will continue, but the Master's come to prescribe the cure by making us realize the Truth. In Swami Ji's Shabd, he laments over the situation:

*Many days of attendance at Satsang have passed;
Now give up your old habits.*

O man, it is the time now to discard your old, disreputable habits and adopt new ones. Habits are formed by repeatedly doing the same

things, so we should first unravel all the bad actions: lies, hypocrisy, cheating, criticism of others, enmity, avarice, malice, backbiting and various others. If you do not intend to change these ways, what is the use of attending Satsang? Your steps are forward, but your mind is retrogressing. Satsang is the means of making us into something beautiful, but not by merely repeating Gods name. Change your habits now into good ones, for habit turns into Nature with time. cast away all negative thoughts, and instill positive ones in their place. If a person does wrong, forgive him, and he in turn should forgive your misdeeds.

In the Koran Sharif, it is written, Even God has no thought for him who has no inclination to change. How can we expect other people to show excellent examples? If we ourselves would change, the whole world would change with us. It is a message for all. One of the worst habits is that of criticizing others. All virtues exercised in righteous living are good, but that of ahimsa – parmo – dharma (non-violence of thought) is the highest. It can become a daily habit, for it lies inherent within us all, and although other thoughts are there, yet consciously or unconsciously it is working and will rise to the surface one day. that is why you are told frequently in Satsang that the past is past, forgive and forget, and do not make a foundation of bad thoughts or there will undoubtedly be reactions. You will be the loser, for again you will revolve on the cycle of births and deaths. So with love the Master's encourage their children to change their habits while there is still time. with great compass for humanity. Swami Ji is telling us:

*For how ling will you try to deceive your Guru?
Now recognize what he is.*

Hiding the true facts you think, “What does the Guru know? What we want to do is correct.” You get hold of an idea and place it above all else, considering everyone else to be wrong – even if your Guru

tells you something different. How long will you keep this up? Make no mistake, he watches our every action, for the Guru-power is residing within our very being. But we foolishly think that he is not present to see us, so we can do anything and he will not know. He entreats us to try and realize what a Guru is. the Guru is not the physical form – he is not the human pole but is the all-impotent power of God, which has manifested therein. It is accepted that God is everywhere and sees everything. Give full attention to learn what the Guru is, and then come to know it. he has love for everyone – for his own, for all others; even for those who are against him. His wish is to do good to all, and even though a knife were put to his neck he would not think ill of the wrongdoers. He is different and expresses this wealth of love and forgiveness because of the Guru power in him. So he says we should stop all this deceit –if one thinks of one's Guru as a Guru, then obey him. After all, he does not give bad advice.

Sometimes it is possible that two idiots can be bound together in love breaking the chains of the creeds that are binding them, whereas intellectual people would snap the silken threads of love – without hesitation. Gurumukh loses, and lets the world win. He who loses out of love and humility, in actual fact wins the day, for he has saved what he has stored, otherwise in the fire of anger his precious store would have been consumed to ashes. If there is no ire in a person, not even a wisp of smoke will be seen. Try to recognize your Guru, for Satsang is concerned with the Guru, not with a mere human being. When you go to Satsang, go in his remembrance for he is God in human form; be present there in his remembrance and when you take leave take that remembrance with you.

We should exploit those qualities, which will assist us to join back to Gods and discard all traits, which are liable to lead you away from him. It is not difficult to realize the Lord, but it is most difficult to become a man – a true human being. One hundred times and more

we bow our heads and say “yes, yes, I will do it” but in action we do just as we please. This indicates that as yet we do not truly understand the spiritual path. If you have not as yet changed your old habits, then do so at once. Make a start now. To have bad thoughts for others, to take sides in enmity, like a lawyer criticizing the lives of your fellow beings – would you not expect the fire to flare up within you? The Guru sees all events with a different eye, for every man see from his own level. If you have accepted someone as being superior to you, then obey him.

A teacher who has not reached the higher level can easily be the cause of further downfall. Those from higher levels always strive to reunite all humanity. You came to Satsang to realize the truth, to be free from your miseries. To fulfill this, whatever you learn must be adopted and reflected in your homes and daily livings, that peace and happiness may blossom forth in you and in those who surround you. The Satsang is a very place of special purity, and even your thoughts should be pure as long as you are here. No other thoughts save that of the Lord should enter your head, and whatever advice you hear, live up to it. If you obey, without exception you will change for the better; if not, you will suffer the consequences.

Guru is not just a man, and whoever looks upon him from that angle of vision is gravely mistaken. Kabir says, he who considers the Guru a mere man will retrogress in the lower species, birth afterbirth. The God in him is the Guru, though we respect the physical form because he is manifesting therein. Whatever he tells us, whether it appear to be correct or not, should be of the utmost importance and interest to us; otherwise and with emphasis I repeat, that, life will become complicated and nothing but misery in result. You can say that it is actually preparing the way for Unhappiness. We attend Satsang to increase our joy, for those around us too, and when the soul is reunited with God it will reflect all his qualities. God in the Guru is all compassion, and without disclosing our sins he washes us clean

–free from undesirable impurities. When the child becomes dirty with filth the mother does not throw him away but washes him with loving attention and draw him close to her breast. The soul of the man is very dear and precious, so we loathe the sin but rather love the sinner. If all men refrained from wrongdoing there would be peace and happiness everywhere. If your aim is to become Master, you will succeed only when you hear and then become that.

*Do not think of Guru as a man;
He is the life of the sat purush (true form).*

The question, who is Guru, is not a new one -it has ever been asked through the ages. When it was put to Guru Nanak, he said, Shabd is the Guru, and the Surat is the disciple. The ever-existent God or his expression, the Shabd, is the Guru and the attention is the disciple. When Kabir was asked the same question, he said, my Guru is above the gagan (heaven), and the disciple is in the body. When our attention gets connected with Him, our coming and going will be finished. The greatest being ever born; he, you should know, is my Guru. He is the Light itself, at whichever pole he is manifested, and only he give the Light to others. By this the seekers can recognize the criterion in the true Guru. Christ said, I am the Light of the world: he that followeth me shall not walk in darkness, but shall have the Light of life. At whichever pole this wealth is found, you can be sure there is something else here too, worthy of your obedience.

He has not come for any particular person but loves everyone, and will wash anyone clean regardless of their conditions. Those who are wise enough to obey him will find their progress flourishing. Satgurus words – words are the Satguru. The words he utters are he himself and those who bow down to his words will truly get salvation, but those who bow in hypocrisy and then do whatever they choose with thought that the Guru does not know, make their

lives miserable. That which is hidden in us in apparent in the Guru and wherever you find it blossoming forth in fullness, there you will get the experience. Any one can talk on any subject, for and against, with a little training but when a person receives something there is no question of doubt. The power in the guru – the very life of the sat purush – is forever, and will never die. When it worked through the pole named Jesus they called it the Christ Power, and it works at various human poles according to the age. Whoever is fortunate to be connected to this power will find that it never leaves them.

*Somehow or other, make your mind understand;
Then put all your attention in Him.*

Making the mind understand is difficult for it tries to convince us that we are wrong in our search, but we must assure it that, having got the connection from where God is manifested, there is no need for doubts. Lecturers, stories, bookish knowledge, acting and posing, all can be found in profusion – but who can give the Light? If someone can reveal the Light in the seeker it is proof that he has got it. Having received from him, then obey him. If the mind dislikes obedience, then we must make it agreeable. When you frequently witness others receiving the Light, is this not proof enough? There would perhaps be cause for hesitation if you were told to fight or kill each other, but the Guru himself thinks good of even those who work against him. By acquiring such noble virtues we also will become Master's.

Iqbal says that when Hazrat Mussa (Moses) climbed the mountain to talk to God and to realize Him, did he not know that God Himself was in search of man who desired only Him? Baba Jaimal Singh Ji left Punjab and went to search for Hazur in the Murree Hills – was there not any man in the whole of Punjab that was suitable? What I am stressing here is that you have to obey his commands. If you do not persuade your mind to accept the facts, thoughts will come that

“am I less than he? I am as big as he is!” and many other illusory idea by means of which duality will increase.

*Through love and mercy he speaks;
He is complete and Nameless.*

He creates love, for he is all love. He teaches how to love – the rays of love issue forth from his, wherever he goes. His words are uttered to increase the love within us, so obey him and change the old habits which have entrusted for life upon life. If you do not, then you will continue in the wheel of birth and death. If through obedience to the Master a love for God is created in us and we see Him in all beings, then where is the necessity to return to this earth? When his words are forgotten, the squabbling among ourselves increases. If you hurt someone or bring unhappiness into their life, their natural reaction will be to return the same treatment. Karmic reactions are a very powerful law, and you will be ruled by that law.

With so much love, Swami Ji makes us realize that our character must change. Master's are the very reflection of love, for the Positive Power works through love only. It can be observed that Saints work only with love, but Avatars also give punishment. The latter come when righteousness is at an ebb, to punish the wicked and reward the innocent, and to keep the world conditions in proper balance. The Saints tell us to err no more. They at once give connection with God to whoever approaches them. Though the Lord is already within us, yet they make it possible for Him to appear, that we may see Him.

*To give salvation to you, somehow or other.
He took this physical form, the Guru.*

It naturally follows that man's teacher must be a man. If a monkey screeches, hundreds of monkeys will gather around him in answer to his call. Even if a bird twitters, others will collect. So the Guru

comes in the human form to teach man the correct understanding of Truth. Excuse me, but the past Master's cannot come here and give this knowledge. Some intimation may be grasped from the scriptures, but those who have left the scene cannot give guidance as to their correct import. Even if a voice came from the skies to direct us, mankind would merely remark, "What has it to do with us?" on the other hand, if a man's Guru is a renounce of worldly things, the disciple has doubt that his Master can understand his mundane troubles, for he feels that only one who has himself experienced the worldly ups and downs can really appreciate his condition. A true Master has achieved success in both the worldly and spiritual fields of life, and is thereby a living proof of what can be accomplished.

Once principles in life are highly important and one should never fall below one's supreme principle –and that is? The highest principle is truth itself, and if you have love for truth, then you must have love for all life. Soothe and erase away the mistakes of others with your love. Bloodstain cannot be washed with blood, but anything can be cleansed with the water of love.

*Give service unto Him and worship Him;
Think of Him as Guru Nanak.
He was kabir, he was sat Naam;
Recognize all Saints in him.*

Develop one who can serve the Master. What kind of service? True service means to obey his instructions implicitly; to as he advocates in a clean, chaste, simple, and loving manner; to develop the truth in yourself; to purify your thoughts. God dwells in every being, so love all of life. Is this not what he teaches? You have got the human form through great good fortune, so make the best use of it and take advantage of every aid to reunite you with the Lord. Everyone makes mistakes, for all are not Saints as yet, but they should not be repeated. The same God –Power worked through kabir, Guru Nanak,

and other at different times; just as a fused bulb is replaced by another. The teachings, however, remain the same.

You will remember that when they brought before Jesus the Women who had been found committing adultery, they asked him whether she should be stoned, according to the law of Moses; but Jesus told them, he that is without sin among you, let him first cast a stone at her. Can you put your hand on your heart and honestly say that you have never hurt anyone? Hazrat Mohammad sahib say, if you can control the two organs-one between the lips and the other between the thighs –then I will stand before God in your support. Jesus told the women to “go, and sin no more.” With love he forgave her and helped her to understand –after all, it was his work to make her into something.

Guru Power never dies; it is everlasting and continues forever. Lo, I am with you always, even unto the end of the world. These are the words of Christ, and not of Jesus for they were uttered by the Christ Power or Guru Power in him. The whole world is a house in which truth is residing. Those who attend Satsang in a particular those who have got true Master should set an example in their love for one another, and therefore giving attitude. Christ also said by this shall all men know that ye are my disciples if ye have love for one another. Otherwise, where is the proof that you are on the spiritual path? The teachings are not bad, the Satsang is not bad, he who teaches is not bad- if anything is bad it is the mind, so make your mind understand correctly and every thing will be set right. It is the only cure if you want to advancement. If we have help even in one person by removing a little misery from his day, we have done a great service. With sweet words we kind sympathy share the unhappy burden resting upon our poor fellow being. Or it spreads and grows the grace go byes. From a man it travels to its family his friends, and so on.

*Only he can achieve your aim;
Do not wander –be rid of your pride.*

What is our work in this world? To meet God – and for that we must first have the right understanding. Our true friend is he who removes wrong understanding. We have not come here to be property owners, socialites, or to have lofty ideas about ourselves, or to breed animosity, among each other –we have come to imbibe the correct understanding our life. But sadly, we daily sow more seeds, and only we will reap the harvest thereof. And each type of seed will bear its own fruit. If you have sown enmity they try to smooth it out –do your best to wash it away with love, that it may not grow with time and take deep roots. You came to the world to receive, and you God's name in the Master's home; now give up your pride and control your mind. We say that we are very important people, we are very intellectual, we give excellent lectures, we have great influence over others, etc., but we should leave this and take up the practice of truth alone. Then only true happiness and joy well up from within us. We have come here to realize God, and only God can help us to do so –who else is capable? Do your work and do not entangle yourself in other affairs. Think deeply, and if you find anything undesirable in you weed it out and with love help others to overcome their shortcomings also.

King Dritarastra famous ruler from the mahabharatha epic, on a certain occasion insulted the powerful bow of Arjuna, and Arjuna immediately made to kill the king, but Lord Krishna stepped forward and demanded, “Arjuna, what are you doing?” Arjuna replied, “I have taken a solemn vow to kill anyone who insults my bow –it is my dharma (principle).” Krishna then asked, “What is the outcome of dharma- happiness or unhappiness.” Arjuna said, “of course, it is the happiness.” Lord Krishna smiled and explained, “Just, what will be the outcome of this action? Where is your dharma in this?” Master's have spoken thus through the ages. Christ advised,

what so ever ye would that men should do to you do ye ever so to them. A bucher may think that to kill is good, but what is outcome of his action? Can it be happiness? So when we act, we must weigh the outcome. While we cling to our habits we will never succeed, without exception. True happiness will be ours when we join back to God, through the radiant company of the Master and through obedience to his words. He himself has taken this practical path, which is the shortest route to salvation.

*This time is precious; do not fritter its away;
Greater than he you will never meet.*

If you lose this golden opportunity, you have no idea when you will be given another. Give up pride, cunning, and other worldly habits, and cease wandering in vain from one attraction to another. You will never get another like the Guru you have got. Whoever you meet will attempt to separate you from the Lord rather than rejoin you back to Him. Know a Satguru as one who comes to reunite. He wishes to bring all children of God together and sit among them. Such personages are rare, and if you have found one, then obey Him – do whatever he says. If you refuse to obey. This has nothing to do with any team or intrigue, not is it a matter of creating policies. As everything is straightforward and above board, the question of policy does not arises; there is nothing underhanded or hidden, there are no ulterior motives behind the teachings. It is very simple fact that only he whose soul has rejoined the Lord enjoys complete happiness. human being do have many weakness – you will find animosity and unrest amid people all over the world, and this is because each man is obeying his mind. If they were to obey someone who is above habits and failings, what an abundance of joy would there be throughout the nations.

*If you leave your Guru now
You will wander the four regions of illusion.*

If, having got the double blessing of the human form and the Satguru, you throw away the chance by disobeying him, what will happen? Those who live on another's earning go under the law of give and take or illusion; if you offend or harm anyone, you reap the reaction of that and under the same law you will be born there where the offended person is born, that the account may be accurately balanced. Wherever your attention is, there will you reside. Who knows when you will again get the human form? Fire consumes even green wood as well as the dry, and everyone must go sometime. If you spend your days losing everything but saving the invaluable treasure given to you, then your work here will be successful. True Masters do their work quietly, without a fuss and show. They lead a quiet life – not like the bulls in the ring, tossing their horns about. Your earthly sojourn's purpose was distinguished; that was amrit (water of life), given by the Guru.

Jad Bharat was a king after whose name India was called Bharat. He was in search of God, and so he left his kingdom and went to live in the jungles, in order to realize him. However, there he grew very fond of a certain deer which became tame and friendly – so what happened? After death, he was again reborn, but into the form of a deer. You should remember that what I am saying is for your own benefit. A Guru wishes to see the whole world have joy in life, and when he sees faults and mistakes he tries to wash them away and ensures that they are not repeated

*Never will you get a Guru like Him;
Acknowledge, oh acknowledge this at last.*

It is easily understood why gurudom has such a poor reputation nowadays, for the Gurus are mostly political at heart, with self-centered motives for holding power over people and making money, etc. Instead of sincere sympathy for the plight of mankind, lies and

cheating are used to gain the confidence of the followers. And sadly, people are more easily pleased and satisfied with suchlike performance than with what a genuine Master has to offer. Truth is truth – a lie is a lie. Black cannot be white, no matter how much is washed. The true Master is met through great destiny behind the disciple. Without great good fortune, you cannot meet a Satguru. If you have been fortunate to meet a Satguru, just obey him and you will succeed. What is worth more than having our soul reaching the Lord's lap, never to be separated from Him? Now that so many years have passed, give up your old habits at last.

*Reading scriptures, singing the hymns;
Why so much pride in this?*

Are you proud because you can sing better than others, or because you can thrash out the written words? Or perhaps you are the best lecturer around? What real achievement is this – singing and reading and being proud because you know more than other people? It is written that King Ravan was a learned yogi who was familiar with the four Vedas and the six Shastras. Today, in what manner do we remember him? In effigy, we give him a donkey's head. Why? Because he lost whatever knowledge and progress he had gained. So to be academically proficient is no spiritual accomplishment. To be clever, to read, to write – that is an easy thing. It is not difficult to be clever or cunning, to bring together the earth and sky with eloquent words. To control the mind – these are difficult. Keep the truth before you. You go on praising your Guru, but will not allow Him to reside in your heart. He will have salvation who will bow down to his Guru's command: the whole world sees the Satguru but the salvation does not come with just a glimpse; without love for his world, you will not get it. These words are always uttered with not distinction of individuals – they apply to rich or poor, high or low, for Saints speak freely, even about themselves if necessary. Pride and ego do not let us progress – when we make mistakes we will not

admit them. In our heat we have the thought, “There is none greater than me.” Self-respect and praise are both food for the mind. Caught up in this falling, we at times push the Guru aside, saying, “What does the Guru know?” A mother always consider her child’s betterment, and so the Guru has concern for the progress of his disciples. Is it likely that the mother will cast out the child if he misbehaves towards her? The fact is that we do not even try to recognize what the Guru is. give up the ego, or it will be your downfall.

*This pride has spoiled you;
This same pride even now does you great harm.*

We may have been given human birth many times, but pride and ego killed us again and again, ruining all our good work and causing us to return to the same scene time and again. In the past it was our ruination, and it is winning the present, which will bring you great joy, whereas obedience to the mind will give you unending distress – the mind ever gave birth to trouble. Wash anger away with love, just as your Guru does. He never leaves the duty, though mankind may make good or bad remarks about him. He does not live on the earnings of others – does not accept anything for himself – has no desire. If anyone brings money to the Satsang, it is used for the Satsang. Up to today I live on my pension and have managed to live within its means. If the advice is good, you should appreciate it and be grateful – if through the advice your distress is increased, it’s a different matter.

*Oh beloved children, I have unfolded it to you;
think not that thy habits are good.
Hurry and leave all deceit;
Increase you devotional attitude.*

Your carelessness will result in the loss of everything most valuable

if you do not change your habits. In the heart there is one thing, on the tongue is another, and our actions denote something different again. Leave such deceit as soon as possible – leave all cunning ways and develop sincere humility. If you do this, the Guru himself will embrace you. An attitude of devotion will take its own place within you being. You are greatly mistaken if you think you can gain his pleasure by merely saying you love and serve him when you heart denies it.

*If after this the mind does not agree,
Then you will see the results yourself.*

If you refuse to understand, then nothing can be done. You will just have to continue paying up for your mistakes. Even the Saints are defeated at this point and say, “If you will not listen, what can we do?”

*On your head, the Negative Power’s orders;
That’s why the mind does not obey.*

The hand of the negative Power on your head will not allow the mind to obey you. He will go on increasing the duality to make it more and more difficult and confusing. The negative will not help you to overcome this duality – only the positive can do that. It is a marked difference between the Powers.

*One thing I have discovered, my brother;
You are dishonorable.*

In the end, what can one do if no one wishes to listen and obey? Honor is a noble virtue – what kind of man is this, that has no virtue in him?

Constantly keep the Guru’s company;

Perhaps one day the mind will agree.

With the co-operation of the mind, go on persevering. If we see the Guru through a dark curtain, it does not mean that the Guru has turned black! Slowly, slowly, slowly – do not leave the Guru, but go on trying to understand, then definitely there will be hope of the curtain being drawn aside forever. To be constant and then unfaithful sometimes this and sometimes that – this does not remedy anything. A rolling stone gathers no mass. That which has to be developed is the “Inner man.” If the Guru is true and I have told you how to discover this, then stick to him, listen to his words and do your best to understand. you will make the great if you ignore your mind. The mind may stand in between, but the soul knows what Guru is and what God is.

*Radha Soami has unraveled it;
Why should man be in doubt?*

God manifested on human pole was termed as Radha soami by swami Shiv Dayal Singh Ji (who is usually called swami Ji). It is surprising that mankind does not accept true facts of life, when God himself is explaining them through the God man.

In My Heart I Have a Vision

January 21, 1967

Dear children of Light,
I send my hearty love and blessings to you – one and all – on this,
my 74th physical birthday.

I am a man (ensouled body) like each of you. All are men first,

bearing the badges of one or the other religion. All mankind is one, with the same privileges from God; viz., born the same way, having the same construction of their bodies (outer and inner) and the same conscious entity (a drop of the ocean of all consciousness) enlivening the body.

To be born in a temple of good, as it works as a casing of the Kernel of Truth alive; but to die while congealed to the casing and forgetting the kernel of truth within is debarring one from the Truth, which is a heinous sin.

In my heart I have a vision of fraternity of spirit. Organized religion with too much emphasis on outer forms and rituals becomes fortified compartments of egoistic power more than instruments of service or aids of self-realization. These inevitably result in quarrels with one another.

We need, a simple movement of the spirit, with harmony and brotherhood of humanity and love for a man, bird, and beast. I take religion as a yoga of life with love – yoga means the control of mind and of desires vitiated with egoism. This will lead to real happiness if we renounce the fruits of our actions and work as instruments or puppets of the Lord. Let our actions be an offering to the Lord. Mind that spirituality is non-egoism. May our selfless work for spreading this message of the Master, which is God's work, draw many unto thee, o Lord, and may our name be gotten.

Let us belong to the kingdom of the Master, the Word made flesh, and dedicate our life to the service of the Master, who is the beauty of the simple life and selfless service. Let us follow the Master and make His noble teachings a part and parcel of our lives and attune ourselves with jyoti and music of all harmonies reverberating in all creation which will open our inner eye and will leave no room in our heart for spite or hate for others: what to speak of brothers and

sisters who are united in unbreakable bonds of spirit by the Master.

You heart will be filled with love and compassion for all the lives – sentient or insentient; viz., man, beast, bird and all Nature. We should lead and teach a life of compassion and love to all beings on earth.

“He really knoweth who loveth and serveth all,” is the message of the wise ones of humanity like Buddha, Christ and Nanak. It is the message which our daily life and modern world so piteously needs.

I wish you to progress spirituality and to lead a life of righteousness; viz., good thoughts, good words and good actions with all love,

Your own,

KIRPAL SINGH

The making of a Man

These comments of the Master on various practical aspects of the path are taken from letters originally published by the New York Satsang.

There are basically two stages to be gone through before the struggling disciple rises above body consciousness and begins to enjoy the spiritual discipline and to firmly tread the Path of spirituality. The first stage is where the disciple has little or no knowledge of self-introspection and is in a state of abysmal ignorance. The second stage is when the disciple begins to realize that he has innumerable faults and failings which must be corrected before he can hope to rise above body consciousness; at which state

this path really begins.

This second stage, which is for most a long drawn out struggle with the lower tendencies of the mind, is known as “man-making”. Spiritually or rising from the lower realms of existence to higher realms of untold bliss and harmony is not difficult. It is the “man-making which is difficult. There is no specific time limit for this second stage. It all depends on the disciple’s aptitude for self-discipline, obedience to the commandments of the Master and developing a love for him. It is the self assertive ego which is the last obstacle to be conquered, and this cannot be done until the soul begins to come into its own, has some glimmering of its true Nature, which has the result of developing in the disciple a natural humility. This is not to be confused with an aptitude of servility, mind you. True humility has strength but is nevertheless not self-assertive. Although the gracious Master power is ever at hand to help the disciple in struggle, it is something which the disciple must go through himself. Nobody else can do this for him. You have been put on the way and have been given some capital to start with, which still exists with you. A seed has been planted in you which one day must surely fruitify and you have as your constant companion the Master in his subtle form of light and sound. He is also quite capable of manifesting to you his charming radiant form when you have learnt to rise above body consciousness.

It is not reasonable to expect to attain to the higher planes without first perfecting yourself to a great degree. As in worldly studies, in which it is not unusual to spend twenty years or more to obtain the necessary qualifications to fit yourself for a career, so even greater is the time and effort that must be put in by the disciple before he can be made a fitting vessel to receive the truths of his own soul and of God. it is a very odd outlook that some have; to expect self and God-realization in a short time and with little labor while the same people are willing to toil for years to obtain the pot of porridge that is all

this world has to offer.

The path includes all Yogas

You are correct in your assumption that the path of the Master's is the path of pure bhakti. The pearl of divine knowledge can be preserved securely in the casket of bhakti – or loving devotion.

Bhakti in its pure and pristine form is Love Divine.

But one must practice the elements of all Yogas (though not in their extreme degrees) in order to obtain the fruits of this path. For example, the practice of Hatha Yoga is inherent in the fact that we must lead a clean, chaste life, living in accordance with the laws of

Nature by eating satvic foods, to insure that the body gets a reasonable amount of exercise and abstain from all harmful habits or activities that will affect our physical health. Similarly, the arts of Jnana Yoga and Raja Yoga are inherent in the diary form that you are asked to maintain every month. The observances of non-violence (control of anger), truthfulness, and chastity are all qualities that must be built into the mental habits of the mind and become second Nature, before the mind will be purified from its present dross and dirt. The correct practice of these ennobling virtues will give you the full fruit of Jnana Yoga, which is self knowledge.

The form of Bhakti that you are asked to develop has nothing to do with the emotions. You are asked to develop love for and faith in the Master and to obey his commandments. If you can do this (and it is by no means easy to obey the commandments of the Master), you will have that Bhakti which will give your soul its freedom far quicker than the most accurate practice of Raja or Jnana Yoga can give you.

Accepting Gifts

It is difficult to go through life without going through the motions of give and take. It is this very give and take which has to be worked out by the pilgrim soul that brings us back to this world. There is no harm in accepting small gifts from those with whom you come into contact in your business or family connections provided that you have been or are in a position to do them some service in a direct form. For example, your boss may give you a token of his esteem of Christmas. Likewise small gifts may be exchanged during this season of goodwill among a family. However, it is not wise to accept gifts from acquaintances, business or otherwise, who are outside your areas of immediate contact with whom you have no give or take.

Talking

Too much talking dissipates spiritual energy. You should try to control your speech by resorting to Simran of the Names silently. You will be able to tide over the difficulty and improve in due course. Think twice before you speak. Think out as to what you speak is true, kind and necessary.

Control of the Mind

Mind like fire, is a very good servant but a bad Master. It has got one of the best attributes which can be harnessed for spiritual benefit. It relishes to run into its grooves of habit, and if you will do some acts

regularly at the fixed hour everyday for some days continuously, you will find that a habit is formed and it finds pleasure in doing the same thing automatically. So when the mind is diverted towards spiritual practices, by undertaking meditations at the appointed hours for some time regularly, you will find that the same mind which resents inversion will relish it, with the grace of the Master. The divine manifestation granted by the Master are superbly charming to entrap it, when it will leave aside its vicious attributes.

Keeping the Diary

Unfortunately few, if any, have any idea of what keeping the diary really means. As time passes their entries become a mere matter of form and the whole purpose behind keeping the diary is lost. We are asked to maintain the diary in thought, word and deed.

The Birthday of a Saint

The Master has said, as part of his Birthday message for last year, “it is my wish that the birthday of the Master be celebrated by all of you as befits the occasion, which is by living up to my words.”

Elsewhere he has said, “Does celebrating a birthday means merely a pay one’s respects to a person? Or to light candles, or to eat and drink? No brothers, it is not any of these. if you want to celebrate a spiritual Master’s birthday, there is only one way, and that is to take up whatever he has learned. That would be a true celebration.

But the devotees, especially those who have seen his inner greatness with their own eyes, cannot be contained: their joy and thankfulness

on the day of the birth of him, who has shown them a way out of the absurdity and hopelessness of earth life are irresistible; it is like celebrating Christmas in the physical presence of Christ.

On the pages that follow, two eyewitness account of two birthday celebration separated by six years (1959 and 1965), are combined with pictures (mostly by Ron Polacsek) taken during the 1968 celebration.

1959

BIRTHDAY EVE SATSANG: February 5th 1959, 7 p.m. This evening I had the rare privilege of attending the birthday eve Satsang of the blessed one under the great canopy. About twelve thousand were present. Gurudev ascended the dais and composed himself serenely before the microphone. He gazed out compassionately, lovingly over his adoring family. Due to the particularly happy occasion, the Master spoke in such an animated, overflowing manner. He called our attention to the awe-inspiring subject of these fateful days of worldly vanity and nuclear threat of racial extinction. Sometimes the blessed one had fits of coughing from the much speaking he gives himself to. Believe me, truly, never before did I ever see a speaker before a large gathering so happily laughing, speaking and coughing all at the same time! How large, how full and how wonderful throbs His heart for those who see his face – “To the called according to His purpose!”

After Satsang the precious one had Gorkha, his radiantly smiling cook, bring me a vase of roses and a basket of oranges, bananas and cookies. Sweetmeats for the bride of my unworthy visage! Tell me, O friend of my heart, did loving Emperor of limitless domains such as our living One ever bless the earth before with such benign

*presence? O that I may become a brighter, sweeter and more
fragrant rose in His garden of the primal Sound!*

You have filled with singing
And my breast with heavenly music!
You have engraved Your lotus form
Upon my heart of hearts for aye!

MASTER'S BIRTHDAY PARTY: *February 6th, at 5:30 a.m.*
*Several ashram brothers came to my door most insistently. The
pundit was adamant: "Come, come! You must put on your turban
and blanket to see the Master's Birthday Party. Come barefoot, at
once!" when I stepped outside, it looked as though the sky had fallen
on us and that the stars were twinkling in a thousand lighted candles
on the walls surrounding the Master's yard and along the edges of
all the sidewalls.*

*The Master greeted each of us sweetly. As a loving Father he
reminded us: "Our true birthday occurs when we invert our
attention and go above the body consciousness. Do not waste this
present precious opportunity! What has passed, has passed, but we
still have the present instant in which to improve our behavior. We
should fulfill our pledge and responsibility to the Master who has
opened our Inner eye and contacted us with the soundless sound of
Shabd, the immaculate word of His presence.*

*"Why do we try to give the Master the whole task for our
advancement? If we will take one step ahead, in obedience to his
commandments, he will take many steps. We should do our part and
He will help us in many unseen ways. The Master dwells within us
already, but we must arise above body consciousness and go within
to meet Him in His radiant Light body!"*

MASTER'S BIRTHDAY THEME: *From 8 to 9 am we sat in*

meditation under the great canopy, with Gurudev on the dais. From 9 to 12.30 p.m about fifteen thousands listened to the matchless words of the Master's Birthday Discourse. Many of the Satsangis, pandits and sadhus, read, sang or chanted songs of loving tribute to the living Master – the Lord of salvation for a sinful and forgetful and carried forward His admonitions given us at. His early morning birthday party.

“During your waking hours, you follow the evolution of the outward – continually exercising your minds and expanding your consciousness. You have been put on the way and given the five Names for control of the mind. Now you must concentrate and turn your attention from the outer to the inner awareness by inversion practice.

“There are five sorts of consciousness: sub-consciousness, consciousness, self-consciousness, cosmic consciousness, super-consciousness. Remember the conditions for ethical living. Observe chastity, go with your wife only when you want a hungry, the needy and render selfless service. Why talk about love, realize it, and then you will know its reality! “Avoid neglect of finding your own true self. If we make mistakes, they can be corrected, but when we do nothing, what can we expect? Learn how to die daily, invert and see the Master within – only then can you call yourself a True Man!”

From Gurudev: The Lord of compassion, by Ruses Jacque

1965

For several days satsangis had been arriving from all over India, many from great distances, with blanket rolls, sleeping on the ground and eating chapattis from the langar. A huge tent was

erected, under which the devotees slept, lived, meditated, and heard Master's discoursed. Many of them are well-to-do; many more are incredibly poor; they all sleep on the ground together, under the great canopy.

The birthday Bhandara really began at about 10 p.m. on the 24th, the birthday eve. Before a congregation of several thousand in the tent, a dozen or so devotees sang devotional hymns and prayers, one after another, many of their own composition. Nana-kow, Stanley and Edna Shinerock, and Judith and I found seats against the wall on one side and almost immediately a brilliantly smiling young man named Sharma appeared to join us and translate for us, which he did so poetically and beautifully, and with such ease and facility, that it almost seemed as if Master were speaking in English.

While the devotees were singing, Master came and took his seat on the dais. He always sits cross-legged to deliver his discourses. With such great love did he look at the assembled dear ones! Slowly and compassionately he looks at each one present, and they for their part never take their eyes off him. After the singing has gone on for half an hour or so, Master begins to speak. The word seems to flow out of him like a gentle woodland brook, with no strain or effort of any kind; softly, musically, gentle, into a silence so profound that no other sound is heard save the voice of the Blessed One. Thanks to Sharma's beautiful translation, I am able to present some highlights. The theme was OBEDIENCE:

"Just saying 'Yes! Yes!' is not enough. You have to do what you are told."

"If a father has three sons, he will love them all and give them Bread; but for the one who is obedient, he will himself search for him out and order to give him the Bread."

“If you cannot please God-in-man, you cannot please God.”

“You must Obey and keep your Diaries. I tell you to send them in blank if necessary. Why do you not send?”

After the Satsang was over, the devotees continued to sing, on and on into the night. I don't think they ever went to sleep. (we did.) as I lay on my bed that blessed Eve, listening to the incredibly beautiful singing, punctuated by an occasional firecracker, I thought, “What dream is this? Who am I, that I should be here in this fairy land in the company of God Himself? Surely, surely God is good, and his ways are unbelievably strange, since there is no one under the sun who is less deserving than I, or has received more!” I was lulled to sleep by the singing.

Someone woke us at ten minutes to four, and we went out into the literal fairyland this time. hundreds of candles were lit, all around Master's house; balloons fruits, and large posters in Urdu were hung and tied to the doors and walls.

Firecrackers were being exploded and the whole Sangat was gathered in front of Master's porch, singing hymns and eagerly waiting for his Darshan. At last (about 4:30) the beloved one appeared and spoke for a few minutes; there was no translation this time, so I don't know what he said. On his way back into the house, we were thrilled Beyond words to hear him speak to us: “Yes? You have come?” while those unbelievable eyes gazed full at us ...

Later, about 7:15, we went to Master's parlor to be present for the presentation and cutting of the birthday cake. Master was very funny, as he really does not like all the fuss and celebration over his birthday; he puts up with it, like so many (how many?) other things, for the sake of those who love him. (we were told that the year before there had been three times as much celebration, but he had insisted

that it be cut down this year.) for a long time, he pretended the cake was not there and refused to look at it; at last, he Oh! So graciously cut and served it with his own blessed hands.

About 10.30 a.m. the beloved One held Satsang ... Master has great difficulty moving sometimes, but to the press of the crowd; this morning, as he left the platform, the crowd closed in on him, and very patiently but firmly he kept asking them to move aside. Many of them try to touch his feet; but he does not like this, and allows only a few to do so (it is one of the most characteristic and oft-repeated sights to observe a devotee come up to the Master and with great deliberation and seriousness bend down to touch his feet; and the agility, adroitness, gentleness, and humorous affection with which Master catches them about half-way down and brings them up again, usually with a “What is this?”)

The whole crowd moved back to the ashram for lunch; and for the sight of thousands of people squatting on the ground, waiting to be fed a simple meal from the langar, rich and poor alike, no distinction of caste or anything else, is surely one to live in the memory forever ...

... (Master presided at two meetings in Delhi later that day, at the Awake O! man center and the Jain temple, where we ate dinner.) after dinner, we rode back to the ashram in the same car with him and he even, in his infinite grace, gave me the unbelievable honor of sitting next to him in the front seat! It was like a dream – as indeed the whole trip was.

Back at the Ashram, thousands of devotees were waiting for Darshan and Satsang. Master obligingly came out and, despite his incredibly full day, went over to the tent about 11 p.m. and gave another discourse to the singing, chanting multitude. For our parts, we fell into bed utterly exhausted.

From the presence of God,

By Russell Perkins

Stories from the Life of Hazur

From the Sakayan of Bibi Lajo

Bibi Lajo spent many years in the service of Hazur Baba Sawan Singh Ji, the Master of the living Master Kirpal Singh, and wrote a book in Hindi on her experiences with the great Saint. We are gifted to James cluett for translating the following excerpts.

The Story of the Yogi

One day a yogi was sitting in the remote Himalayan mountains doing his worship and Hazur gave him darshan. Having given him a taste of the sound current, he said, “Look, Yogi, if you want to take up the path to meet God, then come to me at Beas.” The yogi became very having received this darshan.

As he had sat so long doing this worship, the yogi’s leg had gotten very weak and it was difficult for him to move. He thought, “What should I do now?” Because of his wounds of love, he could not remain. Going very, very slowly, he reached Beas after six months.

When he came to Beas, Hazur Maharaj was on his dais all his splendor giving Satsang. The yogi reached the dais, and having made obeisance, he grasped Hazur’s hand saying. “Baba Ji, you have raised me up. In your feet is the lotus line. When you gave me

darshan, then I saw the lotus mark. You gave me the order to come to Beas for recognition. Now you please show your right foot.” Hazur’s feet were hidden; he didn’t let them show in Satsang.

When Hazur came to the house after the Satsang, the yogi persisted. He saw the clear marking on Hazur foot. The yogi said, “Hazur’s foot. The yogi said, “Hazur Ji, by coming this distance I have been awakened from a deathly sleep, now the blindness is disappearing.” And he made a prayer that he should be granted the precious gift of Naam. Hazur replied to these words, “See here, you are a yogi, I am a house-holder.”

The yogi said, “I am not even a king but you are the very almighty Himself.” Hazur said, “All is the Lord’s play, I also am nothing.” (Satguru Ji, the essence of life, such a great being, never left off his modesty.)

Having been given the gift of Naam and understanding the two self-sufficient inner practices, the yogi stayed at Dera Beas for one month. Then Hazur said, “All right, now you go do your bhajan in solitude. “The yogi replied, “Very well.” And having given the yogi love prashad, Hazur bade him farewell with much affection.

The yogi was very happy with the riches of Naam. He said, “The true Lord has made the path available which has been forgotten for so many years. I give thanks for the great blessings bestowed upon me.” Hazur said, “See, everything was inside. I gave you nothing. I have put to you nothing. I have only put to you the knowledge of the right path. Your time had come; now it is here. Don’t look ahead or behind. Now you have been put right, Naam is with you and Satguru is with you. This very thing is all that remains.”

The yogi said, “Hazur, your words are true, I will do as you say.”

The Story of Harnam Singh

There was fighting going on in Malaya at the time when this story takes place. Hazur had come to Dalhousie. It was 8:00 or 8:30 in the morning when one Phoja dogra (a type of soldier) was standing on the porch of the house where Hazur was staying. With great love, he asked, “Is this the house of the great Saint from Beas?” I answered, “Yes.” With much devotion, his eyes full of tears, he asked, “Where is Hazur? I want the darshan of a true Saint.”

I said, “Don’t be troubled, sir, he is outside taking a walk. He will be back in an hour.” Then the man said, “Bibiji, I will certainly wait an hour for Hazur. I have come from a great distance.” I asked, “Sir what is your name, from where have you come?” he said, “Bibiji, my house is in Kangra District. I have come from Malaya.

In a while Hazur Din Dayal gave darshan and that man, in bliss, embraced Hazur’s feet. Hazur held his head; he knew about the heart, and he knew that true love of that disciple. Hazur said, “Oh good wishes, harnaam Singh – stop – enough – sit down, tell me.”

This is his story:

“In Malaya the war was going on vigorously, and no Satsangis ever came in sight. Then I met one soldier Satsangi. Having seen terrible times, we both got dejected. Like children, we did not know what to do. Is this service necessary? Should we not go somewhere and do bhajan and Simran? We both left our Guns, climbed a hill and sat silently in Bhajan. (There were enemy soldiers at hand.) Then Hazur gave Darshan.

“Hazur said strongly, ‘Go on – get going! Take up your weapons! If

you sit like this, you will die.” We made our earnest supplication: ‘we should like to go home, convey us.’ Hazur said, ‘All right, that which you want you will get.’ Going very slowly, we found our guns where we had left them.

“As it turned out, the next day I was shot in the eye and my friend was shot in the thumb, though we were both saved. Seeing that we were both unfit, we were dismissed from service. My eye became alright and he could work with both hands. After staying in the hospital for a little while we came home. While in meditation on the ship, Hazur gave darshan again. ‘See, that which you wanted, God has given.’”

Those lowly ones gave great thanks and Hazur replied, “All is the play of Babaji. I am certainly nothing.”

All praise to the Satguru who shows so much humility to unworthy beings.

The Story of Gupta Sahib

Gupta sahib was from Mutan. His son had gone to a foreign country. Gupta was a great devotee, and Hazur stayed in his house for eight days. A big Satsang was given and Hazur bestowed the riches of Naam on 500 people. Gupta sahib wrote his son, “I have taken the wealth of Naam from a perfect Sant Satguru from Beas.”

Now the son, who had not gotten the darshan of Hazur, left from that foreign country to return to Multan. He took a ship. On his way the ship sank. The son got darshan in the ocean. A hand pulled him up and when he came out there was no one there. He became perplexed. There was no one there. He became perplexed. There was only he

alone; all the rest were drowned.

When he got to Multan he told his Father the whole story. His Father took him to Hazur's house in Sikandarpur where Hazur was then staying. His son on seeing the Hazur recognized Him and exclaimed, "it is Baba Ji!" Hazur was a treasure house of modesty. He seldom revealed himself in speech. He said, "No son, you are mistaken. It was our Maharaj Ji, not I." Gupta's son said, "No, Maharaj Ji, not I." Gupta's son said, "No Hazur, it was you!"

Hazur smiled silently, then said, "All is the play of our Baba Ji."

Hazur was always praising Satguru he was never putting himself in between. To himself he was always like an ordinary man, while being in such an elevated condition.

My Visit in India

Dona G. Kelley

My long – desired wish, nourished during the lifetime of my own beloved Sawan Singh Ji, has now been ful-filled through the loving grace of our dear Master Kirpal Singh Ji.

It is a rare privilege indeed to be invited for such a visit – and one that can never be forgotten. I wish that all initiates could see Master in his own surroundings, where He is so relaxed. He means so much to his own people in India, whose devotion to him is something for all of us to emulate. Master is truly their Father, both physically and spiritually.

From the moment of our arrival in India, Master's hand was

immanent in every situation. As we were going through customs there, the impatient attitude of another passenger irritated the officer at the desk, until it seemed that he was not going to give us any service at all. Noticing that this man was a Sikh, I showed him the locket I was wearing, bearing the picture of the beloved Sawan Singh. I asked him if he knew Master Sawan, to which he replied in the affirmative. Then I asked, “Do you know Master Kirpal Singh?” he said, “Yes – good man – good man.” I then told him that we were going to Master’s ashram, whereupon he said: “Wait – I will get the paper signed and you may go.” So, we were allowed to go.

Outside the Delhi Airport, Giani Ji was waiting, with a taxi and took us to the Ashram, where we stayed for two days – dear Ram Ji and his wife and Bimla, the house mother, he looked after our comfort, until the morning of the third day, when we left for Dehra Dun. Our “guide” was a dear soul, Har Charan, who speaks perfect English.

This trip, by way of Manav Kendra, is close to 150 miles, but we were made happy by the driver, Ram Sarup, who chanted praises to Master as he drove along the crowded highway.

Arriving at Manav Kendra, I saw Master standing among the busy workers down the long basin which, when completed, will become the pool of Amritsar.

What a warm and loving welcome was given us! Such heart to heart experience can never be shared – they are something to be locked up in one’s heart and cherished for all times! In the small room which had been built for Master comfort, we were given tea, after which Master sent us to Rajpur, about seven miles from the Center, where he lives. We were given a comfortable room there on Rajpur road, where we spent most of our time. how peaceful and quiet it was there – a truly blessed place! Master granted us his Darshan each morning, out on an grassy spot surrounded by papayas and other tropical fruit trees. Then he would leave for Manav Kendra, where

he would spend the day surrounded by about 200 volunteer workers who were engaged in the construction of the oval pool previously mentioned. Later in the day he would send a car down to Rajpur for us and we would join Him at the center, where he would send a car down to Rajpur for us and we would join Him at the center, here he would discuss various phases of work there. As we arrived one morning, we found Him down in the pool where the very first lot of concrete was to be poured – a sort of “foundation stone” – he invited me down; after he troweled the cement, I was handed the trowel; then he handed the trowel to Charles, so that we could share this part of the ceremony with him.

I can give you only the highlights of our stay there, since we moved about a great deal. On the first Sunday in December, Master held Satsang at Delhi, with approximately 5000 people present. Master asked this poor one to speak, so she spoke a few words on Love, through a very able interpreter and so it went, day after day, with Master shedding his grace and love – all of which made me feel very humble. How could anyone deserve the tender, loving care, such as shown me throughout my stay there? Truly, it was a case where “heart spake unto heart.”

Each evening, darshan was held in the front room of Master’s home – the disciples waiting patiently until he returned from Manav Kendra. At such times, all of us felt that we were overshadowed by the very presence of Love – once he said: “You people will never know how much I love you.”

One incident deserves special mention: our trip to Rishkesh, to attend the funeral services of a renowned Yogi, Raghuvacharya by name, who passed away at the age of 115.

From that we heard about this man, his was a very remarkable life, since he passed twice through the portal called Death. At one period,

while Master sawan Singh was alive, this Yogi “died,” but was unable to go through the astral plane – Master Sawan brought him back, after opening up the way through the astral region. While Master Kirpal Singh was in retreat in the Himalayas, after the passing of Master Sawan, Yogi Raghuvacharya met our present Master and embraced Him, exclaiming: “You are a Great Saint!” Thus Raghuvacharya became the first person to recognize him as a living Master. Thus, there developed between the two, a strong bond of spiritual kinship. One evening, during our stay at Rajpur, Master was called to Rishikesh by friends of Raghuvacharya, who said that the yogi was quite ill; when Master arrived there, the yogi had died. Two days later, Master went up to Rishikesh, accompanied by all of the American Satsangis who were staying at Rajpur, to attend the funeral and cremation. We passed through many ancient villages on the way up. After a brief interval in the house where the body lay, and after many of the yogi’s friends had come to pay their last respect, the body was placed on a catafalque and carried through Rishikesh. Enthusiasm route to the funeral pyre, joyous music was played, the marigold-bedecked yogi was saluted by passer-by a young man walked beside the catafalque, sprinkling the corpse with rose water – and in this manner a renowned Yogi’s body was laid upon the pyre, on the banks of the Ganges – a very inspiring ceremony, indeed.

We were privileged to spend many wonderfully inspiring days with Master, who was always aware of what was required to make us comfortable, and who always asked about our health, as He greeted us each morning. There were days when we did not reach home until 11.p.m., yet he always came to us for Darshan.

One day, a volunteer worker was digging (or pool), when a very large snake appeared. The man threw out his arm and said, “Get out of here!” The snake, instead of leaving, bit this man, in several places, on his leg. Immediately thereafter, Master gave him two

glases ghee (Clarified butter), and sent him back to work. The following day, the man showed us the scar on his leg, and said something in praise of Master. Apparently, he had suffered no pain at all.

Another incident deserves mentioning it concerns a very fine mechanic, who while servicing a car with a motor running, slipped and fell. He threw out his arm to break the fall, and the arm was severed by the blades of the fan in the cooling system. In the local hospital (at Dehra Dun), the surgeon had amputate the forearm, a bit higher, on account of torn flesh. Master told the mechanic: “According to your karma, this is the day you were supposed to die; instead, you have been given more time here, with only your hand being severed.” (Master never speak of such incident – we heard of the two outlined above, from those who are close to Him).

There is so much more that could be said about the wonderful days spent with the beloved Master, but one would have to experience, personally, those time in order to know just what it means to be in the presence. Suffice it is to say that those precious hours were filled with the quiet peace “that passeth all understanding” to be completely emtied of self is to be filled with Love. The Disciples of Master are indeed blessed. May they continually grow in spiritual stature, always hugging close to their breast, that priceless jewel of initiation!

Monday

I

*Let the walls of the tower
of my life in this world*

crumble and crack

*let them fall about my head
as I crouch*

*let me place the rubble
at the feet of my Master*

*should they be raised again, remade,
let it be only with the mortar
of his will.*

II

*Outside, the world rages,
Ties its knots, throws its lances.*

*Split this shell,
That I could not myself do.*

*Spill the contents.
Let us examine them,
Ridicule and dispose of them.
Then bring the cool, clear water.*

III

*Long has been the siege.
From my tower, by the last pale rays
Of a falling sun, I witness the walls
stormed, overcome, my soldiers carried
off, one by one. I await my turn. Soon
it will be night, more clear than
crystal and cold. Beyond I cannot guess*

Rixford Jennings

Break off the Old Branch

*Break off the old branch
Ruthlessly
Even Beyond where you know
Green shoots will come;
Even then break off
Mercilessly –
Cut off near the Root
Where the wine flows forth;
Then, and only then,
From the new brave branch,
A white white rose will grow*

Jane Humphrey Miller

Thy Birth

*Like full moon
Thy birth
In this Dark age*

*Like dawn
Thy message
In this world of death*

*Like rising sun
Thy coming*

Into the chambers of our heart

*Like noon-day sun
Thine eyes*

*Like Setting Sun the parting
From thy presence*

*Like Moonless night
This Separation!
In this world of sorrow*

Micheal Raysson

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A Circular Letter from the Master

February 20, 1971

Over the past year, I have observed from the spiritual diaries sent in by the dear ones, that they report little or no inner progress, some even mentioning that they have made no headway since the time of their holy initiation. Because there appears to be a lack of right understanding as to why steady progress has not been made, I should like to clarify the progress by which such progress can be achieved.

If the dear ones were to do their spiritual practices correctly, with due regard to self-introspection, they would, as sure as two and two make four, rise above body consciousness and transcend into the Beyond, where the Inner Master is patiently waiting to greet His children at the threshold of the astral plane. But because they are unable to do this, even for a short while, they erroneously believe their meditations to be barren of all concrete results.

If you were able to follow the Master's instructions accurately, you would be sure to agree with St. Paul, who tells us in the Bible: "I die daily." Therefore, what is that prevents you from following the Master's instructions? It is your own mind, which you have not yet been able to coax away from the outer attachments of the world to the bliss that awaits it inside.

What the Master tells you to do is not really difficult if you could but comprehend the simplicity of it. He tells you to sit in a position most comfortable to you, on in which you can sit the longest without moving; that while sitting in this position, you are to remain wide

awake with your attention directed at the seat of the soul behind and between the two eyebrows; that you are to look sweetly and serenely into the middle of the darkness in front of you, repeating the Simran of five charged names slowly and at intervals.

Some succeed in performing their spiritual disciplines in the prescribed manner in a short period, others do not want of the conscious control of the mind and the outgoing faculties. This why it has always been stressed to weed out all undesirable traits and habits, and to replace them by the opposite ennobling virtues; and for this, the maintenance of the monthly self-introspection diary is mandatory. The more you progress in man-making, the more your mind and senses will come under your conscious control. This has already been dealt with very thoroughly, as well as other aspects of spiritual development, in my previous Circular Letters which together with “Morning Talks” constitute the yardsticks which you may apply to measure how far you have succeeded in your discipline. Both outer and inner. Another way of saying that the one-pointed concentration preluding complete withdrawal to the eye focus has not yet been achieved by the dear ones.

You are the indweller of your own body, but are not it's Master. Your servants, the mind and five senses, have usurped the throne on which your soul should sit. Until they are dispossessed and placed in their rightful place as servants, they will not allow you to withdraw and go in. the Master within, like any loving Father, is eagerly awaiting the day when you shall have your house in order. He only requires one opportunity to snatch you from the prison house of the body, and like an expert angler, once he has successfully hooked his fish, he will not allow it to escape until he has it safely in His basket.

Man is so constituted that he cannot for long remain at one level. He either progresses or slips back. You may judge for yourself which

way you are going by seeing how far your minds and senses are coming under your conscious control.

This is achieved not only by ethical living, but also by the inner help and strength you get every time you sit for your meditations. So, if no apparent inner headway is achieved, know it for sure that the ground is being watered. Every time you sit, you are creating a habit which one day the mind will accept as in it's best interest, as opposed to it's present habit of seeking enjoyments has become natural to it. Therefore, it resents sitting in the quiet. By creating a new habit, you will, in time, change the natural of the mind from one seeking pleasure in things external to one thirsting for the bliss and sweetness to be had from things internal.

“Thy restless mind continually goes astray; how can it ever be brought to heel? Only by giving the heart and soul to the Word or Name of God; no other way has ever been found or even will be found.” (Swami Ji)

So I wish for you to tread the path having full faith and confidence in the Master, and above all, be grateful that you have been accepted and persevere again. Perseverance combined with full faith in the graceless, and your cherished goal will be achieved.

With all love and best wishes,

Your affectionately,

KIRPAL Singh

[Next](#)

The Masters talk

I am Thine, Thou art not mine

From the ocean's bubble this sound arose,
That you and I are not different;
Do not think I am separate from you,
You and I are not different.
When the mirror was placed before the face,
At once the reflection spoke,
"Friend, why are you wonderstruck?
You and I are not different."
The wheat seed said to the ear,
"Keep silent, do not wonder why or what,
That reflection of unity was seen diversely,
You and I are not different."
Why did you think that I was alien?
Hide not the fairness of your face from me,
Yes, remove the veil and come,
You and I are not different.

A fakhrir once went to a jeweler and told him, "Put the ring on." This his finger. The jeweler was amazed and jeweler said, "On whose finger?" The said, "Brother, What do you mean? You have held out your own finger!" But the fakir asked him, "Who made this finger? In the womb of the mother, who made it? It was God; and does it not belong to whoever made it?"

This was a simple way of making someone understand that we all

belong to God. We are all conscious entities –not the body, mind, or senses. We are the keeper of these faculties, but being surrounded by them we have become as their image, so much so that we have forgotten our true self. God, the Lord, is all-consciousness – all-awakenedness – the Truth. He is ever-existent, al wisdom, eternal bliss.

Try to understand with full attentiveness that the soul is the very form of (the soul) is a part of God , just as the rays that come from the sun are of the sun. the rays are the sun's expressing in the world – but they are not the sun itself. So God is all-consciousness, the subsistent entity, the sustaining existence; and our soul is a drop of that ocean of all-consciousness . if the soul become free from the environment of mind and matter in which it is imprisoned, it will see that- He is in me, I am in Him. I and my father are one. When that true

Awakenedness come, His reflection is clearly seen in everyone. Every small child he is the wiser than others, because he has the reflection of God (who is all-wisdom) in him. Even the most idiotic person will say, “No one can know as much as i.” It is due to the reflection of God within. You can see this confidence of knowledge in all men, although they are not self or God realized. Each is an entity-a spark of the all-light, a part of the whole, like a ray of the sun.

we frequently see the lifeless physical forms being taken to the cremation ground, and have perhaps on occasion lit the flame with our own hands, but it has never occurred to us that we will also die one day. This can also be attributed to the fact that being the reflection of the truth, we consider we are eternal and all happiness, God is all bliss. we also want all happiness, and for this reason, we are constantly searching for it. How long does our earthly joy last? For as long as our attention, which is happiness, is attached to the

source of it. It may be a good thing or a bad thing, but by putting our attention there we get some joy out of it, because essentially we are all bliss ourselves.

Why are we not fully aware of this innate nature? Because we have forgotten who are we. The start of all this forgetfulness was the birth into the physical form. This body is the origin of illusion. We are not the body- we are the indweller. The body is attractive because we (the soul) are enlivening it. We are surrounded by the sense, and with the aid of the intellect we attempt to think of a solution- but if only we would awaken within ourselves.... The whole world is asleep, through attachment and forgetfulness; all is illusion. Begin identified with the body, the soul loses itself in attachment more and more, creating a new world for itself-a world of delusion, derived by seeing things in different appearance than they actually are. We think that the body and all its surroundings are part of the Truth-and this is a delusion. Can we not observe that the body and its conditions are never consistent?

How can we get out of this imprisoning environment, when we have become its very image? Whatever practices we are doing to realize God and self are of little use, for we do them at the level of mind, or the intellect, or sense. All outer practices-repetition, austerities, renunciation, devotional action, holy scriptures, rites and rituals, pilgrimages, donating alms, singing and playing instruments-all outer things are done at this level. How can one who has become an image of the body and is indulging in outer practices, expect to rise above the body? There is only one solution, and that is to search out one who has himself escaped from the illusion; it is an impossibility for us to free ourselves, for reasons which I have already given.

Is there any Saint who is the giver of happiness? To reveal this path to me? It does not matter of what caste or nationality he is. Ravidas was a cobbler, Kabir Sahib was a weaver, Tulsi Sahib was a man of

learning(brahmin), and Jesus was the son of a carpenter. Castes and trends were made by man-only man himself was made by God. Man in essence is everlasting; he has got a body, intellect, but he himself is the image of the all-consciousness, called the soul. So all Masters have said, Know thyself.

When will you actually experience the fact that you and he are not separate and not different? When you separate yourself from matter by self analysis. You can try by feelings, or through inference, but both are subject to error-seeing is above all. When can one see oneself or the soul in its native clarity? To control the senses, to still the mind and intellect; Then the soul is seen in all its glory. He who knows himself and knows he is the mouthpiece of God-that God is working through him-he is free from illusion. Great power arises from such a condition.

Our soul is the same essence as that of God. If God, when he expressed himself and said, "From one I shall be many," created millions of Brahmands (universes), then why, if we realize ourselves, can we not make one small town? We cannot, because we are in deep forgetfulness. We give strength to the mind, intellect and senses, and they are all working because of us; yet we are their servant. It is an upside-down situation, for we should be the Master of our being. In various ways, Masters try to exposes the truth state of affairs: that the body is like a cart, with the soul sitting in it. Intellect is the driver, the senses are the reins, and the mind is the horse which take us from place to place. Blindly absorbed in the enjoyments, the senses are helpless; the mind, following the instructions from the senses, has overpowered our wisdom and is running wild. What a deteriorated condition!

If we could only find a true Master, who is in control of his attention, and who can withdraw the attention of any number of

souls by a single glance; through raising our attention above the body consciousness, he will show as without any doubt that the body is merely clay and we are giving strength to mind and outgoing faculties. The controlling power which is in each being and is vibrating throughout creation has two aspects: Light and Sound. These become apparent and audible to us when the attention is withdraw above body-consciousness.

Those who have realized the Truth say I and my father are one. In Bhanwar Gupha (the fourth inner plane) there is no difference between the soul and the Lord. But you will never hear such people say, “I am the doer.” They see that he is doing everything, and they speak as inspired by him. As the words come from the Beloved, he brings them into outer knowledge. He might say the same things as ordinary people, but there is a great difference, for others are the doers, and he is not. He is doing everything and yet he is doing nothing. A bubble in water may give it a different appearance, but when the air comes out, only water remains. Fire and its sparks are not two different things-the Sun and its rays are not different. So we are not different from the Lord. He is in us, we are in him, but while we think we are the doer, we shall continue on the cycle of action and reaction. When we see that he alone is the doer, our coming and going will finish.

The word of a Master are expressed on that level which will help the forgetful ones to understand. He explains that we are conscious entities, called soul, and that between God and us there is no difference-that we also have his attributes, but on a smaller scale. The sun is in one place, but its attribute is shining everywhere; similarly, God is one, but yet he is everywhere. Those who wrote the Shastras (ancient Hindu scriptures) gave a very simple explanation: that you may assemble many pitchers filled with water, and the

reflection of the sun will be seen in each one. However, true satisfaction of knowledge cannot be had by explanations, but only comes when a God-realized person brings you above body-consciousness, so that you withdraw from the body for a while and see for yourself. Our attention gives strength to our whole being, and his single glance of attention makes our mind and intellect inactive for a time. The individual's background has some bearing of course, but the more time a person can devote to withdrawing from outer things in a receptive mood, the more experience he will get. All genuine Masters have proven that one who can give this experience is a true Mahatma, Saint or Guru. When God is awakened in a man-body, he is called a Saint.

Outer modes of dress and manner do not make a Saint. Though God is everywhere, a Saint is truly one in whom he is manifested. My beloved is everywhere, there is no place where he is not; but I glorify that from wherein he is manifested. You will notice that the body is attractive only as long as we, the soul, are in it. As long as the companion is there, this body is alive; when the companion leaves, it goes to ashes. Normally the eyes, ears, nostrils, etc., are open but we cannot run out of the body-some power is controlling and keeping us there. Two of the same kind, living in the same house, but not meeting and talking to each other. It is like two brothers in the same company-the soul and God-but sadly, they do not associate. Living in water, yet thirsty; seeing this, I laugh. Here, the situation is likened to a fish who is thirsty while living in water itself. It is all due to forgetfulness; and knowing this, all Rishis, Munis, Mahatamas and enlightened men have said that man should know him self. Guru Nanak says, without knowing yourself, this forgetfulness will not be set aside. It is a simple statement.

When will man realize that he is something other than the body?
When, through a perfect Master's grace, he rises above body

consciousness for a while. Through the Guru's blessing, your true self will be revealed. A realized soul can give a demonstration of this for a while-that is the guiding criterion in finding a true Guru. The true meaning of the word Guru is "dispeller of darkness." What kind of Guru does your heart desire? Kabir Sahib put this question to himself, and answered it by saying, that kind of Satguru I like, who removes the veil from my eyes and shows me the Lord. Commonly, when a person closes his eyes, he sees darkness within. So whoever is competent to remove that veil of darkness and reveal the light and the sound principle within-the two aspects of God in expression-can truly be known as a Guru.

There are those who teach outer practices, and one may be thankful to them, but in this way the attitude of doership will never leave the heart. And remember, while he thinks he is the doer, he will continue to reap the reactions. As you sow, so shall you reap. Good actions will bear good fruit, and bad action will have unpleasant reactions. So the coming and going continues, for both are equally binding for the soul, something like gold and iron chains. The cycle of birth and death goes round and round; until one becomes the conscious coworker of the Divine plan, and knows that God himself is the doer. The disease of ego and possessiveness must be cured and finished, before one is free from action and reaction.

There is a remedy. Ego and attachment were both burned through the Shabd; a Gurumukh gets the everlasting light. This disease is destroyed only by the Shabd-contact with the God-into-expression power. And who gets this realization? He who becomes a Gurumukh. Who is a Gurumukh? He who is close to the Guru. God Absolute-nameless, formless, soundless God-this, no one can see. It is something one must become absorbed into. But God expressed himself, this resulted in light and sound. When a person sees that

God's light is working within him, and the whole intricate network of creation runs by its strength, the I-hood goes, and so how can the coming and going continue to apply? If he is not doing anything any more, he remains unaffected by action, and the Karmas will finish. This is the ultimate goal.

Lord Shiva once said, O Lord, I know there is no difference between thee and me; but I am Thine, Thou art not mine. Just as a wave is of the ocean-the ocean cannot be of the wave-so if you experience a ray of light, you have experience the Lord. But remember, a ray is a ray, and the sun is the sun. Lord Rama asked his great devotee, Hanuman," Who are you?" he replied," Maharaj, when I am in this physical body, I am your slave; when I rise above the body, you and I are one." Such instances are written in the holy books, and there is definite meaning behind them. We could all give this same reply, but seeing and saying is different from reading and saying. The Master first see, and then talk about what they have seen, whereas we talk on the level of mind and intellect of what we have not seen; that is the different. A king with his army, treasure, and retinue, declares himself Emperor, but hoe much weight will be carried by the empty words of a man without empire and subjects?

The idea that " I am in everything because God is everywhere" is very wrong if we have not got the actual realization of it and have not become one with God. It is true we are all miniature Gods-all God in man and man-in-God-but we have forgotten the fact, just as in a dream where we are someone different than when we are awake. The experience of Truth can only be obtained in the human form. The whole world has forgotten the true teaching; no one can go beyond without the Guru. It follows also that, the orders from the beloved of the beyond can not be understood with out the Satguru. It is a fundamental law. How can he who has not realized himself help others? Through the intellect, at the level of the senses, one can

discover many things, but to know oneself is an entirely different matter.

The very first thing to learn is to keep the company of him who has the realization. It is natural that any subject we wish to learn-even on the physical level-must be taught to us by one who has mastered it himself. Even if we start with a good background, even then further guidance is very necessary. But the Guru should be a real Guru, not one merely so-called, from the class that has defamed the name of “gurudom.” These days, if you keep up a stone you will find a Guru, sadhu or sant beneath. How many men can you find who are true to their declarations? Be circumspect in your search. It is also said, while I do not see with my own eyes, I cannot believe even my Master’s words.

If we do not have the third eye opened to see the inner visions-with perhaps more or slightly less experience-and be fully convinced that something exists within, then how can we have full faith in the Guru’s words? Go and search for someone who is authentic and competent. You will find many to give you one practice or another, telling you to carry on doing it and eventually enlightenment will come. Such action are good, but your I-hood will not be eradicate until, with an actual connection within, you start to see.

*A true Guru is he who connects
You with the Shabd;
Shabd is second to none,
Available only from a perfect Master,
At whose feet you will get the realization.*

Someone once asked Kabir Sahib what kind of respect he had for sadhus and sants, there being so many in the world. He replied, all

sadhus are great in their own way; but I place my head at the feet of him who is the knower of the Shabd. He hears it, is one with it, and can connect others to it. And when does one get such a Guru? Through good karmas a Satguru is met. When God showers his mercy, he brings the fortunate recipient to that human form wherein he is manifested.

What kind of yoga does the Satguru teach? He gives us the desirable service by connecting our attention with the Shabd. He does not give any practice at the level of mind, intellect or senses, but connects the attention directly to the Shabd, which is the God-into-expression power. Philosophy deals with theory, but mysticism deals with contact with reality, because philosophy works on the intellectual level whereas mysticism works on the level of the soul. This is why Kabir Shaib said that all sadhus are respected, but a God-realized person is worthy of worship. A God-realized man will give you realization; a king would never wish his son to serve as a minister, and a true Master desires that his children should reach the stage of Mastership.

You may read all the books written by and about the self-realized people, but the right understanding of them will only enter the heart when they are explained by a self-realized person: those who see have one understanding. You will find that intellectuals have different understanding, because on the level of the intellect naturally each will reason in his own way, so some say one thing and others say something else. All statements given out by past Masters on the subject of Truth have been one and the same. Of course, they used whatever language and mode of expression that were suitable at the time; otherwise the facts are the same. Although it is written in those very scripture that you cannot realize God through books, yet many people spend their whole lives searching among them. One should read and fully understand.

All Masters have indicated that God does not reside in temples made with stone. We have ourselves made these buildings-in our own image. Church steeples are nose-shaped, the merabh of the mosque is forehead-shaped, and the Hindu temple's dome is head-shaped. Within these holy places are kept the two symbols-the light is lit and the bell or other sound is heard. But, He who made this house(human body) gave the key to the Guru. When this house was made in the womb of the mother, there was no machinery in there to form it; it was formed by the hand of God, and he took up residence within. So in this temple of God-the human body-the light of the truth is shimmering. Though we have respect for outer temples where the people should gather to sing the praises of the Lord, yet we should light the light within ourselves.

Many Muslim fakirs have frankly stated that for those people whose eye is not open, the mosque is that which is made of bricks and mortar. For realized souls, who are in full control of their faculties, this physical form is the true mosque. They have also said that no one should say the Kaaba is better than a temple. Within the Kaaba, Hazrat Ibrahim's Hajar-ul-asvad is kept as a monument, which is kissed in reverence-but suchlike images and memorials are kept in holy places in remembrance of God. The fakir say also that where God is manifest is the best place for worshipping him.

Now listen attentively to the hymn of Guru Amar Das Ji Sahib:

*Within this house lies everything-nothing is outside;
The inner door is opened, with the Guru's blessing.*

We live in this body; it is the soul's house. On top of this, we have made houses for this house. He says, within this house lies everything-nothing is outside. The whole creation resides therein.

Whatever Brahmand is, so is this body; he who searches will find it. Macrocosm is in the microcosm, and he who searches outside the body will never find it. The thing is in one place, you search in another; how will it come to hand? Kabir Sahib says, you will realize it only if you take the one who has mastered whatever subject you want to learn. So, if you meet someone who truly knows Spirituality, then:

*By taking the knower, he daily shows the treasure;
It was work for millions of births, but he accomplished it in one second.*

With a little attention from a competent Master, you will withdraw from outer conditions and the light will appear within, however little experience it may be. I remember once, Jawaharlal Nehru was discussing this science with me, and he asked the question, “How can you realize this thing?” I replied, “By giving a sitting.” He said, “How much time will it take?” I said, “Half an Hour.” The thing itself is within, but the one to see it is wandering around outside, dancing to the tune of mind and senses. The soul sustain the latter, but he is himself being dragged here and there. Because we have erred, this is our condition-when instead we could have made the senses work to our will, for they cannot operate without our attention.

With the Guru’s blessing, the door which lies between us and God is opened. In Guru Nanak’s Jap Ji Sahib, he tells us:

There is one Reality, the unmanifest-Manifested;
Ever-Existent, he is Naam, the Creator, pervading all;
Without fear, without enmity, the Timeless, the Unborn, self-existent, complete within itself.
Through the favor of his true servant, the Guru, he may be realized.

That which we call the one is something. He is not one and he is not two-this is merely a way of remembering him, for we are finite and require finite terms. There is no way of praising him, but there are words which attempt to describe that he is the Truth, he is the Naam, He is the doer, He is the Supreme Begin, beyond birth and death. He was not created, but born of himself. And that God is the blessing from the Guru-satguru shows the one. An experience of that one which we also call the truth is given by the Guru, for that one responds to the wish of the Guru. Guru Amar Das achieved this after more than seventy years of searching, and from that he has written it seems that he left no practice unexplored. When at last he reached his goal, he said that doing all those Karmas he had become extremely tired-and then the gift of the Satguru came so easily. Without good Karma, you cannot meet a guru and then it happens only with God's grace. He is waiting at the door, which he himself will open.

I once met a man of some spiritual repute, but he did not believe that there is Light within the human being; he considered it good enough to see the sun outside and that there is merely flesh, bones, blood and dirt within the body. And yet all great Masters have firmly declared that by repetition of the Holy Naam, a light the strength of millions of suns will be seen within the human form. It is said also that the Guru makes us owner of the house, like queen, and gives us ten servants (the five gross and five subtle senses) at our call. The servants obey implicitly when the owner is in full control. The outcome is revealed within, when the sun appears in all its glory. Guru Nanak says, The midnight sun has risen. Maulana Rumi says, Only those who see the midnight sun should come and talk to me; otherwise, do not waste my time. When do we see it? When we withdraw from outer environments we realize it in this very temple

of God, the human body. By repeating the Naam, the light of millions of suns is apparent.

A guru is not just a literary man but a realized soul; someone who does not live in darkness, and who can remove the dark veil from the eyes of others. It is the principle criterion for judging a Guru. A man may be learned—a great intellectual or propagandist—but living in darkness. How can who sees not the Light show it to others? Though the light burns in each being, yet it is rather likened to a lamp upon which are many coverings and from which not a single ray of light shines forth. The soul has many coverings, so if you remove the first a glimmer of Light will be seen. If the second covering is removed, even more Light will shine and so on who has removed all coverings will radiate forth the Light of God in full effulgence, and he is a true disciple. He is then a true Hindu, true Sikh, true Christian, true Muslim, etc.

Guru Teg Bahadur Sahib gave the example that if some floral design is engraved on a wall, it will remain there, come rain or shine. We, the soul, have become so much attached and a part of the world that we cannot withdraw from it. However, one who is in control of his attention can help us to withdraw by his single glance. The Saint has given me the wealth. That wealth must be increased. A fine lecturer may instruct in the principles of running a business and becoming wealthy, but unless he also gives some capital to start with, the information is useless to a poor man. A true Saint never merely says, “Go on doing this and you will eventually get something.” A true Saint is the one who gives some capital to start with. And who is that Saint? He in whom in God has manifested himself. God is the giver—not the human form. Through the Satguru, you will realize God, brother. It is also said, without a Satguru, no one has realized him. Hundreds of moons and thousands of suns are inside; but you have not the strength to see them.

With so much brilliant Light, there is dense darkness,
Without the Guru, only darkness-this is incomprehensible,
Without the Guru, attention is uncontrolled; salvation cannot be achieved.

The Guru is a great power; he is God-in-man or man-in-god. He is word made flesh: The word was made flesh and dwelt among us. Also, in the Guru he has manifested himself, and distributes the Shabd, you will get God. The God-into-expression power is called the Shabd, and the Shabd which is manifested in a human pole is called the Guru. Ice, steam and water are all basically the same substance. Satguru is complete in himself. The Satguru is that power which is complete in its own strength. The same power, working on higher planes, is called Gurudev. On the physical level it is also called Guru, Sant, Mahatma, Sadhu, etc. Who is competent to tell of God? The stories and anecdotes of God can only be told by the Guru. Information about the Lord must be factual, and only the Guru can give it, for he himself is the truth; he tells what he sees. Neither knoweth any man the Father, save the Son, and he to whomsoever the son will reveal him. He does not add anything from outside, but shows what is already within; it is a subject of self-analysis. When you meet a Satguru, the inversion starts. At present all expression is outward, but through the Guru's power the senses begin to invert within. When Guru Amar Das Ji was asked how the senses can invert, he replied:

When you meet a Satguru, the inversion starts, but it cannot be explained.

The subject cannot be expressed in words; one must sit down and experience it. He was also asked what one gets through inversion, and he replied, "Die while living, and you will unravel it." At the time of death, the attention withdraws by leaving the senses and

focussing at the point behind and between the eyes. While living here in the world you can learn to die at will, and can be the one who sees the mysteries of the Beyond. Learn to die so that you may begin to live. As Christ said, you must be reborn. Also, the kingdom of God cometh not with observation....the kingdom of God is within you.

Man is an upside-down tree, with the roots at the top. A tree's roots are in the earth, and branches stretch upward, but man's roots go up, and branches down. Christ told the people to take up the cross daily, which means every day one should die to the body. St. Paul said, I die daily. The natural science to leave at will, the art of which we have forgotten. The Gurumukh comes and goes at will. The Gurumukh, not the manmukh.

Naam is already residing within,
The complete Satguru shows it.

Each one has the wealth of Naam within him; and that Naam is what? God is Nameless-Namustung Anamung-which means I bow to him who has no name. When God Absolute, that which is not in expression, came into expression, that was called Naam. Naam sustain all Khand and Brahmand (i.e., the whole universe). Also, through Naam all creation came into begin. So he says that within us is the wealth of Naam, which is the controlling power. O Nanak, everything is under the control of Naam; with great destiny it is received.

How can one recognize the Naam? When the Absolute God-power was expressed, there was vibration, and that vibration has two aspects: Light and Sound Principle. By repetition of Naam, the Light of millions of suns can be seen. Also, God keeps the jeweled song of his Name with the Sadhu. In that song is the Light and the sound;

you have only to withdraw from outside and you will see and hear, with the help of a perfect Master. And until you see and hear for yourself, you cannot truly believe. How many Mahatmas can you find who will give this experience by giving a sitting? A learned man will give you scholarly knowledge; a doctor will teach through anatomy and dissection; a God-realized person will give you a demonstration of the soul's awakening, by self-analysis. After more than seventy years of hard searching, Guru Amar Das got this realization, at the feet of Guru Angad Sahib.

The Elixir of Immortality is the name of the Lord; it resides in this body. Naam is the giver of all kinds of happiness, but one must withdraw the attention and rise above the body-consciousness. That Naam which is then contacted inside is delectably sweet; there is a great intoxication there. The intoxication of Naam, O Nanak, inebriates day and night. There may be variety of words to signify, but the power is the same, Repeat, oh my mind, that one Naam which the Satguru has given. The different names given to the Lord are merely the means of remembering him. I pay homage to all Thy names. But he is the form of all light, and is called Guru, Sant, Sadhu, Mahatma, etc.

The thoughts of him who has received the Lord are like precious jewels.

Because he speaks of what he has seen, the Guru's thoughts are invaluable. The seeler who really wants the Lord will receive, for he himself will make the arrangements for meeting that personage in whom he is manifested.

He opens the eyes and shows the soul.
That feast which lies beyond bondage.

There is a feast of all feast within: a feast of jewels. Those who are familiar with the Jap Ji Sahib will remember the words, within is the jewel of jewels; Listen to the Guru's teaching. The Master's way of describing the Truth is very clear and open. There is food for the hungry and water for the thirsty. Whoever has a sincere yearning for the Lord will most definitely get him. Many will say, "I want God," but they should analyze their desire and see why they are wanting God. It will be discovered that they really want the health of there children, wealth, name and fame, the removal of their unhappiness, or peace in the hereafter, and many other things. Everyone seeks solicited favors; no one really wants God and God alone. All cry out for worldly satisfaction, and God goes on granting their wishes. The father Kirpal (Merciful) has odreded thus: whatever a child wants, he shall be given. And he who truly desires the Lord and the Lord alone-most definitely he will get his heart's desire. Such single-pointed devotion is the ideal condition for realizing the Lord. I do not want Swarg (Heaven) or Vakunt (higher heaven); I only want to repose in the lotus feet of my Guru. How can one reach God If he desires the fruits of this world or the next? Comb your heart and find out if you truly want the Lord. True desire does exist, but it is very rare.

In no other expression but the human form can a soul realize God. Who will succeed in this? The Gurumukh. And who is the Gurumukh? He who is close to the Guru-he whose eyes meet the Guru's and become one-he whose soul is one with the Guru. How can a person who does not even know how to sit in his Master's presence be called a Gurumukh? The eyes are the windows of the soul, and the inner wealth is the property of the Gurumukh, not the manmukh (the mouthpiece of the mind). He who obeys the Guru's every word will realize the Lord. But we choose to modify his commandments to our own way of thinking. We forget that when the Guru power initiates, it remains with the disciple watching his every

move-and does not leave him until he has arrived in the lord's lap. Christ said, Lo, I am with you always, even unto the end of the world.

How would one recognize a Gurumukh? They keep the Guru overhaed, and live upon his wishes. The Guru is constantly apparent to the Gurumukh, who knows that all his actions are observed by his Guru. He who is always aware of that ever-existent presence will never disobey. Kabir Sahib says, this kind of disciple has no fear in all three regions. It is also said, the servant in the guru's house has implicit obedience in his mind; he has no self-value and his heart ever repeats God's name. You are fortunate to come to the Guru's door. But most people consider themselves above others and will push themselves to the fore; even among themselves they start fighting. One should be grateful if one's smallest service is accepted in his vineyard. All work will be successful from that servant who sells his mind to the Satguru.

A manmukh will never know what a Guru is-he thinks he is like himself;

Like a field of sesame, with the seeds already harvested.

A plant form a sesame seed sprouts and then dies. He who attempts to realize God through mind and senses and not through a Guru's power, falls down in his efforts and never reaches his goal.

However, he who obeys the Guru's word will succeed. Christ told his disciples to keep my commandments. Even if you obey the Master's words blindly, you will benefit. Kabir Sahib says, in the court of the Lord, there is nothing lacking. If any failing is found, it will be in the manner of our service. Think deeply on these points-where do you stand? If you live by surrendering yourself completely to his will, you will reach the highest goal. While you do not surrender, you will find failings.

There are many palaces within, where the Lord resides.

The macrocosm is in the microcosm-there are worlds within worlds inside the physical form. Whatever the Brahmand is, so is the Pind (body), and he who searches will receive. Beyond the body is the And (astral), then Brahmand (causal), Par-Brahm (beyond casual), and Sat Lok or Sach Khand (true place or region). All these planes are within you. The experience of them starts when you leave Pind-when you rise above body-consciousness. What does everlasting mean? That which never dies. What shall it profit a man, if he shall gain the whole world, and lose his own soul? Of what value are all worldly things, if you do not realize who you are and who is the Sustainer is? What will you have to your credit? In the Jap Ji Sahib, Guru Nanak has explained this beautiful:

If one could extend one's life to four ages, nay make it ten times longer;

If one were know throughout the nine planes of creation;

And everyone therein followed him with respect;

If every creature praised him to the skies:

All this and more has no value if God's eye looked not kindly upon thee.

We can gain the greatest blessing in this human form, but we choose the world which is much loved by us. We tend to wave aside our higher aspiration and comment vaguely, this world is sweet-who has seen beyond it? The famous Indian poet, Rabindarnath Tagore, had great insight in summing up this very situation, when we prayed, O Lord, I know that in You is limitless wealth, but I cannot empty this house of mine of its rubbish. All glory and beauty lie within this form, but it can be experienced only by rising above body. You can say that one dies while living, or you can say that one is twice born.

Having tasted such Nectar, why return to the world with its insipid display of wines? We are ever engaged in trying to improve our worldly condition and surroundings, never giving a single thought to the subject of Spirituality, but, in the end, everything will go.

How did Valmiki, who was previously a famous robber, become a saint? He used to rob people and live on

the loot. But one day, unknowingly, he tried to rob a Saint, and the Saint said to him, "Look here, this that you do is not good. Your mind makes you do it, but tell me frankly, is it a good thing?" Valmiki agreed that

it was very bad, but when the Saint asked him why he continued doing it, he said, "it is my living-I have a

wife and children to support," The Saint said, "All right, you know that you are committing sins, but go and

ask your wife and family if they will share the responsibility of those sins with you." Valmiki laughed and

accused the Saint of intending to run away, but the Saint said, "You may tie me to this tree, but you should go home and get the answer to this question." Valmiki had become quite intrigued with the subject, and agreed. When he reached his home, he explained the situation to his wife and children, fully confident of their love for him and fully expectant that they would support him. But they all said, "Why should we share your sins? We want food, and we don't care where or how you get it-that is your affair. How can we share the responsibility for what you are doing?" Shaken to the core, Valmiki went to the Saint and begged his forgiveness. That dacoit became Maharishi Valmiki-a great Saint who went into such deep

and long samadhi that the bees made their hives in his hair. He wrote the Ramayana (story of Lord Rama) in verse, many thousands of year before Lord Rama came to the earth.

So you see, a man can change-he but requires some worthy aim in life. For those who love the world, the Beyond does not exist, but for those who long for the Beyond, this world and heaven and even above heaven has no meaning in their lives. A devoted soul desires only the Beloved's love. He wants to see Him. The very last words of the Guru Granth Sahib are, O God, give me Thy darshan (glance). He who sees the Lord in everything is the beloved of the Lord. Maulana Rumi says that compared to the vastness of the worlds within, this world is not even the extent of an atom. What a magnificent abundance of Life there is within us! Those who have tested the joys of the beyond find no satisfaction in the world. They live by the orders of the Most High.

To realize through the mind will bear a fruit
From which you will never return.

At present, the mind desires those things it cannot get. When it realize the Truth, the whole of nature will be at its back and call. Underlying, its desire is for permanent happiness, and when it gets this, all coming and going in this world will cease. While it remains within the scope of the three regions, it will continue to return to the earthly sojourn and not until it gains access beyond Brahmand will the soul be truly free. Heaven, hell-again and again, birth. The ABC of Spirituality starts where the mind and senses are not! Maulana Rumi Sahib says, while we do not rise above, we are ignorant of that Invisible's picture. All practices concerning outer knowledge are connected with body, mind, intellect, senses, and whenever they cease to function, Spirituality starts from there.

The majority of those who listen do not absorb; they merely hear. Gold is rare and valuable metal, but without purchasers it will remain in the shop. The spiritually qualified are called atheists by the unqualified. Guru Nanak was so-called. Some realize men were skinned alive, some were hanged or crucified. Some were burned alive, or made to sit on a red hot plate. Practically every conceivable indignity has been perpetrated upon them. So only those who truly know, can have respect for this precious gift. Body should be the Guru's then he says, You get the Par-Brahm. One can understand why he says, He who is qualified, protects the wealth. And he who becomes a Gurumukh will get it.

What will you get by searching outside, when it is within you?

Some spend their whole lives searching among outer things. But those who are fortunate will find, like Guru Amar Das Ji, that the treasure they seek lies within themselves.

In the illusion, the whole world forgets itself;
As Manmukh, your self-respect has gone.

As long as we remain in illusion, we will wander aimlessly, without roots. The manmukh spends his whole life in forgetfulness, and then dies in it. Then where does he go? Wherever your thoughts are will be your abode. But true seekers are the fortunate ones to grasp the facts. When Guru Amar Das Ji received the treasure, he explained the facts so minutely that there can be no more doubt.

After leaving your own true home, you can make this lie your abode;
Caught like thief, without the Naam you got the punishment.

This body like a huge Granth (Sikh holy scripture)-or a big Bible, Koran or Veda. Whatever the Masters discovered within their books,

they clearly gave out to mankind. He who goes within will realize the Truth. They have told of the real values of life, but without one will never benefit from their words. Merely following the letter of the word will not give you experience. Even you read and fully understand what is written, you will not experience the same.

Understand what I am saying, and then go and search for it. A great part of your life has faded away; make the best use of what is left. If we really want God, we will definitely get him. Use your awareness wisely, for only in this human life can you receive the abundance of wealth, and in no other. We may have succeeded in every phase of life-intellectual, physically-but what we have done for our true self? Just think, where are you going and what you are doing?

He will return to his true home will get all happiness;
For within he will recognize the Brahma (God) and acknowledge his Guru's greatness.

He who "taps inside" and enters his own home gets food for the soul and eternal bliss. His aimless wandering will cease. Guru Amar Das Ji has described all action at the level of senses, as beating the husk to try and gather the non-existent grain. He says also that it is like a man who worked from morn till night but received no payment and returned home tired and unhappy. All Karmas and dharmas (action and righteous actions) come under this category. Only by the Guru's grace can you realize the Brahma within. The Guru's greatness is thus demonstration. This is not through ego that he says so, but is just a statement of fact. They do not speak through pride, but merely state, "Yes, we have seen it." When they are asked if they have got anything, they say, "Yes, we have received God's gift." He who becomes a Gurumukh will also receive. When the Lord so wishes, He Himself will show the way.

By repeating the Naam, the soul becomes glorified at the court of the

Lord. By repeating the Naam, they return to their true home; O Nanak, their faces are radiant with freedom. It matters not to which religion, caste or country one belong; he who gets the connection with the Lord will gain salvation. He will become what the books describe through very power of which they speak. Oh my mind, repeat the Naam, this wealth which the Satguru has given.

For whom is this teaching? All Master's words are uttered for one and all. Why is this? Because all teachings of the Masters are alike. So remain in your own religion, keep your own customs, but do the real work ahead of you. Millionaires will leave their millions behind, those who have mud huts will leave them, this body did not come with you and will not accompany you when you return. Yes, you will take your actions with you.

[Next](#)

The Master's Message of love

MY ONLY ONE MASAGE IS : That we are all laborers in the same field. The harvest is rich, laborers are wanted. There is no otherness. The Negative power intervenes and tries to spoil the whole show.

If we all work as laborers in the field with equal rights, you see, to be guided by some laborer who is a little bit ahead of you, if I may say so, you see.....

So my only message is to love. If one man can do so, let others do so; both should put shoulders to the wheel. "My shoulder is better that the other shoulder" is wrong.

And moreover, if any good goes out of us, we should not be aware of it, because it is His Grace that is working. We are mere pipes.

Forty years ago, even before, our Master went to Lahore where I was conducting Satsang (there was a big gathering there, sometimes five to ten thousand people). Once He gave Initiation to so many. Then he told me, "Look here, I have planted the saplings, you give water-water them." I told Him, "Well, Master, whatever water you will send, that will be given."

You see, we are mere pipes. So pipes remain cold as long as the water is running through them-if not, then? So this is the true position of us. If any good goes out of us, that is His Grace. We should never dream of it that we are doing. If we are doing, then the whole thing is retarded. And whatever is in a small pond....you see, if the water is drained out, then what will remain?-All mud. This is one lesson we have to learn, you see. If that is learned then there is

peace.

I am digging; you also dig; we all go on digging; then, the work will be finished in no time. So there should not be otherness, I tell you. And this is the last shortcoming that even the so-called Saints have got. The group leaders think they are bosses, you see. They should realize that they are the means, you see. That is why I told you: all are spiritually connected with me. They are there to conduct, to arrange, to help you; to bring together for other facilities; sometimes they can help by words of solace. And that's all.

So this is the message that I have to give you. To Miami or Fort Lauderdale, whatever it is, or any other group-maybe Khanna or anybody, maybe New York-this is one perennial cause of all these little troubles going on.

So love God, you see, that's all. Have respect for others. And those who are co-workers: put shoulders to the wheel-both together. If you drag a wagon and you have ten men to drag it, dragging it become easier, is it not? So this is the only message that I have to give you.

But I have pity because all are not Saints. They have to be persuaded. My way is persuasion; to bring them to know what is what, to stand on their own legs.

I see all of you can become ambassadors. Very humble-simply live up to it. Live up to it, that's all.

So God made men with all equal privileges; no high or low. Simply, one has regained His Godhead, that's all. I am using the word "regained." You have forgotten that's all.

So convey my love to each one of them. These very words-you can

repeat them.

So I have got appreciation for all, you see. Those who are leading the show-there are group leaders and representatives and others also who are there. They are all on the way. To help each other: you have to help the Master's work, not any individual man. It is God's work. Master's work is God's work. Not his personal. So that best way to serve is to do meditation; progress the inner way. Then everything will come up.

So my best wishes are with each one of them....They are the shareholders of the Father's belongings. So you are all dear to me, you see? Father has love for all, and He has keys to the Room; so it is quite worth living up to the Master's words.

So it is not a matter of show to others. It is to be sincere to one's own self. God is within you, Master is within you-if you are true to Him, then? So that is why I always say, "Be true to your own self." The God in you is more near than the God in the Master, I tell you. He is one. So many vibrations, that's all. The very God is within you too. The same vibration is going there. We simply have to invert-withdraw from outside.

There is the love of the parents, you see-the love of the Master is hundreds and thousands of parents together. So love cannot be expressed in words.

Rest assured you are dear to me-that's all I can say, you see. Now your part is just: Live up to what I say.

(The Master gives the departing disciple a present for his wife, and addresses the next few words to him: Now I wish you to be one in two and two in one, you see, from this day onward. I hope you are

all right. So convey my love to her. I wish you both to be one in two and two in one. In very few words: God has united you and it is your first duty to become one; both should put their shoulders to the wheel to reach God. That's companionship-true companionship. And God have given you a companion; it is not man who has given you. Does she send her report, her self-introspection diary?-Yes-Then convey my love to her and accept the same for yourself.)

sometimes tears rolls down from the eyes; that is the love tears for you all. You don't know how much love I have for you. Perhaps if you knew, you would be dancing all around.

So convey my love to each one of them. They are near to me-not away. I wish all of you to be progressing on the way.

We should be all honest, truthful, chaste, so that if any man comes: "Oh, he's going to such and a such a Saint, he can't tell a lie." We should prove worthy of our connection with Satsang. This is the outer; the inner you have got, fortunately.

So what I have mentioned, don't forget, that's all. If any good is going out of us, it is the Grace of the Master.

All our differences should be sunk down, you see, in the waves of love-surfing.

Any question? You understand what I have said already? You follow? I am not a speaker or lecturer, that's the pity. Otherwise I would be bombarding you with words.....Heart to heart talks.....

God bless you.

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Love is the way

CELEBRATING the birth anniversary of Sant Satguru Kirpal Singh Ji Maharaj is one way of expressing our devotion to Him and His Holy Cause. But in His 1970 Birthday Message the Great Master said: it is my wish that the birthday of the Master be celebrated by all of you as befits the occasion, which is by living up to my words.....In this way only will you have celebrated the Master's birthday as he wishes.

As Master reminds us so often: God is Love, and therefore Love is the way back to God. And since Master is Love personified, we benefit greatly by sitting at His Holy, lotus feet whenever and wherever that is possible. He wishes not to establish a new religion but to instill in us that Divine Love of the Father which leads to the Supreme Father's house. He has pointed out the similarities in the various religions. The seeming difference are often the result of human error in interpretation and translation of the scriptures. These difference can be resolved by the Great Master, who is able to rise above body consciousness at will. In fact, He is one with the Father day night.

We must be born again-which means we are to transcend the body consciousness while living, so that we may begin to live in Him, seeing the Light of God, hearing the Voice of God within. This is really a spiritual science-which the Great Master calls the "Science of the soul," the Surat Shabd Yoga, the Yoga of the Sound current.

Before we can achieve much success even in our most sincere prayerful meditations, however, it is absolutely necessary to subordinate the worldly pursuits to the spiritual needs-which means

we must seek first the Kingdom of God within, give up the lower for the higher, the lesser for the greater. The sooner we do this, the quicker we can transcend into the Beyond in our meditation. We must become absolutely pure in heart and mind and as innocent as a little child. Blessed are the pure in heart, for they shall see God.

We are told it is more blessed to give than to receive. Why? Because in RECEIVING, we are merely blessed materially, but in GIVING without attachment we are blessed spiritually-especially when we love-love the very great Master and all His children without reservation and with no expectation of reward.

Giving material things-such as our selfless service, money, etc.-is good, of course, and should certainly add to our treasure-house of good karma. But love and good will toward all is also required to open the door or single eye to the inner Kingdom of God. How can we expect to draw close to God while harboring resentment toward even one of his children? We must forgive and forget past mistakes and present differences. God didn't commission any of us to judge another.

It is not only what we say and do that is important, but what we THINK also. As a man thinketh in his heart, so is he! Loving thoughts lend wings to the soul to raise it Godward. Whereas unkind, negative thoughts, unholy thoughts and feelings of criticism tend to keep one earthbound, unable to meditate properly, and so spiritual progress is impeded.

I think we all know it is much easier to preach than to practice and live up to the teaching of the Saints. As Master has said, we know so much and do so little. Let us, then, on this glorious anniversary of

the Great Master's birth, rededicate our lives to serve His holy cause- the holy cause of all Great Masters-by being more devotional, more tolerant and more forgiving, seeing only God in all-that we may be called the children of the Father. This will please our Beloved Master immensely and pave the way for our own progress on the holy Spiritual Path.

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The Night is a Jungle

WHAT IS THE DIFFERENCE between God and man? Man has mind, without which he would be the same as God. Kabir tells us that, all this creation is a part of God. The soul is the essence as that of God; it is a drop of the Ocean of All consciousness. However, through being joined to the mind, it became jiva; but as it is of the same essence as God, when the mind is removed only God is left. So God plus mind is man and man minus mind is God.

Gold is made into jewelry and other attractive articles, but that which comes direct from the mine is called “ore”, although the gold is there. When the mind and other minerals are filtered from it, there pure gold is there. When the mud and other minerals are filtered from it, the pure gold is left. And so when final analysis is made, and the mind and senses are removed, man is then God.

One can conceive the great possibilities of which to avail oneself having received the blessing of a human birth; to separate the consciousness from matter and realize who one truly is. When the soul became jiva, by association with the body and the world it adopted the same identity, for wherever the attention is directed one becomes as that. So now, lost in creation it cannot find itself and return to its true home or origin until it is free and pure again. He who has found his own self, has realized himself, has become one with God – he is man-in-God or God-in-man. The same Light which has become effulgent in him sustaining the whole creation.

What is God? In truth, he is not light, he is not sound; but when he expressed Himself these two principles emanated from him and came into being. Our soul being a drop of the wave of that God-into-expression Power, a direct connection with it will take us back to the source from which it emanated – which is Anami or absolute God.

This is the message extended by all true Master's who have come, in different mode or language, according to the time.

Everything has natural inclination to return to its original state and source. If you turn a lighted candle upside down, yet its flame will go up; for its source is the sun. If you throw a ball of clay in the air as hard as you like, it will but return to earth again from whence it came. If the soul gets freed from mind and senses it will automatically be drawn toward God.

The first thing we must do is: still the mind. The very foundation of yoga is controlling the intelligence. The word yog is derived from yuj, which means “to rejoin”, and to rejoin the Lord is the ultimate task ahead of man, a task which can be achieved only in human form. Other forms are only for various enjoyments. Some human beings because of their past karma, also live to enjoy whereas others are not so heavenly burdened and therefore the Truth is more apparent to them; they have better powers of differentiation. The latter type of human being can realize him and realize God.

Today is the festival of Baisakhi which is celebrated in different ways according to the various religious customs. Nature itself celebrates by sprouting of new buds and leaves, and the new life begins from this season. We should take a lesson from Nature and the sprout forth with a new life. In the Hindu religion there are ten avatars, and certain Hindus celebrate this day as a double event: the birth of Parshuram, and the overcoming of evil by Narsing Avatar. Parshuram was a great yogi. Narsing was the avatar who saved Prince Prahlad and killed the Prince's Father, the tyrant King Hirnakashya, who while ruling the people with a rod of iron had declared himself God and had made them worship him. By performing severe austerities he had obtained a great boon from the gods: that he would never die by any hand born out of life, nor during the day or night, nor within or without any building, not on

earth nor in sky, etc. his son Prahlad became a true devotee of the Lord and solemnly declared that God was God and not his Father. The king tried to kill the Prince by various methods or torture, but the pure devotion of the child repeatedly drew on the grace of God for salvation, until finally his Father ordered that Prahlad should embrace a red-hot iron column. Confronted with such a formidable test, the child at first hesitated, but on seeing an ant crawling up the column he stepped forward with joy and place his arms around the column. At once the column split asunder and out stepped Narsing Avatar in a form born out of the fiery structure terrifying to gaze upon. He took the king in his powerful hands and as the sun went down he stepped into a doorway neither inside nor outside and tore the king apart.

I Congratulate the Buddhists on this day, for the Lord Buddha was born on Baisakhi, on Baisakhi he received enlightenment and on Baisakhi he left his body finally – Nirvana. So both religions have good reason for celebration. For us also it can be a great day, for we are constantly lamenting that we should start life anew; so we should start this new day as the beginning of a new life in which the flowers should blossom and the fruit should come forth. There should be so much fruit on each branch that the weight may bow the fruit to the earth.

This is a great day for Sikhs also. In truth, Sikhism is not a cult; this is what I feel. One poet says that the world changes, and a true man is he who changes the world. On this day, some three centuries ago, Guru Gobind Singh, the tenth Sikh Guru, started the Khalsa. In those days the people were killing each other in the name of religion, and he started to erase the controversy by forming the Khalsa. A Khalsa is a true disciple, and on this day the Guru found five true disciples among his followers and made them leaders of the people.

There was religious enmity during the life of Guru Nanak, neither

Muslim; the breath of this body is Allah and Ram. He meant that Allah and Ram are one, but they still insisted on further explanation, so he said, if say I am a Hindu you will kill me, Muslim I am not; Nanak is that invisible Power playing in this puppet of five elements. They were concerned only with outer labels, and he had no desire to claim the outer form which signifies a Hindu or Muslim. His answer served to show them that man is greater than his outer appearance, for he is truly the power which resides in the physical form. We all stick on labels, sooner or later, entangling ourselves in conformity, but in truth we are just men – just human beings.

On this subject, Guru Gobind Singh Ji says, the chaste of all humanity is one. We are all born the same way and have been given the same faculties. During the life of Kabir, as an open challenge the Brahmins declared that they had come to the world by direct orders from the mouth of Brahma, but Kabir replied, O Brahmin, if you came direct from God, why were you not born differently than other men? Even the outer and inner physical structure of all men is the same; no one has four arms, etc. all have the same privileges, whether born high or low according to their karma. As for these karmas of the past, Tulsi Sahib says, the great Law of Karma has created the world's condition; each will take the fruit of his actions. Valmiki was a low caste untouchable, who became Maharishi Valmiki! Because according to karma from his past, the change was bound to take place. But these days the children of Brahmins are called Brahmins indiscriminately, and so on in other castes, for as time passes, chains upon chains are added in the name of religion, and the basic oneness of all men is forgotten.

So on this day, five specially selected disciples were chosen, and they were called panch piara or the beloved five. The prevailing conditions of India at that time called for such action, but that is past and is not our concern. In those days, whether friends or enemies,

men had no respect for each other, and the Guru sought to awaken the life and meaning of true teaching. He made a public announcement, and asked, “who will offer his head for sacrifice?” now it is a simple matter to find hundreds of people who will agree with everything you say, and still more who will willingly bow down in obeisance. There are many also who will give their wealth for a cause. But how many can you find who will give up their wealth for a cause. But how many can you find who will give up their lives? After a moments pause, one man arose and came forward to them Guru, and then four others, one by one. He did not kill them, but made them his beloved disciples, above all religion – true human beings with the fact accepted. Then he gave them his light for from one Light others are kindled. He made the khalsas – what is said of the Khalsa?

The khalsa is my true form;
The khalsa is my abode;
The khalsa is my full intoxication;
The khalsa is my complete Satguru.

He is one who will never leave me. He takes responsibility for the soul until the end; in that Lord does my mind rejoice. And as further indication: Thinking of Him as the Pure One, in whom the effulgent Light is glowing.

He infused then with the water of life. Religion is no consideration; He who takes God’s Name becomes His own. Master never takes people the prisoners of religion. Religions are our schools of thought, of which we have to make the best use.

I am Thine, O Lord. May Thy victory be everywhere. The Khalsa has been described as a living Light. Guru gobind Singh gave them the Inner Light, and even outwardly bound them unto himself by vows with charged sweetened water given by his own hands. And

then he made them offer the same water to himself, showing that the Guru is the disciple, and the true disciple is the Guru – which is an outer pointer to his greatness.

All Master's made disciples of course, including Lord Buddha, Hazrat Mohammed Sahib, Jesus Christ and others. They made disciples that they should become Buddhas, and Christ's. They regularly took food with their disciples, thought the disciples never actually realized them to be as great as they were. I am speaking very frankly. The tenth Guru sahib said, I am a khalsa and saying this, he took the amrit from their hands; and to combat the condition of the time he formed a volunteer corps. He changed nothing in their religion; they remained Hindus, but willingly sacrificed their lives for the cause of truth and honor. One is reminded of Vali Khan and Nabi Khan Ali Khan who were Muslims, and who also sacrificed their lives for Guru Gobind Singh's cause. When Nabi khan Ali Khan was killed, a man went to inform his wife; her first words were not concerning the death of her husband but, "Is my Guru all right?" what sacrifice was that!

When Bhai Nnadal Ji wrote a book of prayer called Bandgi Nama, Guru Gobind Singh gave the book the title of Zindgi Nama, meaning "The Giver of Life." If you have the opportunity to read it, you will become thoroughly awakened to the true teachings. The tenth Guru Said, we are the worshippers of the same living Light. All Master pointed out that outer practices are of our own making, meant for the preparation of the ground. Maulana Rumi is also said that theists and atheisists have the same in both. All rituals are results of superstition.

First the unity of consciousness in creation was set. There is only one brahm – there is nothing else –which was later qualified by others according to their own approach. Through Gods Light where all his children created into his play ; with the same Light the whole

world is created –who is good and who is bad? It is subject for deep thought. How can you make a kalasa by merely sticking a label on someone? The greatness of the tenth Guru lies in this: that teaching himself infused the Light, and then made them as great as himself. Wherever these five beloved will be, there will be also. If you sit near and awaken soul, you also will awaken.

The system was excellent, but it was difficult to get consulates. He made one Guru home in which all were equal. No one need worry what he was going to eat where his clothing coming from, how his children were going to be fed he told every one to do nishkam seva (selfless service) and to keep the living Light within a live always. He gave an example: like sparks jumping from a fire, they fall back to become part of it again. We are the sparks of that living Light. The soul has an innate desire to return to its own home, but estranged in the foreign land, it has become entangled with the mind and senses and is superficially reluctant to leave.

Guru gobind Singh Ji broke down the religions narrow mindedness; it was great work. It not an easy task to break old rituals, even though the basic teaching are the same given by the Guru nanak, kabir, and other Master's. Ravidass Ji says, he cannot be bought, but is attained through true devotion. It is also said, count the executioner as the purest if the God resides in his mind. Anyone in who manifested is the purest of all. If the system that Guru Govind Ji Maharaj introduced could be implemented today, all life uncertainty removed. From the very being I have thought that there should be common kitchen and every one should eat there. Everyone is subject to the attitude, "this is mine, this is mine, " but it is an obstacle. All are not at the same stage of development, but there is great hope for those who are sincere and willing.

So today we celebrate basaki, because the Kalasa panth was started on that day. Many people have the wrong understanding of the word

Khalsa is the one in whom the Light is manifested. It has even been said that, the khalasa will reign over all; all those who will sit at his feet will be saved. You will not that those who come to his feet will be saved; not the rest. The Khalsa is not form from outer appearances and in the end only the spiritual men will rule. The spiritual person in whom the God has manifested Him, self is the Khalsa and those who come to his feet will be saved. Other will have to remain in there humiliation. That which man accepts as law through generation as customary habit, is viewed by the Master's from a detached and therefore more accurate angle of vision. They see no value in relies highs and lows. They Light the Light within all an reveal that all are one and the same. They so called Gurus remain as Gurus and their disciples remain disciples, but the true Master say no, we are one and the same. Our Hazur used to say, “no emperor want his son to remain his an officials “ a true Saint desires that the followers also become the Saint. All men, from both human and spit\ritual levels, are one and the same. He who is controlling the Power is the giver and the doer. Even the meaning behind in the pooja or namaaz (hindu and muslim devotional practices respectively) is the same. With the pooja a lamp is lit and then pooja performed while the Muslims place their hands on their ears and utter the sound called baang! On the path of the Master the initiates is taught how to place the hands on the ears and hear the inner sound. One should to the inner baang (music of the spheres), which is spiritually efficacious.

Guru Nanak once went to shiraz (in Persia), and they're a muslim priest and named rounding, who asked the Guru, “have you ever seen the house of the Lord?” Guru Nanak replied, “yes” and proceeded the physical form: it has twelve minarets, a six at each extremity (joints the arms and legs); fifty-two spires (thirty two teeth and twenty nails); and two widows (eyes). It is also said, in a lofty special palace, khuda (God) is given the baang. So one should be savable to understand clearly that true masque, church or temple is

the human form. Mosques are forehead shaped, church steeples are nose shaped, temples and Guru dwaras are dome or head shaped, all model inventions of the true temple of the God. This body is the temple of God in which the true Light is seen.

Maulana rum tells us that for those whos eyes are not open, mosques are made with the clay and water. For the awakened people –the complete Master's the mosque is the true heart at the seat of the soul. During my western tour I told the people many times that God does not reside in temple made with stone, but he himself made house in which he resides. But we have forgotten the true temple and respect the man may outer images of the true house. What tragedy we go to do the imitation temple, leaving the natural mosque to bear the labor. The man maid model was intended to teaches that there is such a thing as inner Light and sound, and we should have to learn with draw to experience it; but instead we are worshipping any image, indiscriminately. In sacred solemnity we are clutching the outer skin, oblivious to the fruit that lies within.

In the Upanishads it is written what is that, the knowledge of which makes everything else know? The soul is conscious entity; as long as it does not merged into the all consciousness, it will never be at peace. Further more, the mind can never be controlled while it remains without contact with the Naam or God Power. When you get the Naam the mind becomes controlled. In a life of Lord Krishna it is mentioned that deep in the river jamuna he encounter thousand headed serpent with which he over Powered by playing his flute. The serpent represents the mind, which has a thousand ways, is poisoning us. With victory over the mind you have victory over the world. There is no other obstacle between us and the Lord, that the mind. If your heart holds a strong desire and release God, then put one foot on your mind- to still it –and the next step will take you to the home of the Lord.

In the khoran it is written that if a man can recognize his true self, then he will recognize God. The same teachings are brought by all Master's for all people. A light appears in the human form, and all religions are enlightened by it. For those who meet his receive the enlightenment. When each enlightened soul leaves, a new religions starts to keep his teachings alive, but without the practical guidance, a decline sets in. every one is over zealous in upholding his own believes, and no one is willing to sit his common ground on equal footing to discuss the spiritual matters. The true teaching remains the same, age after age –truth is one, for every one. God is not different for Hindus, Muslims, Christians and so on; he is the God of the whole world and is not a hindu, muslim, Christian, Buddhist, etc.,

Even now a small amusing incident remains in my memory, which happened when I was in Peshawar, studying in the ninth grade. I used to take my books and study in garden named shahi bagh, and one day a man whos name I still remember –Darbarilal –asked me, “where is shahibagh?” I told him that he was standing beside that very garden, and he said, “I have come to settle judgment on a dispute, for I have been told that the hindu God is crime because the muslim God has beaten him up and broken his legs.” (People gathered in shashibagh specially for discussing different controversies) even at the young age I was shock to discover that people thought each religion had a different God.

Poor understanding is wide spread because men do not rise above the worldly level to see the facts from a more accurate angle of vision. Up to the time of the tenth Guru, no Master have revealed the circumstances of his pasts births so openly as he did. In the later part of his life talked of many strange things, including the “even pointed spender” of Hemkunt, place of seven hills where he had performed many austerities in a past life, through which he lost individuality and became one with the Lord. He was there seated in great bless, but the Lord gave him orders, “child, go into the world and work.”

Guru gobind Singh Ji recounts that he had no desire to return to the world, but was persuaded, so he said, “what are your orders, my Lord?” the Lord said, “those who are there and most of those who have been there have encouraged the place of their own names. Go and tell of my name –show that there is God.”

When Guru gobind Singh was asked who he was he said, I am the seventh of the most high who has come to see the play in the world; know me as his servant there is no difference between him and me. He has also said, they who think of me as God will all go to hell. God is sending his water of life through a vessel, but the vessel should not think of himself as that doer. No true Master will say, “I am the Guru,” for the ray is of the sun, through being connected with that ray one can reach the sun itself. With one single ray of the Lord, the whole world was created. From one source, millions of rivers emerged. What and who is exactly is God, no one can know, for has exhausted himself in attempting to sing his phrases. In the jap Ji, Guru Nanak says:

*Some sings of his greatness, but only according to
The Power bestowed upon them;
Some sing of his bounties, taking them as his signs;
Some sings of him as incomprehensible;
Some sings of his as transmitting dust into life, and life
into dust again:
Creator and destroyer the giver of life and its
withdrawer.
Some sing of him as at once the nearest, and the most
remote.
There is no end to his description.*

Nothing has been mentioned in God himself- only the things he created. You cannot know him by talking, though you may talk millions of years. Even the Master's have failed in the attempt.

Finally, they resort to observing Neti, neti –he is not this, he is not that. A muslim prophet says, through philosophy, generations have passed in descriptive attempts, but Gods character remains unsaid.

To day is basakhi and our new life should start. All differences in our hearts should be removed. A man once asked me why it was that no Master has asked, “put your attention on me, “ but rather they say, “put your on him.” I told him that the instruction must be properly understood. Lord Krishna said, put your attention on that true form of mine. The method remain same regardless of where the Power is manifesting. Electricity will sometimes heat and sometimes chill. Avatars and Saints are manifestations or phases of the same Lord. Misunderstanding and narrow mindedness create separation of brother from brother, but God intoxication is one and the same. We are worshipers of living Light, regardless of which religion we belong to.

Some Christians come to prophet Mohammad and request him to give them a place where they could build a church and what did he do? He gave them half the mosque for their church! Would anyone do such a wonderful thing to day? Think carefully over his action and what it means. Are we prepare to follow in the footsteps of our elders?

Guru Harboring, the sixth Sikh Guru, built mosques and temples as well as Guru dwaras side by side whenever necessary. In amritser, the foundation stone of the famous Sikh golden temple was laid by hazrat Mian mir, a muslim Saint, at the special request of Guru arjan. To rise above body consciousness means to rise above illusion; then one realizes in truth that they exists no differences –religious, sectarian or other. This is truly ultimate goal; outer things are merely helping factors leading toward it, and man has a social being must live in some social group, otherwise corruption starts its corroding process.

Once in Lahore, an atheist called people from various religions together to discuss the question, “is religion necessary?” each religious leader spoke at length, proving the necessity of the different forms and rituals, etc. I was present, present sitting in the front row. Then the atheist stood up to give his proof as to why religion is not necessary, giving various examples. Among these, he stated that when a marriage is to take place it is merely a matter of the priest, pundit or mullah placing his hands on the couple in blessing before a group of witnesses to join them together, so as to prevent corruption. It does not make any difference if it is performed in one religious way or another.

I stood up and said, “brothers is it not true that if ten or twenty thousand people were of your thought, then a new society or sect would have to be formed? In that society, some rules and regulations would have to be made. You desire to save yourself from organizations, but you are inadvertently creating another. If each man stayed in his own sect and learned how to know his true self or soul and that Power which controls all things, would not that be better?” he was an atheist, but he replied, “what you have said is correct.” For as long as I lived in Lahore we used to meet on every loving terms.

There is a great deal of misunderstanding existing regarding this subject. In holy places only truth should be discussed and realized – for truth is truth. Keep the company of some one who has realized the truth and get right understanding. We say “God is one” and even this is not true, but we are finite beings and must therefore use finite terms. Let us now take hymn of Guru Gobind Singh on this celebrated day:

Oh mind, take such a sanyas:

This is a lesson for the mind, that it should adopt such renunciation that will still all desires. To leave ones hearth and home is not the true sanyas; one must become desire less, and then the very silence sprouts forth into Light and that same silence becomes vocal.

*Regard every place as a lonely forest;
In the mind alone will complete silence come.*

You can make your home a lonely forest. Is not a lonely forest? Just consider for a moment. Those who have made the best use of their nights, by knowing oneself and the over self, have themselves been made. Those who have wasted their nights in frivolous pursuits have wasted themselves. Even a student of worldly knowledge becomes intellectually strong if he makes full use of the night as well as the day. Those men who exercise the physical body through the cold nights become giant in muscle and strength; it is obvious how strong they are. And the disciples who spend their nights in sweet remembrance of the Lord become God themselves. If man can control the dim hours from sunset he becomes a true human being. But instead we eat, drink, enjoy the worldly pleasure until midnight, and then snore the rest of the night away.

One Master he said that in the night, the Lord's fragrance is given out – he who remains awake receives this precious gift. Do the world duties in the daytime, and at night consider that you are all alone, deep in the country. One's duties and social obligations with family and friends should be performed with pleasure, because God has joined you together, free from all this and repose in His lap. It is not at all necessary to leave your home and family for meditation when you have the long lonely nights. When you are wholly absorbed in some object, it is true sanyas, cutting off from all other things, and if we start from today, most definitely our lives will change.

This invaluable guidance is written in the sacred books, but sadly it

remains there, or it penetrates only to the intellectual level. We have to take the knowledge and live up to it, only then does it become a part of life. The night is a jungle – do your work in the daytime and then benefit from the night.

The true purpose of having a human form is to make daily progress toward the great goal, so sit down each day and see where you are. The meaning of keeping a diary is of utmost importance, but very few fully understand it. Remove thus things which are obstruction your progress – weed out the imperfections, one by one. A strong man revels in the strength and the weaker man wonders how he got it. When a wrestler walks abroad, people turn to stare and remark on his strength. He has not achieved that overnight, but through many nights of hard exercising. As the renunciation leaves everything and goes to the woods, you can sit down nightly in you own home, forgetting the world and freeing yourself from all entanglements.

*Make the jatta of chastity and purity, and take a bath of
Yog;
Grow the nails of regularity.*

One should make one's jatta out of the purity of life – guard carefully one's brahmncharya (chastity). Chastity is life and sexuality is death. Our whole house to stand on this foundation; do not make it out of sand. You will then be able to live properly; your mind and intellect will be wholesome. This is itself is a most valuable thing, for even if you have only dry Bread to eat, yet you will have full strength. You won't need any tonics.

In regard to the householder's life: Marriage is not a bar to spirituality, if one lives according to the scriptures. There may be one duty of begetting children, but that is not the be all and end-all of married life; there is grossly wrong understanding on this subject. Do not make the human form a mere machine for vice. Instead, make your life pure and controlled.

If you wish to have one or two children, well and good, but look after them properly and help them to become something good. Set a worthy example for them, and remain aware of the responsibilities of parenthood. Furthermore, the whole family should sit together and sing the praises of the Lord.

The Guru Sahib tells us to take a bath in the Yog. If you want to become one with God you must throw away all worldly thoughts. To take bath in Yog means a daily bath in His hands of worldly affairs, you should not sit in God's remembrance. The Muslims do vazu (washing of the hands, face and feet) before they sit for the namaz, for they believe that unless this is done, the prayer will not be accepted. So we should wash the worldly environments out of our thoughts before we sit in meditation. The Hindus say that puja should not be done unless one first takes a bath. The most effective bath is to withdraw your attention from outer things.

Grow the nails of regularity. An army without a commander will end up in chaos, so we must command our lives with regularity. If you are employed somewhere, you go there daily at the proper time, without any trouble, and for meditation we should adopt the same attitude and sit daily at the regular time. Sadly, we are adrift; sometimes we sit, sometimes we don't. If we were truly regular, we would find that if we should happen to have a day without meditation, we would feel ill at ease, as though we had missed something. If possible, there should happen to have a day without meditation, we should happen to have a day without meditation, we would feel ill at ease, as though we had missed something. If possible, there should be a room in the home set aside for God's remembrance alone – you would find that the very atmosphere of that room would remind you of Him.

In the last stanza of the Jap Ji, you will find, Make chastity your

furnance and patience your smithy. To fashion gold into something beautiful, a goldsmith must first melt the metal by the aid of a furnace. Take these two things, patience and chastity, and go on working toward your goal. With patience one will continue to persevere, even when the progress seems slow. Blessed are the pure in heart, for they shall see God. It is a promise Christ gave. So take these things into your lives: patience, perseverance, chaste pure living, and regularity. Then? Make the night your jungle, and see what a beautiful program will result.

In the past, a true brahmcharya would spend his first twenty-five years in a jungle ashram, learning the Vedic and Shastric scriptures. Then he would enter the grehastha ashram (take up the duties of a householder). After consciously bringing up his one or two children to the stage of adulthood, he would then return to the forests in the vanprasth ashram wherein he would study for self-realization. Having realized the Truth, he would leave that stage and journey around in the world, helping the people to awaken. Today's preaching is done for the stomach only. Some people earn their livelihood by their own hard labor in one way or another, and some take their living from religion or religious books.

So make your home a jungle. He, who lives in his own home, remaining aloof far from worldly taints, yearning within for the Lord, will receive far more benefit than from taking a bath in the limpid waters of the holy River Ganges. Become so closely connected with the Lord that either He or you remain – not two.

Get connected to the pure Naam, through the Guru's knowledge of the soul. This Guru's knowledge is a practical experience; there is nothing academic about it. This knowledge is of Attention (Surat) and Sound (Shabd); it cannot be brought into words. The word "Knowledge" here refers to the music of the spheres which is vibrating within our very being. It can only be experienced. The one

who makes audible the sound coming from the gaggan (astral heaven) is my Gurudev. Who gives that experience? Through the Guru's knowledge I got the true eye, through which the evil of ignorance was pierced and the Light revealed within. So what is the value of Gurubhakti (devotion to the Guru)? All living souls should be Gurubhakti, and become connected to the Light and develop your devotion – which should increase so much so that each pore vibrates with the Guru's Naam. When a little love awakens in a person, does it not bubble up and overflow? It should be developed steadily up to full realization, through which all peace and serenity will reign in your being.

Eat less, sleep less; have mercy, forgiveness and love.

The Prophet Mohammed said that one should eat one mouthful less at each meal. Sheikh Saadi said that half of the stomach should be filled with food, one-fourth with water, and one fourth left empty. Swami Ji Maharaj said that those who desire to taste the Nectar of Shabd should eat one meal per day only. We eat too much – naturally sleep will come to your house. If your food is regularized you will rise up punctually in the morning. The awakened man's body may sleep, but he does not. Remember, the soul is a conscious entity and usually when a person sleeps, the soul withdraws to the throat and the man experiences dreams. If it withdraws to the throat and the man experience dreams. If it withdraws to the navel, and deep sleep ensues. The Master remains awake. Unlike others, they are awake while sleeping. This is a very noble aim to aspire to. These three things will help you: to eat less, sleep less and have mercy, forgiveness and love.

*Mercy is the interest gained from righteous living,
pride's interest is sin;
O Tulsi, leave not mercy while this body breathes.*

A person has more pity for his family and friends than for strangers. Is this compassion? If one's neighbor are dying of starvation while one is eating one's fill, what kind of mercy is this? Should your own child be sick, yet you hear of another's that need help, if you have true mercy you will give more attentions to the strange child. When Guru Gobind Singh's children were killed in battle, his wife came crying to him – "Where are my four sons?" His words are noteworthy: "For the heads of all these sons have I sacrificed the four." That is what you can call compassion. He sacrificed all that was his for the sons of others. Did he win any empire or property for himself? True Master have real compassion for people. When Jesus Christ was sitting with some people, he was told that his mother and relatives were outside, desiring to speak to him. What was his reply? He said, who is my mother? Who are my brothers? And indicating his disciples and followers, he said, Behold, my mother and my brothers!

If someone makes a mistake, forgive him. But people prefer justice to forgiveness. Remember this, that with justice, the heart is never cleansed. I will give an example from my own experience . My wife was once traveling home by train , and I went to meet her at the railway station . As soon as she stepped off the train , and before I had even approached her, a pickpocket stole her purse and ran off . As it happened , a wide -awake police constable had witnessed the incident , quickly caught the man and returned the purse to my wife. With a firm grip on the thief, the policeman turned to me and said, "You must also come along to the police station." I pointed out to him that as we had recovered the purse, we were quite satisfied, but he protested and said " This sort of thing is happening frequently , you must come and make a charge."

I went along to the police station and sat there for more than an hour without anything being done. I told the inspector, " I am not concerned with this, and you can also keep the purse- I am going."

He took my statement at once , and eventually I had to go court . It was the first time I had ever stepped into a courtroom. While waiting for the proceedings to start, the inspector remarked to me, “ Justice must be done.” I told him, brother, along with justice, there should also be compassion; both should go side by side. With justice the heart remains affected, but compassion washes away all impurities.” When the judge had heard the case, I said, “your honor, if you can find a way of releasing this man, I have no objection.” The judge was surprised, but he asked about the police about the mans previous records, and was told that no charges were recorded against him. The judge agreed to let him go with a good warning and he was released. That man returned to his family with a happy heart; he went around telling people, “If he had not saved me, I would now be prison.”

Outwardly a person may be emphatic that he forgives; but in his heart he wants to strike out of the offender and cut the very root of him. If you have compassion in the mind, how can you honestly say to forgive? God is love, and as a part of him, the soul’s innate Nature is also love. Guru Gobind Singh Ji has said, Hear ye all, I tell you the truth; God is realized by one who loves. Kabir says, love the Lord, oh mind, love the Lord. And in the Bible, he that loveth not, knoweth not the God; for God is love. We pray and perform rites that the love of God may be born in us – what other purpose is there? But what results will come from prayers that are mingled with gossip? What will it avail us to leave the place of worship without a trace of love in our heart for our fellow beings?

*Chastity, contentment, and remain stabilized;
Then you will go beyond the three gunas.*

Adopt a righteous way of life and be content. You may have certain desires, but stop there; don’t increase them. Then consider the desires and where they will take you. What lies ahead, and what will you take with you? We are hurrying, scurrying through life; we are

not even conscious of what we are doing most of the time. So the Guru advises us to handle all our affairs with tranquil serenity; then you have a chance of reaching Trigun-atit (Beyond the three attributes), and then going Beyond, you will continue coming and going round and round in Pind, And Brahmand.

*Desire, lust, anger, pride, greed perversity, attachment;
Do not allow these in your mind.*

To go more deeply into the matter, what constitutes desire? All conceptions in the mind are desire. So, be desire less. You will have noticed that when an obstacle blocks the achievement of one's desire, anger arises. Then there is pride – “ must have this (or do this), otherwise I will be belittled in the eyes of others.” One can accept pride as being the basis of all sins, for it turns into I-hood. He recommends us to leave off perversity, or stop being obstinate. Always be sure and listen to the other person's point of view – you may find that what he is saying is correct. Perversity just binds a person more; there is no room for expansion. Dogmatic knowledge of books, for instance, which might be wrong, should be discarded. It goes without saying that all attachments should be broken away – you must finish up the give and take –you must leave the body and all its environments. If an obstacle comes between you and your desire, it grows even stronger. Just put a large rock in the middle of a fast-flowing stream and you will create two things, forth and noise. When a man is angry he cannot speak softly, and finally he fronts at the mouth. If you do get the thing you desire, it turns into attachment. There is one cure for all this: only after seeing your true self-can you realize the Lord. And now, we will take something for Basakh:

*How can Basakh bring contentment
For him it who is parted from his love?*

The souls natural inclination is to return to God. if it could only withdraw from outer attraction, its automatic course would be straight toward God. is it possible to withdraw? The Guru has put your house under control and made you the mistress. Furthermore, ten servants did my Lord give me. five gross and five subtle senses to come under control, through the grace of the Guru. Until now the soul has been under the control of mind and senses, and has never seen its Beloved – how can it rejoice and be content? A loved one's greatest desire is to be with his beloved, how can one go through life separate from him? How did we forget him?

When the separation from God came, teaching illusion engulfed everything.

It seems as if the illusion left all other work to cling to us. Illusion's other name is forgetfulness; tell me, when will this illusion go? If the one whom we have forgotten comes before us, would not the innate love within us awaken? It is a heartrending story, for all the harvest is ready; you have got the physical form, after great struggle – but you are cut away from the beloved and cannot enjoy the fruits of the harvest.

*Sons, family, wealth, none are with you;
Only the Immortal God.*

We have been joined to our family and relatives through God's will and the prarabdh karmas, and we should accept the conditions joyfully. Only he who truly know, willingly pays his way through life. Who knows how many difficulties are due to our unpaid debts? How can I say who is my friend in this world? All love is a lie, and all seek their own happiness – enemies and friends. Only God will remain with you in the end – he who is the true companion of our soul. Whoever has turned his face toward him will return to His lap. He who is in love for this world of the hereafter, but he will go on

circling around the physical, astral and causal planes.

All this illusionary meaningless work takes my whole time.

It is good to work, and one should work whole-heartedly; and then forget. To continue concerning oneself with countless petty matters will fritter away the attention. This only causes further enmeshing attachments, and wherever your thoughts are, there will you reside. Get connected to the Immortal Lord; all else is changeable and impermanent. If we have not yet been connected to Him, and are a true seeker, we should pray: “O Lord, my attention is attached to this perishable matter, how can I find contact with You who are immortal?”

Without the Naam of the Lord, the future is lost.

Without a connection with the All Sustainer, our life is wasted; nothing remains but preparation for the return to the field of action. What shall it profit a man if he gains the whole world and lose his own soul? A wise man is he, who works with foresight, but unfortunately most people never give a thought to permanent things; that which is momentary becomes their God and their life.

*By forgetting God, you have wasted your life;
Without Him, you have no one.*

Protect this wealth you have been given with your very life. By meeting the Saint, take and preserve the true Naam. It is a gift that will remain in both worlds – here and hereafter.

*Those who sit at the Beloved's feet;
Even their company is pure.*

Those who live in the world, but have made their home a jungle – have become one with the Lord – even to overhear some word about them will bring happiness. go and search until you find such a personality. Only through his guidance we realize God; it is natural fact.

Nanak entreats Thee, O Lord, may we also meet thee.

True prayers are always accepted, for whatever comes deep from the heart is granted by the Lord. In Gurbani, it says, “The Father Kirpal (Merciful) has given this order: whatever the child asks for will be given.” In the Koran it says, whatever man wants, I will give him.

Basakh will be wondrous, if only we can meet the Saint.

The month of Basakh, the start of new life, can only fulfilled if we meet the one who has realized the Lord. But there are two kinds of meeting: one is outward, and one is through the heart becoming receptive. Through a true darshan all sins are forgiven. All one’s work can be accomplished by meeting the Saint.

Those who meditate on the Naam, their work will be successful,

Those who have the Perfect Master will be glorified in God’s house;

Those at his feet will find permanent happiness, and will cross the ocean of life.

No poisons can affect those who develop love and devotion;

All perishables vanished, all duality disappeared, when the Truth was received.

Those who worship him Beyond Brahm become one in his bless.

That month is blessed in which the Lord showers his

mercy,

*Nanak desires only one boon: that through thy mercy I
will get thy darshan.*

After getting the human form, we should ask for but one thing: that we might have a glimpse of Him. This should be our deal and our aim in life. Today is Basakhi, but do you understand what you are doing? Be the worship of the Living Light – become a slave to it. do not attach yourself to anything else, for everything is changeable. He in whom that Light is manifested gives the Light to the whole world. Truth is One, and although Truth is above all, yet true living is above Truth. Guru Arjan has laid out a wonderful program for us, and in conclusion he says that the month in which we realize the Lord will be truly blessed.

Next

The last Days of Hazur

IN 1949, one year after the passing of Baba Sawan Singh, his spiritual son and successor, the living Master Kirpal Singh, published in English and Hindi the small pamphlet, “A brief life sketch of Baba Sawan Singh Ji Maharaj.” This was the first published writing of the Master under his own name, and it has been in print ever since. The following excerpts represent only a small portion of the entire booklet, including most of the narrative relating to the final months of Hazur’s life.

Throughout Hazur’s lifetime, he left no stone unturned for reforming and improving the angle of vision of the masses. In spite of His attaining the age of 90, he set aside all his bodily comforts and stubbornly devoted 18 out of 24 hours of the day in the service of humanity and thus afforded spiritual satisfaction to every aspirant both publicly and in seclusion.

physical structure composed of flesh, blood and bones, like any machinery can only work up to a limited extent. The result of this carelessness toward his bodily rest, and consistent hard labor, came to be that His physical framework could not endure the burden of weariness anymore; and on continued requests and entreaties from almost every individual , Hazur yielded to their prayers and was inclined to take rest and seek medical advice. Accordingly in September 1947, he came to Amritsar for medical treatment; but before leaving the Dera (Dera Baba Jaimal Singh in Beas, Hazur’s Headquarters) a managing committee for management of Dera affairs was constituted there.

His health improved a little at Amritsar, but became worse on October 4, 1947, at 7 o’clock, he called me. when I was present in His august presence, he said, “Kirpal Singh! I have allotted all other

work but have not entrusted my task of Naam-Initiation and spiritual work to anyone. That I confer on you today so that this holy sacred science may flourish.”

Hearing this, my eyes were filled with tears, and afflicted as I was, I beseeched: “Hazur! The peace and security that I have in sitting at thy feet here cannot be had in higher planes..” My heart was filled with anguish, I could not speak any more and sat staring – Hazur encouraging and caressing me all the time.

After this whenever I had the honor to be in seclusion with Hazur, he talked about the interior affairs of Dera and instructed me how to act when He departed forever.

During the days of His confinement on the bed of sickness (in the last days of February, 1948) one day Hazur inquired: “How many souls have been initiated by me?”

Registers were consulted and after counting was finished, Hazur was replied, “Up to now, about 150,000 souls have been awakened by Hazur.” Hazur said, “All right.”

The same day in the evening when I was with him, Hazur said: “Kirpal Singh! I have done half of your work and have given Naam to over one and a half lakhs persons; and the rest you have to accomplish.”

I, with folded hands and faltering words, said: “Hazur....it will be as Hazur orders.....but.....I have a request.....I wish that this last half of the work may also be finished by Hazur....we will dance as Hazur will make us Dance.....I wish Hazur may remain with us and sit only watching and all orders will be complied with in Hazur’s presence.”

Hazur silently lay gazing at me.

In those very days, one night Hazur, mentioning His inner esoteric experiences, remarked:

“The sun has risen high. Can the people of Jullunder also see this sun?”

The relatives and friends sitting nearby were ignorant of this secret expression. The opinion of the doctor in charge was also, like other beside Him, that Hazurs brain was not working properly on account of his illness.

A little later, at night when I went to him, Hazur repeated the same question, addressing me:

“Kirpal Singh! The sun has risen high. Can the people of Jullunder also see this sun?”

I replied, “Yes, Hazur, the sun has risen high – and not only the people of Jullunder, but also those living in England or America who will traverse to inner planes can see this sun.”

Hazur said, “You have correctly answered my question.”

Again one day the Master spoke thus:

“I am not tied to one or any particular place. The Saints who come commissioned from above tell the world of the true path, and those who come seeking true knowledge are informed of the way to meet God . worldly people in order to meet their worldly needs gather round them and use them as a means of earning a livelihood . when such wealth is accumulated in abundance, a number out of them turn out to be worshippers of Mammon, whose lust can never be satisfied. When such circumstances are created, Saints withdraw from such a place. The souls of sincere seekers after Truth cannot get any solace from such a place. Such places then become the seat of mahants and gaddi-nashins. True Saints are not fastened to any

religious sect or dress. They are free personalities. They are neither a party to one nor a foe to the other. They impart the true lesson as to how to reach God. Those who apply themselves to the spiritual practices in their company will succeed while the others who keep aloof and far away from them remain unlucky.”

On another occasion, Hazur said : “Kirpal Singh ! The people will flock to the place where they will find the riches of Naam. What have you to gain from Dera ? You better leave Dera. When Baba Ji came from Agra,* he brought with him neither money nor followers. He fetched within Him only His Guru, and through His blessing the present Dera came into existence....

Keep on impressing the need of spiritual practices on the need of spiritual practices on the entire sangat (following) and go on doing Satsang . The souls are getting help from within and will continue to get it. You obey the orders of your Guru . If an obedient wife acts according to the people call her bad names , let them do so . You have to carry on the mission under the orders of your Master . Do not care if Mrs. . Grundy grunts. Tell everybody to do abhyas fondly and invert within to reach the astral form of the Master.”

Thereafter, whenever during Hazur’s lifetime I had an opportunity to go to Him , He talked on the subject of propagating spirituality and gave necessary instructions regarding its real shape , significance and basic fundamentals.

Consequently , during Hazur’s lifetime and in strict conformity with His wishes, in November 1947 , a proposal for “ spiritual Satsang” was laid before Him, the main objects of which were solely the ethical and spiritual benefit of mankind in general ,irrespective of caste, color or creed. This was heartily appreciated by Hazur, who said: “I’m wholly and solely at one with thee in this endeavor,” and directed me to give practical shape to the scheme. It is therefore due to his blessing alone that Ruhani Satsang (i.e. spiritual Satsang) today is working successfully in and outside. The sole objective of this Satsang is to present spirituality to mankind in general in a lucid

scientific form. The subjects of purification, knowledge of self, and knowledge of God are being dealt with practically so that people of different castes and creeds – living in their own circles – are being benefited thereby. Old followers (those initiated by Hazur) as well as new ones are deriving benefit from this science and every day's spiritual experience of both of them plainly show that Hazur Maharaj sahib is helping them with His hidden Hand far more forcefully than ever.

Such ever-living personalities are personified specimens of self-sacrifice. Even during His confinement to bed – not caring for His tender health – Hazur continued to quench the thirst of those thirsty for spiritual guidance and teachings. Besides the outer help there was inner guidance also, to its fullest extent. Such Master souls are mere human beings to our eyes but in reality are the unseen supreme Power, clothed in body, that works unfettered Beyond the limits of the body also.

During Hazur's illness, when he was unable to change his sides unaided, many strange incidents came to light. even then He helped individuals outwardly as well as guided them on higher spiritual planes.

In the opinion of the doctors, he was suffering from tumor of the bladder. All possible medical aid was rendered but to no avail.

The subject of the illness of Saints is perplexing. The fact of it is this illness of Hazur was the result of the weight of our Karmic debts, of the deeply heaved sighs and tears of those afflicted amongst us.

Our dealing of Saints also get the best example of exalted human standard of living and character. They voluntarily take upon themselves the burden of their own initiated soul without a murmur or word of complaint, and this becomes their usual task.

Every day Hazur grew weaker and weaken in the body, from the night of March 29, 1948, to the morning of April 1, unusual restlessness and visible “fluttering” was seen visiting His physical frame. This symptom was also created for putting to test those surrounding Him.

Throughout the period of His illness, Hazur said many times: “If a person proficient in Bhajan and Simran sits by me, I feel comforted and relieved. Therefore those who come to me or sit near me should do Simran.”

Accordingly, at the time of appearance of this symptom of fluttering of the body. Hazur again spoke several times in these words:

“If the person who has to do the work of spirituality after I depart, comes and sits by me, my trouble will be gone.”

To comply with this (evidently the last wish of Hazur came and sat in the Bhajan and Simran one by one, by Hazur’s bed – side, but there was no relief whatever in the fluttering symptom of Hazur’s body.

On the morning of April 1, 1948, it was extremely benevolent of Hazur to afford a chance to this humble servant – of course through the assistance of a lady in nursing service of Hazur – to be by the side of the Master, in seclusion, for about ten or fifteen minutes. At that time with a heavy heart I sat near his bed and prayed to Hazur: “Master ! Thou art above body and bodily influences , unconcerned with comforts and helpless beings are afflicted hard and cannot endure the sight of Hazur’s thus suffering bodily. Thou hast all powers. We would be extremely grateful if Hazur very graciously removes this indication of disease on His body.”

It is true that prayer succeeds where all other human efforts fail .

Hazur with His utmost benevolence accepted this prayer. After the prayer, when I opened my eyes , Hazur's body was in a state of perfect repose. Hazur's forehead was shining resplendently. He opened his mercies showering lovely eyes intoxicated in God divine love and caste a glance at my humble self, both eyes gleaming with radiance like a Lions eye. I bowed my head in solemn and silent adoration and said; "it is all Hazur's own benignity."

Hazur kept steadily gazing for three or four minutes into my eyes, and my eyes, in solemn wonder, experienced and indescribable delight which infused a beverage like intoxication down to the remotest pores of my entire body – such as was never before experienced in my whole life. Then those mercies showering eyes closed, and not to open again.

Thus in his ninetieth year, on the morning of April 2nd, 1948 at 8.30, this brilliant sun of spirituality, after diffusing his light of in the hearts of millions of his children, disappeared to rest below the horizon at Dera Baba Jaimal Singh.

This untimely passing away of our beloved Master was an irreparable loss... for all of us who received benefit from the ... existence of His August self ... but those who during his life time, restricted their intercourse with that emperor of Saints to the physical plane envy, and never witnessed his glory and greatness on the astral and other inner planes with their own eyes, are feeling the poignant pangs of separation the most. Those, however, who had a good fortune to meet him on inner planes while he was in the physical body are comparatively less tormented, for they can even now rise at will to that mightiest of the mightiest and seek solace by talking to him. Blessed indeed are such souls, because through them are still communicated the requests and messages of other disciples and adhyasis to Hazur and in response Hazur orders to them.

Though Hazur has separated from us physically yet in reality he is not far away. That Power is immortal and indestructible and is still is supervising the actions and guiding those initiated by him

It is therefore clear that for those approximately 150000 initiated by Hazur, the guiding Master in Hazur himself. Consequently all this should engage themselves in Bhajan and Simran with full faith, confidence, trust and Dhyan of Hazur alone. All this shall be looked ultimately by the same form of Hazur. That immortal messenger of our future betterment is continuously watching and superintending us each moment. Many disciples of Hazur are getting his darshan within, and those who are thus blessed are mitigating their sorrows by talking – far more freely than ever before – face to face with him. We too, if we divert our attention from this mortal world and worldly connections and turn to him, then Hazur with his illimitable kindness will – and there is no doubt about it – appear to bestow His darshan and, enveloping us in the circle of his radiance, take us along to place us at the feet of long loved Lord.

Let us raise our hands in prayer that Fountainhead of all peace and comfort may grant patience to all those of us left behind, and inspire us with courage and strength to enable us to fly to Hazur in higher spiritual regions, to talk to him and to place our head at his feet.

KIRPAL SINGH

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4. The two Ways

This beautiful message was issued by the living Master Kirpal Singh Ji on April 2nd , 1967, In commemoration of the 19th Anniversary of the Hazur's passing.

Dear children,

On this auspicious day of the blessed memory of my Master Baba Sawan Singh Maharaj, I send my hearty message.

You have been put on the broad way back to God. if you want to develop on the way of new life, you should be broad minded and not intolerant. You should not behave like a frog in the well. But give your hand of fellowship to all working for the common cause of the Master and rise above petty considerations to the heights of life through the Power of inner silence brought about by Meditation. Try to dive deep into the depths of the hearts, and avoid superficial life. This can only be activated by love selfless service and sacrifice for the higher purpose of life. A dedicated life knows no burdens or sufferings. He lives for God's work and as such leads a life of detachment.

There are two ways – one leading to life and the other to destruction; called sharey marg and Piray marg. Piray marg relates to objective life and appears all beautiful and easy to follow and it results in hatred and male violence, rigid ideology and obsessive self. The way of Shary marg lies in developing inner silence, which is harder to find. It is an uphill task and takes hard work of mind and body and purification of spirit.

When you will become broadminded and have risen to the heights of life by sacrificing everything, you will find a vision of the Lord

working in alike, in Saints and sinners, in all men and in all creations, in all birds and beasts, in all religions, in all scriptures, and in all prophets.

In silence we test ourselves to find weakness to be weeded out. we have to wrestle with darkness and develop moral muscles and receive the message of the spirit. We must be for sometime at least alone with God. when we enter more and more into silence our desires will be eliminated, purity will be attained and the body and the mind sanctified, and we taste the Exlir of Naam divine and know how sweet the name is.

In silence the heart illumines; veil after veil is removed. In the heart shineth the Light and the very silence becomes vocal giving vent to the music of the spheres reverberating in all creations. When the Light is seen shining within your heart and the music of the spheres becomes audible, you behold the Light in all that is, outside you see the one Light in all. This is the universal vision that the one is in all and all are in one. Blessed is he, a man of illumination, for the wherever he dwelleth with the one eternal.

Such a blessed one belongeth not to this color or caste or creed; he belongeth to all. The great mystic Rumi says:

*I am neither Christian nor Jew
Neither Gaber nor Turk,
I am not of the East; I am not of the West;
I am not of the land; I am not of the sea;
I belong to he soul of the Beloved, I have seen that the
two are one. And one I see, and one I know.
One I see, and one I adore. He is the first, and he is the
last; He is the outward, and he is the inward too.*

This is the ultimate goal before each one of you. I wish all who care

to achieve this goal. All feasible help of the Master will be at hand.
With all love to each one of you.
Yours affectionately,

Kirpal Singh

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The Master's Birthday 1971

This account of the recent celebrations was originally written in German by Hilde Dressel, and translated into English by the Sat sandesh staff.

February 6, 1971 was the Master's 77th birthday. In Sawan Ashram and in near by open space, huge awnings was erected to provide extra shelter and accommodate the thousands of people, some of whom have traveled two days to reach there. The two most beautiful multi colored awnings, one in the center of the ashram and the other some hundred meters distant, were artistically decorated with flowers and laid out with simple carpets for seating.

The program began on the morning of the 5th with satsang including hymns of praise to God in the Hindi language, religious music, and talks by various speaker extolling the greatness of God and living Master, all of which captured the hearts of 30,000 people gathered under the awnings.

The Master's followers from the West – initiates from Canada, Germany, the united states, England – could not fully understand either the talks or the hymns but sat deeply moved, with full concentrated attention, hour after hour. They were permitted to sit near the front, very close to the Master, along with other Indian initiates. Thus for two days they enjoyed the benefit of the darshan lasting many hours, receiving the love charged glance of the Master from the closest proximity.

Despite the many speakers, the highlights of the program were of course the Master's own talks, delivered simply and sincerely in hindi. The faces of people reflected the penetrations of his words to the depth of the soul, confirmed by occasional ears, murmurs of

wonder, gestures of approval. It was the God in man speaking – competent to reach to the roots of human existence.

On the Birthday itself the celebrations started just before dawn at 4 am. The scene consisted of thousands of tiny red lights, flickering in network and forming outlines of the Master house and garden.

Within the covered porch the flowers decorations had been executed tastefully and carefully – an expression of love and devotions from the Master's followers. Those who approached him with personal tokens of garlands or bouquets were met with gracious refusal and found themselves the recipient of the flowery offerings, blessed by his own hands; while he himself remained unadorned, in his usual simple cloths. His adornment is the divine radiation.

On the following day, the western followers were allowed to witness the initiation of more than six hundred souls –an unforgettable experience. When, under the Master guidance, the people repeated the holy charged words, the atmosphere became (and it was so strong that it was felt physically) increasingly more uplifting, sweeping everyone present into a sea of charged Power and carrying the dear awaiting souls to the inner Light.

Within this atmosphere we all sat for a long period of meditation; to many western disciples it seemed like a second initiation, so strongly did the Master Power take hold of them.

When it was asked who had seen the radiant form of the Master within, more than two hundred people indicated assent. One lady's experience went deeper; she lay there, outwardly appearing as if quietly sleeping, but it was not sleep: she had risen above the body consciousness and had left the body completely. Many hours after the initiation was over, she was still in this state of samadhi; when the Master was asked if she should be brought back to normal consciousness, he replied, "leave her, she is well blessed."

Many had seen the golden sunlight during their meditation, and a number of others saw the big star inside. Among the large number present, fifteen or so had not seen anything and were placed in a separate room for another sitting to insure contact with the divine Light, while the initiation continued.

The Master was delighted with these results, and for the observing group of westerners, such a demonstration of power was hardly comprehensible. The following evening, while giving darshan, the Master remarked on the large number of fortunate souls that had been rejoined to the God-into-expression Power. In spite of the packed celebration program, he graciously continued the daily blessing of darshan, so that his glance of love might bless each soul and that anyone might ask any pressing question and hear his wise and sweet comments, filled with life.

Initiation is held regularly each month hundred and more new souls have joined consciousness raised to experience the Holy Naam. Through daily practice, they will be carried further and further into the mysteries of the Beyond. How greatly blessed are well all to be included in the mission of the Master Kirpal Singh Ji!

Next

2. Selections from Hazur's Letter

These extracts, taken from the copies of original letters were written by Baba Sawan Singh to a disciple (now deceased between 1923 and 1932.)

I am glad to read that you have grasped to reap the significance of service to the sound current and justice to yourself. Guru Nanak, a great Saint of the 16th century and the founder of Sikhism in the Punjab, says, if one can concentrate his attention in the third eye, then he has done all the pilgrimages, devotions, kindness, charity. The soul is hungry, its food is the sound current (called word by Christ.) It finds no rest without it. its wandering will continue as long as it has not merged itself in the current.

* * *

I was glad to read that you saved the child through your careful handling when the doctors had failed with their medicines. The change in diet and the surrounding has this effect. Children imbibe influences imperceptibly but most surely. Serenity and tranquility are positive virtues, and a serene and calm mind has much more Power than a turbulent vindictive spirit. Temper influences temper. That is why so much emphasis is laid on good company. Even wild beast calm down when they come across calm mind. Goodness is its own reward.

When the attentions goes in newly and sees the Light, it cannot behold it long it is not used to it. it cannot stand the glare, so to say. By and by, as it become Powerful, it will have the capacity to face the Light and then pierce it.

I also note with pleasure that you have no desire left to consult the

astrologers or mediums. They can foretell but not alter events.

* * *

you appear a bit concerned with your slow progress. The Power of the Guru is within you and is very busy in making matters busy for you. That Power is far more anxious to meet you than you can possibly think. The karmic depths of many a intricate Nature is to be paid and it is proper that it should be paid while in the physical frame, so that there is no stop on the way within. Your duty is to sit within and knock at the door, and the door will open. The power within does not err. It will open when it will find that the time is come. You'll increase your love and devotions and entrust yourself entirely to its care. The Power within is not ignorant of what you are doing. It is with you and constantly watches you and guides you. When your love for that Power exceeds your love for yourselves, and the "I-ness" has been replaced by "thou ness" the form of the Guru will make its appearance visible within.

* * *

I am glad you have located the star. You may now fix your attention in and when this is fixed in it and becomes and steady, the star will burst and will cross through it. a pain and pleasure of the devotees are in the hands of the Master. He arranges them as he sees fit. The devotees should take delight in pain, for that also is a gift from him. A real liberty make no distinction in pain and delight. His business is devotion.

* * *

the cluster of stars does not disappear. It is the shaky mind that weavers and loses sight of them. The spirit goes within and returns. The sky and stars that you see and the voices that you hear are now

on the way to the date within. Within you will hear much sweet music, hearing which the spirit will waken up and the mind will sleep. The music that we hear in the world outside dulls the spirit but awakens the mind. On hearing this in the music, the spirit will not care to touch the throne of a monarch. As for anger, passion, attachment, greed and pride coming under control, that point is not reached yet – but when you see that astral form of the Master and when your spirit will stay in that form, the state will be yours. That music spontaneously attracts you and pulls you up.

The stage of the inward journey that you are crossing now takes rather a long time. that is the transition stage. Spirit is accustomed to stay out and you are forcing it within. The spirit is permitting in every part of the body. It takes time to collect it. when this stage is crossed the path Beyond is easy; purified spirit is attracted by the magnetic music within...

When you have crossed this sky, you'll meet the Masters astral form. This appear to be coming and going, but in reality it is not. It is the mind that shakes. When this form will stay, fix your attention on his face so much that you forget whether he is you or you are he. When there is so much Concentration he will talk to you, answer all your questions, and shall be always with you and will guide(lead you) onward to the next step, showing innumerable senses of the astral plane on the way...

After crossing the flames of the Sahansdal Kanwal and going through considerable spiritual journey, there will come the second sky with its stars and moons and suns, which lies below the trikutis stages. Crossing this sky you'll enter a crooked tunnel – then you enter the Brahma stage, strange and indescribable.

* * *

genuine grief gives impetus to further progress... St.Paul is perfectly right when he says, I die daily. He who goes with in the eye focus daily dies daily, and for him death has no fears...

keeping your attention fixed in the middle of the two eyes try to catch the sound current on the right, but do not go to the ear to catch the current. If you go to the ear to catch the current, you have left the eye focus. If you stick to the focus you will soon find the sound leaving the ear and coming from above. It will have no connection with the ear, neither right nor left. The sound that one hears outside the focus is not pure sound and therefore as little attractive Power. The bell sound is the sound that pulls up. The bell sound will not allow mind to run away. It will hold the mind, or rather mind will stick to it, like a piece of iron to a magnet.

* * *

You know by experience that this Concentration and your previous idea of concentration so long as the attention has not left the external objects and the body below the eyes and does not sit calmly in the third eye, or in other words it has not made the third eye its home, the Concentration is incomplete. In the incomplete state it may catch the current for a short time but will lose touch with it again. This make and break is the transitional state.

In time it will require effort to bring the attention out from the focus to carry on the functions in this world. We are out to conquer the mind – the mind that governs the world - - - study the intelligent man. Is he at peace? Does he know rest? No body is happy. We are fighting a powerful enemy.

In America you do not come across the various ways people have followed to attain spirituality. In Europe and America, in their pursuit of science the pioneers and their followers have made untold

sacrifices. So in India, particularly and else where also, there is any amount of ways in spiritual signs. Compare with these practices that of the Word (Sound current) is easy. If for one reason or another, sufficient progress has not been made while alive, then the practices can be made astral body. The physical, astral, and the casual planes have not been crossed while alive, then on he goes after death. It does not break continuity of progress.

* * *

other minor troubles will disappear. The sound will come. There is a combination of ten sounds here at the eye focus out of these catch the bell sound. Whatever you may see within, keep it to yourself. If somebody offers you anything within please do not accept it. the negative Power frequently mislead. Avoid pride and do not be flattered. Humility is the armor of the Saints and their devotees.

Next

3. The basket of love

This is an incident from the “Sakayan” of the Bibi Lajo, who served Hazur for many years and is referred to as “Kaki” (a term of affection meaning literally paternal Aunt) by him. Bibi Lajo now lives in Amritsar, and comes regularly to Sawan Ashram, Delhi, for Darshan of the living Master Kirpal Singh – most recently for his birthday celebration in February.

One day the satsang was going home after Satsang. Two or three ladies or five or six men said to me, “Bibi Ji, we have come for Darshan “Please let us see Hazur.” I said, “Hazur will certainly grace you.” The mean time Hazur DinDayal having giving darshan to the sangath and finished his work outside, was going upstairs to take food. I brought these loving souls before him.

Hazur asked, “you are supposed to go?” they said, “yes, Hazur, please keep us in your protection.” Hazur went inside laughing and the thought came to mind that Hazur did not speak much with them. I also went inside.

With great love I asked “Hazur, true king, is your grace becoming less?”

“See here, Kaki! There is much grace but no one takes it.”

with all modesty I said, “true king the grace of the Saints is also unpleasant to some.”

Hazur said, “whenever I go bringing grace to the people houses, they don’t take any.” I asked out of ignorance, “when do you?” Hazur Ji said, “At night from 2 until 6 in the early morning I go from house to house carrying a love of basket of love and compassion. Very few

fortunate once take any. When I return, it is still full.” I said, “Hazur, what is the reason for this?”

Hazur said, “Kaki, some are sleeping, some are just engaging in worldly pleasures some fall asleep while doing Bhajan. Those devotees who sit for Bhajan get the grace. I give to them and what is left I bring back.”

I said, “true king, what you say I absolutely true. We people are foolish. The Satguru certainly gives compassion. We worthless ones do not accept it.”

He said, “when Saints come the people do not give respect; when they leave then the people cry. What is to be done?”

I saw today; they cry, they repent. When the Satguru withdraws, the love comes; but at the time of grace, where is the love? Grace lies in bhajan. When the baby cries, only then the mother gives the milk.

To my Guru

I think

In a dark

Peopled room of your eyes

Deeper than God

And up wells in me

Wanting to go

Home

Home

Where your eyes

Live,

Begin and

Never end

Donna Pollard

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The Night is a Jungle

WHAT IS THE DIFFERENCE between God and man? Man has mind, without which he would be the same as God. Kabir tells us that, all this creation is a part of God. The soul is the essence as that of God; it is a drop of the Ocean of All consciousness. However, through being joined to the mind, it became jiva; but as it is of the same essence as God, when the mind is removed only God is left. So God plus mind is man and man minus mind is God.

Gold is made into jewelry and other attractive articles, but that which comes direct from the mine is called "ore", although the gold is there. When the mind and other minerals are filtered from it, there pure gold is there. When the mud and other minerals are filtered from it, the pure gold is left. And so when final analysis is made, and

the mind and senses are removed, man is then God.

One can conceive the great possibilities of which to avail oneself having received the blessing of a human birth; to separate the consciousness from matter and realize who one truly is. When the soul became jiva, by association with the body and the world it adopted the same identity, for wherever the attention is directed one becomes as that. So now, lost in creation it cannot find itself and return to its true home or origin until it is free and pure again. He who has found his own self, has realized himself, has become one with God – he is man-in-God or God-in-man. The same Light which has become effulgent in him sustaining the whole creation.

What is God? In truth, he is not light, he is not sound; but when he expressed Himself these two principles emanated from him and came into being. Our soul being a drop of the wave of that God-into-expression Power, a direct connection with it will take us back to the source from which it emanated – which is Anami or absolute God. This is the message extended by all true Master's who have come, in different mode or language, according to the time.

Everything has natural inclination to return to its original state and source. If you turn a lighted candle upside down, yet its flame will go up; for its source is the sun. If you throw a ball of clay in the air as hard as you like, it will but return to earth again from whence it came. If the soul gets freed from mind and senses it will automatically be drawn toward God.

The first thing we must do is: still the mind. The very foundation of yoga is controlling the intelligence. The word yog is derived from yuj, which means “to rejoin”, and to rejoin the Lord is the ultimate task ahead of man, a task which can be achieved only in human form. Other forms are only for various enjoyments. Some human beings because of their past karma, also live to enjoy whereas others

are not so heavenly burdened and therefore the Truth is more apparent to them; they have better powers of differentiation. The latter type of human being can realize him and realize God.

Today is the festival of Baisakhi which is celebrated in different ways according to the various religious customs. Nature itself celebrates by sprouting of new buds and leaves, and the new life begins from this season. We should take a lesson from Nature and the sprout forth with a new life. In the Hindu religion there are ten avatars, and certain Hindus celebrate this day as a double event: the birth of Parshuram, and the overcoming of evil by Narsing Avatar. Parshuram was a great yogi. Narsing was the avatars who saved Prince Prahlad and killed the Prince's Father, the tyrant King Hirnaikashya, who while ruling the people with a rod of iron had declared himself God and had made them worship him. By performing severe austerities he had obtained a great boon from the gods: that he would never die by any hand born out of life, nor during the day or night, nor within or without any building, not on earth nor in sky, etc. his son Prahlad became a true devotee of the Lord and solemnly declared that God was God and not his Father. The king tried to kill the Prince by various methods or torture, but the pure devotion of the child repeatedly drew on the grace of God for salvation, until finally his Father ordered that Prahlad should embrace a red-hot iron column. Confronted with such a formidable test, the child at first hesitated, but on seeing an ant crawling up the column he stepped forward with joy and place his arms around the column. At once the column split asunder and out stepped Narsing Avatar in a form born out of the fiery structure terrifying to gaze upon. He took the king in his powerful hands and as the sun went down he stepped into a doorway neither inside nor outside and tore the king apart.

I Congratulate the Buddhists on this day, for the Lord Buddha was born on Baisakhi, on Baisakhi he received enlightenment and on

Baisakhi he left his body finally – Nirvana. So both religions have good reason for celebration. For us also it can be a great day, for we are constantly lamenting that we should start life anew; so we should start this new day as the beginning of a new life in which the flowers should blossom and the fruit should come forth. There should be so much fruit on each branch that the weight may bow the fruit to the earth.

This is a great day for Sikhs also. In truth, Sikhism is not a cult; this is what I feel. One poet says that the world changes, and a true man is he who changes the world. On this day, some three centuries ago, Guru Gobind Singh, the tenth Sikh Guru, started the Khalsa. In those days the people were killing each other in the name of religion, and he started to erase the controversy by forming the Khalsa. A Khalsa is a true disciple, and on this day the Guru found five true disciples among his followers and made them leaders of the people.

There was religious enmity during the life of Guru Nanak, neither Muslim; the breath of this body is Allah and Ram. He meant that Allah and Ram are one, but they still insisted on further explanation, so he said, if say I am a Hindu you will kill me, Muslim I am not; Nanak is that invisible Power playing in this puppet of five elements. They were concerned only with outer labels, and he had no desire to claim the outer form which signifies a Hindu or Muslim. His answer served to show them that man is greater than his outer appearance, for he is truly the power which resides in the physical form. We all stick on labels, sooner or later, entangling ourselves in conformity, but in truth we are just men – just human beings.

On this subject, Guru Gobind Singh Ji says, the chaste of all humanity is one. We are all born the same way and have been given the same faculties. During the life of Kabir, as an open challenge the Brahmins declared that they had come to the world by direct orders from the mouth of Brahma, but Kabir replied, O Brahmin, if you

came direct from God, why were you not born differently than other men? Even the outer and inner physical structure of all men is the same; no one has four arms, etc. all have the same privileges, whether born high or low according to their karma. As for these karmas of the past, Tulsi Sahib says, the great Law of Karma has created the world's condition; each will take the fruit of his actions. Valmiki was a low caste untouchable, who became Maharishi Valmiki! Because according to karma from his past, the change was bound to take place. But these days the children of Brahmins are called Brahmins indiscriminately, and so on in other castes, for as time passes, chains upon chains are added in the name of religion, and the basic oneness of all men is forgotten.

So on this day, five specially selected disciples were chosen, and they were called panch piara or the beloved five. The prevailing conditions of India at that time called for such action, but that is past and is not our concern. In those days, whether friends or enemies, men had no respect for each other, and the Guru sought to awaken the life and meaning of true teaching. He made a public announcement, and asked, "who will offer his head for sacrifice?" now it is a simple matter to find hundreds of people who will agree with everything you say, and still more who will willingly bow down in obeisance. There are many also who will give their wealth for a cause. But how many can you find who will give up their wealth for a cause. But how many can you find who will give up their lives? After a moments pause, one man arose and came forward to them Guru, and then four others, one by one. He did not kill them, but made them his beloved disciples, above all religion – true human beings with the fact accepted. Then he gave them his light for from one Light others are kindled. He made the khalsas – what is said of the Khalsa?

The khalsa is my true form;

The khalsa is my abode;
The khalsa is my full intoxication;
The khalsa is my complete Satguru.

He is one who will never leave me. He takes responsibility for the soul until the end; in that Lord does my mind rejoice. And as further indication: Thinking of Him as the Pure One, in whom the effulgent Light is glowing.

He infused then with the water of life. Religion is no consideration; He who takes God's Name becomes His own. Master never takes people the prisoners of religion. Religions are our schools of thought, of which we have to make the best use.

I am Thine, O Lord. May Thy victory be everywhere. The Khalsa has been described as a living Light. Guru gobind Singh gave them the Inner Light, and even outwardly bound them unto himself by vows with charged sweetened water given by his own hands. And then he made them offer the same water to himself, showing that the Guru is the disciple, and the true disciple is the Guru – which is an outer pointer to his greatness.

All Master's made disciples of course, including Lord Buddha, Hazrat Mohammed Sahib, Jesus Christ and others. They made disciples that they should become Buddhas, and Christ's. They regularly took food with their disciples, thought the disciples never actually realized them to be as great as they were. I am speaking very frankly. The tenth Guru sahib said, I am a khalsa and saying this, he took the amrit from their hands; and to combat the condition of the time he formed a volunteer corps. He changed nothing in their religion; they remained Hindus, but willingly sacrificed their lives for the cause of truth and honor. One is reminded of Vali Khan and Nabi Khan Ali Khan who were Muslims, and who also sacrificed their lives for Guru Gobind Singh's cause. When Nabi Khan Ali

Khan was killed, a man went to inform his wife; her first words were not concerning the death of her husband but, “Is my Guru all right?” what sacrifice was that!

When Bhai Nnadal Ji wrote a book of prayer called Bandgi Nama, Guru Gobind Singh gave the book the title of Zindgi Nama, meaning “The Giver of Life.” If you have the opportunity to read it, you will become thoroughly awakened to the true teachings. The tenth Guru Said, we are the worshippers of the same living Light. All Master pointed out that outer practices are of our own making, meant for the preparation of the ground. Maulana Rumi is also said that theists and atheisists have the same in both. All rituals are results of superstition.

First the unity of consciousness in creation was set. There is only one brahm – there is nothing else –which was later qualified by others according to their own approach. Through Gods Light where all his children created into his play ; with the same Light the whole world is created –who is good and who is bad? It is subject for deep thought. How can you make a kalasa by merely sticking a label on someone? The greatness of the tenth Guru lies in this: that teaching himself infused the Light, and then made them as great as himself. Wherever these five beloved will be, there will be also. If you Sit near and awakened soul, you also will awaken.

The system was excellent, but it was difficult to get consulates. He made one Guru home in which all were equal. No one need worry what he was going to eat where his clothing coming from, how his children were going to be fed he told every one to do nishkam seva (selfless service) and to keep the living Light within a live always. He gave an example: like sparks jumping from a fire, they fall back to become part of it again. We are the sparks of that living Light. The soul has an innate desire to return to its own home, but estranged in the foreign land, it has become entangled with the mind

and senses and is superficially reluctant to leave.

Guru gobind Singh Ji broke down the religions narrow mindedness; it was great work. It not an easy task to break old rituals, even though the basic teaching are the same given by the Guru nanak, kabir, and other Master's. Ravidass Ji says, he cannot be baought, but is attain through true devotion. It is also said, count the executionar as they purest if they God resides in his mind. Anyone in who manifested is the purest of all. If the system that Guru Govind Ji Maharaj introduced could be implemented today, all life uncertainty removed. From the very being I have thought that there should be common kitchen and every one should eat there. Everyone is subject to the attitude, "this is mine, this is mine, " but it is an obstacle. All are not at the same stage of development, but there is great hope for those who are sincere and willing.

So today we celebrate basaki, because the Kalasa panth was started on that day. Many people have the wrong understanding of the word Khalsa is the one in whom the Light is manifested. It has even been said that, the khalasa will reign over all; all those who will sit at his feet will be saved. You will not that those who come to his feet will be saved; not the rest. The Khalsa is not form from outer appearances and in the end only the spiritual men will rule. The spiritual person in whom the God has manifested Him, self is the Khalsa and those who come to his feet will be saved. Other will have to remain in there humiliation. That which man accepts as law through generation as customary habit, is viewed by the Master's from a detached and therefore more accurate angle of vision. They see no value in relies highs and lows. They Light the Light within all an reveal that all are one and the same. They so called Gurus remain as Gurus and their disciples remain disciples, but the true Master say no, we are one and the same. Our Hazur used to say, "no emperor want his son to remain his an officials " a true Saint desires that the followers also become the Saint. All men, from both human and

spiritual levels, are one and the same. He who is controlling the Power is the giver and the doer. Even the meaning behind in the pooja or namaaz (hindu and muslim devotional practices respectively) is the same. With the pooja a lamp is lit and then pooja performed while the Muslims place their hands on their ears and utter the sound called baang! On the path of the Master the initiate is taught how to place the hands on the ears and hear the inner sound. One should tune to the inner baang (music of the spheres), which is spiritually efficacious.

Guru Nanak once went to Shiraz (in Persia), and there he met a muslim priest and named him Rounding, who asked the Guru, "have you ever seen the house of the Lord?" Guru Nanak replied, "yes" and proceeded to describe the physical form: it has twelve minarets, six at each extremity (joints of the arms and legs); fifty-two spires (thirty-two teeth and twenty nails); and two windows (eyes). It is also said, in a lofty special palace, Khuda (God) is given the baang. So one should be careful to understand clearly that true mosque, church or temple is the human form. Mosques are forehead shaped, church steeples are nose shaped, temples and Guru dwaras are dome or head shaped, all model inventions of the true temple of the God. This body is the temple of God in which the true Light is seen.

Maulana Rumi tells us that for those whose eyes are not open, mosques are made with the clay and water. For the awakened people – the complete Master's – the mosque is the true heart at the seat of the soul. During my western tour I told the people many times that God does not reside in a temple made with stone, but he himself made the house in which he resides. But we have forgotten the true temple and respect the man-made outer images of the true house. What tragedy we go to do the imitation temple, leaving the natural mosque to bear the labor. The man-made model was intended to teach that there is such a thing as inner Light and sound, and we should have to learn with inward draw to experience it; but instead we are worshipping any image,

indiscriminately. In sacred solemnity we are clutching the outer skin, oblivious to the fruit that lies within.

In the Upanishads it is written what is that, the knowledge of which makes everything else know? The soul is conscious entity; as long as it does not merged into the all consciousness, it will never be at peace. Further more, the mind can never be controlled while it remains without contact with the Naam or God Power. When you get the Naam the mind becomes controlled. In a life of Lord Krishna it is mentioned that deep in the river jamuna he encounter thousand headed serpent with which he over Powered by playing his flute. The serpent represents the mind, which has a thousand ways, is poisoning us. With victory over the mind you have victory over the world. There is no other obstacle between us and the Lord, that the mind. If your heart holds a strong desire and release God, then put one foot on your mind- to still it –and the next step will take you to the home of the Lord.

In the khoran it is written that if a man can recognize his true self, then he will recognize God. The same teachings are brought by all Master's for all people. A light appears in the human form, and all religions are enlightened by it. For those who meet his receive the enlightenment. When each enlightened soul leaves, a new religions starts to keep his teachings alive, but without the practical guidance, a decline sets in. every one is over zealous in upholding his own believes, and no one is willing to sit his common ground on equal footing to discuss the spiritual matters. The true teaching remains the same, age after age –truth is one, for every one. God is not different for Hindus, Muslims, Christians and so on; he is the God of the whole world and is not a hindu, muslim, Christian, Buddhist, etc.,

Even now a small amusing incident remains in my memory, which happened when I was in Peshawar, studying in the ninth grade. I used to take my books and study in garden named shahi bagh, and

one day a man whose name I still remember –Darbarilal –asked me, “where is shahibagh?” I told him that he was standing beside that very garden, and he said, “I have come to settle judgment on a dispute, for I have been told that the hindu God is crime because the muslim God has beaten him up and broken his legs.” (People gathered in shashibagh specially for discussing different controversies) even at the young age I was shock to discover that people thought each religion had a different God.

Poor understanding is wide spread because men do not rise above the worldly level to see the facts from a more accurate angle of vision. Up to the time of the tenth Guru, no Master have revealed the circumstances of his pasts births so openly as he did. In the later part of his life talked of many strange things, including the “even pointed spender” of Hemkunt, place of seven hills where he had performed many austerities in a past life, through which he lost individuality and became one with the Lord. He was there seated in great bless, but the Lord gave him orders, “child, go into the world and work.” Guru gobind Singh Ji recounts that he had no desire to return to the world, but was persuaded, so he said, “what are your orders, my Lord?” the Lord said, “those who are there and most of those who have been there have encouraged the place of there own names. Go and tell of my name –show that there is God.”

When Guru gobind Singh was asked who he was he said, I am the seventh of the most high who has come to see the play in the world; know me as his servant there is no difference between him and me. He has also said, they who think of me as God will all go to hell. God is sending his water of life through a vessel, but the vessel should not think of himself as that doer. No true Master will say, “I am the Guru,” for the ray is of the son, through being connected with that ray one can reach the sun itself. With one single ray of the Lord, the whole world was created. From one source, millions of rivers emerged. What and who is exactly is God, no one can know, for has

exhausted himself in attempting to sing his phrases. In the jap Ji, Guru Nanak says:

*Some sings of his greatness, but only according to
The Power bestowed upon them;
Some sing of his bounties, taking them as his signs;
Some sings of him as incomprehensible;
Some sings of his as transmitting dust into life, and life
into dust again:
Creator and destroyer the giver of life and its
withdrawer.
Some sing of him as at once the nearest, and the most
remote.
There is no end to his description.*

Nothing has been mentioned in God himself- only the things he created. You cannot know him by talking, thou you may talk millions of years. Even the Master's have failed in the attempt. Finally, they resort to observing Neti, neti –he is not this, he is not that. A muslim prophet says, through philosophy, generations have passed in descriptive attempts, but Gods character remains unsaid.

To day is basakhi and our new life should start. All differences in our hearts should be removed. A man once asked me why it was that no Master has asked, “put your attention on me, “ but rather they say, “put your on him.” I told him that the instruction must be properly understood. Lord Krishna said, put your attention on that true form of mine. The method remain same regardless of where the Power is manifesting. Electricity will sometimes heat and sometimes chill. Avatars and Saints are manifestations or phases of the same Lord. Misunderstanding and narrow mindedness create separation of brother from brother, but God intoxication is one and the same. We are worshipers of living Light, regardless of which religion we belong to.

Some Christians come to prophet Mohammad and request him to give them a place where they could build a church and what did he do? He gave them half the mosque for their church! Would anyone do such a wonderful thing to day? Think carefully over his action and what it means. Are we prepare to follow in the footsteps of our elders?

Guru Harboring, the sixth Sikh Guru, built mosques and temples as well as Guru dwaras side by side whenever necessary. In amritser, the foundation stone of the famous Sikh golden temple was laid by hazrat Mian mir, a muslim Saint, at the special request of Guru arjan. To rise above body consciousness means to rise above illusion; then one realizes in truth that they exists no differences –religious, sectarian or other. This is truly ultimate goal; outer things are merely helping factors leading toward it, and man has a social being must live in some social group, otherwise corruption starts its corroding process.

Once in Lahore, an atheist called people from various religions together to discuss the question, “is religion necessary?” each religious leader spoke at length, proving the necessity of the different forms and rituals, etc. I was present, present sitting in the front row. Then the atheist stood up to give his proof as to why religion is not necessary, giving various examples. Among these, he stated that when a marriage is to take place it is merely a matter of the priest, pundit or mullah placing his hands on the couple in blessing before a group of witnesses to join them together, so as to prevent corruption. It does not make any difference if it is performed in one religious way or another.

I stood up and said, “brothers is it not true that if ten or twenty thousand people were of your thought, then a new society or sect would have to be formed? In that society, some rules and regulations

would have to be made. You desire to save yourself from organizations, but you are inadvertently creating another. If each man stayed in his own sect and learned how to know his true self or soul and that Power which controls all things, would not that be better?" he was an atheist, but he replied, "what you have said is correct." For as long as I lived in Lahore we used to meet on every loving terms.

There is a great deal of misunderstanding existing regarding this subject. In holy places only truth should be discussed and realized – for truth is truth. Keep the company of some one who has realized the truth and get right understanding. We say "God is one" and even this is not true, but we are finite beings and must therefore use finite terms. Let us now take hymn of Guru Gobind Singh on this celebrated day:

Oh mind, take such a sanyas:

This is a lesson for the mind, that it should adopt such renunciation that will still all desires. To leave ones hearth and home is not the true sanyas; one must become desire less, and then the very silence sprouts forth into Light and that same silence becomes vocal.

*Regard every place as a lonely forest;
In the mind alone will complete silence come.*

You can make your home a lonely forest. Is not a lonely forest? Just consider for a moment. Those who have made the best use of their nights, by knowing oneself and the over self, have themselves been made. Those who have wasted their nights in frivolous pursuits have wasted themselves. Even a student of worldly knowledge becomes intellectually strong if he makes full use of the night as well as the day. Those men who exercise the physical body through the cold nights become giant in muscle and strength; it is obvious how strong

they are. And the disciples who spend their nights in sweet remembrance of the Lord become God themselves. If man can control the dim hours from sunset he becomes a true human being. But instead we eat, drink, enjoy the worldly pleasure until midnight, and then snore the rest of the night away.

One Master he said that in the night, the Lord's fragrance is given out – he who remains awake receives this precious gift. Do the world duties in the daytime, and at night consider that you are all alone, deep in the country. One's duties and social obligations with family and friends should be performed with pleasure, because God has joined you together, free from all this and repose in His lap. It is not at all necessary to leave your home and family for meditation when you have the long lonely nights. When you are wholly absorbed in some object, it is true sanyas, cutting off from all other things, and if we start from today, most definitely our lives will change.

This invaluable guidance is written in the sacred books, but sadly it remains there, or it penetrates only to the intellectual level. We have to take the knowledge and live up to it, only then does it become a part of life. The night is a jungle – do your work in the daytime and then benefit from the night.

The true purpose of having a human form is to make daily progress toward the great goal, so sit down each day and see where you are. The meaning of keeping a diary is of utmost importance, but very few fully understand it. Remove thus things which are obstruction your progress – weed out the imperfections, one by one. A strong man revels in the strength and the weaker man wonders how he got it. When a wrestler walks abroad, people turn to stare and remark on his strength. He has not achieved that overnight, but through many nights of hard exercising. As the renunciation leaves everything and goes to the woods, you can sit down nightly in you own home, forgetting the world and freeing yourself from all entanglements.

*Make the jatta of chastity and purity, and take a bath of
Yog;
Grow the nails of regularity.*

One should make one's jatta out of the purity of life – guard carefully one's brahnocharya (chastity). Chastity is life and sexuality is death. Our whole house to stand on this foundation; do not make it out of sand. You will then be able to live properly; your mind and intellect will be wholesome. This is itself is a most valuable thing, for even if you have only dry Bread to eat, yet you will have full strength. You won't need any tonics.

In regard to the householder's life: Marriage is not a bar to spirituality, if one lives according to the scriptures. There may be one duty of begetting children, but that is not the be all and end-all of married life; there is grossly wrong understanding on this subject. Do not make the human form a mere machine for vice. Instead, make your life pure and controlled.

If you wish to have one or two children, well and good, but look after them properly and help them to become something good. Set a worthy example for them, and remain aware of the responsibilities of parenthood. Furthermore, the whole family should sit together and sing the praises of the Lord.

The Guru Sahib tells us to take a bath in the Yog. If you want to become one with God you must throw away all worldly thoughts. To take bath in Yog means a daily bath in His hands of worldly affairs, you should not sit in God's remembrance. The Muslims do vazu (washing of the hands, face and feet) before they sit for the namaz, for they believe that unless this is done, the prayer will not be accepted. So we should wash the worldly environments out of our thoughts before we sit in meditation. The Hindus say that puja should not be done unless one first takes a bath. The most effective

bath is to withdraw your attention from outer things.

Grow the nails of regularity. An army without a commander will end up in chaos, so we must command our lives with regularity. If you are employed somewhere, you go there daily at the proper time, without any trouble, and for meditation we should adopt the same attitude and sit daily at the regular time. Sadly, we are adrift; sometimes we sit, sometimes we don't. If we were truly regular, we would find that if we should happen to have a day without meditation, we would feel ill at ease, as though we had missed something. If possible, there should happen to have a day without meditation, we should happen to have a day without meditation, we would feel ill at ease, as though we had missed something. If possible, there should be a room in the home set aside for God's remembrance alone – you would find that the very atmosphere of that room would remind you of Him.

In the last stanza of the Jap Ji, you will find, Make chastity your furnace and patience your smithy. To fashion gold into something beautiful, a goldsmith must first melt the metal by the aid of a furnace. Take these two things, patience and chastity, and go on working toward your goal. With patience one will continue to persevere, even when the progress seems slow. Blessed are the pure in heart, for they shall see God. It is a promise Christ gave. So take these things into your lives: patience, perseverance, chaste pure living, and regularity. Then? Make the night your jungle, and see what a beautiful program will result.

In the past, a true brahmacharya would spend his first twenty-five years in a jungle ashram, learning the Vedic and Shastric scriptures. Then he would enter the grihastha ashram (take up the duties of a householder). After consciously bringing up his one or two children to the stage of adulthood, he would then return to the forests in the vanprastha ashram wherein he would study for self-realization.

Having realized the Truth, he would leave that stage and journey around in the world, helping the people to awaken. Today's preaching is done for the stomach only. Some people earn their livelihood by their own hard labor in one way or another, and some take their living from religion or religious books.

So make your home a jungle. He, who lives in his own home, remaining aloof far from worldly taints, yearning within for the Lord, will receive far more benefit than from taking a bath in the limpid waters of the holy River Ganges. Become so closely connected with the Lord that either He or you remain – not two.

Get connected to the pure Naam, through the Guru's knowledge of the soul. This Guru's knowledge is a practical experience; there is nothing academic about it. This knowledge is of Attention (Surat) and Sound (Shabd); it cannot be brought into words. The word "Knowledge" here refers to the music of the spheres which is vibrating within our very being. It can only be experienced. The one who makes audible the sound coming from the gaggan (astral heaven) is my Gurudev. Who gives that experience? Through the Guru's knowledge I got the true eye, through which the evil of ignorance was pierced and the Light revealed within. So what is the value of Gurubhakti (devotion to the Guru)? All living souls should be Gurubhakti, and become connected to the Light and develop your devotion – which should increase so much so that each pore vibrates with the Guru's Naam. When a little love awakens in a person, does it not bubble up and overflow? It should be developed steadily up to full realization, through which all peace and serenity will reign in your being.

Eat less, sleep less; have mercy, forgiveness and love.

The Prophet Mohammed said that one should eat one mouthful less at each meal. Sheikh Saadi said that half of the stomach should be

filled with food, one-fourth with water, and one fourth left empty. Swami Ji Maharaj said that those who desire to taste the Nectar of Shabd should eat one meal per day only. We eat too much – naturally sleep will come to your house. If your food is regularized you will rise up punctually in the morning. The awakened man's body may sleep, but he does not. Remember, the soul is a conscious entity and usually when a person sleeps, the soul withdraws to the throat and the man experiences dreams. If it withdraws to the throat and the man experience dreams. If it withdraws to the navel, and deep sleep ensues. The Master remains awake. Unlike others, they are awake while sleeping. This is a very noble aim to aspire to. These three things will help you: to eat less, sleep less and have mercy, forgiveness and love.

*Mercy is the interest gained from righteous living,
pride's interest is sin;
O Tulsi, leave not mercy while this body breathes.*

A person has more pity for his family and friends than for strangers. Is this compassion? If one's neighbor are dying of starvation while one is eating one's fill, what kind of mercy is this? Should your own child be sick, yet you hear of another's that need help, if you have true mercy you will give more attentions to the strange child. When Guru Gobind Singh's children were killed in battle, his wife came crying to him – "Where are my four sons?" His words are noteworthy: "For the heads of all these sons have I sacrificed the four." That is what you can call compassion. He sacrificed all that was his for the sons of others. Did he win any empire or property for himself? True Master have real compassion for people. When Jesus Christ was sitting with some people, he was told that his mother and relatives were outside, desiring to speak to him. What was his reply? He said, who is my mother? Who are my brothers? And indicating his disciples and followers, he said, Behold, my mother and my brothers!

If someone makes a mistake, forgive him. But people prefer justice to forgiveness. Remember this, that with justice, the heart is never cleansed. I will give an example from my own experience . My wife was once traveling home by train , and I went to meet her at the railway station . As soon as she stepped off the train , and before I had even approached her, a pickpocket stole her purse and ran off . As it happened , a wide –awake police constable had witnessed the incident , quickly caught the man and returned the purse to my wife. With a firm grip on the thief, the policeman turned to me and said, “You must also come along to the police station.” I pointed out to him that as we had recovered the purse, we were quite satisfied, but he protested and said “ This sort of thing is happening frequently , you must come and make a charge.”

I went along to the police station and sat there for more than an hour without anything being done. I told the inspector, “ I am not concerned with this, and you can also keep the purse- I am going.” He took my statement at once , and eventually I had to go court . It was the first time I had ever stepped into a courtroom. While waiting for the proceedings to start, the inspector remarked to me, “ Justice must be done.” I told him, brother, along with justice, there should also be compassion; both should go side by side. With justice the heart remains affected, but compassion washes away all impurities.” When the judge had heard the case, I said, “your honor, if you can find a way of releasing this man, I have no objection.” The judge was surprised, but he asked about the police about the mans previous records, and was told that no charges were recorded against him. The judge agreed to let him go with a good warning and he was released. That man returned to his family with a happy heart; he went around telling people, “If he had not saved me, I would now be in prison.”

Outwardly a person may be emphatic that he forgives; but in his heart he wants to strike out of the offender and cut the very root of

him. If you have compassion in the mind, how can you honestly say to forgive? God is love, and as a part of him, the soul's innate Nature is also love. Guru Gobind Singh Ji has said, Hear ye all, I tell you the truth; God is realized by one who loves. Kabir says, love the Lord, oh mind, love the Lord. And in the Bible, he that loveth not, knoweth not the God; for God is love. We pray and perform rites that the love of God may be born in us – what other purpose is there? But what results will come from prayers that are mingled with gossip? What will it avail us to leave the place of worship without a trace of love in our heart for our fellow beings?

*Chastity, contentment, and remain stabilized;
Then you will go beyond the three gunas.*

Adopt a righteous way of life and be content. You may have certain desires, but stop there; don't increase them. Then consider the desires and where they will take you. What lies ahead, and what will you take with you? We are hurrying, scurrying through life; we are not even conscious of what we are doing most of the time. So the Guru advises us to handle all our affairs with tranquil serenity; then you have a chance of reaching Trigun-atit (Beyond the three attributes), and then going Beyond, you will continue coming and going round and round in Pind, And Brahmand.

*Desire, lust, anger, pride, greed perversity, attachment;
Do not allow these in your mind.*

To go more deeply into the matter, what constitutes desire? All conceptions in the mind are desire. So, be desire less. You will have noticed that when an obstacle blocks the achievement of one's desire, anger arises. Then there is pride – “must have this (or do this), otherwise I will be belittled in the eyes of others.” One can accept pride as being the basis of all sins, for it turns into I-hood. He recommends us to leave off perversity, or stop being obstinate.

Always be sure and listen to the other person's point of view – you may find that what he is saying is correct. Perversity just binds a person more; there is no room for expansion. Dogmatic knowledge of books, for instance, which might be wrong, should be discarded. It goes without saying that all attachments should be broken away – you must finish up the give and take –you must leave the body and all its environments. If an obstacle comes between you and your desire, it grows even stronger. Just put a large rock in the middle of a fast-flowing stream and you will create two things, forth and noise. When a man is angry he cannot speak softly, and finally he fronts at the mouth. If you do get the thing you desire, it turns into attachment. There is one cure for all this: only after seeing your true self-can you realize the Lord. And now, we will take something for Basakh:

*How can Basakh bring contentment
For him it who is parted from his love?*

The souls natural inclination is to return to God. if it could only withdraw from outer attraction, its automatic course would be straight toward God. is it possible to withdraw? The Guru has put your house under control and made you the mistress. Furthermore, ten servants did my Lord give me. five gross and five subtle senses to come under control, through the grace of the Guru. Until now the soul has been under the control of mind and senses, and has never seen its Beloved – how can it rejoice and be content? A loved one's greatest desire is to be with his beloved, how can one go through life separate from him? How did we forget him?

*When the separation from God came, teaching illusion
engulfed everything.*

It seems as if the illusion left all other work to cling to us. Illusion's other name is forgetfulness; tell me, when will this illusion go? If the

one whom we have forgotten comes before us, would not the innate love within us awaken? It is a heartrending story, for all the harvest is ready; you have got the physical form, after great struggle – but you are cut away from the beloved and cannot enjoy the fruits of the harvest.

*Sons, family, wealth, none are with you;
Only the Immortal God.*

We have been joined to our family and relatives through God's will and the prarabdh karmas, and we should accept the conditions joyfully. Only he who truly know, willingly pays his way through life. Who knows how many difficulties are due to our unpaid debts? How can I say who is my friend in this world? All love is a lie, and all seek their own happiness – enemies and friends. Only God will remain with you in the end – he who is the true companion of our soul. Whoever has turned his face toward him will return to His lap. He who is in love for this world of the hereafter, but he will go on circling around the physical, astral and causal planes.

All this illusionary meaningless work takes my whole time.

It is good to work, and one should work whole-heartedly; and then forget. To continue concerning oneself with countless petty matters will fritter away the attention. This only causes further enmeshing attachments, and wherever your thoughts are, there will you reside. Get connected to the Immortal Lord; all else is changeable and impermanent. If we have not yet been connected to Him, and are a true seeker, we should pray: "O Lord, my attention is attached to this perishable matter, how can I find contact with You who are immortal?"

Without the Naam of the Lord, the future is lost.

Without a connection with the All Sustainer, our life is wasted; nothing remains but preparation for the return to the field of action. What shall it profit a man if he gains the whole world and lose his own soul? A wise man is he, who works with foresight, but unfortunately most people never give a thought to permanent things; that which is momentary becomes their God and their life.

*By forgetting God, you have wasted your life;
Without Him, you have no one.*

Protect this wealth you have been given with your very life. By meeting the Saint, take and preserve the true Naam. It is a gift that will remain in both worlds – here and hereafter.

*Those who sit at the Beloved's feet;
Even their company is pure.*

Those who live in the world, but have made their home a jungle – have become one with the Lord – even to overhear some word about them will bring happiness. go and search until you find such a personality. Only through his guidance we realize God; it is natural fact.

Nanak entreats Thee, O Lord, may we also meet thee.

True prayers are always accepted, for whatever comes deep from the heart is granted by the Lord. In Gurbani, it says, “The Father Kirpal (Merciful) has given this order: whatever the child asks for will be given.” In the Koran it says, whatever man wants, I will give him.

Basakh will be wondrous, if only we can meet the Saint.

The month of Basakh, the start of new life, can only fulfilled if we meet the one who has realized the Lord. But there are two kinds of

meeting: one is outward, and one is through the heart becoming receptive. Through a true darshan all sins are forgiven. All one's work can be accomplished by meeting the Saint.

*Those who meditate on the Naam, their work will be
successful,
Those who have the Perfect Master will be glorified in
God's house;
Those at his feet will find permanent happiness, and will
cross the ocean of life.
No poisons can affect those who develop love and
devotion;
All perishables vanished, all duality disappeared, when
the Truth was received.
Those who worship him Beyond Brahm become one in his
bless.
That month is blessed in which the Lord showers his
mercy,
Nanak desires only one boon: that through thy mercy I
will get thy darshan.*

After getting the human form, we should ask for but one thing: that we might have a glimpse of Him. This should be our deal and our aim in life. Today is Basakhi, but do you understand what you are doing? Be the worship of the Living Light – become a slave to it. do not attach yourself to anything else, for everything is changeable. He in whom that Light is manifested gives the Light to the whole world. Truth is One, and although Truth is above all, yet true living is above Truth. Guru Arjan has laid out a wonderful program for us, and in conclusion he says that the month in which we realize the Lord will be truly blessed.

The last Days of Hazur

IN 1949, one year after the passing of Baba Sawan Singh, his spiritual son and successor, the living Master Kirpal Singh, published in English and Hindi the small pamphlet, “A brief life sketch of Baba Sawan Singh Ji Maharaj.” This was the first published writing of the Master under his own name, and it has been in print ever since. The following excerpts represent only a small portion of the entire booklet, including most of the narrative relating to the final months of Hazur’s life.

Throughout Hazur’s lifetime, he left no stone unturned for reforming and improving the angle of vision of the masses. In spite of His attaining the age of 90, he set aside all his bodily comforts and stubbornly devoted 18 out of 24 hours of the day in the service of humanity and thus afforded spiritual satisfaction to every aspirant both publicly and in seclusion.

physical structure composed of flesh, blood and bones, like any machinery can only work up to a limited extent. The result of this carelessness toward his bodily rest, and consistent hard labor, came to be that His physical framework could not endure the burden of weariness anymore; and on continued requests and entreaties from almost every individual, Hazur yielded to their prayers and was inclined to take rest and seek medical advice. Accordingly in September 1947, he came to Amritsar for medical treatment; but before leaving the Dera (Dera Baba Jaimal Singh in Beas, Hazur’s Headquarters) a managing committee for management of Dera affairs was constituted there.

His health improved a little at Amritsar, but became worse on October 4, 1947, at 7 o’clock, he called me. when I was present in His august presence, he said, “Kirpal Singh! I have allotted all other work but have not entrusted my task of Naam-Initiation and spiritual

work to anyone. That I confer on you today so that this holy sacred science may flourish.”

Hearing this, my eyes were filled with tears, and afflicted as I was, I beseeched: “Hazur! The peace and security that I have in sitting at thy feet here cannot be had in higher planes..” My heart was filled with anguish, I could not speak any more and sat staring – Hazur encouraging and caressing me all the time.

After this whenever I had the honor to be in seclusion with Hazur, he talked about the interior affairs of Dera and instructed me how to act when He departed forever.

During the days of His confinement on the bed of sickness (in the last days of February, 1948) one day Hazur inquired: “How many souls have been initiated by me?”

Registers were consulted and after counting was finished, Hazur was replied, “Up to now, about 150,000 souls have been awakened by Hazur.” Hazur said, “All right.”

The same day in the evening when I was with him, Hazur said: “Kirpal Singh! I have done half of your work and have given Naam to over one and a half lakhs persons; and the rest you have to accomplish.”

I, with folded hands and faltering words, said: “Hazur....it will be as Hazur orders.....but.....I have a request.....I wish that this last half of the work may also be finished by Hazur....we will dance as Hazur will make us Dance.....I wish Hazur may remain with us and sit only watching and all orders will be complied with in Hazur’s presence.”

Hazur silently lay gazing at me.

In those very days, one night Hazur, mentioning His inner esoteric experiences, remarked:

“The sun has risen high. Can the people of Jullunder also see this sun?”

The relatives and friends sitting nearby were ignorant of this secret expression. The opinion of the doctor in charge was also, like other beside Him, that Hazurs brain was not working properly on account of his illness.

A little later, at night when I went to him, Hazur repeated the same question, addressing me:

“Kirpal Singh! The sun has risen high. Can the people of Jullunder also see this sun?”

I replied, “Yes, Hazur, the sun has risen high – and not only the people of Jullunder, but also those living in England or America who will traverse to inner planes can see this sun.”

Hazur said, “You have correctly answered my question.”

Again one day the Master spoke thus:

“I am not tied to one or any particular place. The Saints who come commissioned from above tell the world of the true path, and those who come seeking true knowledge are informed of the way to meet God . worldly people in order to meet their worldly needs gather round them and use them as a means of earning a livelihood . when such wealth is accumulated in abundance, a number out of them turn out to be worshippers of Mammon, whose lust can never be satisfied. When such circumstances are created, Saints withdraw from such a place. The souls of sincere seekers after Truth cannot get any solace from such a place. Such places then become the seat of mahants and gaddi-nashins. True Saints are not fastened to any religious sect or dress. They are free personalities. They are neither a

party to one not a foe to the other. They impart the true lesson as to how to reach God. those who apply themselves to the spiritual practices in their company will succeed while the others who keep aloof and far away from them remain unlucky.”

On another occasion, Hazur said : “Kirpal Singh ! The people will flock to the place where they will find the riches of Naam. What have you to gain from Dera ? You better leave Dera. When Baba Ji came from Agra,* he brought with him neither money nor followers. He fetched within Him only His Guru, and through His blessing the present Dera came into existence....

Keep on impressing the need of spiritual practices on the need of spiritual practices on the entire sangat (following) and go on doing Satsang . The souls are getting help from within and will continue to get it. You obey the orders of your Guru . If an obedient wife acts according to the people call her bad names , let them do so . You have to carry on the mission under the orders of your Master . Do not care if Mrs. . Grundy grunts. Tell everybody to do abhyas fondly and invert within to reach the astral form of the Master.”

Thereafter, whenever during Hazur’s lifetime I had an opportunity to go to Him , He talked on the subject of propagating spirituality and gave necessary instructions regarding its real shape , significance and basic fundamentals.

Consequently , during Hazur’s lifetime and in sitrict conformity with His wishes, in November 1947 , a proposal for “ spiritual Satsang” was laid before Him, the main objects of which were solely the ethical and spiritual benefit of mankind in general ,irrespective of caste, color or creed. This was heartily appreciated by Hazur, who said: “I’m wholly and solely at one with thee in this endeavor,” and directed me to give practical shape to the scheme. It is therefore due to his blessing alone that Ruhani Satsang (i.e. spiritual Satsang) today is working successfully in and outside. The sole objective of this Satsang is to present spirituality to mankind in general in a lucid scientific form. The subjects of purification, knowledge of self, and

knowledge of God are being dealt with practically so that people of different castes and creeds – living in their own circles – are being benefited thereby. Old followers (those initiated by Hazur) as well as new ones are deriving benefit from this science and every day's spiritual experience of both of them plainly show that Hazur Maharaj sahib is helping them with His hidden Hand far more forcefully than ever.

Such ever-living personalities are personified specimens of self-sacrifice. Even during His confinement to bed – not caring for His tender health – Hazur continued to quench the thirst of those thirsty for spiritual guidance and teachings. Besides the outer help there was inner guidance also, to its fullest extent. Such Master souls are mere human beings to our eyes but in reality are the unseen supreme Power, clothed in body, that works unfettered Beyond the limits of the body also.

During Hazur's illness, when he was unable to change his sides unaided, many strange incidents came to light. even then He helped individuals outwardly as well as guided them on higher spiritual planes.

In the opinion of the doctors, he was suffering from tumor of the bladder. All possible medical aid was rendered but to no avail.

The subject of the illness of Saints is perplexing. The fact of it is this illness of Hazur was the result of the weight of our Karmic debts, of the deeply heaved sighs and tears of those afflicted amongst us.

Our dealing of Saints also get the best example of exalted human standard of living and character. They voluntarily take upon themselves the burden of their own initiated soul without a murmur or word of complaint, and this becomes their usual task.

Every day Hazur grew weaker and weaken in the body, from the night of March 29, 1948, to the morning of April 1, unusual restlessness and visible “fluttering” was seen visiting His physical frame. This symptom was also created for putting to test those surrounding Him.

Throughout the period of His illness, Hazur said many times: “If a person proficient in Bhajan and Simran sits by me, I feel comforted and relieved. Therefore those who come to me or sit near me should do Simran.”

Accordingly, at the time of appearance of this symptom of fluttering of the body. Hazur again spoke several times in these words:

“If the person who has to do the work of spirituality after I depart, comes and sits by me, my trouble will be gone.”

To comply with this (evidently the last wish of Hazur came and sat in the Bhajan and Simran one by one, by Hazur’s bed – side, but there was no relief whatever in the fluttering symptom of Hazur’s body.

On the morning of April 1, 1948, it was extremely benevolent of Hazur to afford a chance to this humble servant – of course through the assistance of a lady in nursing service of Hazur – to be by the side of the Master, in seclusion, for about ten or fifteen minutes. At that time with a heavy heart I sat near his bed and prayed to Hazur: “Master ! Thou art above body and bodily influences , unconcerned with comforts and helpless beings are afflicted hard and cannot endure the sight of Hazur’s thus suffering bodily. Thou hast all powers. We would be extremely grateful if Hazur very graciously removes this indication of disease on His body.”

It is true that prayer succeeds where all other human efforts fail . Hazur with His utmost benevolence accepted this prayer.

After the prayer, when I opened my eyes , Hazur's body was in a state of perfect repose. Hazur's forehead was shining resplendently. He opened his mercies showering lovely eyes intoxicated in God divine love and caste a glance at my humble self, both eyes gleaming with radiance like a Lions eye. I bowed my head in solemn and silent adoration and said; "it is all Hazur's own benignity."

Hazur kept steadily gazing for three or four minutes into my eyes, and my eyes, in solemn wonder, experienced and indescribable delight which infused a beverage like intoxication down to the remotest pores of my entire body – such as was never before experienced in my whole life. Then those mercies showering eyes closed, and not to open again.

Thus in his ninetieth year, on the morning of April 2nd, 1948 at 8.30, this brilliant sun of spirituality, after diffusing his light of in the hearts of millions of his children, disappeared to rest below the horizon at Dera Baba Jaimal Singh.

This untimely passing away of our beloved Master was an irreparable loss... for all of us who received benefit from the ... existence of His August self ... but those who during his life time, restricted their intercourse with that emperor of Saints to the physical plane envy, and never witnessed his glory and greatness on the astral and other inner planes with their own eyes, are feeling the poignant pangs of separation the most. Those, however, who had a good fortune to meet him on inner planes while he was in the physical body are comparatively less tormented, for they can even now rise at will to that mightiest of the mightiest and seek solace by talking to him. Blessed indeed are such souls, because through them are still communicated the requests and messages of other disciples and adhyasis to Hazur and in response Hazur orders to them.

Though Hazur has separated from us physically yet in reality he is

not far away. That Power is immortal and indestructible and is still is supervising the actions and guiding those initiated by him

It is therefore clear that for those approximately 150000 initiated by Hazur, the guiding Master in Hazur himself. Consequently all this should engage themselves in Bhajan and Simran with full faith, confidence, trust and Dhyān of Hazur alone. All this shall be looked ultimately by the same form of Hazur. That immortal messenger of our future betterment is continuously watching and superintending us each moment. Many disciples of Hazur are getting his darshan within, and those who are thus blessed are mitigating their sorrows by talking – far more freely than ever before – face to face with him. We too, if we divert our attention from this mortal world and worldly connections and turn to him, then Hazur with his illimitable kindness will – and there is no doubt about it – appear to bestow His darshan and, and enveloping us in the circle of his radiance, take us along to place us at the feet of long loved Lord.

Let us raise our hands in prayer that Fountainhead of all peace and comfort may grant patience to all those of us left behind, and inspire us with courage and strength to enable us to fly to Hazur in higher spiritual regions, to talk to him and to place our head at his feet.

KIRPAL SINGH

4. The two Ways

This beautiful message was issued by the living Master Kirpal Singh Ji on April 2nd , 1967, In commemoration of the 19th Anniversary of the Hazur's passing.

Dear children,

On this auspicious day of the blessed memory of my Master Baba Sawan Singh Maharaj, I send my hearty message.

You have been put on the broad way back to God. if you want to develop on the way of new life, you should be broad minded and not intolerant. You should not behave like a frog in the well. But give your hand of fellowship to all working for the common cause of the Master and rise above petty considerations to the heights of life through the Power of inner silence brought about by Meditation. Try to dive deep into the depths of the hearts, and avoid superficial life. This can only be activated by love selfless service and sacrifice for the higher purpose of life. A dedicated life knows no burdens or sufferings. He lives for God's work and as such leads a life of detachment.

There are two ways – one leading to life and the other to destruction; called sharey marg and Piray marg. Piray marg relates to objective life and appears all beautiful and easy to follow and it results in hatred and male violence, rigid ideology and obsessive self. The way of Shary marg lies in developing inner silence, which is harder to find. It is an uphill task and takes hard work of mind and body and purification of spirit.

When you will become broadminded and have risen to the heights of life by sacrificing everything, you will find a vision of the Lord working in alike, in Saints and sinners, in all men and in all creations, in all birds and beasts, in all religions, in all scriptures, and in all prophets.

In silence we test ourselves to find weakness to be weeded out. we have to wrestle with darkness and develop moral muscles and receive the message of the spirit. We must be for sometime at least alone with God. when we enter more and more into silence our desires will be eliminated, purity will be attained and the body and

the mind sanctified, and we taste the Exlir of Naam divine and know how sweet the name is.

In silence the heart illumines; veil after veil is removed. In the heart shineth the Light and the very silence becomes vocal giving vent to the music of the spheres reverberating in all creations. When the Light is seen shining within your heart and the music of the spheres becomes audible, you behold the Light in all that is, outside you see the one Light in all. This is the universal vision that the one is in all and all are in one. Blessed is he, a man of illumination, for the wherever he dwelleth with the one eternal.

Such a blessed one belongeth not to this color or caste or creed; he belongeth to all. The great mystic Rumi says:

*I am neither Christian nor Jew
Neither Gaber nor Turk,
I am not of the East; I am not of the West;
I am not of the land; I am not of the sea;
I belong to the soul of the Beloved, I have seen that the
two are one. And one I see, and one I know.
One I see, and one I adore. He is the first, and he is the
last; He is the outward, and he is the inward too.*

This is the ultimate goal before each one of you. I wish all who care to achieve this goal. All feasible help of the Master will be at hand. With all love to each one of you.

Yours affectionately,

Kirpal Singh

The Master's Birthday 1971

This account of the recent celebrations was originally written in German by Hilde Dressel, and translated into English by the Sat sandesh staff.

February 6, 1971 was the Master's 77th birthday. In Sawan Ashram and in near by open space, huge awnings was erected to provide extra shelter and accommodate the thousands of people, some of whom have traveled two days to reach there. The two most beautiful multi colored awnings, one in the center of the ashram and the other some hundred meters distant, were artistically decorated with flowers and laid out with simple carpets for seating.

The program began on the morning of the 5th with satsang including hymns of praise to God in the Hindi language, religious music, and talks by various speaker extolling the greatness of God and living Master, all of which captured the hearts of 30,000 people gathered under the awnings.

The Master's followers from the West – initiates from Canada, Germany, the united states, England – could not fully understand either the talks or the hymns but sat deeply moved, with full concentrated attention, hour after hour. They were permitted to sit near the front, very close to the Master, along with other Indian initiates. Thus for two days they enjoyed the benefit of the darshan lasting many hours, receiving the love charged glance of the Master from the closest proximity.

Despite the many speakers, the highlights of the program were of course the Master's own talks, delivered simply and sincerely in hindi. The faces of people reflected the penetrations of his words to the depth of the soul, confirmed by occasional ears, murmurs of wonder, gestures of approval. It was the God in man speaking – competent to reach to the roots of human existence.

On the Birthday itself the celebrations started just before dawn at 4 am. The scene consisted of thousands of tiny red lights, flickering in network and forming outlines of the Master house and garden.

Within the covered porch the flowers decorations had been executed tastefully and carefully – an expression of love and devotions from the Master's followers. Those who approached him with personal tokens of garlands or bouquets were met with gracious refusal and found themselves the recipient of the flowery offerings, blessed by his own hands; while he himself remained unadorned, in his usual simple cloths. His adornment is the divine radiation.

On the following day, the western followers were allowed to witness the initiation of more than six hundred souls –an unforgettable experience. When, under the Master guidance, the people repeated the holy charged words, the atmosphere became (and it was so strong that it was felt physically) increasingly more uplifting, sweeping everyone present into a sea of charged Power and carrying the dear awaiting souls to the inner Light.

Within this atmosphere we all sat for a long period of meditation; to many western disciples it seemed like a second initiation, so strongly did the Master Power take hold of them.

When it was asked who had seen the radiant form of the Master within, more than two hundred people indicated assent. One lady's experience went deeper; she lay there, outwardly appearing as if quietly sleeping, but it was not sleep: she had risen above the body consciousness and had left the body completely. Many hours after the initiation was over, she was still in this state of samadhi; when the Master was asked if she should be brought back to normal consciousness, he replied, “leave her, she is well blessed.”

Many had seen the golden sunlight during their meditation, and a number of others saw the big star inside. Among the large number

present, fifteen or so had not seen anything and were placed in a separate room for another sitting to insure contact with the divine Light, while the initiation continued.

The Master was delighted with these results, and for the observing group of westerners, such a demonstration of power was hardly comprehensible. The following evening, while giving darshan, the Master remarked on the large number of fortunate souls that had been rejoined to the God-into-expression Power. In spite of the packed celebration program, he graciously continued the daily blessing of darshan, so that his glance of love might bless each soul and that anyone might ask any pressing question and hear his wise and sweet comments, filled with life.

Initiation is held regularly each month hundred and more new souls have joined consciousness raised to experience the Holy Naam. Through daily practice, they will be carried further and further into the mysteries of the Beyond. How greatly blessed are we all to be included in the mission of the Master Kirpal Singh Ji!

2. Selections from Hazur's Letter

These extracts, taken from the copies of original letters were written by Baba Sawan Singh to a disciple (now deceased between 1923 and 1932.)

I am glad to read that you have grasped to reap the significance of service to the sound current and justice to yourself. Guru Nanak, a great Saint of the 16th century and the founder of Sikhism in the Punjab, says, if one can concentrate his attention in the third eye, then he has done all the pilgrimages, devotions, kindness, charity. The soul is hungry, its food is the sound current (called word by

Christ.) It finds no rest without it. its wandering will continue as long as it has not merged itself in the current.

* * *

I was glad to read that you saved the child through your careful handling when the doctors had failed with their medicines. The change in diet and the surrounding has this effect. Children imbibe influences imperceptibly but most surely. Serenity and tranquility are positive virtues, and a serene and calm mind has much more Power than a turbulent vindictive spirit. Temper influences temper. That is why so much emphasis is laid on good company. Even wild beast calm down when they come across calm mind. Goodness is its own reward.

When the attentions goes in newly and sees the Light, it cannot behold it long it is not used to it. it cannot stand the glare, so to say. By and by, as it become Powerful, it will have the capacity to face the Light and then pierce it.

I also note with pleasure that you have no desire left to consult the astrologers or mediums. They can foretell but not alter events.

* * *

you appear a bit concerned with your slow progress. The Power of the Guru is within you and is very busy in making matters busy for you. That Power is far more anxious to meet you than you can possibly think. The karmic depths of many a intricate Nature is to be paid and it is proper that it should be paid while in the physical frame, so that there is no stop on the way within. Your duty is to sit within and knock at the door, and the door will open. The power within does not err. It will open when it will find that the time is come. You'll increase your love and devotions and entrust yourself

entirely to its care. The Power within is not ignorant of what you are doing. It is with you and constantly watches you and guides you. When your love for that Power exceeds your love for yourselves, and the “I-ness” has been replaced by “thou ness” the form of the Guru will make its appearance visible within.

* * *

I am glad you have located the star. You may now fix your attention in and when this is fixed in it and becomes and steady, the star will burst and will cross through it. a pain and pleasure of the devotees are in the hands of the Master. He arranges them as he sees fit. The devotees should take delight in pain, for that also is a gift from him. A real liberty make no distinction in pain and delight. His business is devotion.

* * *

the cluster of stars does not disappear. It is the shaky mind that weavers and loses sight of them. The spirit goes within and returns. The sky and stars that you see and the voices that you hear are now on the way to the date within. Within you will hear much sweet music, hearing which the spirit will waken up and the mind will sleep. The music that we hear in the world outside dulls the spirit but awakens the mind. On hearing this in the music, the spirit will not care to touch the throne of a monarch. As for anger, passion, attachment, greed and pride coming under control, that point is not reached yet – but when you see that astral form of the Master and when your spirit will stay in that form, the state will be yours. That music spontaneously attracts you and pulls you up.

The stage of the inward journey that you are crossing now takes rather a long time. that is the transition stage. Spirit is accustomed to stay out and you are forcing it within. The spirit is permitting in

every part of the body. It takes time to collect it. when this stage is crossed the path Beyond is easy; purified spirit is attracted by the magnetic music within...

When you have crossed this sky, you'll meet the Masters astral form. This appear to be coming and going, but in reality it is not. It is the mind that shakes. When this form will stay, fix your attention on his face so much that you forget whether he is you or you are he. When there is so much Concentration he will talk to you, answer all your questions, and shall be always with you and will guide(lead you) onward to the next step, showing innumerable senses of the astral plane on the way...

After crossing the flames of the Sahansdal Kanwal and going through considerable spiritual journey, there will come the second sky with its stars and moons and suns, which lies below the trikutis stages. Crossing this sky you'll enter a crooked tunnel – then you enter the Brahma stage, strange and indescribable.

* * *

genuine grief gives impetus to further progress... St.Paul is perfectly right when he says, I die daily. He who goes with in the eye focus daily dies daily, and for him death has no fears...

keeping your attention fixed in the middle of the two eyes try to catch the sound current on the right, but do not go to the ear to catch the current. If you go to the ear to catch the current, you have left the eye focus. If you stick to the focus you will soon find the sound leaving the ear and coming from above. It will have no connection with the ear, neither right nor left. The sound that one hears outside the focus is not pure sound and therefore as little attractive Power. The bell sound is the sound that pulls up. The bell sound will not allow mind to run away. It will hold the mind, or rather mind will

stick to it, like a piece of iron to a magnet.

* * *

You know by experience that this Concentration and your previous idea of concentration so long as the attention has not left the external objects and the body below the eyes and does not sit calmly in the third eye, or in other words it has not made the third eye its home, the Concentration is incomplete. In the incomplete state it may catch the current for a short time but will lose touch with it again. This make and break is the transitional state.

In time it will require effort to bring the attention out from the focus to carry on the functions in this world. We are out to conquer the mind – the mind that governs the world - - - study the intelligent man. Is he at peace? Does he know rest? No body is happy. We are fighting a powerful enemy.

In America you do not come across the various ways people have followed to attain spirituality. In Europe and America, in their pursuit of science the pioneers and their followers have made untold sacrifices. So in India, particularly and else where also, there is any amount of ways in spiritual signs. Compare with these practices that of the Word (Sound current) is easy. If for one reason or another, sufficient progress has not been made while alive, then the practices can be made astral body. The physical, astral, and the casual planes have not been crossed while alive, then on he goes after death. It does not break continuity of progress.

* * *

other minor troubles will disappear. The sound will come. There is a combination of ten sounds here at the eye focus out of these catch the bell sound. Whatever you may see within, keep it to yourself. If

somebody offers you anything within please do not accept it. the negative Power frequently mislead. Avoid pride and do not be flattered. Humility is the armor of the Saints and their devotees.

3. The basket of love

This is an incident from the “Sakayan” of the Bibi Lajo, who served Hazur for many years and is referred to as “Kaki” (a term of affection meaning literally paternal Aunt) by him. Bibi Lajo now lives in Amritsar, and comes regularly to Sawan Ashram, Delhi, for Darshan of the living Master Kirpal Singh – most recently for his birthday celebration in February.

One day the satsang was going home after Satsang. Two or three ladies or five or six men said to me, “Bibi Ji, we have come for Darshan “Please let us see Hazur.” I said, “Hazur will certainly grace you.” The mean time Hazur DinDayal having giving darshan to the sangath and finished his work outside, was going upstairs to take food. I brought these loving souls before him.

Hazur asked, “you are supposed to go?” they said, “yes, Hazur, please keep us in your protection.” Hazur went inside laughing and the thought came to mind that Hazur did not speak much with them. I also went inside.

With great love I asked “Hazur, true king, is your grace becoming less?”

“See here, Kaki! There is much grace but no one takes it.”

with all modesty I said, “true king the grace of the Saints is also unpleasant to some.”

Hazur said, “whenever I go bringing grace to the people houses, they don’t take any.” I asked out of ignorance, “when do you?” Hazur Ji said, “At night from 2 until 6 in the early morning I go from house to house carrying a love of basket of love and compassion. Very few fortunate once take any. When I return, it is still full.” I said, “Hazur, what is the reason for this?”

Hazur said, “Kaki, some are sleeping, some are just engaging in worldly pleasures some fall asleep while doing Bhajan. Those devotees who sit for Bhajan get the grace. I give to them and what is left I bring back.”

I said, “true king, what you say I absolutely true. We people are foolish. The Satguru certainly gives compassion. We worthless ones do not accept it.”

He said, “when Saints come the people do not give respect; when they leave then the people cry. What is to be done?”

I saw today; they cry, they repent. When the Satguru withdraws, the love comes; but at the time of grace, where is the love? Grace lies in bhajan. When the baby cries, only then the mother gives the milk.

To my Guru

I think

In a dark

Peopled room of your eyes

Deeper than God

And up wells in me

Wanting to go

Home

Home

Where your eyes

*Live,
Begin and
Never end*

Donna Pollard

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The Master's Talk

The Destiny of a Gurumukh

When a true master accepts a disciple, that person's status changes. We were lost wanderers whom not one befriended; Accepted by the satguru, we were then recognized. He becomes an Accepted By the guru, we were then recognized. He becomes and "accepted" soul, under the care of the Master. We all live in the human form, but a really true human being is very rare. One who has compassionate feelings for others, who is the very image of love – so much so as to be called a true human being. Such a being has the power to radiate this love; but we have not seen Him. However, we can see the personification of Him manifested in some true human being, who is the power of God working on earth in a human pole. That person is love personified. Many kinds of strength have a certain power, but how can one gain a portion of that power? A strong man's physical strength is a part of him; he seems to be one with it, but by witnessing the extent of its power, one can get a feeling of what strength is like. So Master give some indication of what God is, that can be observed; and the radiation of power can be transmitted to others.

They proclaim, "There is God-we have seen Him. " Guru Nanak says, Nanak's Emperor is clearly seen. Christ told his followers to Behold the Lord. He gave no further explanation. From kabir Sahib we have, kabir says my doubts were removed when I saw the All-pervading Lord. Many Masters have made similar statements. And where is that Lord? The thing is, where is he not? The whole of Creation is His with one Word, millions of rivers were created. His thought was, I am one and wish to be many. So the God-into-Expressions Power came forth from him, and the whole creation came into being. All the holy scriptures tell us this, that God is

everywhere; but the master says, “We have seen Him.”

After our getting this human form, the greatest aim before us should be to realize God. The scriptures all cry out “God, God, God” in different languages and in various ways, but when the Masters come they prove beyond all doubt that God exists, and they bear witness to having seen Him. No man knoweth the Son, but the Father; neither knoweth any man the Father, save the son, and he to whomsoever the Son will reveal Him. Who are these Sons or children of God? They are those in whom He is manifested. They are the word, made flesh. In the Guru, He himself manifests and distributes the Shabd. In desperation the true seeker cries out, “Anyone, who will connect me to God!” Through the advent of such a master soul the people can gain actual connection with the existence of God –otherwise they live in doubt, though they may strive to realize him through books or through any of the practices. Some say that God does exist and He vibrates in every being. Some say that God is Light and he illuminates the entire Creation – There is no place where He is not. But the question remains: Has anyone seen Him? If even one man has seen the Lord, there is hope indeed that others may have the same experience. This type of privileged person is sent to the world by the Lord himself, and he may come in any race, any country, with the sole purpose of guiding the child - Humanity to bring it to the Father.

Why does God manifest himself in the human pole? Because Man’s teacher must be a man, for men can only be taught the truth by one in the same form. Apart from the work of returning the lost souls to their Source through joining them back to god, the Masters have no other purpose in the world. They have no social interest, no political pursuits; their attention is centered on spiritual matters. All other events are side-issues. Man has got a body, he has got intellect and a soul, he is a soul. That which we call the soul is an all-conscious entity. You may develop the body and the intellect, but as you are

the soul it-self, then develop spiritually also. With very little effort one can become a tower of physical strength or an intellectual giant, capable of discovering amazing new inventions. It is well to feed the body and the intellect; but what food have we given to the all-conscious soul?

We go on believing God to be all wisdom, all light, all-life, all-love, but where is he? To try and clarify the problem, He has been given various names-to help the people to understand. We should respect all those names , which represent the Lord. I surrender myself joyfully to all Thy names. But it is not a question of names; it is the Named with whom we are concerned. We must grasp that which all the names signify. When a true Master comes, he shows us that One thing which the whole world worships by different names. He does not say. “God is all Light- His reflection.” He explains that although it is true there is no place without this Light, yet it must be first be seen in this body, the very temple of God.

How is it that a master can see the Lord and we cannot? Because in us, the mind is blocking our sight. We have four phases- Chit, manas, budhi and ahankar, i.e., subconscious, mind, intellect, and ego – and we cannot see the Lord until all these are stilled. Although the atmosphere is seething with animate life, yet a man of ordinary intelligence will hesitate to believe this, for he can not see that life with the naked eye. The master says that one has seen for one-self. As long as I do not see with my own eyes, I cannot believe even the Guru’s words. If a man makes a statement, he should be able to show them to others; and through the aid of microscopic beings have always been there, and yet seeing is believing.

So when an enlightened person says, “ There is God, and He is Light, and He resides in our Life-sustainer,” then you will know that he is truly enlightened if he can show you this very same Light within you this very same Light within you. We close our eyes and

insist that there is nothing there, but he who can see something can show it to others. In the company of the Saint, the Lord was seen within; Then the name of God was sweeter . In this way, Simran (the repetition of God's names) becomes our worship. You can remember this: when you begin to savor some delightful sweetness in the name of the Lord, you will know that it is the first step to your permanent spiritual marriage.

If we take His Name by force, there will be no nectar, for only that can be enjoyed which can actually be tasted. Without seeing, without the natural turmoil of the search, how can one gain by mere repetition? Empty words are full of nothing, but if for example we have once tasted a sweet mango, then at the briefest mention of the word, the sweetness of the fruit will come to mind. And so it will be, if a certain someone gives you a taste of the Nectar of the Lord. Then, you can call him by any names you like; each will be as sweet as the other.

The Guru gives a contact with that permeating Power of God. Through the Guru's blessing, God takes up residence within us; Someone may get the true fruit. If, through some enlightened soul, the Lord becomes apparent to you, then you will begin to enjoy the intoxication of God. Without any doubt you will know that God is there. The rishis, munis, mahatmas, all the sages who have come, have said that there is the power of God in the world; even atheists have agreed to this and say, "O mighty atom!" However, the difference is that one who sees him, and on the other, His praises are sung through books or by hearsay only. One who sees the lord will be able to give a demonstration; and he is usually called a Sadhu, Sant, Mahatma, Guru, etc. The very meaning of the word Guru is to bring light in the darkness - "The dispeller of the darkness". Naturally he will also be qualified to give the right interpretation of the scriptures, which otherwise are explained in various ways by different persons.

We are all born as human beings, with the same God-given privileges. Where does God reside? In the house He himself has made in the womb of the mother, but the key of this house is given to the Guru. How can we get the key? To whom takes the Guru's Words, in truth will he open up the secret. The Guru then reveals the mystery of life. The true Master has ever been in existence. They came in the past, even now the world is not without them, and they will come in the future. After all, each and every one is God's Child, and He extends His unshakeable constant law of demand and supply. Where ever a fire is lit, oxygen will come to help its blaze. When the people, through outer impressions, become suffocated in their own narrow-mindedness, and see only that in which they are wrapped, forgetting themselves and their innate royal nature, then the master comes to revive them, to awaken them from slumber and to pour life-giving water upon the arid desert.

Awake, awake, while you slumber the play is running to its end. A greater part of life has already been exhausted, very little is left – may be ten, twenty, thirty years. Have you realized the Lord? Those who came in contact with a Master unraveled the mystery and made their lives brilliantly successful. But when masters leave the world, schools or colleges are formed which we call religions, to keep their teachings alive. Furthermore, each school was labeled separately, and so we now have Hinduism, Islam, Sikhism, Christianity, Buddhism and various others. Does the Lord himself brand each being with a certain religious mark when sending him into the world? In the Lord's eyes, all are just His children, but man has segregated himself from his fellow beings. While the Living Master remained on earth, many received the benefit of his presence; but when he left, the loss of his life-giving radiation resulted in stagnation deterioration of the schools of thought. The same good old custom corrupts itself, and then the master must come again to reawaken the souls. Oh brothers, you are living in forgetfulness-we

are all one as Man. We all have this golden opportunity to make the most of our human life. Everyone has the same chance, so we should get the realization now, or again we shall have to go through the never-ending cycle. All Masters emphasize that now is thy turn to meet God-Now you have this form it is thy turn to meet God; All outer work is valueless, gain the company of some sadhu and repeat only the Naam. Keep the company of him who is Word made flesh, in whom God is manifested; for he will give you a demonstration of Spirituality which can be increased day by day.

Outer teaching, which we call apra vidya, is helpful, but one should not accept them blindly. Investigate the reasons why certain rites are performed-why the lamps are lighted and bells are rung, and so on. If you continue your inquiries until you find some real information, your time will be well spent. To blindly perform rituals may yield a little peace of mind, but they offer nothing valid. No matter what we do, unless we increase in awakened ness it will amount to little. Learn to differentiate. Inherit the truth, and make the best use of the untruth. Go to one who is fully awake, who has full powers of differentiation. You may call him by any name; some say Guru, or Sant, or Mahapurush, or Satpurush. Although all are men, yet Mahapurush is one who is awakened- a true man. Satpurush is he who becomes one with the truth itself. We are all purush or conscious beings, and we are all fortunate to have been given the human form; it is a grand opportunity to realize the Lord. Apra Vidya is a term which categorizes the outer practices: repetition of names, austerities, prayers, devotional rituals and customs, pilgrimage, alms and donations, scripture study, songs of praise, etc. – they are all connected with the mind and the senses. We will gain reward from these good actions, but in doing them one's doership remains, and as long as we regard ourselves as the doers, we shall continue to revolve around this interminable cycle of birth and death. While the ego remains, both good and bad actions are binding; as Lord Krishna said,... like gold and iron shackles.

What is the basic cause of all this? Desire. The tenth Guru says that one should be desire less. Lord Buddha said the same. If there is no disturbance in pool of water, one can see one's reflection in its limpid surface. But the I – hood cannot be cast aside until one sees that some higher power is doing everything. Such knowledge reveals one to be but a mere puppet in the hands of God. Whatever words come from God are given out in Knowledge. We also have, Nanak speaks only of that which he is ordered. And so the cure is: Become the seer and see the Lord at work in everything.

Para Vidya is to connect the soul with the Truth. Ego and attachment are consumed by the fire of shabd; Guru-mukh gets the everlasting Light. This Shabd can only be received from the Guru. There is Ashabd, which is the Wordless God, but when He expressed Himself, that expression is called Shabd or Word. Through the Shabd, creation came into being, and through the Shabd, dissolution occurs. Creation, dissolution and again creation- it all happens by the power of the Shabd. And where is the Shabd? Shabd is the earth, Shabd the sky; Through the shabd the light came; Creation came after the shabd; O Nanak, the Shabd is in every being. Shabd is also know as Naam, so we have: Naam is the Nectar of life, it is the name of God, and in this body does it reside. When can you see it? When the senses are controlled, the mind is at a standstill and intellect is calm- then the soul perceives in crystal clearness. It is the first stage of realizing the Lord. Self-knowledge precedes God-knowledge, so when one knows who one is, by rising above the senses, one then realizes why it is said that “Self-knowledge is God-knowledge.”

Great is Man; we are all micro-gods, but unfortunately we have forgotten our lofty heritage by remaining under the influences of mind and senses, and identifying ourselves with the body and the outside world. To secure release from this illusionary state, it would be useless to seek assistance from one who also is stuck fast in

illusion; we must find someone who has become free, one who sees the whole of existence in true perspective. Only when he is dragged out, can man be released. Think of an over-burdened donkey who gets stuck in the mud or quicksand; with such a load, it is impossible for him to get free. His merciful rescuer will first unload him, and then drag him out. So we should remember that on our heads rest the Karmic loads of age upon age, and as long as that burden is lifted, and our attention pulled upward, we will not see the Truth.

Anyone can call himself a Sant or Guru; in name only this is very easy. But to be such a personage in reality –Why just thinking about the tremendous responsibility he carries, the soul shivers in fright! Be grateful to the Maker who gave you this human birth, wherein you can realize Him. It is thy turn to meet through rising above all faculties. If a true personality resides in the world, can one meet him? Christ once asked his disciples, “Whom do men say that I am?” And they told him that some said he was John the Baptist, others said he was Elijah, and others said he was one of the prophets. Jesus then said, “But whom say ye that I am?” And Simon Peter answered him, saying, “Thou art the Christ.” So it is a question of opening the inner eye. A true Mahatma may seem as an atheist to some people, and to others like God himself. Those whose inner eye is not open are really atheists in the true sense of the word. Such people have ever persecuted the masters. Just see how they thrust a crown of thorns on Christ’s brow. Guru Nanak was forbidden to enter the city of kasur, for they accused him of corrupting the minds of the people. Paltu Sahib was burned alive, and Guru Arjun was made to sit on a red-hot plate. Shamas Tabrez, a Muslim Saint, was skinned alive. Mansur al-Hallaj was put on the stake. Then when these great souls leave, people start worshipping the places they frequented. While living, the Fathers were scorned, after death they were worshipped. So, God’s song is the company of the Sadhu; This is the highest karma. The outer sacred songs can be sung anywhere by any person, but the true song of God can only be sung in the company of saint.

When you transcend the five elements, you contact the five-sounded shabd. Of all the karmas we have got highest reward. Nanak says he receives this gift as due from past lives. If God showers His mercy, we get the most valuable gift. Now I will take only hymn; listen carefully and try to understand. When the whole of the Bhagavad Gita was revealed to Arjuna, Lord Krishna asked him, “Have you listened to all this? If so, how much have you truly understood?” And then to fully understand is also not enough; one must go on to realization. He who is fully realized is a Satguru or Satpurush – he is the word made flesh that St. John spoke of. Christ himself said, whoso eateth my flesh and drinketh my blood, hath eternal life. People have forgotten the true meaning of these words; That The Word was made flesh and dwelt among us. He was the bread and water of life. You dear ones who have come from faraway lands – I have great love for you in my heart. We have come from faraway lands – I have great love for you in my heart. We have come here to learn the Truth; and whatever comes forth, I speak. The God Power or Christ Power under whose care you are taken is in you and shall never leave you; that remains forever.

*Service to Satguru is the highest destiny;
You are constantly in contact with the truth.*

This is a hymn of Guru Amar Das Ji, and he is saying that there is no greater good fortune than the opportunity to serve a Satguru. What is a Satguru? He who knows the Sat Purush is a Satguru; His company brings salvation; O Nanak, sing the praises of God. Complete freedom is gained through keeping the company of one who has come to know the Lord Himself. Seeing the Satguru, and taking his initiation, he gained the inner knowledge in full awareness. What is initiation? It means to bring out that which is hidden in full revelation. The Satguru is the image of Truth. He has released his soul from the mind and senses and has become the mouthpiece of God. He who is asleep cannot awaken another. Everyone is sleeping

at the level of mind and senses; all are lost in illusion and need the help of one who is free. How many people remember God for his sake alone? We want him to fulfill our worldly desires, or we hope for happiness in the afterlife. He resides in each being, and when He sees that a child cannot live without Him, then He makes the meeting with the Satguru possible- he in whom He has Himself manifested. There should be no guile in the heart- one should have a true desire to serve, and sincere humility- then, The Guru Himself will come and meet him. The Guru appears when the disciple is ready, and great fortunate are those who have contacted God within, during their lifetime.

What does service to Satguru mean? Mere lip service, saying “Ram, Ram,” or merely putting one’s head on his feet, is no service. It is a mockery. But he who takes his Guru as the ever-present Power of God within him, lives in awe of that, and knows that Power has constant observation over all his thought and action, will he ever sin? Furthermore, he will hold heartfelt respect for his Sat guru’s word- Sat guru’s words- words are the Satguru. This kind of devoted services will achieve salvation. Christ says, If ye love me, keep my commandments. It is the Sat guru’s wish that we make our lives pure and good: we should never squeeze the blood of other beings or cheat our fellow out of his share. Man should be of use to man. Truly speaking, a real man is one whose life is a service to others. If you love God, is not God everywhere? We are all brothers and sisters in God. How can you say you love the Master, and hate your brother? The cure to many problems of this world is a sweet tongue imbued with humility. Even if you follow the Satguru, yet have not served him, you will not get the full benefit of his company. If you obey the Satguru one hindered percent, then you will realize what God is.

God is man minus desire. Man is God plus desire. If one can become desire less, through the silence will sprout forth heart, that very

silence will become into love. The same silence will become into love. The same silence will become into Love. The same silence will become vocal. Many are fortunate enough to come to a Master, but they serve him come to a Master, but they serve him come to a Master, but they serve him half – heartedly- with five, ten or twenty percent Sincerity. You will rarely find one who serves one hundred per cent. After seventy or more years searching, Guru Amar Das received the priceless gift at the feet of Guru Angad, who removed the veil of illusion from his eyes and revealed the truth unto him. He who is true, know him to be the Truth..

The Lord is ever-existent Truth, Naam and Shabd are the same thing, but you can say there are two meaning: Naam is the truth itself, and Naam is also the Name we call him. Regardless of the number of names given to him, Nevertheless He is One. Repeat, O mind but one Name. So Naam Power is one, for God is actually nameless, but when He came into expression that expression was called Naam or Name. By the Naam, Khand and Brahmand are controlled. But we have no awareness of that Naam without the spiritual operation performed by the Satguru. Naam is controlling not only each soul in each body, but the whole vastness of creation. It is know as Naam; it is also known as Shabd, the word, Kalma, Sarosha, Nad, and other terms, but regardless, it remains the same Power. And He is the True Name to whom all these names were given. A God-realized person can rejoin you to that True Name, and then for twenty-four hours a day you can be with that God Power.

Let anyone join me back to God!

Guru Amar Das said, when finally he arrived at his Guru's feet, I got very tired, earning these karmas; But then the Satguru came without my effort. If we come to a Satguru, we should do our very best to serve him – do something toward earning this rare gift he gives us the food for our soul, but we do not eat it; what are we doing with

this precious gift? Joyfully we take it, but what do we do with it?

*The Giver of permanent happiness resides within:
Therein is the true word.*

God resides in each being. It is the true Sound, the true Name – the single spoken Word. Those who are one with it overflow with its intoxication; so just as the flowers bloom in the spring, so any-one whose soul gets connection to the Naam will blossom forth with new life.

When you meet the Satguru, you sell the mind. If you take the medicine he offers, your life will blossom into fullness; there will be peace, and love.

*With His mercy, you meet the Guru;
The Lord's Name permeates your being.*

After his long search, Guru Amar Das gives some indication of his feelings by saying Oh forgetful mind, why so sorrowful? After so many years of waiting, there should be no regrets for that, but only gratitude in the heart, that at last the search is over. The whole world is full of gurus – if you pick up a stone, most probably you'll find a guru under-neath, but we must remember that a true Guru is met only by those upon whom the Lord bestows His mercy and grace.

*If God's name, the permanent Giver of peace, resides
within Giver of peace, resides within, The Shabd fills the
mind with bliss.*

Only by a taste of the higher contact can the mind become content forever. It will leave the lesser worldly tastes- Oh friend (mind), leave the tastes of this vast arena of lower desires; Drink the Nectar of Naam. It is the very Bread of Life – without tasting this Nectar,

life is wasted, benefit of happiness. And how does one find this Nectar? Pride, force or strength of intellect availeth nothing; Only serve the Sadhu. You will get nothing; Only serve the Sadhu. You will get nothing by giving orders, offering cash, or trying to force the issue; you can receive by true service to the Master, the manifested God in man- the word, made flesh.

*If he shows mercy, he will make the meeting;
Ego and attachment are burned in the fire.*

In the Gurbani, it is written, The Guru's pleasure is like a permanent springtime. When we receive his gift, it is like an everlasting breath of spring to the yearning soul, which then revels in the spiritual sustenance. There are two kinds of devotion: one at the sense-level, and devotion of the Gurumukh. Take the Lord's Name through the Guru's word. The I-hood is banished by the latter, not by the former, because In the Gurumukh's bhakti, the Sound is easily audible. You cannot become absorbed into anything until all is stilled; for that the Naam is necessary. In the heart, the Light is apparent when you are absorbed. That Light, which is already within you, then bursts forth into brilliance. And into what should we become absorbed? That intoxication of God's Naam, through the Guru's teaching. That Naam will take you back to God. It is sometimes called mysticism, and it is also called the Surat Shabd Yoga, but it is a natural practice which either child or venerable adult can equally do. Other practices are far too lengthy for this age. In Patanjali's yoga, for instance, one must transcend through six centers, one by one, before one can catch the Sound. So it is a wonderful concession that God has given in this age, that He has made it possible for anyone at any age to walk the spiritual Path. In the olden days, a man had to spend many years at the Guru's feet before he would be given anything- in these days, who can do this? The Guru must now first give something, and then the disciple learns to purify his life. You will be able to observe that the more the Kali Yuga (Negative age) increases its force, the more

grace does the Guru bestow – to save any soul.

*He who is of one color enjoys perpetual freedom;
He has no fight with anyone*

He has right understanding; he has full awareness of the oneness of all the life. He remains unaffected through each passing phase, while the ripples on the surface of the ocean of life come and go. He works endlessly, tirelessly in the field of action. The meaning of the words neh-karma is to do the actions yet remain action less, so those who cannot see the true facts cannot become neh-karma. Only by seeing the action of the Lord in everything can one attain this state. He is neh-karma who is connected with the Shabd. No matter how we emphasize that we are not the doer, yet there is always something inside that says we are

Not the doer, yet there is always something inside that says we are.

*Without serving the Satguru, there is dense darkness;
Without the Shabd, no one can cross it.*

No matter what practices are done, the darkness will remain; but in the shabd there is Light, in the shabd there is Sound. If a person is not connected, how will he see and hear? So only by meeting the Satguru and receiving his blessing can this darkness be dispelled. As long as the soul does not rejoin the Lord, it will have to continue coming and re-coming to the world of action.

*The true profit from the Shabd is gained when he gets
true renunciation.*

He who follows this advice will lose all his attachments; his boat will be in the water, but the water will not be in his boat! He will live in the world, and yet out of it. He will see that the power of God, you may call it the flowing pen of God, is writing out the destinies,

according to the karmas: birth, death, poverty, riches, sickness, health, and so on. Such a soul has become God-intoxicated. His earthly family members go through birth and death, yet he experiences no exultation or sorrow. He who is truly connected to the Shabd gains these virtues without effort – he becomes the very abode of all virtues.

*All happiness and unhappiness is written from Beyond;
The higher life, He Himself gives.*

Life and death are automatically governed by God's own laws. For instance, a person has to live within the laws of his country of residence. If I must visit America, I must live according to their laws while I am there. Those who come to stay in India must do likewise. So whosoever comes to this world, the Divine Law is: As you sow, so shall you reap.

*If he is Gurumukh, he is unsusceptible to the vicissitudes
of life; Manmukh is undependable.*

The Gurumukh is: He who is with Guru. And the Guru? He is the Word, made flesh. He manifests himself in the Guru, and distributes the Shabd. He is not separate from the shiper of the mind and senses- the manmukh continuously falls. What can be said of the rishis and munis of the past who perhaps fell only once or twice, when we stumble at each step we take. Whoever lives under the influence of the mind and senses will fall. You can compare it to the embers of a fire which, although they seem dead and are covered with ashes, yet will flare into life again with a little breeze. But if water is poured on the fire- then? This is what happens to the Gurumukh.

Once Guru Arjun sent one of his disciples to stay with another disciple in Gujrat, an Indian state near Bombay. (My Master also sent people to me sometimes, saying “ Go brother, stay near him for

eight or ten day.”) So Guru Arjun gave this disciple a letter of introduction in which was written, “Keep the bearer of this letter with you for a few days.” At the same time he arrived and presented the letter, his host was busy preparing a funeral bier, so he asked him, “What is this for?” The host replied, “Oh, it will be useful.” After a few days a marriage was arranged for the host’s son, and after the ceremony at the bride’s house they were returning home, when the son collapsed and died. When they brought the body into the house, the father went to his workroom and brought out the bier he had made. In amazement, the visiting disciple said, “When you knew that your son was going to die, why did you allow him to marry?” The host replied, “It is the give and take of the karmas.” The disciple considered carefully and realized that when he had been making the bier, he had shown no sorrow, and when his son was married he had shown no rejoicing, Who then was he? He was a Gurumukh, the mouthpiece of the Guru. Guru is the mouthpiece of God, and he who respects the Guru’s every word will assuredly gain salvation. But a Guru like this is found only through great destiny. Now he tells of the manmukh:

He is a manmukh who does not know of the Shabd;

And does not fear the Guru’s greatness.

The manmukh has no knowledge of the ever-existent God; but if you ever come to know what a Guru is, then there is nothing left to learn. The Guru teaches this with love, with persuasion- after all, they are his children! If a child is covered with filth, he cannot kill it. Under the influence of the mind, the manmukh has little understanding; he does not obey the Guru, he does not live for the Guru’s pleasure, but he is concerned with his own will. The reason? He has little or no connection with the Shabd. When a person gets the connection, he should keep it intact and not break it; only then will all the virtues come, without effort. The precious attribute of true humility will

grow in his heart. Just listening to the Shabd is a treasure of all virtues.

Without fear, how can the fearless realization of Truth come?

The lord of death has rule over such.

We never stop to consider that the Guru is forever with us; he sees all our actions. We are under the impression that he knows not what we do, so we do whatever we feel like doing. Even tell lies in front of him. If we could only know him for what he truly is! Guru is the Power; Guru is the Shabd. There is no difference between Shabd and Guru, but we hold no value for him. He will never say, “I am the Guru,” but always says that the power of the Lord is working in him, and that is the Guru. Sometimes we stand before him and say, “No, Maharaj, that way is not right, it should be done this way.” It is a pitiable state of affairs.

The Lord of Death cannot take a disciple;

He cannot come near the Guru's Shabd;

Hearing the Shabd, he runs far away.

Yam Raj, the Lord of Death, is so strong that no one can overpower him; but the Guru's Shabd is all-powerful and so those who are connected to the Guru have full protection, and he cannot approach them. This shows something of the greatness of the Shabd. And yet Yam Raj was made by the same God Power. Why did the Lord make him? For his own work. But it has been seen that if a Satsangi who has the real connection with Naam, in whom the Naam has manifested (has appeared), sits at the deathbed of any person, even a no initiate, while he remains there, the Lord of Death will not come

to claim that soul.

God is the Master of all;

Poor Yam, what can he do?

So who is concerned with the Lord of Death? Those who do bad actions, and those who do good actions, for his duty is to reward the righteous and punish the wicked; but he respects and fears those in contact with the Naam, even though his own appointment is from God Himself. He is something like an appointed judge who declare, “In view of the fact before me, I order that you shall be hanged until dead.”

He is tied with the orders, he works by the orders, he lives by them.

He will go on punishing and rewarding until the people's karmas are furnished-good or bad. But he who becomes the seer is free from this powerful Lord. So is it not a great fortune to meet a Satguru? But unfortunate we are when we take his initiation and then do not obey him. Even then the Guru's blessing is such that no matter how disobedient a child is, yet it will never come under the rule of Yam Rah again. What a concession this is! When the soul realizes, the records of Dharam Raj (another name for the Lord of Death) are burnt. The back records of the individuals are transferred from the Negative Power into the hands of the Positive Power- the Guru. Kabir Sahib says, O Kabir, may I meet thousands of sinners, yet never one without a Guru. All are sinners, yet to keep the company of those who have the Guru's blessing is far better, for the Naam will finish up the sins. This is another indication of the value of Naam. So we should now begin to earn it: become the controller of who we are and what we are, and with this all fear of death will go. A child cries at birth, and when he leaves he should have good

reason to rejoice.

Gurumukh becomes one with the Shabd, which is creator of all; And all is His manifestation.

All is the Guru's or God's play – inside and outside- for the Guru is the Shabd itself. When Guru Nanak was asked who his Guru was, he replied, My Guru is the Shabd, which is the Creator of all.

Only when you become a Gurumukh do you know the Truth; This is the gain from the Guru.

Whoever sits before a God-realized person in all sincerity, in his company he will come to understand what the Shabd is, and what is the true gain from the Guru.

Gurumukh knows the Lord of all karmas; In all four ages he proves the teaching of the Shabd.

The Gurumukh sings the praises of Shabd in all ages. St. John tells us that In the beginning was the word. All creation was made afterward. Beware of those who declare themselves Gurus, for a true Guru will never say this; instead, he sees that God is the Doer. Sometimes it might be that an intoxicated man may murmur, "I am God, I am God" – that is something different, but there is no comparison between the Ocean and a drop from that Ocean. The Sun and its ray are incomparable. When the ray realizes what it is, deep humility comes, and he is humble. Such realization of the Lord is like an over-laden fruit tree, the weight of which bows the branches to the earth. He sees that some Power is working, and even if brickbats are thrown at him, yet he will give his blessing. Shankara said, There is no difference between You and me; but the wave is of the oceans, the oceans cannot be of the wave.

Gurumukh does not die, he is not born; Gurumukh is one with the Shabd itself.

How can one who is one with the Shabd be born, and who indeed can he die? He returns to his Father's home, and does not come back to the world. If he does happen to return, it is not as a prisoner but a doctor: a guide a humanity.

Gurumukh defines the ever-existent, imperishable Naam.

He gives the right understanding; he sees and then speaks. Without seeing an explanation is like a blind man's knowledge.

With one Name, Salvation swept the four ages;

That Name is the Shabd.

The Naam Power, though one and the same, is know by different names. Oh my mind, repeat the one Name. When the master gives the contact and opens the inner eye, what is outside will be the same as is seen inside.

The Gurumukh is in permanent peace and bliss;

In his heart does the Naam reside.

So contact with him will also give an inner peace and coolness. He is the Bread and water of life. He is saturated with the Love of God – is desireless. The ups and downs of the world may come and go, yet he never worries; even if his body breaks into pieces, yet will he be whole. Daily he leaves his body; he dies daily, and death holds no sting for him. Christ told the people to take up the cross daily. Mira Bai says, My beloved is resting on top of a scaffold-how can I meet Him? How can those who are sitting at the sense-level meet the Lord? A hundred wise men will think alike, no matter what the

difference in their language or mode of speech. He who has unraveled the mystery can give an experience to others, who by daily increasing it, will become as wise as he. Do not all loving fathers desire their children to be even more successful than themselves? And which child will achieve that success? He who keeps the father's commandments.

Gurmukh becomes conscious of the truth itself;

Untouched by death, birth and re-birth.

He lives on an elevated level, he finishes the give and take of the children, he is fully awakened and clearly sees the true condition of this illusory word.

Gurumukh bhakti (the devotion of the Gurumukh) is accepted at Court;

He is absorbed in the true Shabd.

God accepts his devotions, because he is drenched in the Lord's color. In him, God has manifested; and he lives in God. His angle of vision is different from others: he has realized Truth itself.

Night and day he sings, and goes with ease to his home.

Constantly absorbed in the love of God he can go to his true home any time he likes. While singing the praises to God here on earth, yet when he goes home he is one with Him.

*The true Satguru reveals the Shabd; Daily do the bhakti,
and keep your attention on Him.*

The Satguru makes audible the inner Sound, which is above the five senses. Bhai Gurdas Ji says that if one wants to hear the Sound, one

must rise above the five elements. And the more you transcend, the more will be revealed unto you only he who goes high enough can know him who is the highest.

If you sing the song of the lord, Forever will the virtue of tranquility reside in you.

The Guru Sahib says that he is overflowing with joy to take His Name. By His grace, everything blossoms. He on whom rests the Guru's grace is perpetually in bloom.

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Humility

The Master's Message on the 1967 Birth Anniversary of Baba Sawan Singh Ji (July 1, 1967)

Dear Ones:

On this auspicious day of the Birth Anniversary of Hazur Maharaj Baba Sawan Singh Ji, I send to you one and all, my heartiest wishes for your progress on the spiritual way back to the Home of our Father-through the Natural Yoga of Light and Life and Love-the Surat Shabd Yoga.

In my previous year's messages, I have been mostly dwelling on rising above body consciousness, to be reborn, and to learn to die while alive, etc., so as to enable one to enter the Kingdom of God, which is within us-as prescribed by all the past Masters now come to us through His Benign Grace. There are many aspects of His Divine Life, but I will now dwell on the two most important ones, viz., humility and simplicity-the most needed at this hour, which if followed will set our lives in the right direction and enable us to achieve perfection.

All Masters, such as Jesus, Mahavira, Buddha, Kabir and Nanak, etc., of the past, and Ramakrishna, Hazur Baba Sawan Singh, Sadhu Vaswani, etc., of recent days, radiated this divine luster from their personalities.

Man knows so many things, but he does not know himself. A man has so many sheaths in himself, covering the depths of his heart. Man learns and unlearns all through life. It is wiser to remain a student than to be a teacher; a student of the Mystery of Life.

A parable goes to say that a seeker of God, in the quest of Heaven,

wandering here and there, found himself perchance at the Gate of Heaven. The gatekeeper asked him, "Who are you?" The seeker answered, "A teacher." The gatekeeper asked him to wait, and went in to report. After a while he returned and said that he could not let him in, as there was no place for teachers in the heaven-world. He was told to go back and wash the dust of dead words clinging to him in the waters of Silence.

So many teachers are vain; they parade their learning. How can there be a place in there for him who lives in a world of vanity?

Every day he sat in the silence and listened to the words of silence and listened to the words of Saints, and his self-consciousness began to develop, and he became humble, and prayed to be the servant of all men, lonely and lowly ones, and animals-a servant of God's creation. Then the portals of Heaven were opened and he entered in and beheld the Master's face: pure and fair beyond compare.

All the Masters of the past and the present say that, "The Kingdom of God is for the humble of heart." So many of us, alas, are proud, vain; in ego lost; and blind to the wisdom, we do but wander from darkness to darkness.

The God that rules millions is the ego; enthrone on your heart the God of Love, and cease to wander-and what should be done to do so? Become humble as ashes and dust.

The world is full of the proud of purse or power or learning. Whereas, we should be humble and simple and empty ourselves of all "self" that the Lord might do with us what He would.

The life worth living is life in the Spirit. Its basis is humility. We should be reduced to cipher and God becomes all. "Let us be perfect as our Father is Heaven."

The truly humble are the truly happy. For want of humility, men and women are leading an unbearable, miserable life. All this misery is from within. It is not a change in our circumstances, but deliverance from the thralldom of the self, the petty “ego” that sits a tyrant, robbing us of the bliss that is our heritage as children of God. We are, as it were, in a cage of self-centeredness, and until this prison is opened by the key of humility, the swan bird of the Soul is not free and cannot swim to the regions of radiance and joy.

The way to true blessedness is the way of humility and love. He who is humble has no problems. He has God as his Guide. Significant are the words of the shepherd boy singing in John Bunyan’s Pilgrim’s Progress:

*He that is down need fear no fall,
He that is low, no pride;
He that is humble ever shall
Have God to be his guide.
I am content with what I have,
Little be it, or much;
And Lord, contentment still I crave,
Because Thou savest such.*

Rightly has it been said that if there were no humility in the world, everyone would long ago have committed suicide.

When the light of humility dawns on the soul, the darkness of selfishness disappears and the soul no longer lives for itself, but for God. The soul loses itself in God, lives in God, and is transformed into Him. This is the alchemy of humility. It transforms the lowest into the Highest. The great Chinese sage, Lao Tse, expressed the thought in beautiful words:

How does the sea become the king of all rivers and streams?
Because it lies lower than them.

St. Augustine said the way to God is, “First humility, second humility and third humility.” He who is proud of possessions or of learning or of authority will not go to any saint unless he is humble. Even if he goes to the Saint, but considers himself superior to Him, he will not listen to Him. A glass which is kept above a tumbler. You know what you know; just listen to what the other says. Perhaps we can learn something from him.

Yes, the branches of a fruit-laden tree bend of their own accord. Even so, the man who, losing himself, finds God-finds Him everywhere and in everyone-bends before all, offers homage of his heart to all. This is true humility. It is not forced sense of lowliness. Such a one lives unity with all. He is in others and others are in him. It is the fake ego-self that gives rise to the sense of discord and separation. When the illusion of ego is broken, one feels, “I am not apart from others, but others are parts of the One— God—The Master—and all of us are engaged in the same service of God.”

Each one of us is unique in his own way. There is a divine purpose behind the life of every one who comes into the world; no one has been created for nothing. We have something to learn from everyone. This is the mystery of humility.

The truly humble person does not compare himself with others. He knows that none of us, however evolved, is perfect; none of us is complete in himself. The humble person does not regard one as better than the other; he believes in the divinity of each. If one says and asserts that he is better than others, then he is not perfect as yet.

It is only when one realizes his nothingness that God comes and fills him with Himself. Where man is, God is not; where man is not, God is! God cannot enter the heart of the self-seeking person. He who is full of himself considers himself as above others and so puts a limit on himself. God is without limit. How can the limitless enter the

limited?

O ye who seek God: See that you do not set yourself above others. Give up all that you have, empty yourself of all “self,” cast the ego out, and you stand face to face with God.

Wondrous are the words of the Sufi Saint, Abur Hassan:

*Brothers! This is the law:
He who cometh nigh to God
Loseth what he hath,
Aye, he loseth himself,
But gains instead the Gift Supreme,
The gift of humility.*

A man may strive to be humble, but for all his efforts, may become all the more proud. There is such a thing as the pride of humility; it is a very dangerous thing, for it is too subtle to be discerned by the inexperienced. There are some who will take great pains to be humble; they make humility impossible. How can a man be humble who is all the time thinking of how best he can be humble? Such a man is all the time occupied with himself; but true humility is freedom from all consciousness of self, which includes freedom from the consciousness of humility. The truly humble man never knows that he is humble.

The truly humble man accepts everything as coming from the hands of God. He knows that in him there is nothing praiseworthy. All the good that is in him is from God, and the praise that men give him belongs to God. When the young man called Jesus “Good Teacher,” Jesus quietly said, “Why call me good? There is none good but God.”

“Humility,” says Lacordaire, “does not consist in hiding our talent and virtues, in thinking ourselves worse and more ordinary than we are, but in possessing a clear knowledge of all that is lacking in us,

and not exalting ourselves for that which we have, seeing that God has freely given it us, and with all His gifts, we are still infinitely of little importance.”

So the truly humble man may accept sometimes the praise, which men give him, and quietly passes it on to God, keeping nothing for himself.

The man who is not truly humble behaves in a very unnatural manner when he is not praised by men. He becomes upset, loses his patience and even becomes angry. He repulses them with his irritation and creates for them an awkward situation. Sometimes he suppresses his feelings and remains silent; but he cannot forget the things that are said about him; they haunt him again and again, and do not give him peace of mind.

The humble man makes no fuss. He is at harmony with himself and others. He is gifted with a wondrous feeling of peace. He feels safe and secure, like a ship in harbor, unaffected by howling storms and lashing waves. He has found refuge at a Lotus Feet of the Lord and the storms of changing circumstances have no power over him. He feels light as air. The burdens which we carry all our life – the burden of the self and its desires – he had laid aside, and he is ever calm and serene. Having given up every thing, he has nothing to lose, and yet everything belongs him, for he is of God, and God is in him. Having broken the bondage of desire, he is as happy with a piece of dry bread as with a sumptuous meal. In every situation and circumstances of life, he blesses the Name of God.

He who would be humble regards himself as a student. He learns many new things, but what is more difficult, he unlearns many things he has learned. A scholar came to a Saint and said, “O Seer of the Secret, tell me what I may do to live the life divine.” And the Saint said to him, “Go, unlearn what thou hast learnt and then return

and sit before me.”

He who would walk the way of humility must renounce his earlier ways of living. He must give up the opinions he has formed, the standards to which he is accustomed. He must have a new outlook on life. The things the world would worship are to him of no value. His values are so different from those of other men. Rich food, fine houses, costly dresses, positions of power and authority, the applause of men, honors and titles, no longer attract him. He feels drawn to a life of simplicity. He is happy in living a hidden life in the Hidden Lord.

He is dead to the world; he is alive in God. At times he actually behaves like one dead.

Yes, the truly humble man is, in that sense, the “dead” man. He has “died.” God alone lives in him. His self has been annihilated. His self has vanished into God, and only God remains. God works in him and through him, and God emits in his eyes. God speaks in his words. On his feet, God walks the earth; and through his hands gives his benedictions to all.

Such men are the real strength of the world –its illumination and inspiration. To see them is to commune with God, for God dwells in them. They are the living, moving Temples of the lord. They are ones who keep the world intact, though they do not know it themselves. The whole earth depends on them without anyone being aware of it. Their hearts and minds are in tune with the Great Heart and Mind of humanity. They are in complete accord with all that lives. They give their love to all living beings, as though they were the sons of the one sweet Mother. They have broken all fetters and entered into the freedom of the children of God. God does their will, because they have merged their wills in His. God fulfills their least desires, for it is He who desires all his desires. They are little saviors of the humanity. I wish each one of you to follow the lesson of

humility, born of love and simplicity.

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Extracts from the Master's Letters

One unmarried couple living together

I do not think is advisable to live with dear unless you marry him. You will appreciate that in close association it is not possible to curb sensual desires and observe a life of continence and self restraint, which in turn will affect your spiritual progress. If a man comes out of a tavern while reading Bible, what do you think the people at large will think of that?

* * *

It would not be advisable to live together as husband and wife by the initiates unless they are legally married. It amount to adultery.

* * *

HIPPIES

I appreciate your compassionate attitude for those dear ones who are struggling hard under some mysterious delusion with the hope that they shall be blessed with divine illumination. Strange are the divine ways of dispensation, when after much toil and turmoil one happens to be guided to the living Master. You can well imagine the lot of poor souls who cannot fathom the gracious protection of the Master Power. Surely, the fortunate few out of them shall have their way to the Master in due course.

* * *

PARENTS

As regards your attitude towards your dear parents, you may please

note that your duty is to be humble, polite and sweet, outwardly and at heart. Everybody is free to choose his/her course of faith and action, which is chiefly determined by past karmic evolution. You should try to exhibit and inculcate more loving humility, which will be more loving humility, which will be more effective to prove your greatness and that of the holy path on which you have been put. You do owe them some parental debt which can best be repaid by services and loving devotion. Please convey my love to them.

* * *

ON FEEDING ANIMALS

Yes, it is wrong to feed animals with meat by an initiate. It involves some karma.

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Satsang:

The Gift of Guru

God willing, the visit of the beloved Master is drawing near. It would be good for the dear ones to familiarize themselves with the following words of the Master, Hazur Baba Sawan sing Ji, concerning Satsang. Understanding what is said, and then simple application, will bring the full benefit of the Gracious Master's presence.

I. Selections from the Morning Talks by the Living Master Kripal Singh Ji

From THE TRUE SATSANG

The word Satsang means actually uniting the soul with the all-pervading, all-existing God. This is possible only when our soul has been analyzed (separated) from mind and the outgoing faculties. When we know ourselves, only then are we in a position to know the God who is pervading all, who is controlling all, in whom we live and have our being.

So this school which you are attending is called Satsang. We have joined it in order to have a contact with God. This is only possible when some man is there who sees God and is able to make others see Him. This God-in-man or man in God sees God everywhere and in everybody. Those who become receptive to Him also begin to see God in everybody. It is the Godman who can give you a contact, a demonstration of the God within you and everywhere. Your teaching truly starts when you rise above consciousness....

Those who comes here are fortunate. They should forget the past, the

outward environments, and be here only with the God-in-man in front of them. You should become receptive, forgetting your body and all outward things. If your body is sitting here and your mind is roaming about outside to different things, you cannot derive the benefit of attending the Satsang. Again I should like to impress upon you that Satsang is a school that can rightly be called a Satsang if somebody is there who has seen God, who knows God and has seen God, who knows God and has contact with Him.... You should be attentive to the God-in-man in front of you. In this way, you will learn many things by radiation, through being receptive. Soul speaks to soul without spoken words.

At Satsang, you are given two things together. First the theory is explained by spoken words and you are also given some capital through the eyes. This is radiated to the expectant one who comes to attend the school for the purpose of knowing God.....

So you have come here for the purpose. You are fortunate and should make the best use of it. Forget everything of your hearths and homes, the outward environments and, while you are here, forget even your body. Become fully receptive by looking into the eyes of the God-in-man. His soul speaks through the eyes of the God-in-man. His soul speaks through the eyes to the souls who are receptive. You are fortunate in having such a school with the grace of God, but it is for you to make the best use of it by attending it in the way just explained to you. Remain in whatever creed or religion you are; that makes no difference. . . .

From HOW TO DEVELOP THE ATTRIBUTES OF THE MASTER

Those who love God, love the Master, the God in him of course. It is no matter of show. That very power is within you and knows every act of yours, what you are doing and why. He know the very trend of

your thoughts. Love knows no show. Love knows service and sacrifice. The outward symbol of love is a sweet tongue, imbued with humility. When you have developed that love, what should we do? You must have patience, perseverance, and go on with it. Just like a moth which burns itself on the flame of a candle but never makes any sound. So those who want to love God should not care for their name or fame, honor, this or that thing. They should leave every greatness they have got physically outside, and lay down at His feet. If they lose their life in sacrifice, even they won't mention it.....

From CHASTITY –HOW TO BECOME SELF-CENTERED

People will run from hundreds and thousands of miles to have the company of Saint. When we come to him, what do we do? We do not derive the full benefit of his company. Why? Because our whole attention is not riveted into the Master. If you go the Master and just wonder about what He eat or what He drinks, you will not be able to benefit fully from his radiation. When you are the feet of the Master, you should strike up no friendship with anybody; your whole fellowship should simply be for the Master.

II. Selections from the Discourses of Baba Sawan Singh Ji

(from Sari Duniya publication)

BENEFITS OF ATTENDING SATSANG:

You will find the gate of salvation by attending Satsangs of the Saints. No one will get comfort without Satsang. You will find this recorded in the Vedas.

Satsang is a very great wealth, but we do not value it. Even if one word of Satsang be imbibed, it will transform the whole life of an

individual, what to speak of a whole discourse.

A thief, while dying, called his only son and gave him two fold piece of advice: (1) Do not go to any temple to hear sermon; (2) if you are caught while stealing, do not confess even if you are hanged.

Once the young man was coming back from breaking into a home, when he saw a policeman coming. There was an alley nearby, so he ran there to save his life. There he found a temple where a sermon was being given. Immediately he recollected the advice of his father and put his finger in his ear so as to not to hear any word. While doing this he heard one sentence: The angels, gods and goddesses do not have shadows. At another time the man was caught as a suspect. He was presented before a king who asked him if he had committed the theft. He answered, “No, sir, I did not steal.” The man was then beaten , but still he did not confess. He was put into a prison house.

One women in the king’s police force was very clever and told the king that she would cause the man to confess. The king agreed to her plan and gave the assignment. That night she disguised herself as a goddess. She got two artificial arms fixed and held two burning torches in her hands. She walked with an artificial lion and made a terrible commotion. The doors of the jail were flung open, and in the darkness the light of her candles shown brilliantly. When the poor thief saw that the goddess Durga was standing in front of him, he leaped up and prostrated himself at her feet. The self-made goddess gave him here blessings and said, “Behold, son! I am Durga goddess. I have come to remove your misery. Please tell the truth, if you have committed a theft. If you tell the truth, I will be released”.

The thief was ready to confess, but when he saw the shadow of the fake goddess, he remembered the utterance do not have shadows. He understood immediately that it was all deception. The thief said, “Mother! I did not commit the theft, and the king is punishing me unnecessarily.”

The next day the clever woman told the king the young man was not the culprit. The king ordered the man to be set free. The thief was pleased at this. He considered how wonderful it was that by hearing only one sentence from Satsang, he was released from prison- “If I could hear all the words of Satsang, it would surely transform my life.” Thus, he started attending Satsangs. The result was that he left the profession of a thief and became a Mahatma.

(Great Master Baba Sawan Singh Ji gives here some specific, practical advice concerning conduct at the Satsang)

Do not sit ahead of the entire audience. Do not talk unless the Great Master asks you to do so. Before the arrival of the Master, sit at such place which won't cause you to move in order to have Master's Darshan clearly. When taking a seat, whether the Great Master is on the stage or not, please be amiable before the audience – consider that all initiates are brothers and sisters and that you are their servant. Do not be contemptuous toward a poor man.

SECRET NOT REVEALED BEFORE:

Remember the Satguru so much so that at every breath a pang of separation from Him troubles the heart. This condition will only come when you drive away all other thoughts. When you meet the Great Master, as a result of good fortune, then have Master's Darshan as if you were a man tormented by acute hunger, or like an infant who yearns for the protective mother, the only source of nourishment; if anyone interferes between him and his mother, he cries painfully and falls into desperation –

Like a rainbird who drinks only the water of the rain, when finally the skies burst into showers- Like a fish separated from the water, when it goes back to the soothing water-

Like this, one should get elated on seeing the Satguru, so much so that on having Darshan, the devotee should forget the thought or consideration of the rain, sun shines, or shadow. Look minutely into the middle of Master's two luminous eyes, riveting as far as possible. Hear the recitation and utterance of the Great Master with your eyes.

The gaze should be so confined that you see only the holy face of the Satguru and do not see the face of anyone else. Silently, imbibe the utterances of the Satguru. Do not pay any attention to any noise, such a knocking at the door or what anyone else says. If individuals come in and say hello, shake hands or say good morning or evening to the Great Master, don't pay attention to them. If you do, it means disrespect to the Master. It is a great loss for one to leave the Master's precious Darshan and look forward others. Be so much absorbed that your attention doesn't divert toward the person who might interrupt.

Do not laugh in the Satsang. Even if the Master laughs, you need not do it.

VALUE OF DARSHAN

If my Satguru (Great Master Baba Jaimal Singh) would come and give me Darsan even for a minute, I would gladly even for a minute, I would gladly give away everything I have. At the time of distribution of parshad (sanctified food), generally there is noise and disturbance. This is a great mistake. You need not pay attention to parshad, as to whether you get any or not. Do not leave the most precious Darshan of the Satguru to lose yourself in the thought of parshad. Parshad may be taken, but not sacrifice the Darshan. Do not get bored when listening to the discourse. It is a sin to do so. When the Master gets up from the Satsang, having finished He discourse, consider yourselves as unfortunate that this most valuable

time went out of your hands.

DUTIES OF A SATSANGHI AFTER THE SATSANG:

After hearing the discourse, one should not speak with anyone nor see anyone. Put emphasis on Simran. Escape from the company of those talking and socializing. Rest assured that the Satguru has filled the pipe of our heart with His Darshan. If you start talking with anyone, the heart will keep on emptying of the Darshan. It is the duty of a satsangi not to squander the boon given by the Satguru. He is, rather, to increase Master's gift. It will increase if devotee engages in Simran for three to six hours after Satsang. Also, he should recall the utterances made by the Satguru in the Satsang. He should ask himself what shortcomings he has. From that day on, he should try to eliminate those faults. If those faults are not overcome, then he should pray before the Great Master, "Oh, True Emperor, I am feeble and a sinner. Please forgive me." When the disciple will devote more time to Bhajan and Simran, the attributes of the Satguru will start coming into the devotee, and his shortcomings will begin to depart. This is the benefit of hearing the Satsang.

Therefore, a Satsang I should try to follow and act upon the commandments, after listening to the Satsang of a perfect Master.

He should leave off lusts, anger, greed, attachment, and ego, criticism, backbiting, and bad company. One should eat morsels gained only from hard-earned money. A satsangi will not progress spiritually until he earns his living by the sweat of his brow.

If a Satsangi is a guest of someone and is served food, he has to compensate the same by giving the merit of three hours of meditation. Otherwise, the mirror of his heart will not be clear. Unless and until the mirror of his heart is clear, he cannot love the Satguru.

DEVOTION AND DEEP FAITH:

Love and faith at the feet of the Satguru are the foundations of spirituality. A house cannot be built without a foundation. Similarly, if a person devotes twenty hours daily in meditation and has no love and faith, he cannot progress spiritually even a little bit. Of course, the ego comes up that one is as aspirant on the spiritual path. Just like a bullock at an oil press who keeps on going all day, but remains at the same place (Walking in circle)- such is the situation of the person who has not yet developed love.

It is seen generally that any work done with enthusiasm is accomplished quickly and well. The student who studies wholeheartedly gets smart in his studies. It is a principle that the teacher who teaches the student with love gets better results from his students. On the other hand, if a teacher is full of anger, then the students do not get benefit from his efforts.

Therefore, it is necessary that a Satguru be love personified and the satsangis meditate with love and devotion. When the Satguru is love personified and the Satsangis love him, there will also love to follow the Master's commandments. This way the benefit is gained very soon. One cannot bring the mind into concentration unless one has deep love and devotion for the Satguru. Unless the scattered mind gathers together, one cannot enjoy the Simran.

Without love the Simran seems to be a burden. If you do Simran now and will forget if after a little while, you will remain forgetful for several hours. The sing of complete Simran is that the soul will start gradually leaving the body. After crossing stars, moon and sun, it will reach the luminous form of the Satguru. To reach this point is the job of Simran. Before that, consider that the course of Simran is not yet accomplished.

These words of loving Masters will be very valuable to remember when the Master comes on tour, or at any time. The outpouring Grace at Satsang is priceless.” As a fruitful branch hangs low with the weight of its own fruit, so does the Master, with the weight of the divine treasures within Him, lovingly meet all the sundry, irrespective of any social and religious consideration, who come to Him to partake of His riches and to tread the path to the eternal Home of the Father.”

Next

Godman Reprinted

GODMAN by Kirpal Singh. Delhi: Ruhani satsang, second edition
1971.

192 and xvi pages, seven photographs. Paperback \$2.00.

*For twenty-four short, beautiful,
Inspiring years, it was my blessing
to be under the love, guidance, and
protection of a Godman, supreme
Master Hazur Baba Sawan Singh
Ji Maharaj.*

So BEGINS one of the most remarkable and unique books in all devotional literature. In the time of his discipleship, under the instructions and the inspiration of his own Master, the living Master Kirpal sing Ji put together what is probably the most complete and accurate description of the Godman and his mission ever written. As clearly as words allow, the origin, nature and mission of the Master of the highest order is given, and the relevant saying of the Masters of all traditions are amply quoted. On all levels the book sings forth of the work of full devotion –of the perfect disciple for the perfect Master.

*A Master soul in human form cannot be rightly
comprehended. He is a limitless ocean of SAT or Truth
–ever the same from the beginning of creation and from
age to age.*

Weaving beautifully the testimony of the realized souls, the Master builds a simple and lucid picture of the nature of the God and Godman. For those truth seekers bound to the scriptures, past Masters, self –effort, etc., evidence is given from almost every

conceivable angle to show the absolute need of a living Master. Indeed, we are shown that in almost every case a careful study of these very scriptures and past Masters supports this very point.

The deeper we go into the book, the deeper the Godman is revealed. The various grades of attainment of Masters are discussed from the highest level. So also the various duties of the Godman (not only as Guru on the physical plane, but also as Guru Dev on the astral and casual planes, and Satguru working in the Region of Truth), and the Master's relationship with the disciple as the student progresses from plane to plane.

Here and there the Master reveals something of the indescribable beauty in the transcendental nature of the Godman, as he travels about this dark world to share the gift of God with us.

*In this world, he lives just like any other individual.
Although in the world, he is not of the world. He loves all
people much more than parents love their children. He
knows but looks beyond our short comings and smilingly
helps us to overcome them. Full of compassion, Christ
—like, with sore and bruised feet, the Son of Man
ceaselessly goes about insatiable hunger in his soul,
passionately seeking to recover and retrieve that which is
lost: lost man, his brother, lost soul.*

There are chapters full of illumination, such as “The nature of Oneness,” and there are deeply moving chapters such as “The solicitude of the Master,” where we find passage upon passage that strike deep to the heart:

*Satguru is the real friend of the disciple. He saves him
from tense and hopeless situations. He comes to his aid
when he has despaired of all hope and relief, and is*

surrounded by seemingly powerful forces arrayed against him. From time to time the disciple feels the overpowering influence of the Master working for his good. At times he works in ways that are difficult for the disciple to understand. Just as a mother waits in the early morning hours for her sleeping child to awaken, in the same way, even more anxiously, the Master looks forward wistfully to the time when his disciple, stepped in deep ignorance born of matter and mind, will raise his head, look toward him and gladden his heart.

For the true seeker there is described the life and conduct of a perfect Master, his influence on the world and on the disciple, something of the physical form of the Master, and how one may find and know a perfect Master.

Like an arrow flying to the target the book leads inevitably to the final chapters where, with the importance of the Godman brought home, the way of self-surrender and the need for obedience to the Master's word are revealed. So simply is the way of self-surrender explained here that way so difficult to explain, yet so vital that its significance cannot be over emphasized? Side by side the way of spiritual discipline is considered and compared:

Self- surrender is not an easy task. To accomplish it, one has to recede back to the position of an innocent child. It means an entire involution, a complete metamorphosis, supplanting one's own individuality. It is the path of self-abnegation, which not everyone can take.

On the other hand, the path of spiritual discipline is comparatively easy. Self-effort can be tried by anyone in order to achieve spiritual advancement.

It is, no doubt, a long and tortuous path, as compared with the way of self-surrender, but one can, with confidence in the Master, tread it firmly step by step. If however, a person is fortunate enough to take to self-surrender, he can have all the blessing of the Master quickly; for he goes directly into his lap and has nothing to do by himself.

He is then the Master's Elect, his beloved son, the Son of God Himself. But very rarely even a really blessed soul may be able to acquire this attitude.

Beautifully woven into the text in the excellent new edition are many lovely pictures of the Master inserted by the publisher, which illustrate strikingly the various aspect of the Godman inherent in the living Master.

In this age when the concept of the Guru is being flooded on us and “we find gurus under every stone” this book, which tells what a Master of the highest order really is, assumes an even greater importance. Further, the book is charged through and through with the love characteristic of its author, who is the living example of the principle stated therein.

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The Master's Talk

The Destiny of a Gurumukh

When a true master accepts a disciple, that person's status changes. We were lost wanderers whom not one befriended; Accepted by the satguru, we were then recognized. He becomes an Accepted By the guru, we were then recognized. He becomes and "accepted " soul, under the care of the Master. We all live in the human form, but a really true human being is very rare. One who has compassionate feelings for others, who is the very image of love – so much so as to

be called a true human being. Such a being has the power to radiate this love; but we have not seen Him. However, we can see the personification of Him manifested in some true human being, who is the power of God working on earth in a human pole. That person is love personified. Many kinds of strength have a certain power, but how can one gain a portion of that power? A strong man's physical strength is a part of him; he seems to be one with it, but by witnessing the extent of its power, one can get a feeling of what strength is like. So Master give some indication of what God is, that can be observed; and the radiation of power can be transmitted to others.

They proclaim, "There is God-we have seen Him. " Guru Nanak says, Nanak's Emperor is clearly seen. Christ told his followers to Behold the Lord. He gave no further explanation. From kabir Sahib we have, kabir says my doubts were removed when I saw the All-pervading Lord. Many Masters have made similar statements. And where is that Lord? The thing is, where is he not? The whole of Creation is His with one Word, millions of rivers were created. His thought was, I am one and wish to be many. So the God-into-Expressions Power came forth from him, and the whole creation came into being. All the holy scriptures tell us this, that God is everywhere; but the master says, "We have seen Him."

After our getting this human form, the greatest aim before us should be to realize God. The scriptures all cry out "God, God, God" in different languages and in various ways, but when the Masters come they prove beyond all doubt that God exists, and they bear witness to having seen Him. No man knoweth the Son, but the Father; neither knoweth any man the Father, save the son, and he to whomsoever the Son will reveal Him. Who are these Sons or children of God? They are those in whom He is manifested. They are the word, made flesh. In the Guru, He himself manifests and distributes the Shabd. In desperation the true seeker cries out, "Anyone, who will connect

me to God!” Through the advent of such a master soul the people can gain actual connection with the existence of God –otherwise they live in doubt, though they may strive to realize him through books or through any of the practices. Some say that God does exist and He vibrates in every being. Some say that God is Light and he illuminates the entire Creation – There is no place where He is not. But the question remains: Has anyone seen Him? If even one man has seen the Lord, there is hope indeed that others may have the same experience. This type of privileged person is sent to the world by the Lord himself, and he may come in any race, any country, with the sole purpose of guiding the child - Humanity to bring it to the Father.

Why does God manifest himself in the human pole? Because Man’s teacher must be a man, for men can only be taught the truth by one in the same form. Apart from the work of returning the lost souls to their Source through joining them back to god, the Masters have no other purpose in the world. They have no social interest, no political pursuits; their attention is centered on spiritual matters. All other events are side-issues. Man has got a body, he has got intellect and a soul, he is a soul. That which we call the soul is an all-conscious entity. You may develop the body and the intellect, but as you are the soul it-self, then develop spiritually also. With very little effort one can become a tower of physical strength or an intellectual giant, capable of discovering amazing new inventions. It is well to feed the body and the intellect; but what food have we given to the all-conscious soul?

We go on believing God to be all wisdom, all light, all-life, all-love, but where is he? To try and clarify the problem, He has been given various names-to help the people to understand. We should respect all those names , which represent the Lord. I surrender myself joyfully to all Thy names. But it is not a question of names; it is the Named with whom we are concerned. We must grasp that which all

the names signify. When a true Master comes, he shows us that One thing which the whole world worships by different names. He does not say. "God is all Light- His reflection." He explains that although it is true there is no place without this Light, yet it must be first be seen in this body, the very temple of God.

How is it that a master can see the Lord and we cannot? Because in us, the mind is blocking our sight. We have four phases- Chit, manas, budhi and ahankar, i.e., subconscious, mind, intellect, and ego – and we cannot see the Lord until all these are stilled. Although the atmosphere is seething with animate life, yet a man of ordinary intelligence will hesitate to believe this, for he can not see that life with the naked eye. The master says that one has seen for one-self. As long as I do not see with my own eyes, I cannot believe even the Guru's words. If a man makes a statement, he should be able to show them to others; and through the aid of microscopic beings have always been there, and yet seeing is believing.

So when an enlightened person says, "There is God, and He is Light, and He resides in our Life-sustainer," then you will know that he is truly enlightened if he can show you this very same Light within you this very same Light within you. We close our eyes and insist that there is nothing there, but he who can see something can show it to others. In the company of the Saint, the Lord was seen within; Then the name of God was sweeter. In this way, Simran (the repetition of God's names) becomes our worship. You can remember this: when you begin to savor some delightful sweetness in the name of the Lord, you will know that it is the first step to your permanent spiritual marriage.

If we take His Name by force, there will be no nectar, for only that can be enjoyed which can actually be tasted. Without seeing, without the natural turmoil of the search, how can one gain by mere repetition? Empty words are full of nothing, but if for example we

have once tasted a sweet mango, then at the briefest mention of the word, the sweetness of the fruit will come to mind. And so it will be, if a certain someone gives you a taste of the Nectar of the Lord. Then, you can call him by any names you like; each will be as sweet as the other.

The Guru gives a contact with that permeating Power of God. Through the Guru's blessing, God takes up residence within us; Someone may get the true fruit. If, through some enlightened soul, the Lord becomes apparent to you, then you will begin to enjoy the intoxication of God. Without any doubt you will know that God is there. The rishis, munis, mahatmas, all the sages who have come, have said that there is the power of God in the world; even atheists have agreed to this and say, "O mighty atom!" However, the difference is that one who sees him, and on the other, His praises are sung through books or by hearsay only. One who sees the lord will be able to give a demonstration; and he is usually called a Sadhu, Sant, Mahatma, Guru, etc. The very meaning of the word Guru is to bring light in the darkness - "The dispeller of the darkness". Naturally he will also be qualified to give the right interpretation of the scriptures, which otherwise are explained in various ways by different persons.

We are all born as human beings, with the same God-given privileges. Where does God reside? In the house He himself has made in the womb of the mother, but the key of this house is given to the Guru. How can we get the key? To whom takes the Guru's Words, in truth will he open up the secret. The Guru then reveals the mystery of life. The true Master has ever been in existence. They came in the past, even now the world is not without them, and they will come in the future. After all, each and every one is God's Child, and He extends His unshakeable constant law of demand and supply. Where ever a fire is lit, oxygen will come to help its blaze. When the people, through outer impressions, become suffocated in

their own narrow-mindedness, and see only that in which they are wrapped, forgetting themselves and their innate royal nature, then the master comes to revive them, to awaken them from slumber and to pour life-giving water upon the arid desert.

Awake, awake, while you slumber the play is running to its end. A greater part of life has already been exhausted, very little is left – may be ten, twenty, thirty years. Have you realized the Lord? Those who came in contact with a Master unraveled the mystery and made their lives brilliantly successful. But when masters leave the world, schools or colleges are formed which we call religions, to keep their teachings alive. Furthermore, each school was labeled separately, and so we now have Hinduism, Islam, Sikhism, Christianity, Buddhism and various others. Does the Lord himself brand each being with a certain religious mark when sending him into the world? In the Lord's eyes, all are just His children, but man has segregated himself from his fellow beings. While the Living Master remained on earth, many received the benefit of his presence; but when he left, the loss of his life-giving radiation resulted in stagnation deterioration of the schools of thought. The same good old custom corrupts itself, and then the master must come again to reawaken the souls. Oh brothers, you are living in forgetfulness-we are all one as Man. We all have this golden opportunity to make the most of our human life. Everyone has the same chance, so we should get the realization now, or again we shall have to go through the never-ending cycle. All Masters emphasize that now is thy turn to meet God-Now you have this form it is thy turn to meet God; All outer work is valueless, gain the company of some sadhu and repeat only the Naam. Keep the company of him who is Word made flesh, in whom God is manifested; for he will give you a demonstration of Spirituality which can be increased day by day.

Outer teaching, which we call apra vidya, is helpful, but one should not accept them blindly. Investigate the reasons why certain rites are

performed-why the lamps are lighted and bells are rung, and so on. If you continue your inquiries until you find some real information, your time will be well spent. To blindly perform rituals may yield a little peace of mind, but they offer nothing valid. No matter what we do, unless we increase in awakened ness it will amount to little. Learn to differentiate. Inherit the truth, and make the best use of the untruth. Go to one who is fully awake, who has full powers of differentiation. You may call him by any name; some say Guru, or Sant, or Mahapurush, or Satpurush. Although all are men, yet Mahapurush is one who is awakened- a true man. Satpurush is he who becomes one with the truth itself. We are all purush or conscious beings, and we are all fortunate to have been given the human form; it is a grand opportunity to realize the Lord. Apra Vidya is a term which categorizes the outer practices: repetition of names, austerities, prayers, devotional rituals and customs, pilgrimage, alms and donations, scripture study, songs of praise, etc. – they are all connected with the mind and the senses. We will gain reward from these good actions, but in doing them one's doership remains, and as long as we regard ourselves as the doers, we shall continue to revolve around this interminable cycle of birth and death. While the ego remains, both good and bad actions are binding; as Lord Krishna said,... like gold and iron shackles.

What is the basic cause of all this? Desire. The tenth Guru says that one should be desire less. Lord Buddha said the same. If there is no disturbance in pool of water, one can see one's reflection in its limpid surface. But the I – hood cannot be cast aside until one sees that some higher power is doing everything. Such knowledge reveals one to be but a mere puppet in the hands of God. Whatever words come from God are given out in Knowledge. We also have, Nanak speaks only of that which he is ordered. And so the cure is: Become the seer and see the Lord at work in everything.

Para Vidya is to connect the soul with the Truth. Ego and attachment

are consumed by the fire of shabd; Guru-mukh gets the everlasting Light. This Shabd can only be received from the Guru. There is Ashabd, which is the Wordless God, but when He expressed Himself, that expression is called Shabd or Word. Through the Shabd, creation came into being, and through the Shabd, dissolution occurs. Creation, dissolution and again creation- it all happens by the power of the Shabd. And where is the Shabd? Shabd is the earth, Shabd the sky; Through the shabd the light came; Creation came after the shabd; O Nanak, the Shabd is in every being. Shabd is also known as Naam, so we have: Naam is the Nectar of life, it is the name of God, and in this body does it reside. When can you see it? When the senses are controlled, the mind is at a standstill and intellect is calm- then the soul perceives in crystal clearness. It is the first stage of realizing the Lord. Self-knowledge precedes God-knowledge, so when one knows who one is, by rising above the senses, one then realizes why it is said that “Self-knowledge is God-knowledge.”

Great is Man; we are all micro-gods, but unfortunately we have forgotten our lofty heritage by remaining under the influences of mind and senses, and identifying ourselves with the body and the outside world. To secure release from this illusionary state, it would be useless to seek assistance from one who also is stuck fast in illusion; we must find someone who has become free, one who sees the whole of existence in true perspective. Only when he is dragged out, can man be released. Think of an over-burdened donkey who gets stuck in the mud or quicksand; with such a load, it is impossible for him to get free. His merciful rescuer will first unload him, and then drag him out. So we should remember that on our heads rest the Karmic loads of age upon age, and as long as that burden is lifted, and our attention pulled upward, we will not see the Truth.

Anyone can call himself a Sant or Guru; in name only this is very easy. But to be such a personage in reality –Why just thinking about the tremendous responsibility he carries, the soul shivers in fright!

Be grateful to the Maker who gave you this human birth, wherein you can realize Him. It is thy turn to meet through rising above all faculties. If a true personality resides in the world, can one meet him? Christ once asked his disciples, “Whom do men say that I am?” And they told him that some said he was John the Baptist, others said he was Elijah, and others said he was one of the prophets. Jesus then said, “But whom say ye that I am?” And Simon Peter answered him, saying, “Thou art the Christ.” So it is a question of opening the inner eye. A true Mahatma may seem as an atheist to some people, and to others like God himself. Those whose inner eye is not open are really atheists in the true sense of the word. Such people have ever persecuted the masters. Just see how they thrust a crown of thorns on Christ’s brow. Guru Nanak was forbidden to enter the city of kasur, for they accused him of corrupting the minds of the people. Paltu Sahib was burned alive, and Guru Arjun was made to sit on a red-hot plate. Shamas Tabrez, a Muslim Saint, was skinned alive. Mansur al-Hallaj was put on the stake. Then when these great souls leave, people start worshipping the places they frequented. While living, the Fathers were scorned, after death they were worshipped. So, God’s song is the company of the Sadhu; This is the highest karma. The outer sacred songs can be sung anywhere by any person, but the true song of God can only be sung in the company of saint. When you transcend the five elements, you contact the five-sounded shabd. Of all the karmas we have got highest reward. Nanak says he receives this gift as due from past lives. If God showers His mercy, we get the most valuable gift. Now I will take only hymn; listen carefully and try to understand. When the whole of the Bhagavad Gita was revealed to Arjuna, Lord Krishna asked him, “Have you listened to all this? If so, how much have you truly understood?” And then to fully understand is also not enough; one must go on to realization. He who is fully realized is a Satguru or Satpurush – he is the word made flesh that St. John spoke of. Christ himself said, whoso eateth my flesh and drinketh my blood, hath eternal life.

People have forgotten the true meaning of these words; That The Word was made flesh and dwelt among us. He was the bread and water of life. You dear ones who have come from faraway lands – I have great love for you in my heart. We have come from faraway lands – I have great love for you in my heart. We have come here to learn the Truth; and whatever comes forth, I speak. The God Power or Christ Power under whose care you are taken is in you and shall never leave you; that remains forever.

*Service to Satguru is the highest destiny;
You are constantly in contact with the truth.*

This is a hymn of Guru Amar Das Ji, and he is saying that there is no greater good fortune than the opportunity to serve a Satguru. What is a Satguru? He who knows the Sat Purush is a Satguru; His company brings salvation; O Nanak, sing the praises of God. Complete freedom is gained through keeping the company of one who has come to know the Lord Himself. Seeing the Satguru, and taking his initiation, he gained the inner knowledge in full awareness. What is initiation? It means to bring out that which is hidden in full revelation. The Satguru is the image of Truth. He has released his soul from the mind and senses and has become the mouthpiece of God. He who is asleep cannot awaken another. Everyone is sleeping at the level of mind and senses; all are lost in illusion and need the help of one who is free. How many people remember God for his sake alone? We want him to fulfill our worldly desires, or we hope for happiness in the afterlife. He resides in each being, and when He sees that a child cannot live without Him, then He makes the meeting with the Satguru possible- he in whom He has Himself manifested. There should be no guile in the heart- one should have a true desire to serve, and sincere humility- then, The Guru Himself will come and meet him. The Guru appears when the disciple is ready, and great fortunate are those who have contacted God within, during their lifetime.

What does service to Satguru mean? Mere lip service, saying “Ram, Ram,” or merely putting one’s head on his feet, is no service. It is a mockery. But he who takes his Guru as the ever-present Power of God within him, lives in awe of that, and knows that Power has constant observation over all his thought and action, will he ever sin? Furthermore, he will hold heartfelt respect for his Sat guru’s word- Sat guru’s words- words are the Satguru. This kind of devoted services will achieve salvation. Christ says, If ye love me, keep my commandments. It is the Sat guru’s wish that we make our lives pure and good: we should never squeeze the blood of other beings or cheat our fellow out of his share. Man should be of use to man. Truly speaking, a real man is one whose life is a service to others. If you love God, is not God everywhere? We are all brothers and sisters in God. How can you say you love the Master, and hate your brother? The cure to many problems of this world is a sweet tongue imbued with humility. Even if you follow the Satguru, yet have not served him, you will not get the full benefit of his company. If you obey the Satguru one hundred percent, then you will realize what God is.

God is man minus desire. Man is God plus desire. If one can become desire less, through the silence will sprout forth heart, that very silence will become into love. The same silence will become into love. The same silence will become into Love. The same silence will become vocal. Many are fortunate enough to come to a Master, but they serve him come to a Master, but they serve him come to a Master, but they serve him half – heartedly- with five, ten or twenty percent Sincerity. You will rarely find one who serves one hundred per cent. After seventy or more years searching, Guru Amar Das received the priceless gift at the feet of Guru Angad, who removed the veil of illusion from his eyes and revealed the truth unto him. He who is true, know him to be the Truth..

The Lord is ever-existent Truth, Naam and Shabd are the same thing, but you can say there are two meaning: Naam is the truth itself, and Naam is also the Name we call him. Regardless of the number of names given to him, Nevertheless He is One. Repeat, O mind but one Name. So Naam Power is one, for God is actually nameless, but when He came into expression that expression was called Naam or Name. By the Naam, Khand and Brahmand are controlled. But we have no awareness of that Naam without the spiritual operation performed by the Satguru. Naam is controlling not only each soul in each body, but the whole vastness of creation. It is know as Naam; it is also known as Shabd, the word, Kalma, Sarosha, Nad, and other terms, but regardless, it remains the same Power. And He is the True Name to whom all these names were given. A God-realized person can rejoin you to that True Name, and then for twenty-four hours a day you can be with that God Power.

Let anyone join me back to God!

Guru Amar Das said, when finally he arrived at his Guru's feet, I got very tired, earning these karmas; But then the Satguru came without my effort. If we come to a Satguru, we should do our very best to serve him – do something toward earning this rare gift he gives us the food for our soul, but we do not eat it; what are we doing with this precious gift? Joyfully we take it, but what do we do with it?

*The Giver of permanent happiness resides within:
Therein is the true word.*

God resides in each being. It is the true Sound, the true Name – the single spoken Word. Those who are one with it overflow with its intoxication; so just as the flowers bloom in the spring, so any-one whose soul gets connection to the Naam will blossom forth with new life.

When you meet the Satguru, you sell the mind. If you take the medicine he offers, your life will blossom into fullness; there will be peace, and love.

*With His mercy, you meet the Guru;
The Lord's Name permeates your being.*

After his long search, Guru Amar Das gives some indication of his feelings by saying Oh forgetful mind, why so sorrowful? After so many years of waiting, there should be no regrets for that, but only gratitude in the heart, that at last the search is over. The whole world is full of gurus – if you pick up a stone, most probably you'll find a guru under-neath, but we must remember that a true Guru is met only by those upon whom the Lord bestows His mercy and grace.

*If God's name, the permanent Giver of peace, resides
within Giver of peace, resides within, The Shabd fills the
mind with bliss.*

Only by a taste of the higher contact can the mind become content forever. It will leave the lesser worldly tastes- Oh friend (mind), leave the tastes of this vast arena of lower desires; Drink the Nectar of Naam. It is the very Bread of Life – without tasting this Nectar, life is wasted, benefit of happiness. And how does one find this Nectar? Pride, force or strength of intellect availeth nothing; Only serve the Sadhu. You will get nothing; Only serve the Sadhu. You will get nothing by giving orders, offering cash, or trying to force the issue; you can receive by true service to the Master, the manifested God in man- the word, made flesh.

*If he shows mercy, he will make the meeting;
Ego and attachment are burned in the fire.*

In the Gurbani, it is written, The Guru's pleasure is like a permanent

springtime. When we receive his gift, it is like an everlasting breath of spring to the yearning soul, which then revels in the spiritual sustenance. There are two kinds of devotion: one at the sense-level, and devotion of the Gurumukh. Take the Lord's Name through the Guru's word. The I-hood is banished by the latter, not by the former, because In the Gurumukh's bhakti, the Sound is easily audible. You cannot become absorbed into anything until all is stilled; for that the Naam is necessary. In the heart, the Light is apparent when you are absorbed. That Light, which is already within you, then bursts forth into brilliance. And into what should we become absorbed? That intoxication of God's Naam, through the Guru's teaching. That Naam will take you back to God. It is sometimes called mysticism, and it is also called the Surat Shabd Yoga, but it is a natural practice which either child or venerable adult can equally do. Other practices are far too lengthy for this age. In Patanjali's yoga, for instance, one must transcend through six centers, one by one, before one can catch the Sound. So it is a wonderful concession that God has given in this age, that He has made it possible for anyone at any age to walk the spiritual Path. In the olden days, a man had to spend many years at the Guru's feet before he would be given anything- in these days, who can do this? The Guru must now first give something, and then the disciple learns to purify his life. You will be able to observe that the more the Kali Yuga (Negative age) increases its force, the more grace does the Guru bestow – to save any soul.

*He who is of one color enjoys perpetual freedom;
He has no fight with anyone*

He has right understanding; he has full awareness of the oneness of all the life. He remains unaffected through each passing phase, while the ripples on the surface of the ocean of life come and go. He works endlessly, tirelessly in the field of action. The meaning of the words neh-karma is to do the actions yet remain action less, so those who cannot see the true facts cannot become neh-karma. Only by seeing

the action of the Lord in everything can one attain this state. He is neh-karma who is connected with the Shabd. No matter how we emphasize that we are not the doer, yet there is always something inside that says we are
Not the doer, yet there is always something inside that says we are.

*Without serving the Satguru, there is dense darkness;
Without the Shabd, no one can cross it.*

No matter what practices are done, the darkness will remain; but in the shabd there is Light, in the shabd there is Sound. If a person is not connected, how will he see and hear? So only by meeting the Satguru and receiving his blessing can this darkness be dispelled. As long as the soul does not rejoin the Lord, it will have to continue coming and re-coming to the world of action.

*The true profit from the Shabd is gained when he gets
true renunciation.*

He who follows this advice will lose all his attachments; his boat will be in the water, but the water will not be in his boat! He will live in the world, and yet out of it. He will see that the power of God, you may call it the flowing pen of God, is writing out the destinies, according to the karmas: birth, death, poverty, riches, sickness, health, and so on. Such a soul has become God-intoxicated. His earthly family members go through birth and death, yet he experiences no exultation or sorrow. He who is truly connected to the Shabd gains these virtues without effort – he becomes the very abode of all virtues.

*All happiness and unhappiness is written from Beyond;
The higher life, He Himself gives.*

Life and death are automatically governed by God's own laws. For

instance, a person has to live within the laws of his country of residence. If I must visit America, I must live according to their laws while I am there. Those who come to stay in India must do likewise. So whosoever comes to this world, the Divine Law is: As you sow, so shall you reap.

If he is Gurumukh, he is unsusceptible to the vicissitudes of life; Manmukh is undependable.

The Gurumukh is: He who is with Guru. And the Guru? He is the Word, made flesh. He manifests himself in the Guru, and distributes the Shabd. He is not separate from the shiper of the mind and senses- the manmukh continuously falls. What can be said of the rishis and munis of the past who perhaps fell only once or twice, when we stumble at each step we take. Whoever lives under the influence of the mind and senses will fall. You can compare it to the embers of a fire which, although they seem dead and are covered with ashes, yet will flare into life again with a little breeze. But if water is poured on the fire- then? This is what happens to the Gurumukh.

Once Guru Arjun sent one of his disciples to stay with another disciple in Gujrat, an Indian state near Bombay. (My Master also sent people to me sometimes, saying “ Go brother, stay near him for eight or ten day.”) So Guru Arjun gave this disciple a letter of introduction in which was written, “ Keep the bearer of this letter with you for a few days.” At the same time he arrived and presented the letter, his host was busy preparing a funeral bier, so he asked him, “What is this for?” The host replied, “Oh, it will be useful.” After a few days a marriage was arranged for the host’s son, and after the ceremony at the bride’s house thy were returning home, when the son collapsed and died. When they brought the body into the house, the father went to his workroom and brought out the bier he had made. In amazement, the visiting disciple said, “When you knew that your son was going to die, why did you allow him to

marry?" The host replied, "It is the give and take of the karmas." The disciple considered carefully and realized that when had been making the bier, he had shown no sorrow, and when his son was married he had shown no rejoicing, Who then was he? He was a Gurumukh, the mouthpiece of the Guru. Guru is the mouthpiece of God, and he who respects the Guru's every word will assuredly gain salvation. But a Guru like this is found only through great destiny. Now he tells of the manmukh:

He is a manmukh who does not know of the Shabd;

And does not fear the Guru's greatness.

The manmukh has no knowledge of the ever-existent God; but if you ever come to know what a Guru is, then there is nothing left to learn. The Guru teaches this with love, with persuasion- after all, they are his children! If a child is covered with filth, he cannot kill it. Under the influence of the mind, the manmukh has little understanding; he does not obey the Guru, he does not live for the Guru's pleasure, but he is concerned with his own will. The reason? He has little or no connection with the Shabd. When a person gets the connection, he should keep it intact and not break it; only then will all the virtues come, without effort. The precious attribute of true humility will grow in his heart. Just listening to the Shabd is a treasure of all virtues.

Without fear, how can the fearless realization of Truth come?

The lord of death has rule over such.

We never stop to consider that the Guru is forever with us; he sees all our actions. We are under the impression that he knows not what we do, so we do whatever we feel like doing. Er even tell lies in

front of him. If we could only know him for what he truly is! Guru is the Power; Guru is the Shabd. There is no difference between Shabd and Guru, but we hold no value for him. He will never say, “I am the Guru,” but always says that the power of the Lord is working in him, and that is the Guru. Sometimes we stand before him and say, “No, Maharaj, that way is not right, it should be done this way.” It is a pitiable state of affairs.

The Lord of Death cannot take a disciple;

He cannot come near the Guru's Shabd;

Hearing the Shabd, he runs far away.

Yam Raj, the Lord of Death, is so strong that no one can overpower him; but the Guru's Shabd is all-powerful and so those who are connected to the Guru have full protection, and he cannot approach them. This shows something of the greatness of the Shabd. And yet Yam Raj was made by the same God Power. Why did the Lord make him? For his own work. But it has been seen that if a Satsangi who has the real connection with Naam, in whom the Naam has manifested (has appeared), sits at the deathbed of any person, even a no initiate, while he remains there, the Lord of Death will not come to claim that soul.

God is the Master of all;

Poor Yam, what can he do?

So who is concerned with the Lord of Death? Those who do bad actions, and those who do good actions, for his duty is to reward the righteous and punish the wicked; but he respects and fears those in contact with the Naam, even though his own appointment is from God Himself. He is something like an appointed judge who declare,

“In view of the fact before me, I order that you shall be hanged until dead.”

He is tied with the orders, he works by the orders, he lives by them.

He will go on punishing and rewarding until the people's karmas are furnished-good or bad. But he who becomes the seer is free from this powerful Lord. So is it not a great fortune to meet a Satguru? But unfortunate we are when we take his initiation and then do not obey him. Even then the Guru's blessing is such that no matter how disobedient a child is, yet it will never come under the rule of Yam Rah again. What a concession this is! When the soul realizes, the records of Dharam Raj (another name for the Lord of Death) are burnt. The back records of the individuals are transferred from the Negative Power into the hands of the Positive Power- the Guru. Kabir Sahib says, O Kabir, may I meet thousands of sinners, yet never one without a Guru. All are sinners, yet to keep the company of those who have the Guru's blessing is far better, for the Naam will finish up the sins. This is another indication of the value of Naam. So we should now begin to earn it: become the controller of who we are and what we are, and with this all fear of death will go. A child cries at birth, and when he leaves he should have good reason to rejoice.

Gurumukh becomes one with the Shabd, which is creator of all; And all is His manifestation.

All is the Guru's or God's play – inside and outside- for the Guru is the Shabd itself. When Guru Nanak was asked who his Guru was, he replied, My Guru is the Shabd, which is the Creator of all.

Only when you become a Gurumukh do you know the Truth; This is the gain from the Guru.

Whoever sits before a God-realized person in all sincerity, in his company he will come to understand what the Shabd is, and what is the true gain from the Guru.

Gurumukh knows the Lord of all karmas; In all four ages he proves the teaching of the Shabd.

The Gurumukh sings the praises of Shabd in all ages. St. John tells us that In the beginning was the word. All creation was made afterward. Beware of those who declare themselves Gurus, for a true Guru will never say this; instead, he sees that God is the Doer. Sometimes it might be that an intoxicated man may murmur, “I am God, I am God” – that is something different, but there is no comparison between the Ocean and a drop from that Ocean. The Sun and its ray are incomparable. When the ray realizes what it is, deep humility comes, and he is humble. Such realization of the Lord is like an over-laden fruit tree, the weight of which bows the branches to the earth. He sees that some Power is working, and even if brickbats are thrown at him, yet he will give his blessing. Shankara said, There is no difference between You and me; but the wave is of the oceans, the oceans cannot be of the wave.

Gurumukh does not die, he is not born; Gurumukh is one with the Shabd itself.

How can one who is one with the Shabd be born, and who indeed can he die? He returns to his Father’s home, and does not come back to the world. If he does happen to return, it is not as a prisoner but a doctor: a guide a humanity.

Gurumukh defines the ever-existent, imperishable Naam.

He gives the right understanding; he sees and then speaks. Without seeing an explanation is like a blind man’s knowledge.

With one Name, Salvation swept the four ages;

That Name is the Shabd.

The Naam Power, though one and the same, is known by different names. Oh my mind, repeat the one Name. When the master gives the contact and opens the inner eye, what is outside will be the same as is seen inside.

The Gurumukh is in permanent peace and bliss;

In his heart does the Naam reside.

So contact with him will also give an inner peace and coolness. He is the Bread and water of life. He is saturated with the Love of God – is desireless. The ups and downs of the world may come and go, yet he never worries; even if his body breaks into pieces, yet will he be whole. Daily he leaves his body; he dies daily, and death holds no sting for him. Christ told the people to take up the cross daily. Mira Bai says, My beloved is resting on top of a scaffold-how can I meet Him? How can those who are sitting at the sense-level meet the Lord? A hundred wise men will think alike, no matter what the difference in their language or mode of speech. He who has unraveled the mystery can give an experience to others, who by daily increasing it, will become as wise as he. Do not all loving fathers desire their children to be even more successful than themselves? And which child will achieve that success? He who keeps the father's commandments.

Gurmukh becomes conscious of the truth itself;

Untouched by death, birth and re-birth.

He lives on an elevated level, he finishes the give and take of the

children, he is fully awakened and clearly sees the true condition of this illusory word.

Gurumukh bhakti (the devotion of the Gurumukh) is accepted at Court;

He is absorbed in the true Shabd.

God accepts his devotions, because he is drenched in the Lord's color. In him, God has manifested; and he lives in God. His angle of vision is different from others: he has realized Truth itself.

Night and day he sings, and goes with ease to his home.

Constantly absorbed in the love of God he can go to his true home any time he likes. While singing the praises to God here on earth, yet when he goes home he is one with Him.

The true Satguru reveals the Shabd; Daily do the bhakti, and keep your attention on Him.

The Satguru makes audible the inner Sound, which is above the five senses. Bhai Gurdas Ji says that if one wants to hear the Sound, one must rise above the five elements. And the more you transcend, the more will be revealed unto you only he who goes high enough can know him who is the highest.

If you sing the song of the lord, Forever will the virtue of tranquility reside in you.

The Guru Sahib says that he is overflowing with joy to take His Name. By His grace, everything blossoms. He on whom rests the Guru's grace is perpetually in bloom.

Humility

The Master's Message on the 1967 Birth Anniversary of Baba Sawan Singh Ji (July 1, 1967)

Dear Ones:

On this auspicious day of the Birth Anniversary of Hazur Maharaj Baba Sawan Singh Ji, I send to you one and all, my heartiest wishes for your progress on the spiritual way back to the Home of our Father-through the Natural Yoga of Light and Life and Love-the Surat Shabd Yoga.

In my previous year's messages, I have been mostly dwelling on rising above body consciousness, to be reborn, and to learn to die while alive, etc., so as to enable one to enter the Kingdom of God, which is within us-as prescribed by all the past Masters now come to us through His Benign Grace. There are many aspects of His Divine Life, but I will now dwell on the two most important ones, viz., humility and simplicity-the most needed at this hour, which if followed will set our lives in the right direction and enable us to achieve perfection.

All Masters, such as Jesus, Mahavira, Buddha, Kabir and Nanak, etc., of the past, and Ramakrishna, Hazur Baba Sawan Singh, Sadhu Vaswani, etc., of recent days, radiated this divine luster from their personalities.

Man knows so many things, but he does not know himself. A man has so many sheaths in himself, covering the depths of his heart. Man learns and unlearns all through life. It is wiser to remain a student than to be a teacher; a student of the Mystery of Life.

A parable goes to say that a seeker of God, in the quest of Heaven,

wandering here and there, found himself perchance at the Gate of Heaven. The gatekeeper asked him, “Who are you?” The seeker answered, “A teacher.” The gatekeeper asked him to wait, and went in to report. After a while he returned and said that he could not let him in, as there was no place for teachers in the heaven-world. He was told to go back and wash the dust of dead words clinging to him in the waters of Silence.

So many teachers are vain; they parade their learning. How can there be a place in there for him who lives in a world of vanity? Every day he sat in the silence and listened to the words of silence and listened to the words of Saints, and his self-consciousness began to develop, and he became humble, and prayed to be the servant of all men, lonely and lowly ones, and animals-a servant of God’s creation. Then the portals of Heaven were opened and he entered in and beheld the Master’s face: pure and fair beyond compare.

All the Masters of the past and the present say that, “The Kingdom of God is for the humble of heart.” So many of us, alas, are proud, vain; in ego lost; and blind to the wisdom, we do but wander from darkness to darkness.

The God that rules millions is the ego; enthrone on your heart the God of Love, and cease to wander-and what should be done to do so? Become humble as ashes and dust.

The world is full of the proud of purse or power or learning. Whereas, we should be humble and simple and empty ourselves of all “self” that the Lord might do with us what He would.

The life worth living is life in the Spirit. Its basis is humility. We should be reduced to cipher and God becomes all. “Let us be perfect as our Father is Heaven.”

The truly humble are the truly happy. For want of humility, men and women are leading an unbearable, miserable life. All this misery is from within. It is not a change in our circumstances, but deliverance from the thralldom of the self, the petty “ego” that sits a tyrant, robbing us of the bliss that is our heritage as children of God. We are, as it were, in a cage of self-centeredness, and until this prison is opened by the key of humility, the swan bird of the Soul is not free and cannot swim to the regions of radiance and joy.

The way to true blessedness is the way of humility and love. He who is humble has no problems. He has God as his Guide. Significant are the words of the shepherd boy singing in John Bunyan’s Pilgrim’s Progress:

*He that is down need fear no fall,
He that is low, no pride;
He that is humble ever shall
Have God to be his guide.
I am content with what I have,
Little be it, or much;
And Lord, contentment still I crave,
Because Thou savest such.*

Rightly has it been said that if there were no humility in the world, everyone would long ago have committed suicide.

When the light of humility dawns on the soul, the darkness of selfishness disappears and the soul no longer lives for itself, but for God. The soul loses itself in God, lives in God, and is transformed into Him. This is the alchemy of humility. It transforms the lowest into the Highest. The great Chinese sage, Lao Tse, expressed the thought in beautiful words:

How does the sea become the king of all rivers and streams?
Because it lies lower than them.

St. Augustine said the way to God is, “First humility, second humility and third humility.” He who is proud of possessions or of learning or of authority will not go to any saint unless he is humble. Even if he goes to the Saint, but considers himself superior to Him, he will not listen to Him. A glass which is kept above a tumbler. You know what you know; just listen to what the other says. Perhaps we can learn something from him.

Yes, the branches of a fruit-laden tree bend of their own accord. Even so, the man who, losing himself, finds God-finds Him everywhere and in everyone-bends before all, offers homage of his heart to all. This is true humility. It is not forced sense of lowliness. Such a one lives unity with all. He is in others and others are in him. It is the fake ego-self that gives rise to the sense of discord and separation. When the illusion of ego is broken, one feels, “I am not apart from others, but others are parts of the One— God—The Master—and all of us are engaged in the same service of God.”

Each one of us is unique in his own way. There is a divine purpose behind the life of every one who comes into the world; no one has been created for nothing. We have something to learn from everyone. This is the mystery of humility.

The truly humble person does not compare himself with others. He knows that none of us, however evolved, is perfect; none of us is complete in himself. The humble person does not regard one as better than the other; he believes in the divinity of each. If one says and asserts that he is better than others, then he is not perfect as yet.

It is only when one realizes his nothingness that God comes and fills him with Himself. Where man is, God is not; where man is not, God is! God cannot enter the heart of the self-seeking person. He who is full of himself considers himself as above others and so puts a limit on himself. God is without limit. How can the limitless enter the

limited?

O ye who seek God: See that you do not set yourself above others. Give up all that you have, empty yourself of all “self,” cast the ego out, and you stand face to face with God.

Wondrous are the words of the Sufi Saint, Abur Hassan:

*Brothers! This is the law:
He who cometh nigh to God
Loseth what he hath,
Aye, he loseth himself,
But gains instead the Gift Supreme,
The gift of humility.*

A man may strive to be humble, but for all his efforts, may become all the more proud. There is such a thing as the pride of humility; it is a very dangerous thing, for it is too subtle to be discerned by the inexperienced. There are some who will take great pains to be humble; they make humility impossible. How can a man be humble who is all the time thinking of how best he can be humble? Such a man is all the time occupied with himself; but true humility is freedom from all consciousness of self, which includes freedom from the consciousness of humility. The truly humble man never knows that he is humble.

The truly humble man accepts everything as coming from the hands of God. He knows that in him there is nothing praiseworthy. All the good that is in him is from God, and the praise that men give him belongs to God. When the young man called Jesus “Good Teacher,” Jesus quietly said, “Why call me good? There is none good but God.”

“Humility,” says Lacordaire, “does not consist in hiding our talent and virtues, in thinking ourselves worse and more ordinary than we are, but in possessing a clear knowledge of all that is lacking in us,

and not exalting ourselves for that which we have, seeing that God has freely given it us, and with all His gifts, we are still infinitely of little importance.”

So the truly humble man may accept sometimes the praise, which men give him, and quietly passes it on to God, keeping nothing for himself.

The man who is not truly humble behaves in a very unnatural manner when he is not praised by men. He becomes upset, loses his patience and even becomes angry. He repulses them with his irritation and creates for them an awkward situation. Sometimes he suppresses his feelings and remains silent; but he cannot forget the things that are said about him; they haunt him again and again, and do not give him peace of mind.

The humble man makes no fuss. He is at harmony with himself and others. He is gifted with a wondrous feeling of peace. He feels safe and secure, like a ship in harbor, unaffected by howling storms and lashing waves. He has found refuge at a Lotus Feet of the Lord and the storms of changing circumstances have no power over him. He feels light as air. The burdens which we carry all our life – the burden of the self and its desires – he had laid aside, and he is ever calm and serene. Having given up every thing, he has nothing to lose, and yet everything belongs him, for he is of God, and God is in him. Having broken the bondage of desire, he is as happy with a piece of dry bread as with a sumptuous meal. In every situation and circumstances of life, he blesses the Name of God.

He who would be humble regards himself as a student. He learns many new things, but what is more difficult, he unlearns many things he has learned. A scholar came to a Saint and said, “O Seer of the Secret, tell me what I may do to live the life divine.” And the Saint said to him, “Go, unlearn what thou hast learnt and then return

and sit before me.”

He who would walk the way of humility must renounce his earlier ways of living. He must give up the opinions he has formed, the standards to which he is accustomed. He must have a new outlook on life. The things the world would worship are to him of no value. His values are so different from those of other men. Rich food, fine houses, costly dresses, positions of power and authority, the applause of men, honors and titles, no longer attract him. He feels drawn to a life of simplicity. He is happy in living a hidden life in the Hidden Lord.

He is dead to the world; he is alive in God. At times he actually behaves like one dead.

Yes, the truly humble man is, in that sense, the “dead” man. He has “died.” God alone lives in him. His self has been annihilated. His self has vanished into God, and only God remains. God works in him and through him, and God emits in his eyes. God speaks in his words. On his feet, God walks the earth; and through his hands gives his benedictions to all.

Such men are the real strength of the world –its illumination and inspiration. To see them is to commune with God, for God dwells in them. They are the living, moving Temples of the lord. They are ones who keep the world intact, though they do not know it themselves. The whole earth depends on them without anyone being aware of it. Their hearts and minds are in tune with the Great Heart and Mind of humanity. They are in complete accord with all that lives. They give their love to all living beings, as though they were the sons of the one sweet Mother. They have broken all fetters and entered into the freedom of the children of God. God does their will, because they have merged their wills in His. God fulfills their least desires, for it is He who desires all his desires. They are little saviors of the humanity. I wish each one of you to follow the lesson of

humility, born of love and simplicity.

Extracts from the Master's Letters

One unmarried couple living together

I do not think is advisable to live with dear unless you marry him. You will appreciate that in close association it is not possible to curb sensual desires and observe a life of continence and self restraint, which in turn will affect your spiritual progress. If a man comes out of a tavern while reading Bible, what do you think the people at large will think of that?

* * *

It would not be advisable to live together as husband and wife by the initiates unless they are legally married. It amount to adultery.

* * *

HIPPIES

I appreciate your compassionate attitude for those dear ones who are struggling hard under some mysterious delusion with the hope that they shall be blessed with divine illumination. Strange are the divine ways of dispensation, when after much toil and turmoil one happens to be guided to the living Master. You can well imagine the lot of poor souls who cannot fathom the gracious protection of the Master Power. Surely, the fortunate few out of them shall have their way to the Master in due course.

* * *

PARENTS

As regards your attitude towards your dear parents, you may please note that your duty is to be humble, polite and sweet, outwardly and at heart. Everybody is free to choose his/her course of faith and action, which is chiefly determined by past karmic evolution. You should try to exhibit and inculcate more loving humility, which will be more loving humility, which will be more effective to prove your greatness and that of the holy path on which you have been put. You do owe them some parental debt which can best be repaid by services and loving devotion. Please convey my love to them.

* * *

ON FEEDING ANIMALS

Yes, it is wrong to feed animals with meat by an initiate. It involves some karma.

Satsang:

The Gift of Guru

God willing, the visit of the beloved Master is drawing near. It would be good for the dear ones to familiarize themselves with the following words of the Master, Hazur Baba Sawan sing Ji, concerning Satsang. Understanding what is said, and then simple application, will bring the full benefit of the Gracious Master's presence.

I. Selections from the Morning Talks by the Living Master Kripal Singh Ji

From THE TRUE SATSANG

The word Satsang means actually uniting the soul with the all-pervading, all-existing God. This is possible only when our soul has been analyzed (separated) from mind and the outgoing faculties. When we know ourselves, only then are we in a position to know the God who is pervading all, who is controlling all, in whom we live and have our being.

So this school which you are attending is called Satsang. We have joined it in order to have a contact with God. This is only possible when some man is there who sees God and is able to make others see Him. This God-in-man or man in God sees God everywhere and in everybody. Those who become receptive to Him also begin to see God in everybody. It is the Godman who can give you a contact, a demonstration of the God within you and everywhere. Your teaching truly starts when you rise above consciousness....

Those who comes here are fortunate. They should forget the past, the outward environments, and be here only with the God-in-man in front of them. You should become receptive, forgetting your body and all outward things. If your body is sitting here and your mind is roaming about outside to different things, you cannot derive the benefit of attending the Satsang. Again I should like to impress upon you that Satsang is a school that can rightly be called a Satsang if somebody is there who has seen God, who knows God and has seen God, who knows God and has contact with Him.... You should be attentive to the God-in-man in front of you. In this way, you will learn many things by radiation, through being receptive. Soul speaks to soul without spoken words.

At Satsang, you are given two things together. First the theory is explained by spoken words and you are also given some capital through the eyes. This is radiated to the expectant one who comes to

attend the school for the purpose of knowing God.....

So you have come here for the purpose. You are fortunate and should make the best use of it. Forget everything of your hearths and homes, the outward environments and, while you are here, forget even your body. Become fully receptive by looking into the eyes of the God-in-man. His soul speaks through the eyes of the God-in-man. His soul speaks through the eyes to the souls who are receptive. You are fortunate in having such a school with the grace of God, but it is for you to make the best use of it by attending it in the way just explained to you. Remain in whatever creed or religion you are; that makes no difference. . . .

From HOW TO DEVELOP THE ATTRIBUTES OF THE MASTER

Those who love God, love the Master, the God in him of course. It is no matter of show. That very power is within you and knows every act of yours, what you are doing and why. He know the very trend of your thoughts. Love knows no show. Love knows service and sacrifice. The outward symbol of love is a sweet tongue, imbued with humility. When you have developed that love, what should we do? You must have patience, perseverance, and go on with it. Just like a moth which burns itself on the flame of a candle but never makes any sound. So those who want to love God should not care for their name or fame, honor, this or that thing. They should leave every greatness they have got physically outside, and lay down at His feet. If they lose their life in sacrifice, even they won't mention it.....

From CHASTITY –HOW TO BECOME SELF-CENTERED

People will run from hundreds and thousands of miles to have the company of Saint. When we come to him, what do we do? We do

not derive the full benefit of his company. Why? Because our whole attention is not riveted into the Master. If you go the Master and just wonder about what He eat or what He drinks, you will not be able to benefit fully from his radiation. When you are the feet of the Master, you should strike up no friendship with anybody; your whole fellowship should simply be for the Master.

II. Selections from the Discourses of Baba Sawan Singh Ji

(from Sari Duniya publication)

BENEFITS OF ATTENDING SATSANG:

You will find the gate of salvation by attending Satsangs of the Saints. No one will get comfort without Satsang. You will find this recorded in the Vedas.

Satsang is a very great wealth, but we do not value it. Even if one word of Satsang be imbibed, it will transform the whole life of an individual, what to speak of a whole discourse.

A thief, while dying, called his only son and gave him two fold piece of advice: (1) Do not go to any temple to hear sermon; (2) if you are caught while stealing, do not confess even if you are hanged.

Once the young man was coming back from breaking into a home, when he saw a policeman coming. There was an alley nearby, so he ran there to save his life. There he found a temple where a sermon was being given. Immediately he recollected the advice of his father and put his finger in his ear so as to not to hear any word. While doing this he heard one sentence: The angels, gods and goddesses do not have shadows. At another time the man was caught as a suspect. He was presented before a king who asked him if he had committed the theft. He answered, "No, sir, I did not steal." The man was then

beaten , but still he did not confess. He was put into a prison house. One woman in the king's police force was very clever and told the king that she would cause the man to confess. The king agreed to her plan and gave the assignment. That night she disguised herself as a goddess. She got two artificial arms fixed and held two burning torches in her hands. She walked with an artificial lion and made a terrible commotion. The doors of the jail were flung open, and in the darkness the light of her candles shown brilliantly. When the poor thief saw that the goddess Durga was standing in front of him, he leaped up and prostrated himself at her feet. The self-made goddess gave him her blessings and said, "Behold, son! I am Durga goddess. I have come to remove your misery. Please tell the truth, if you have committed a theft. If you tell the truth, I will be released". The thief was ready to confess, but when he saw the shadow of the fake goddess, he remembered the utterance do not have shadows. He understood immediately that it was all deception. The thief said, "Mother! I did not commit the theft, and the king is punishing me unnecessarily."

The next day the clever woman told the king the young man was not the culprit. The king ordered the man to be set free. The thief was pleased at this. He considered how wonderful it was that by hearing only one sentence from Satsang, he was released from prison- "If I could hear all the words of Satsang, it would surely transform my life." Thus, he started attending Satsangs. The result was that he left the profession of a thief and became a Mahatma.

(Great Master Baba Sawan Singh Ji gives here some specific, practical advice concerning conduct at the Satsang)

Do not sit ahead of the entire audience. Do not talk unless the Great Master asks you to do so. Before the arrival of the Master, sit at such place which won't cause you to move in order to have Master's Darshan clearly. When taking a seat, whether the Great Master is on

the stage or not, please be amiable before the audience – consider that all initiates are brothers and sisters and that you are their servant. Do not be contemptuous toward a poor man.

SECRET NOT REVEALED BEFORE:

Remember the Satguru so much so that at every breath a pang of separation from Him troubles the heart. This condition will only come when you drive away all other thoughts. When you meet the Great Master, as a result of good fortune, then have Master's Darshan as if you were a man tormented by acute hunger, or like an infant who yearns for the protective mother, the only source of nourishment; if anyone interferes between him and his mother, he cries painfully and falls into desperation –

Like a rainbird who drinks only the water of the rain, when finally the skies burst into showers- Like a fish separated from the water, when it goes back to the soothing water-

Like this, one should get elated on seeing the Satguru, so much so that on having Darshan, the devotee should forget the thought or consideration of the rain, sun shines, or shadow. Look minutely into the middle of Master's two luminous eyes, riveting as far as possible. Hear the recitation and utterance of the Great Master with your eyes.

The gaze should be so confined that you see only the holy face of the Satguru and do not see the face of anyone else. Silently, imbibe the utterances of the Satguru. Do not pay any attention to any noise, such a knocking at the door or what anyone else says. If individuals come in and say hello, shake hands or say good morning or evening to the Great Master, don't pay attention to them. If you do, it means disrespect to the Master. It is a great loss for one to leave the Master's precious Darshan and look forward others. Be so much

absorbed that your attention doesn't divert toward the person who might interrupt.

Do not laugh in the Satsang. Even if the Master laughs, you need not do it.

VALUE OF DARSHAN

If my Satguru (Great Master Baba Jaimal Singh) would come and give me Darsan even for a minute, I would gladly even for a minute,

I would gladly give away everything I have. At the time of distribution of parshad (sanctified food), generally there is noise and disturbance. This is a great mistake. You need not pay attention to parshad, as to whether you get any or not. Do not leave the most precious Darshan of the Satguru to lose yourself in the thought of parshad. Parshad may be taken, but not sacrifice the Darshan.

Do not get bored when listening to the discourse. It is a sin to do so.

When the Master gets up from the Satsang, having finished His discourse, consider yourselves as unfortunate that this most valuable time went out of your hands.

DUTIES OF A SATSANGHI AFTER THE SATSANG:

After hearing the discourse, one should not speak with anyone nor see anyone. Put emphasis on Simran. Escape from the company of those talking and socializing. Rest assured that the Satguru has filled the pipe of our heart with His Darshan. If you start talking with anyone, the heart will keep on emptying of the Darshan. It is the duty of a satsangi not to squander the boon given by the Satguru. He is, rather, to increase Master's gift. It will increase if devotee engages in Simran for three to six hours after Satsang. Also, he should recall the utterances made by the Satguru in the Satsang. He should ask himself what shortcomings he has. From that day on, he should try to eliminate those faults. If those faults are not overcome,

then he should pray before the Great Master, “ Oh, True Emperor, I am feeble and a sinner. Please forgive me.” When the disciple will devote more time to Bhajan and Simran, the attributes of the Satguru will start coming into the devotee, and his shortcomings will begin to depart. This is the benefit of hearing the Satsang.

Therefore, a Satsang I should try to follow and act upon the commandments, after listening to the Satsang of a perfect Master.

He should leave off lusts, anger, greed, attachment, and ego, criticism, backbiting, and bad company. One should eat morsels gained only from hard-earned money. A satsangi will not progress spiritually until he earns his living by the sweat of his brow.

If a Satsangi is a guest of someone and is served food, he has to compensate the same by giving the merit of three hours of meditation. Otherwise, the mirror of his heart will not be clear. Unless and until the mirror of his heart is clear, he cannot love the Satguru.

DEVOTION AND DEEP FAITH:

Love and faith at the feet of the Satguru are the foundations of spirituality. A house cannot be built without a foundation. Similarly, if a person devotes twenty hours daily in meditation and has no love and faith, he cannot progress spiritually even a little bit. Of course, the ego comes up that one is as aspirant on the spiritual path. Just like a bullock at an oil press who keeps on going all day, but remains at the same place (Walking in circle)- such is the situation of the person who has not yet developed love.

It is seen generally that any work done with enthusiasm is accomplished quickly and well. The student who studies wholeheartedly gets smart in his studies. It is a principle that the teacher who teaches the student with love gets better results from his

students. On the other hand, if a teacher is full of anger, then the students do not get benefit from his efforts.

Therefore, it is necessary that a Satguru be love personified and the satsangis meditate with love and devotion. When the Satguru is love personified and the Satsangis love him, there will also love to follow the Master's commandments. This way the benefit is gained very soon. One cannot bring the mind into concentration unless one has deep love and devotion for the Satguru. Unless the scattered mind gathers together, one cannot enjoy the Simran.

Without love the Simran seems to be a burden. If you do Simran now and will forget it after a little while, you will remain forgetful for several hours. The sign of complete Simran is that the soul will start gradually leaving the body. After crossing stars, moon and sun, it will reach the luminous form of the Satguru. To reach this point is the job of Simran. Before that, consider that the course of Simran is not yet accomplished.

These words of loving Masters will be very valuable to remember when the Master comes on tour, or at any time. The outpouring Grace at Satsang is priceless." As a fruitful branch hangs low with the weight of its own fruit, so does the Master, with the weight of the divine treasures within Him, lovingly meet all the sundry, irrespective of any social and religious consideration, who come to Him to partake of His riches and to tread the path to the eternal Home of the Father."

Godman Reprinted

GODMAN by Kirpal Singh. Delhi: Ruhani satsang, second edition 1971.

192 and xvi pages, seven photographs. Paperback \$2.00.

*For twenty-four short, beautiful,
Inspiring years, it was my blessing
to be under the love, guidance, and
protection of a Godman, supreme
Master Hazur Baba Sawan Singh
Ji Maharaj.*

So BEGINS one of the most remarkable and unique books in all devotional literature. In the time of his discipleship, under the instructions and the inspiration of his own Master, the living Master Kirpal sing Ji put together what is probably the most complete and accurate description of the Godman and his mission ever written. As clearly as words allow, the origin, nature and mission of the Master of the highest order is given, and the relevant saying of the Masters of all traditions are amply quoted. On all levels the book sings forth of the work of full devotion –of the perfect disciple for the perfect Master.

*A Master soul in human form cannot be rightly
comprehended. He is a limitless ocean of SAT or Truth
—ever the same from the beginning of creation and from
age to age.*

Weaving beautifully the testimony of the realized souls, the Master builds a simple and lucid picture of the nature of the God and Godman. For those truth seekers bound to the scriptures, past Masters, self –effort, etc., evidence is given from almost every conceivable angle to show the absolute need of a living Master. Indeed, we are shown that in almost every case a careful study of these very scriptures and past Masters supports this very point.

The deeper we go into the book, the deeper the Godman is revealed.

The various grades of attainment of Masters are discussed from the highest level. So also the various duties of the Godman (not only as Guru on the physical plane, but also as Guru Dev on the astral and casual planes, and Satguru working in the Region of Truth), and the Master's relationship with the disciple as the student progresses from plane to plane.

Here and there the Master reveals something of the indescribable beauty in the transcendental nature of the Godman, as he travels about this dark world to share the gift of God with us.

*In this world, he lives just like any other individual.
Although in the world, he is not of the world. He loves all
people much more than parents love their children. He
knows but looks beyond our short comings and smilingly
helps us to overcome them. Full of compassion, Christ
—like, with sore and bruised feet, the Son of Man
ceaselessly goes about insatiable hunger in his soul,
passionately seeking to recover and retrieve that which is
lost: lost man, his brother, lost soul.*

There are chapters full of illumination, such as “The nature of Oneness,” and there are deeply moving chapters such as “The solicitude of the Master,” where we find passage upon passage that strike deep to the heart:

*Satguru is the real friend of the disciple. He saves him
from tense and hopeless situations. He comes to his aid
when he has despaired of all hope and relief, and is
surrounded by seemingly powerful forces arrayed against
him. From time to time the disciple feels the
overpowering influence of the Master working for his
good. At times he works in ways that are difficult for the
disciple to understand. Just as a mother waits in the early*

morning hours for her sleeping child to awaken, in the same way, even more anxiously, the Master looks forward wistfully to the time when his disciple, stepped in deep ignorance born of matter and mind, will raise his head, look toward him and gladden his heart.

For the true seeker there is described the life and conduct of a perfect Master, his influence on the world and on the disciple, something of the physical form of the Master, and how one may find and know a perfect Master.

Like an arrow flying to the target the book leads inevitably to the final chapters where, with the importance of the Godman brought home, the way of self-surrender and the need for obedience to the Master's word are revealed. So simply is the way of self-surrender explained here that way so difficult to explain, yet so vital that its significance cannot be over emphasized? Side by side the way of spiritual discipline is considered and compared:

Self- surrender is not an easy task. To accomplish it, one has to recede back to the position of an innocent child. It means an entire involution, a complete metamorphosis, supplanting one's own individuality. It is the path of self-abnegation, which not everyone can take.

On the other hand, the path of spiritual discipline is comparatively easy. Self-effort can be tried by anyone in order to achieve spiritual advancement.

It is, no doubt, a long and tortuous path, as compared with the way of self-surrender, but one can, with confidence in the Master, tread it firmly step by step. If however, a person is fortunate enough to take to self-surrender, he can have all the blessing of the Master

quickly; for he goes directly into his lap and has nothing to do by himself.

He is then the Master's Elect, his beloved son, the Son of God Himself. But very rarely even a really blessed soul may be able to acquire this attitude.

Beautifully woven into the text in the excellent new edition are many lovely pictures of the Master inserted by the publisher, which illustrate strikingly the various aspect of the Godman inherent in the living Master.

In this age when the concept of the Guru is being flooded on us and “we find gurus under every stone” this book, which tells what a Master of the highest order really is, assumes an even greater importance. Further, the book is charged through and through with the love characteristic of its author, who is the living example of the principle stated therein.

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The Master's Talk

The Most Natural Way

Ladies and Gentlemen: In continuation of my talk of last evening. Of my talk of last evening, I proceeded further. Yesterday I told you that we were here to understand and to have a wider and more purposeful knowledge of the teachings of Christ and other Master's who came in the past. They taught the truth in a simple and unvarnished way, which is possible for everyone to understand.

This subject relates to the practical science of the soul, which is to be practiced and experienced by all. Even a child, if he is put on the way, can see things for himself. It is not a matter of intellectual unraveling but of first-hand experience; for seeing is believing, and Blessed are they who see. True religion begin with the opening of the inner eye to see the light of God, and of the inner ear to hear the voice of God. This was the conclusion we arrived at last evening. As to how to open the inner eye and the inner ear, quotations were given from the Bible and from other scriptures. Truth is one, and the way leading to it is also one. You will find these parallel thoughts in almost all the scriptures that we have with us today.

For the opening of the inner eye and ear, ethical culture is of paramount importance. Ethical life is a stepping-stone to spirituality. Right conduct is a prerequisite for spiritual progress.

Blessed are the pure in heart, for they shall see God. Purity of heart is very necessary for a pilgrim on the path, for without it one cannot see the Light of God and hear the Voice of God. All scriptures speak it. The Sermon on the Mount is clear enough on this point. In it Jesus deals with the realities of life. Reference to the “single eye” and the kingdom of God within,” etc., pertain to the inner life. The inner and

the outer are interdependent. Jesus has dealt with both the aspects of life: outer as well as inner. We have therefore to go step by step.

Buddha also laid great stress on right living and enunciated the Eightfold Path of righteous living for his followers. In fact, he never uttered a word about God, as he knew that the God experience would follow of necessity when the ground was prepared. The Hindu scriptures too say the same thing.

I came across a book the other day, which a Buddhist scholar brought to me. The author tried to show that Christ was not unacquainted with the teaching of Buddha. This is a matter for research and not for discussion. Nevertheless, the Christian teachings are almost parallel to the teaching of Buddha, so much so that the two seem to be almost identical.

Ethical life, as said before, precedes spiritual life. It consists of righteous living with life dedicated to the highest ideals: to wit, (1) Chastity or pure in thought, word and deed, for chastity is life and indulgence is death; (2) Universal love or love for all living creatures – in this way the self expands and tries and embraces the totality in one single sweep; (3) Selfless service, or service before self, which stems from the great reservoir of love for God, the very source and foundation head of life; (4) love and service naturally lead to ahimsa or non-violence, even in thoughts and words, what to speak of deeds; (5) Truthfulness – It comes in as a natural efflorescence from the above, for then one begins to be true to one's self. Of truthfulness or true living, Guru Nanak says, Truth is higher than everything but higher still is true living. These are the five cardinal virtues or the five aspects of ethical life and these above all else pave the way God ward. Christ emphatically speaks of these in his beatitudes for he himself was the embodiment of purity and love and truth.

Suppose you said that you had reached the higher spiritual planes,

that you were the mouthpiece of God, but you were having the qualities of an ordinary man, then how could anyone believe you? That is why Nanak says, True living is higher still.

True living is the stepping-stone to having the spiritual experiences, which are recorded in the scriptures.

All Master's who came in the past were the children of light. Whenever they came, they gave Light to the world. They came not for one nation, for one country, for one country, for one social region or another, but for all mankind, to lead them back into their father's home. Whatever they found helpful in the God way, and he that followth me shall not walk in darkness, but shall have the light of life, said Jesus.

All these scriptures are with us. They are all-true and contain the experience with Truth, which these Master had in their lives. When you look into them, you will see that their thought are all parallel and at places even the wording is similar. Of course, they used different languages; but the import is the same.

These scriptures or holy book we have to understand. But how? We do so only at the feet of those who have had the same experience described in the scriptures. Suppose some people come to visit Philadelphia from abroad. When they return to their different countries, they record in their own particular language what they have seen. If you were to read their accounts, you would find that they agree on the salient features, but in certain matters there may be differences in the details – one giving a full description of one particular thing and another omitting the details together. If you have seen Philadelphia yourself, you would find no contradictions at all in the various accounts, but if you have not, you may be confused and bewildered and be unable to reconcile the difference in the different accounts. Similarly, the scriptures we have with us are travelogues

of those who trod the Inner Way, describing how they rose above body consciousness, what they experienced on the Way, that helped them in their journey, and what retarded their progress. The description of all these things is given in the Holy Scriptures. Now the man who has himself traveled on the God way knows what the scriptures are speaking about and can explain them to us, logically reconciling that may appear to be inconsistencies to the novice on the path who have not yet learned to delve deep beneath the surface.

In our last meeting, I told you something about the Light of God and the Voice of God, both of which reside in the temple of God, which we are. This is what the man of realization would say, for he has actually experienced these within himself. But it would be quite different with the man of intellect, with no face-to-face realization of the Reality. He, with all his learning and knowledge only outer form and formalities, rites and rituals, know next to nothing of spiritual matters and talks of things empirically on the human level. The man of inner attainment, on the other hand, besides ironing out apparent difference, grant us an experience of the Reality, dispelling all doubts; for when one actually see things for himself, one gets a deep-rooted conviction born of practical experience.

Christ tells us, If thine eye be single, the whole body shall be full of light. The Light of God is within each one of us and so is the “single eye.” But how to develop the single eye and how to witness the Light of God is the problem within us, and none can solve these problems for us but a living competent Master who, like Christ, has had an actual living experience of them in his own person and makes it manifest to us by means of actual experience.

All the scriptures at the most relate to us the spiritual experience of the Master: what they have seen within and how. Those who have not had the same experience cannot even correctly interpret the scriptures to us. They would simply ramble and miss the most

important part, for it is not a matter of intellect grasp. The intellectuals often gather round the Master, put silly question to them, but what does the Master tell them? Once some learned people came to Shamaz Tabrez, a Persian Saint. He plainly told them, “My friends, if you see the Midnight Sun, you are most welcome. If not, do not waste your time and mine.” The people were bewildered. What could he mean by “Midnight Sun?” They said, “The sun is only seen at day time, not at night!” The sage replied, “The sun I speak of never sets, and they alone behold its glory whose hearts are pure.”

A very similar anecdote is recorded in the life of Guru Nanak, the Indian mystic. One night he declared that the sun was ablaze in the heavens. His family thought that he had gone crazy. When his beloved disciple, Bhai Lehna (who was to succeed him as Guru Angad), came to him, Guru Nanak repeated what he had said earlier: “The sun is ablaze in the heavens.” And Bhai Lehna at once said, “Yes, my Master, it is so.” “How far has it risen?” was the next question, and he promptly replied, “As far as you make it.”

These instances I have quoted from the holy books. Now I tell you a similar incident that occurred before my very eyes. My Master, Baba Sawan Singh Ji, Once during his last illness asked those around him if people in the neighboring towns could see the sun that he beheld. Everyone thought that he had lost his reason and the doctor in attendance, an eminent Swiss homeopath, declared that the Master was suffering from uremia, i.e. uring poison was affecting the brain.

When I visited him in the evening, he laughed heartily and asked me the same question: “Look here, the sun is ablaze in the heavens. Do the people living in other stations see that?” I told him: “Master, distance is immaterial. A man may be living in America or in Europe. If he were to turn within, he will see the Light of God.” “That is right,” said my beloved Master.

Reference to the same Light may be found in the most sacred of the vedic hymns, the Gayatri Mantra. It speaks of the savitar or the sun within, and exhorts the religious-minded to attend to the all-absorbing influence of “that glorious orb,” but how many of us who daily recite this mantra ever know its significance and practice what the Vedas speak of?

God is light, more brilliant than the light of countless suns put together, a light that is at once uncreate and shadow less, very sweet, very soothing, a light that never was on sea or land.

It is always there. But externalized as we are on the plane of the senses, we cannot see it. To see it, we must invert and rise above the consciousness. This is a practical subject.

And incident in the life of Kabir brings out the difference between a merely intellectual and a practical man very clearly. Once a learned pundit came to him for the sake of pointless argument. The sage put him off, saying, “My learned friend, why argue when we can hope to agree? You speak of something you have not seen, of something you have only read; while I speak only of that which I have seen.”

Jesus Christ once said, Verily, Verily, I say unto thee, we speak that we do know, and testify that we do know, and testify that we have seen. One of the Sikh Master also said the same thing: listen ye to the true testimony of the Saints, for they speak of that which they have seen.

Of course the man who has seen the reality himself will say, “I have seen it and I know what it is!” He speaks with confidence and convictions. There is force and weight in what he says. When one has experienced what he describes, the words springs from the abundance of the heart and they carry their own testimony. They

have about them an air of certainty and definiteness that does not admit of any doubt and suspicion.

Kabir further says, I tell the people to wake up from their slumber. It means that we are asleep. But how? The fact is that we are asleep as regard the Reality that is within, because our inner eye has not yet been opened and we have not witnessed the Light of God. We have never risen above the body consciousness, never developed the “single eye” that alone pierces into the Beyond. We are, as it were, asleep from within, and are identified with our bodies and bodily impressions. We are lead in a superficial life on the sensual plane. It is because of this that Kabir asks us to awake up from the deadly spell of the senses.

The Vedas also says the same thing: Awake, arise and stop not until the goal is reached, meaning thereby that our goal is elsewhere and we are not even aware of it; and that it is high time for us to know of it and strive for it.

Thus we see that even the rishis of old used the very same words as Kabir. Again the fifth Master of the Sikhs stresses the same things: Awake, O Traveler! And hasten towards thy destination, which is a long journey we have before us! And yet we have no knowledge of it.

We are all the time confined to the concerned with the physical bodies. But we have to reach the True Home – the home of our Father. We must first come above the physical consciousness. It is from there that the long journey homeward begins. Straight is the way, but when once you are put on it you have to traverse further and further. My Father’s house has many mansions. There are many planes and sub planes in the Kingdom of God, which you have to pass through, one by one, before you reach your home. That indeed is the ultimate goals of human life, and all our endeavors must be

directed to that end. It does not mean that we should neglect our duties of daily life. It only means that we must wake up from our self-complacency and gradually try to rise to the reality of things and devote some time to knowing the self within us. This can be done, no matter where we are, what we are, what religion we profess; provided of course we have right direction and proper guidance from a real adept in the line. This is the point that Kabir raised in his discussions with the pundits: “My friends, you think that just by being a Hindu you will reach God. But that is not enough.” No doubt, allegiance to a particular religion is no bar to entering the Kingdom of God. All social religions are good in them and serve a useful purpose in their own way, yet each will have to work out his own salvation by himself and nobody else can do this for him by proxy. The ultimate aim toward which all religions converge is salvation; but the means to salvation lie within, and we shall have to traverse the way back to God, and that way back is one and one only for all mankind – the way of death in life.

All Master's who came in the past spoke of this way – the way of inversion or entering within. If we traverse on this way, and learn to die at will – as Kabir puts it, hundred times a day – or as a Christian Saint tells us that he died daily unaware then it come and will not get lost at the last moment, but smilingly kick off the mortal coil and march ahead as a matter of routine.

Sant Kabir further told the pundit: “I tell the people to remain in the world and go to the wilderness. I only tell them to face life and fight the battle. I only say: Maintain your bodies well, for they are the true temples of God. Maintain your families, for they have been given to you by God’s grace. Maintain them, God resides in every heart. Have love for your family, for all the social religions, nay, for all mankind as a while. This is what I mean when I say “ ‘Remain in the world and yet out of it.’ ”

From where do our attachment arise? They originate with the body. We are attached so much to it that we cannot distinguish our true self. When we have to leave it all of a sudden, we feel lost. Therefore, Kabir says: Remain in the world; but enter into the Kingdom of God, see the Light of God by opening the third eye of the single eye within. When you rise above body consciousness, you will find this physical frame to be mere dust, a clod or clay.

Dast thou art, and unto dust returneth. You are then cut off from the body from within, and consequently from the outer environments. You will be in the world, yet out of it.

Sant Kabir compares such a life to that of the stately swan that, living in the water, takes to its wings, soaring high and dry. Nanak speaks of it thus: So we should live in the world and yet out of it. But we are simply attached to the body itself. We now know nothing Beyond this life. We say: "Right here now and forever, eat, drink, be merry, for this life is all in all."

At times the Master have to tell the truth, bitter as it may sound, in very clear terms, because they have love for humanity and they wish all to reach the goal.

When Christ entered the temple, do you remember what he said to the money changers there? "Take these things hence; make not my Father's house a house of merchandise!"

Similarly, Kabir said to the Pundit: "O learned man! you are like a maid that has no husband of her own and yet goes about telling other people that she can give them what she has not know all her life. You just try to work upon their emotions by high-sounding words and hypocrisy. But how can you show them the reality when you have not seen it yourself? If you want to see God, come and follow me."

The Truth of the matter is that those who have not seen God themselves cannot make others see. When their own inner eye is not yet opened and they do not see the Light of God within, how can they open the eyes of others or make manifest the Light of God?

Sant Kabir Further told the man of learning: “You have frittered away your life and lost life’s purpose. The human bodies occupies the highest place in all creation. It was given to you to know yourself and to know God. That opportunity you have frittered away. You are not only deceiving your own self but deceiving all those who come to you. Had you kept to yourself, it would have been much better; for then you would have lost life’s game only for yourself, and not made others what marriage is? You have lost your opportunity; why waste that of others? Why are you making others lose their golden opportunity?”

In the Upanishads, a story is told of king Janak, a seeker of Truth. He gathered together all sages of the time and said, “My dear friends, I want to know the way back to God. Can you teach me its theory, since theory precedes practice?”

It is said that one Yajnavalkya, a rishi, satisfied the king on this account. He got the price fixed for the purpose. But then another sage, Gari, who had realized truth, questioned Yajnavalkya: “Look here, O Rishi! Have you seen the Reality that you have spoken of, and expounded so well, with your own eyes, just as you see those cattle grazing in the meadow?” And what did he say? Yajnavalkya, true to his own self, unhesitatingly admitted, “No, I have only understood the theory; I am not a man of realization myself.” Naturally, Janak had to search elsewhere for the practical solution to the problem.

We must be sincere. If you have seen the Truth, only then ask the

people to follow you. “Dear friends, come and see and have it!” But if you have not seen the Truth yourself, then why, like the proverbial blind man, lead others into the pit along with you? We must be sincere to our own selves and to our fellow men and women. If you only know the scriptures in theory, say so. If you have seen the Light and can rise above some experience of it, well and good. Go and tell people so.

You see, that it is the difficulty. People speak so much about the scriptures. You must have heard so many speakers holding on the subject. But how have they so many speakers holding forth on the subject. But how many of them are there who have had the first-hand experience. Of Truth, and are competent to give you also that experience of Truth, and are competent to give you also that experience? To talk of spirituality is just like giving a learned discourse on the principles of business without having any capital or practical capability to start the business.

While here, each morning people sit for meditation and get some experience of the inner Truth. When you get experience inside, however elementary it may be, you are convinced of the reality and can develop it to any length you may like, by regular practice.

Preaching was meant to be done only by those who had the first-hand experience of Truth. But preaching has become a source of income; and paid service in all social religions has made matters worse. I am not talking of any particular religions, but what I say is true of all religions. People have made a business of religions and so many have taken to it just as a means of livelihood.

But God’s gift are all free. They pretend to serve Him, but at bottom is all mercenary. The world is full of them and that is why we are fed up with the very word “Master.” But a real Master does not seek worldly gain. He gives God’s gift- spirituality – freely and free of

cost. He has realized God. He is the perfect man. he has transcended the physical consciousness and has seen the Light within. What did Kabir tell the pundit? “O Learned pundit, if you want an experience of the Reality, go to some competent living Master.”

“What sort of Master” asked the pundit. Then Kabir went on to define “Master” as one through whom God speaks. This is what all the Saints, including Kabir, have said.

Thus we have in the Bible: Holy men of God spake as they were moved by the Holy Ghost (II Peter 1:21). Guru Nanak says, Poor Nanak only speaks what he is bidden, and O Lalo! I only say that which my Lord speaks through me. A Muslim divine also says the same thing: the words of the Prophet are the words of God, though they may seemingly appear to drop from a human tongue.

You too have the same possibility in you. But you have not yet come in contact with the Power working in you, because you are still bound to the physical body. As long as you do not lose this body consciousness, you cannot enter into the Beyond. This Bible says, flesh and blood cannot inherit the kingdom of God.

You must seek out one who has risen into cosmic awareness and is a conscious co-worker of the Divine plan. He will no doubt be a man like any of you. But he has realized his own self and experienced God within. When you sit with Him, you will find him quite a different being, full of love and compassion for all: a radiating center of the Divinity in him. The very atmosphere around him is charged with the radioactive rays of spiritual bliss.

A man who has attained the highest degree of mastery in any field activity will at first appear like an ordinary man. He is essentially a man first and last. But he has developed in his own particular way. When you sit with him, you will find him a giant in his own field.

This is exactly the case with a Master-soul. When you meet him, you will find him just like any other man at first sight. He himself will tell you. I had the good fortune to sit at the feet of my Master and progressed in the spiritual way. Those who are in search of the Godway are most welcome.”

A doctor is a man and then a doctor. An engineer is a man first and then an engineer. Similarly, a spiritual man, a Master, is a man first and then a spiritual guide.

All possibilities within man. Great is man. He who has developed in a certain line and has an experience of it, is able to guide you also if you are seeking the same way.

I told you in our meeting the day before yesterday: Is not life more than meat, and body more than raiment? And yesterday: See ye first the Kingdom of God. that is what I emphasized: Seek ye first, i.e. that is the most important thing in life, the things that concern you most.

Know thyself has been the theme of all the Master who have come so far. Know thyself: who you are and what you are. That is the most important thing before us. Those who have known themselves – call them by any name you like – will be able not only to put you on the way but give you some experience of the way. Then you can go ahead. That is why Sant Kabir of the way. That man is not an ordinary man, I tell you. He has of course a human body like any of us. But he has come in contact with the truth within and become its mouthpiece. Holy men of God spoke as they were moved by the Holy Ghost. What they say is not premeditated; it is all unthought of from the human level, and as Emerson puts it: the thoughts which come of themselves from within are always perfect. The Master is not the physical entity. He is the Divine Power working at the human

pole. What did Jesus say? Lo, I am with you always even to the end of the world. I will never leave thee nor forsake thee. This is what all the Master say. I am not only giving references from the various scriptures, but am only giving references from the Bible because you are so conversant with it.

The Master Power never leaves you. It is not the human body but the power that it remains forever. Christ Power has been working through the ages and shall continue to work; but through different divine instruments and according to the needs of the times. The body alone perishes alone perishes, but that Power remains. Those who have really seen the Truth within can open your inner eye and make you see it. if they give you some inner experience, however little it may be, you can develop it. One of Christ's parables illustrates this beautifully: A rich man going out on a journey distributed among his servants some talents – twenty to one, ten to another, five to the third. When he came back, the man who had twenty talents had made them thirty, the one with ten had made fifteen of them, and the last who had gotten only five had never touched them but had kept them safe buried under ground. As no use was made of them, the Master thought it prudent to withdraw them. What I mean to say is, that when you are given some experience, you have to develop it as you do your learning in a school. Initiation does not mean observance of any ceremony, or rituals, or anything of the sort. It is just a practical experience of the science spiritual. The theory is explained first, and then the experience is given, and that is to be developed from day to day. that Master Power overhead which gives the experience protects both the within and without, and keeps a constant watch over the disciples.

You will find that such people have been coming to the Master and asking them as Philip asked Jesus: "Lord, show us the Father and it sufficeth us." And what did he reply? He grew indignant and said, "Have I been so long time with you, and yet thou hast not know me,

Philip? He that hath seen me hath seen the Father; and how sayest thou then, show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, He doeth the works.”

Christ was a conscious co-worker with the Father of Divine Power within him. Only he who is conscious of the Power working through him can bring you in contact with the Power within. That contact is possible only when you arise above body consciousness and not otherwise.

It is something quite apart from intellectual activity. Intellectual activity. Intellectual attainment may serve as an additional aid to a practical man, for he can explain to you the same thing in so many ways, very graphically. But the man who is only intellectual with no practical inner experience is, as Sheik Saadi, a Muslim Saint, rather strongly puts it, an ass carrying a heavy load of books, quite ignorant of their values.

A Sikh Master has said the same thing in a milder way. He says, the ladle moves briskly in the pudding but never tastes its sweetness; even so you revel in an intellectual knowledge of the scriptures, but have never experienced what they describe. This does not mean that you should not read the scriptures. Reading is a help. Those who have entered the field of the intellect and are determined to know the why and wherefore of things, ultimately find the way. But the way that they have to follow is the same that the unlearned follow. The path is the same for all mankind and it begins when you rise above the physical plane and that, as said so often, is a practical subject.

To have intellectual attainment is also a blessing. Once it so happened that Keshab Chandra Sen, the learned head of the Brahmo Samaj in India, went to Ramakrishna, a man of realization. He went

to him just for the sake of understanding things, and Ramakrishna told him, “If you are ready to learn by a few words, the come to me. and if many, go to my disciple Vivekananda.”

Intellectual knowledge is a good thing in itself. It is a feather in the cap of a practical adept, but with some people it become an obsession and they do not only deceive themselves but they also deceive others, for they have no access inside. When the Master come, they tell us of God and the God-way. They remind us of the Reality within. Man is the teacher of man. can past Master help us? Yes, we do need them. They are helpful in their own way. We have respect for them, because they gave out the truth and their experience of it. Those who came in contact with them were put on the way, and they also realized the same Truth. The scriptures are the treasures of the experiences that they had with their own selves and with God and we are fortunate to have them with us today.

If we had come two thousand years earlier, we would not have the New Testament with us and I would not have given you these beautiful quotations from it. all scriptures deal with the same Truth. But we are familiar with one or another scriptures only. When I quote the Bible to you, you have no difficulty. So it is with people of other faiths. They follow easily what is said, when I offer quotations to them from their respective scriptures. All these scriptures make my task easier, as well as that of my listener. The sacred books are just handy aids in the hands of a man of realization for they all deal with the selfsame subject, viz., God-realization.

What we need is someone who has the experience within himself of what is spoken of in the scriptures, and who is competent to give us some taste of that experience right now. Call such a man what you will – pir, Murshid, Saint or Master – that is immaterial.

We have respect for all such persons who came in the past or who

are here now in the present age. Those who have seen the reality can put us on the Path and give us a first-hand experience of it. the need of such a Godman has been felt ever since the world began.

Some people say that they don't need any Master. Well, they will have to rely on books, the holy scriptures. These scriptures are, of course, more reliable than the intellectual commentaries on them by the learned. If the commentators have seen the Truth, they will interpret the scriptures correctly, but if they will confound and confuse the readers in spite of all his wits and will lead him nowhere.

When you rely solely on books, you ultimately rely on some Master, for the scriptures were after all written by somebody. Instead of this indirect approach, would it not be better if you could meet a man of realization directly? He has practical experience of what the scriptures describe and can give you much more than you can ever get from books; he can give you first-hand experience of the Reality itself. This aspect has been stressed by all the Saints. They enable us to understand how we may have that experience in our lives. In the gospel of Matthew we have, all things are delivered unto me of my Father, and no man knoweth the Father save the son, and he whom so ever the son will reveal him. Thus, the son knows the Father and the Father knows the son, and all others to whom the son , and all others to whom the son reveal him, for he becomes the conscious co worker with the Father, on the divine plane. This is why Christ said: I and my Father are one. It is not I that am doing it. I am the way the truth and life. No man cometh unto the Father but by me. if you had know me, ye should have know my Father also. In what a forceful way he has put it: through the man who has know the Father (God), you can also know God.

The alphabet of the teaching of the Master's starts where the world philosophies end. That is the beginning of true religion. It begins

when you come above body consciousness and not before.

Naturally, the man who has experience of the Truth is the only one competent to put you on the way. You may be able, in the company of such a righteous man, to understand the true Nature of things, the real significance of what is highly abstract.

Naturally, the man who has experience of the Truth is the only one competent to put you on the way. You may be able, in the company of such a righteous man, to understand the true Nature of things, the real significance of what is highly abstract.

So all Master who have been coming from time to time have been giving out the Truth. The question now arises: what sort of yoga (spiritual disciple) do they teach? We have Father, to reach the state of unchangeable permanence, all peace, all joy, all happiness, which never decays and is not subject to Dissolution or Grand Dissolution.

That was the goal which we set before us in our first meeting. I also gave quotations from different scriptures. The ultimate goal of all religions is God. We are worshipers of the same God, no matter whether we belong to one country or the other; for that make no difference. All religions or another; for that makes no difference. All religions say the same things, Love God, and further, as God resides in every heart, love all humanity. This is the best way of leading our outer life. If followed naturally, the Kingdom of God would surely come on earth – for which we so often pray but are disappointed.

Next we have to enter into the Kingdom of God, reach our true home. The way to it starts when we rise above body consciousness. But how we to achieve this? All scriptures speak of the way that leads back to God. we have to find this way.

There are so many different methods that we may follow! But which

of them is the most natural, the most easy and can give us the quickest results? – so that we can realize the Truth in this very life and not have to wait till after death.

I met a man in California who came to me and told me that his Master had said that his Master had said that his inner eye had been opened. I asked him if he say anything within, to which he said, “No.” I asked him, what made him believe this? He replied that his Master had said so and therefore it must be so. I advised him not to follow blindly but to see things for himself.

Another man came up and said, “My Master says I will have salvation after death.” But I asked him, “Where is the proof that you will have it?” People are after Truth, I tell you. I quiet see the search for Truth everywhere in other in the world. Men have been seeking for Truth everywhere in the world. Men have been seeking for Truth for years and years, through books, through rituals, and through countless other means. But they have not gained practical experience of the Reality.

I met a very learned man in San Francisco; he is the organizer of all the international religions conference that are being held now in Japan, France, Germany, and other places. He heard on of my talks in which I dealt with this subject. At the end he admitted that what I said was true and that he had not seen the light within. The people are after it, no doubt, and many of them are quite sincere, broadminded and open to conviction.

The question arises: Of the many yogas, which is the best, the quickest and easiest, and the most suited to our times?

The Master teach you the most natural way. Natural ways are always the easiest. Easy things can be followed by anyone anywhere. Even a child should be able to see the light of Heaven within.

There are so many yogic practices: We have Hatha Yoga. It gives us physical fitness, a strong body, for one thing; and for another it prepare the way for another type of yoga, the Prana Yoga. Prana gives control over the respiratory system in the body, and enables one to withdraw the motor and sensory currents together to the seat of the soul within. The body is simply left as a cloud of earth, without breath or motion; this is technically called Kumbhak. When we achieve this withdrawal of the Pranas (vital air), we see the Light of God and hear the voice of God within. This is a difficult and arduous way. Everyone is not fit for it. Everyone is not fit for it. Everyone cannot follow it. The body must be sound and strong. For this we have to take to the Hatha Yoga practices for a long time to make our body fit, and then we can take it up. Those who are physically unfit, if they take it up, they fall a victim to different disease.

Next there is Laya Yoga, which is concerned with the awakening of the Kundalini or the serpentine power. That is also practiced through controlling one's breathing. We have to awaken all centers in the body and go up step by step.

There are other forms of yoga as well, which enable one to control of mind. They ask us to visualize within some outer object so that we may have something to concentrate our thought upon.

Then there is Jnana Yoga for grasping the reality within by the sheer force of intellect – a very difficult path indeed, I may say.

Brihadaranyaka Upanishad says, To grasp the infinity by the finite intellect is as impossible as to quench thirst by taking wine or to extract oil from sand.

How can the finite intellect grasp the all-pervading Reality within its

narrow compass? That is a sheer impossibility. This is why Confucius said: The reality is something which cannot be grasped, cannot be understood and cannot be Comprehended. This is why he turned from the spiritual to the ethical side of life.

Can we possibly come in contact with the Reality? All the Master with one voice emphatically say, “Yes!” Guru Nanak says, The Lord God of Nanak is visible everywhere.

Swami Vivekanands, who came to America some years ago, began life as an atheist. He would challenge people to show him God. he would question: Is there anyone who has seen God? He was told to visit Dakishneswar (in Bengal) and meet Ramakrishna Paramhans.

He went there, all puffed up with the intellectual attainment. Ramakishna appeared to him like an ordinary man. You see, the Master do not act and pose. They do not believe in any show. They just behave like ordinary individuals. He found the sage first on the grassy plot adjoining his hut and put to him his oft-repeated question: “Master, have you seen God?” And what was the reply?” “Yes, my child, I see Him just as I see you – only more vividly.” At these words coming from the heart of a man of realization, Vivekananda bowed down. And throughout the rest of his life he always declared, “Only through that Godman was I saved.”

How then is salvation possible? All Master's say, If thine eye be single, thy whole body shall be full of light. for salvation then must develop our “single eye.” But how to find it and how to develop it? Guru Nanak tells us that the “single eye” spoken of is not of flesh and bone, as are our outer eyes. It is the inner eye – the eye within you. And this is to be opened. But how? One who has his own eye opened and has seen the light of God is also capable of giving you first-hand inner experience of it.

Seeing is believing, and when you see for your own self, you will require no further testimony. On the other hand, the blind cannot lead the blind. An awakened soul alone can awaken soul slumbering on the plane of the senses. As light comes from light, so does life from life. A man of realization can grant an experience of the Reality to other. He who has risen in cosmic Awareness, can make others rise in that awareness. So it is not an impossibility. All Master have testified to this. Shamas of Tabrez says: We should be able to see God with our own eyes and hear the voice of God with our own ears. This is no new thing. It is the most ancient science and the most authentic.

Another Muslim Saint, Moieen-ud-Din Chisti, tells us, You have to open the inner eye to behold the glory of God within. It is already there.

A true Christian must know how to cross over the body consciousness to see the Light of God. A true Muslim must witness the glory of God from the top of Mount Toor, which is our body. The Prophet Moses used to go up Mount Sinai to hear the Decalogue in the midst of lightning and thunder. Similarly, a true Sikh (Khalsa) is one who sees the light of God in his own person. The scriptures tells us that Guru (Master) is one who can dispel darkness in man by revealing the light of Heaven. The Christian figuratively call this spot (where the light is seen) the mount of transfiguration.

This is the goal before us. It is possible and within the reach of everyone. When? When you come in contact with some practical adept. He will be a man as any of you are, but he has inner experience of Truth and is competent to give the same experience to you. If he gives you some experience at the very outset, you can expect more from him.

What type of yoga do the Master teach? I have just mentioned

certain types of yoga. There are other types as well, which enables us to concentrate and dwell on the lower ganglions in the body. They aim at awakening the different supernatural power thereby. But the true aim of life is to know one's self and to know God, and not to have supernatural power. To one who practices the highest type of yoga, by following the Path of the Master's, all such power come of themselves: one has not to work for them. But a true seeker of God bypasses all such temptations.

What then is the most natural yoga? What do the Master's teach? The path of the Master's is know as Sehaj Yoga (the natural yoga) or the Surat Shabd yoga (The yoga of the Sound Current). What is surat? It is the soul within each one of us, the outward expression of which is the attention or what is know as consciousness, awareness or wakefulness. When you open and close your eyes successively for some time, you will feel a kind of wakefulness and consciousness behind the eyes. This wakefulness or consciousness is the "Self" in you, and that you are. In the waking state it is diffused in the body and is engaged in outer pursuits of the world through the agency of the senses. But it can be withdrawn the sensory currents, collecting them at one center, and gives an inner contact with the "word Power" within – the divine link in each one of us. This God power is know by different names. St. John speaks of it as the "Word." It is the "Holy Ghost" of Christ. The Muslim calls it Kalma or Ism-I-Azam, while the Hindu Rishis called it Sruti or Udgit. Zoroaster gave it the name of Srosha or the "Creative Verbum." Guru Nanak speaks of it as Naam. It is a the great Creative Power of God which is controlling the Universe. This sound Principle or "Divine harmony" is the core of al that is. And what is God? you find the same thing mentioned in the Bible. St. John begins his Gospel with the memorable words, In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made.

Dryden, a great English poet, in his poetic fancy calls it “Harmony,” and ascribes the creation to the great “Power of Music.”

This Word existed even before the Creation came into being.

God the absolute is wordless Nameless. When that Absolute came into manifestation, it was given different names as said before: Word, Kalma, Naam, Sruti, Udgi, etc. This first and primal manifestation of the Absolute (in the form of the sound Principle) is the Divine Link within each one of us, and this Power is all-pervading and everlasting. Forever O Lord, thy Word is settled in heaven. The Bible further tells us: by the word of the Lord were the heavens made. That is the creative power: Upholding all things by the Word of his power. Upholding all things by his Word Power. The Bible calls that creative principle the “Word”. as I told you yesterday, unless you know the specialized terminology of the Master's, you cannot know the true import of the scriptures. The Word, as used throughout the Bible and especially by St. John, is one example of such terms; and so are many others in different scriptures. That Word is lasting, everlasting and abiding forever and forever: The grass withereth, the flower fadeth but the Word of our God shall stand forever. The “Word of God” does not mean the Word uttered by the Master's. Their words of wisdom simply expresses the Word of God and its creative, controlling and sustaining power over all that is visible and invisible. This Power existed right from the beginning. The Word was with God and the Word was God.

That Divine link is within every man. the Epistle to the Hebrews (in the New Testament) speaks of the Word of God as: For the Word of God is quick (which means living) and powerful and sharper than any tow-edged sword, piercing even the dividing asunder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts

and intents of the heart. That power is denoted by the term “Word.”

So God is the Nameless or the Wordless One. When that Power came into being and assumed a manifest form, - “God-in-action” – it became primal cause, the Causeless cause, of all creation in the higher and lower spheres. And that first manifested form of the Absolute is the only Way back to God.

What we have to do is to contact that Divine link which is the supporting power of all creation. We owe our very existence to this powerful of all creation. We owe our very existence to this powerful link within us, which is uniting the radiant soul with the gross physical body. When that power is withdrawn, the connecting link snaps and the soul departs, leaving the body a lifeless clod of clay. This we call death – the dissolution of the microcosm. When the Power is withdrawn from the world, there follows Grand dissolution.

This Divine Link is in every heart. With that we have to establish contact – a real and living contact. But how? You can find it by transcending physical consciousness. The Bible says, The Word was made flesh and dwelt among us. One who is Word personified will naturally be able to join you with the Word within. That Power ever abides in us. It is the Bread of Life, and verily we live by it, though we have never recognized it. Christ tells us, whosoever parteketh of this Bread will have everlasting life. He never meant his body but the Word personified and within him. It is often described by the sages as the water of life. Christ says, Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

But how to get this Bread of life or Water of life, that bestows life everlasting? How to sip this elixir? All the scriptures tell us in one voice that it can be had from a living Saint who is an embodiment of

this active life principle. It will not cost you anything, not a farthing. It is as much a gift of Nature as light, air and water. This experience of Truth you can get through the grace of a living Master, competent enough to contact you with the Divine Link within.

What is this experience like? The Bible says: if thine eye be single, the whole body shall be full of light. and further it says: thy word is a lamp unto my feet and a light unto my path. That shows there is some experience of light within.

And then there is something else as well – the Sound principle. Being born again not of corruptible seed but of incorruptible, by the Word of God which liveth and abideth forever.

You will have to rise above body consciousness before you can come in contact with that Word Power within. It means an experience of light – the Light of God within you. And this is the beacon light that saves: the righteous runneth into it and is safe.

To those who are just put on the path of the Master, there comes a marvelous change in their life and conduct. Steadfast in the Power of the Word, they are saved by it and escape from the cycle of births and deaths. The Dissolutions and Grand Dissolution have no effect on them. It is then said: man shall not live by Bread alone, but by the every word that proceedth out of the mouth of God. Mark the words out of mouth of God. This experience (revelation of light) comes about by the grace of an adept in the science of spirituality. The Master has to transmit his own life impulse when he puts on the way and gives us a contact with all Powerful, live and vibrant chord within. With this manifestation within, we learn the significance of the words of the Master Christian: the son know the Father and those to whom the son reveals. And again: the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whene it cometh and whither it goeth; so is everyone who is born of the spirit.

What I mean to say is that the Word Power has two aspects: one is of the Sound and the other is of Light. this is the natural way. The Master's do not touch the breathing system. They do not invoke the aid of pranas, for the simple reason that pranas have an independent function in the body and do not in any way interfere with our daily pursuits like walking, talking, eating and drinking. If we ignore the pranas otherwise, they can safely be bypassed in spiritual sadhnas as well. The work of God can as well be performed without the intervention of pranas or vital airs. They have eliminated that part of the show altogether to make the system easier and in accord with the present times. Even a child, if he is made to sit, is given an experience. He begins to see light and hears the tinkling of bells.

This then is the natural way that is given by the Master's. it is the most suitable for these days. The secrets of success lies in the conscious entity within us. The Concentration of attention is all needed. Whenever a thing is done with undivided attention, the result is sublime. Even physical exercise with an eye on body-building processes will make you strong and healthy. Similarly, when your attention is directed to the centers of the brain, you become intellectual stalwarts. When you fix your attention or soul on the Divine Link within called the Word, you become spiritually great. Everything can be achieved by the direction of attention. It is why Emerson said, The key to success is one's own thought. All that required is the proper direction and guidance. For this, you need no outer ceremonies and rituals; you can remain wherever you are. The way is within you. The easiest way, the natural way, to go back to God is therefore by means of contact with the sound principle.

This is the most natural yoga which befits our times. On account of our short span of life and other inherent infirmities, we are not hereditarily and temperamentally fit to take up the harder yogic ways. There are other ways as well, but this is the simplest,

easiest, and the most profitable.

I visited a village in India where a man had been engaged in Prana Yoga practice for over forty years. I went to him. He was a thin and emaciated figure. (that type of yoga requires a stout and strong body, for which you must have hetha yoga practices and others to make you strong before you take to that way.) His body was so weak that he could not even talk or move easily. On being questioned as to the results achieved in forty years of Prana Yogic discipline, he informed me that at times he would see a streak of light and occasionally hear some sound (indistinguishable) within. Just compare the strenuous labor with the insignificant results achieved! When he was told of the natural way and asked to experiment, his joy knew no bounds and he discovered quicker and better results in shorter time.

What I mean to say is that the natural ways are always easier. The natural yoga does not interfere with the pranic system., which is complicated affair. I do not deny the efficacy of the prana yoga. But we are fit for it? as explained above, we are not. The Master's, therefore, simply taught: "Let pranas do their own function in the physical frame. Ignore them altogether as one does when engaged in various activities. Withdraw the spirit current and see within." That is all.

The Surat Shabd yoga of the Sound current needs initiation or first-hand experience from some competent Master in the line who is capable of giving some spiritual experience. When he puts you on the way, you see things for yourself. If you can have a little from him in the beginning, you can also expect more from him later.

Moreover, the Master being in tune with the Infinite is an unerring guide and without. He has the competency to appear to you within, as some of you had an experience of this morning, and guide you on

the inner spiritual planes as well.

A Mohammedan Saint says: He who can give you instructions outside when on the physical plane, and go up voluntarily while alive, as at the time of death, has the competency to appear to you within and give you guidance there. Such indeed is the Master!

That is what I have told you. I have not given you any rigmaroles, but facts from the scriptures. Until we come and sit at the feet of some practical Master, we do not see things for ourselves. When we Saints our own “Self”, no further testimony will be required.

Of course, for that certain prerequisites are necessary. And what are these? To restrict ourselves to a strict vegetarian diet, for the reason that*** we should normal lives. The diet which excites passions has to be avoided altogether. It is better to have a light, simple and natural diet, which is an aid to spiritual sadhna or practice.

Those who take up the practices concerning the lower centers in body, do take meat – the Mohammedans and people of the other religions also. But those who are anxious to rise above body consciousness and go into the Beyond have of necessity to eschew all that. This is the path that I have put before you. Liberation or salvation is something which starts only when you rise above body consciousness. For that reason, vegetarianism is the first essential.

Another is that of abstention from intoxicants. You are a conscious entity. You have to rise in cosmic consciousness, and go Beyond into the super consciousness. The things which go to muddle you consciousness or make you morbid and lose your consciousness are to be avoided; therefore, leave off all intoxicants, liquor, narcotics, smoking and all kinds of drinks unnatural and artificial.

The third requirement, of course, is good character and ethical life,

in thoughts, words and deeds.

These are the essential requirements which qualify a man to tread the Godway. If you do not detach yourself from the above things, your further progress on the way will be retarded. Moreover, even in ordinary life, if you observe these instructions, that will give you a blessedness unknown hitherto.

Next

The Master in 1955

1. The Background

The spiritual heritage of western man has come down to us in a very distorted form. The full truth was revealed by Jesus the Nazarene, building on a long preparatory period including the work of the great Jewish Prophets and his own Guru, John the Baptist; but the life impulse passed on by him remained in the East, embodied in men little known to us except under such labels as “Ebionites”, “Gnostics”, etc., and eventually disappeared as such merging with the Islamic sufi tradition. The Christianity that was carried to the Western world had a very different emphasis and direction than the original teachings of Jesus.

The truth was not entirely forgotten, of course; many of the writings and biographies of the greatest Christian Saints, catholic and orthodox, reveal the depth of their inner experience and genuine love for God , not to mention the huge compendium of esoteric knowledge contained in the Jewish Kabbalah and the lives of the great Hasidic Master's; and here and there, in the stories of the Holy grail and especially in the writings of the great Lutheran mystic Jacob Boehme, we get glimpses of the highest teaching of all. But as the world moved into the modern era, the West sank deeper and deeper into the darkness of materialism, chauvinism and intellectual arrogance, sowing seeds that are now bearing fruit; and the accessibility of genuine spirituality became almost non-existent.

Finally, after a long preparatory period, during which the basic ideas of mysticism, this time in their Indian form, were reintroduced into the main stream of Western thought, the most powerful seed of all was sown: in 1911 an initiate of Baba Sawan Singh Ji came to America and initiated a Port Angeles, Washington, dentist named

Dr. H.M. Brock. thus the history of the Master's path in the West was begun.

Dr. Brock now passed on, served his Master for many years as his representative in the West, and after Baba Sawan Singh Ji left his body, he served the present Master in the same capacity. His long lifetime of devotion to the Saints reached a climax in 1955 when, at the age of 83, he met a Master in the flesh for the first time. here are his own comments:

It was in the year 1910 or 1911 that Mr. Kher Singh Sasma came to us and told us of the then living Master – Sawan Singh. We were given the initiation by Mr. Sasma under the direction of the Master. In our correspondence I at one time asked the Master, “In case he passed on before I did, would I know who the new Master would be?” and he said I would.

So I was quite satisfied when Mr. Khanna put me in touch with Sant Kirpal Singh.

In India there is a background of thousands of years of recognizing the spiritually enlightened ones, while to us in this country the coming of such a one is new and of great importance, and we hope to have the Master back again at an early date. In Sant Kirpal Singh, I think everyone recognizes the unbounded spirit of love that permeates him and everything he does, regardless of who or what people are or may have been.

During Baba Sawan Singh's lifetime, the work in India grew at a tremendous rate, but the number of initiates over here remained very small. With the advent of the ministry of the present Master, the pace began to increase, and through the devoted labors of Mr. T.S. Khanna, Mrs. Dona Kelley, Mrs. Gordon Hughes, Dr. Brock, and others, regular centers were established and Satsang was held in

Washington, Louisville, and other places. Thus the ground was prepared for the arrival of the living Master in person in may, 1955.

America then was very different than it is now. In many ways a more pleasure place, since many of the seeds that have since born bitter fruit were still lying dormant, spiritually it was a desert.

Nevertheless, the Master had compassion on us all and came anyway, thus blessing even those – such as the present writer – who were totally ignorant of his presence, even though they may have moved about within a few blocks of him. And so the Gospel of truth that had been revealed to the West by Jesus the Nazarene and then forgotten and ignored, was brought back to us by the living Christ of our time. Basing what he said squarely on the Bible, the Master gave talks that must have seemed revolutionary to his listeners. One such talk is included in this issue; to understand its true significance, we must bear in mind the complete newness of what he was saying to the minds of his audience.

*The impact of the Master on those who were ready to receive him was nothing less than stunning. Shortly after the tour, a small book **AS THEY SAW THE MASTER**,, containing brief accounts of the experiences of the number of western disciples with him, was published. Here is an extract from the testimony of Walter Paul Baptist, one of the few authentic American yogis, which gives some indication of the extent of the grace that was being poured out.*

When Master Kirpal Singh came to our vicinity, we noted and accepted him at first as a really healthy ideal type of spiritual stature and character. Then one day I looked into his eyes, and within that instant, I reviewed all that I knew and had a glimpse of the more that he was. The depths of his eyes as he exposed himself to me on three or four occasions are with me, even in my meditations. One night, in a room with him, I was aware of his body breathing very fast and then suddenly I could detect no breath. Suddenly through me ran a

feeling that I was in the presence of death. The strange thing that time was that I also felt this from Bibi Hardevi, who was sitting in posture covered from head to toe with a light blanket about eight feet from the foot of the Master's bed. A fear ran thru me, penetrating deeply into my awareness. I wondered, what had I gotten myself into? Then, the illuminating thought came thru me that here I was in the midst of what I had been practicing to masterfully attain. At this moment thru me, like an avalanche and flood my whole being was absorbed in the same intense condition of divine Love. This love is so intensely dynamic and ecstatic and overwhelming that it cannot even be compared to the love that we feel for those we love. And in me, every part of me, I was again torn apart into a nothingness, and I was swept up into the most complete surrender, saying with the greatest feeling within and thru myself, "Father! What have I done! Forgive me for not recognizing you!" I kept saying uncontrollably within myself, "I love thee Father I love thee Father" – over and over. but to me at that time (and as now) when I said Father, it meant God, and when I said God, it meant Kirpal Singh. All these names were one and the same.

But the highlight of the book, and the account that gives the most insight into the day-to-day reality of what must be the single most important even of our era – as far as we in the West are concerned – is the detailed report of the late Dr. Ann Martin of Nashville, Tennessee, the major part of which follows.

THE EDITOR.

2. Nine Days with living Master

Dr. Martin begins her article with a long account of her search of Truth, culminating with her contact with the Master's teaching.

Asking the Master by correspondence for Initiation, he told her to meet him in person in Louisville during his stay there. We pick up her account at that point.

In Louisville she (the writer) took a room at a hotel, and contacted someone whose address had been given her. She was told to go direct to the house where the Master was in residence, which she did. As she walked up on the porch, a man met her saying the Master was busy at the moment, but would see her soon, and asked her to have a seat and wait there. She sat down in a swing, and she doesn't mind telling you that her thoughts were beginning to pile up on her. All at once, as she sat there on this strange porch, in this strange town, amid people whom she had never seen or met before, she began berating herself. Her thoughts went on a rampage, and she asked herself, half angrily, what was she doing there? Had she suddenly taken leave of her senses, to leave home on a mission of this sort, when she knew that every attempt she'd ever made fell flat? What did she expect to find here?

About this time she glanced up, and walking towards her was a God man. she was first stunned by the sheer beauty of the person approaching her. His gleaming white finely woven garments, his bearing his eyes, his smile, his very expression of all embracing understanding and love seemed to swamp her. It swept over her like a sudden storm of inexpressible Joy! Before she could get close enough to put her hand in his, she knew her search was ended!

There are no words adequate to use in describing one's first meeting with the Master. All the joys one can conjure up in one's mind vanish when compared to the actual joy that is there. Words are of no use here at all, they fall like spent bullets, when one tries to tell of his feelings when he first comes face to face with the great Beloved Master. Every thing seemed to come to a complete standstill for the writer. She felt bathed in the purest holy light imaginable, and Earth

– even time itself – seemed no more. All she can remember of this meeting is that she got up out of the swing and met the Master. She heard herself say, “oh! You are the Master!” any other words, if there were, she does not recall. There must have been other words, but her heart suddenly was so full of joy and gladness that she could hardly stand it, for she felt surely it would burst within her for the joy that was hers for the joy that was hers at this sacred moment in her life.

Shortly afterwards she went back to her hotel with instructions to be back early in the morning for Initiation. After Initiation, which the writer knows was her real birth into the Kingdom of Heaven, the Master asked her where she was staying, and when she recovered from a surprise that busy as he was, he could be concerned with a single individual, she told him she was staying at the Brown hotel. He asked her to come to his place and stay, but she demurred, saying she was complete stranger there and felt she might intrude. The man who first met her and told her to wait for the Master quickly stepped to her side and said: “it is a great honor that the Master has asked you to stay under his roof! Do not refuse him.” I immediately sent for my bags and remained in the Master's house the balance of my time up there.

People address him as “His Holiness.” Some resent this title, yet even this is not good enough for one so holy as he. For those of us who have met him and sat at his blessed feet know that he is most holy. He does not ask that he be so addressed, but he will not deny one the privilege to address him what one wishes. One evening, he was invited into a beloved disciples home and cookies and lemonade were served as refreshment. The dear little hostess did not offer the Master a cookie, and the writer suggested that she do so. “but I thought he would eat only foods prepared at his own residence.” She said apologetically, but held the tray of cookies towards him, and with the most beautiful smile ever to grace a human face, he said, “Is

it your wish that I take one?” “Oh yes, Master”, she said. And he took a cookie and ate it. such is the Master. His kindness envelops you like a cloak. He is the most benevolent, the most gracious, the most humble, yet the greatest personality, ever to walk on this earth.

The writer was so deeply impressed with the fact that no matter how many people happened to be at his residence where he held satsang every day, they were always fed at meal time, and there was always a crowd . . .no one was allowed to go away hungry or unfed. It was a miracle, no less. To have crowds coming and going, all the time, as was the case here, and to be completely cognizant of every one's comfort and dwell being. It is a task for a large equipped ménage, but not so here. two or the three at the most keep a smooth –running household and all were supplied food regularly. The writer recalls that several times she was busy somewhere off in a corner by herself, forgetful of food itself, but she was always sought out and called in to eat. Even those who were quietly out doing secretarial work or meditating were not overlooked.

Aware of the fact that she was partaking of food and lodging without paying, the writer attempted to do something about it. she decided that she would go every day and bring in a basket of groceries. Mr. Khanna, the Master representative, met her and went and brought and she said, “some gracious.” He reprimanded her severely, yet very gently and sweetly. “this sort of thing is not done in the Master's house. He provides everything! All is free, free as the air you breath! Do not do this again, please.” “but I feel I should pay a little something,” she remonstrated. “the Master does not accept gifts or money from anyone! He gives, he does not take,” the man said, and so the writer obeyed, with untold wonder growing in heir heart. There was nothing to pay. No one to whom anything could be paid. There was no one to take any money. The writer tried vainly to reimburse someone for the days she spent there, and to no vial. And when Mr. Khanna told her of the man who had sent a check for

\$5,000, that the Master returned to the sender because he does not accept his gifts, she understood what he was trying to tell her. “the Master is not interested in money or gifts. All he is interested in is your soul, and that you do the things that he teaches you to do,” said Mr. Kahanna, and the writer turned the away with the wonder of things growing and growing in her heart. In these days of fee and money grabbing and stress and turmoil, here was one who did not love money, who is only interested in your soul and your happiness and well-being! Strange things these, - almost too much for one to believe, and the writer doubts if she could have believed all these things had she not witnessed them with her own eyes and ears, and experienced them in her own life.

Wherever the Master went, carloads of people followed him. I mean those of us who would not be parted from him, who clung close to his beloved side, and there were many of us who would not stay a moment longer than necessary out of his blessed presence. Did this bother him? No, his patience never seemed to run out. if the writer got a little impatient, his loving eyes would seek her out and one look into them made her want to fall at his feet for forgiveness. His eyes sought you out, not to correct you, or to chide you, but to lend you aid in you own little struggles, which he knew were going on inside his beloved ones nearby.

The writer recalls with vibrant memories of the many wonderful things about her beloved Master that are impossible to put on paper. His complete indifference to people’s shortcomings. The time he always had for all who came to him. His graciousness in granting audiences to all who asked for interviews. There were times when the writer herself felt chagrined at her inflated ego, taking up the Master’s precious time by insisting on pouring out a gushing stream of her own importance and discoveries, etc., and never giving the gentle, love-filled eyes of her beloved Master as he sat patiently through some person’s verbal catalog of all he’d read and found and

concluded about religion, listening, giving complete audience as though he were the only other man in the world beside himself. Did the Master try to deflate one's ego? He did not. People would come and take up the Master's time, not to listen to him, but to talk about themselves. Yet the beloved Master always had time to attend to them. And this disciple saw the true greatness of her Master in all these things.

The writer would have thought nothing of it had the Master said, "I am too busy. The man must get rid of his own importance before I talk with him. I cannot waste precious time on him," and she was surprised that this did not happen, for the Master truly was very busy always. A man once showed up when the Master was extremely busy and this disciple thought, surely now the Master will tell him he is too busy, and she watched the Master's face for perhaps a fleeting shadow denoting his displeasure, for this was surely an intrusion. You see, she was taking dictation from the Master to assist in the heavy correspondence, but as though his own favorite or most beloved son demanded a moment of his time, he gently laid down his pencil, weighted his mail so it would not blow away, excused himself (we were sitting out in the garden among the trees) and followed the man to a distant nook of the garden, and there they sat fore over an hour. From time to time the writer glanced up from her work to see the man's hand flailing the air, and to hear his voice droning on and on. It is the greatest lesson in patience and humility ever taught.

As the writer looks back over those eventful days of her life, the things that seems to stand out the most in it all is that the Master seemed to be love itself, love personified. His absolute magnificence, as he moved about among us, is indescribable. His graciousness, his impartiality, towards us all alike was something unheard of. You knew when he looked at you that he was seeing another child of God, no matter how you may feel about yourself.

He did not look at you, nor Jane, or Mary, or John, nor Bill, for personality means nothing to him. But he looked at you as though he were looking at a child of God ...

No tongue can tell, no words can express, the absolute serenity and peace that was and is the writers because of her short association with the great Master.

One day a trip was suddenly planned we piled into cars and there was quite a parade of us, all our cars keeping close together. We were to visit the Hermits Tunnel, a place on a mountain side that had been blown out of solid rock for a railroad tunnel, and then finally abandoned for some reason. The man now owning the place invited the Master to visit his place, which really was unique. It was here that the writer saw the Master in a different setting. The summer was hot, and the lowlands seemed to sizzle with the dry heat, but up there it was cool and pleasant. We were all more or less like children's, tramping all over the place, so glad to escape the heat, but up there it was cool and pleasant. We were all more or less like children, tramping all over the place, so glad to escape the heat and rush of things, and the beloved Master seemed to enjoy the fun as much as the rest of us.

In fact, this writer cannot recall one instant that the beloved Master's face was not at all bathed in a most pleasant, happy, peaceful expression. He was always like a proud, loving, happy Father with an adored and adoring family about him all the time, and the constant sweetness of his expressions of all-embracing love is Beyond human description ...

Of course, everyone wanted to make the Master most comfortable, but he would have none of it. He found himself in a place to sit down with the rest of us, and became one with our pleasure and sweetness that day. someone handed him a bottle of soft drink and

asked him if he would hold it while she took his photograph. He smilingly obliged. I should say he happily obliged, because there was not the least bit of condescension about him. Whatever he did to make another happy was done in all love and humility, and he always considered the desires of others where he himself was concerned/

The writer was never critical, but there she was the apex of her whole life, she felt, and naturally she was on the alert for the least fault or imperfection to show up. Too much in her was at stake. She was too much to lay at the feet of just anyone. Could she be blamed for being watchful and careful? Was there any discord about his Godman? About him maybe a little, but in him? Never! Like a beautiful, calm, white lily he was there in his own serenity and peace; no matter what swirled at his blessed feet, He was perfect. The world troubled him not. He knew those ready for him would find him, and so his calm spread over all about him like a mantle. No wonder people flocked about him. No wonder they followed him in crowds wherever he went. The writer recalls with much pleasure a trip the Master made to local firm (on business). We all followed him. Carloads of us. It would be impossible to tell how many there were, but the writer recalls that someone had to get out and direct the parking of all the cars. We trooped into the store with this illustrious, this magnificently white-garbed, tall and exceedingly handsome man at the lead, and we just stood around quietly waiting for him to complete his business, only to follow him out and back to his residence. We did this simply because we could not be separated from him even that long. Such was our love and adoration for him. And in all this, not one time did the writer catch a glimpse of impatience and displeasure. Nothing but perfection was as natural as the radiance to the sun itself. But how can it ever be described? One may as well try to describe the perfection of the sun, or to watch for the very sun to make a mistake or to prove itself unworthy.

*The moon rolls over clouds & tenement roofs
The sun sinks down an airshaft
We are at the bottom in dirt
Master brings us up thru radio singsongs clothesline
wash
We are stars clinging to the sky concentrating on Light*

The Snake Charmer

A Story by Tracy Leddy

Indeed, everyone agreed he was a most unusual snake charmer. He carried no baskets of trained cobras with him as he traveled up and down the world and would accept no money for his performance, yet he seemed able to charm away more snakes than anyone else. No one knew where he came from or where he had been; no one could predict when he would arrive or disappear. He came when he was called, he told someone once, merrily, and that's all.

And he was a strange-looking fellow, too; thin and tall and very dark. He wore a ragged woolen cloak that had once been white and a tattered turban that had suffered a similar fate. His shoes were long and pointed; one sole was partly separated from the rest of the shoe and it made a curious flapping sound, almost like birds wings, when ever he took a step. When he wasn't playing his flute he was smiling like a small child. People everywhere loved to see him coming; once they saw him they completely forgot all about his odd appearance and only listened to his music which was unlike any other music in the world.

Few people ever really noticed his deep-set eyes under the black curls and tattered turban but those who did never forgot them. I shall

tell you about three who saw.

I happened that the snake charmer arrived one summer's day in a small mountain village that nestled into a steep hillside just under another range of mountains. It was a surprisingly fertile place and very peaceful; the people there lived in considerable harmony and were generally kind to strangers.

As word of his coming passed quickly from house to house, the villagers began to gather to hear the snake charmer play. The women left their sweeping and washing; the men left their scythes and carts, their dreams and papers and came out of the fields and shops to listen. As he made his way slowly up the steep and narrow cobbled street, the music he played sounded so sweetly upon his listeners ears that old men in tea shops found themselves weeping and little children stood motionless at their games.

Two old women sat knitting in the sunlight by the side of the road. One had been complaining very bitterly for the hundredth time about her nearest neighbor but the sound of the approaching procession interrupted her gossip. When she looked up, the snake charmer was standing before her and staring straight into her eyes. His music grew sweeter and sweeter still; there were voices in it now and they seemed to be calling to the women from somewhere very far away. With a joy and terror she had never known, the old women stuffed her knitting into the bib of her long black apron and scrambled to her feet. As soon as she stood up, snakes began to appear from under her hair and from beneath her tongue, little ones swiftly moving, black and livid green.

For just moments they were visible to the horrified villagers and the old women and then they were wriggling into the charmers pocket and gone. The snake charmer took his flute out of his mouth and smiled at the old women. Unable to resist, she in turn looked steadily

back into his eyes. But she saw no ordinary eyes with iris and pupil; she saw only Light, the most brilliant light she had ever seen, far brighter than the sun and much warmer. As she continued staring, she felt that warmth envelop her, fill her down to the inside of her wrinkled old toes. Silently she bowed her head.

Suddenly she was moved to look up; she caught sight of her neighbor's face in the husband and wondering crowd. She burst into tears and pushed her way through the villagers until she could embrace the other women. I'm a wretched old crone," she sobbed, "Forgive me, sister, I'll never speak ill of you again." The other women was too surprised to answer but she felt some of her neighbor's inexplicable warmth and sat down with her and comforted her.

The snake charmer put his flute to his lips and walked on.

Further along the road stood an abandoned temple and beside it, a house with a very beautifully decorated façade. The doors were of sandalwood, richly carved and the walls were painted with lions and peacocks. It belonged to the wealthiest man in the village, a widower whose only daughter had looked after his household for many years. As the snake charmer stepped lightly along the cobblestones, one shoe flapping like birds wings, the daughter's shrill voice could be heard above the music scolding the servants at their tasks as usual. She was a proud girl who would have been beautiful had she not been so lonely and dissatisfied with her life.

In a moment of domestic silence, the snake charmer's music struck her ears for the first time. it was merry and joyful and spoke of great happiness to come. Felling curiously drawn to it, the girl stood out on the balcony in all her fine clothes to watch the snake charmer pass by. But when he came abreast of the house, instead of continuing on his way he stopped and, playing with all his heart, he

started straight up at her. The girl hung over the balcony to hear the music more clearly and suddenly she was astonished to hear a hissing sound all around her. All her jewelry, earrings necklace, bracelets and bangles had turned into tiny snakes, white ones and brilliant red and gold ones. She and the villagers watched, thunderstruck, as they all slithered over the pierced balustrade and into the snake charmer's pockets where they were seen no more.

The snake charmer took his flute out of his mouth and smiled up at the rich man's daughter. Strangely relieved and happy for the first time in her life, she looked back steadily into the snake charmer's eyes. She saw no ordinary eyes with iris and pupil; she saw only stars in a clear night sky, stars more brilliant than any she had ever seen from her Father's roof. And, like the old woman, she too was suddenly filled with warmth from her shining black hair to her sandaled feet. "I must go and help them in the kitchen," she said to herself, "perhaps I have been too harsh with them. Perhaps they don't understand what it is I want them to do." And she danced down the stairs and out in to the garden to pick flowers for her Father's table at lunch.

Crowd followed Missing ... dwelling near the edge of the village, a tapping, shuffling sound could be heard coming from a flight of stone stairs inside. The snake charmer stopped once more and stood quietly by the door, playing and playing, his long fingers quick as butter flies on his hollow flute. The tune was sad now, at once chanting and pleading and full of promises of great joy.

After a few minutes a pale young boy stumbled out of the doorway. One of his legs was withered and he leaned upon a crudely –made crutch. A murmur of approval bubbled through the crowd for the boy was well –known in the village. He had a good heart and spent most of his time playing with the little children. He never complained about his withered leg or about his absent mother; he had done his

best to look after his old Father until he died, just a few weeks before. And more than one of the villager had remarked on the still distant look that often crossed his face. He limped straight toward the snake charmer and fell at his feet. “I have been waiting for so long,” he said, weeping, “I thought you would never come.”

The snake charmer stopped playing. He stooped down and lifted the boy gently to his feet with one strong brown arm. “catch hold of my cloak,” he again the snake charmer began to play.

A man stood on his roof waving a stick at some monkeys in a banyan tree next to his house. “they are stealing my guavas,” he grumbled to the bystanders and then, as the strain of the snake missing ... floated back to him, he missing ... roof top, the ripe green fruits bulging from their mouths. But not the crippled boy. He had eyes only for the snake charmer and ears only for his music. He held on tightly to the snake charmer’s cloak and followed him right out of the village.

The crowd watched the boy limp off with the snake charmer and many are sure they saw the crutch disappear, black and wriggling, into the snake charmer’s pocket and the boy’s stride become steadier and steadier as they walked along into the mists.

High up in the mountain the snake charmer stopped to rest. He turned to look the boy full in the face. The boy stared back straight into his eyes. At first he could see only the bluest of skies, but as he looked deeper inside them, he could see the snake charmer himself sitting in a ring of fire, playing his flute.

“Do you want to see more?” asked the snake charmer with a smile. “Oh yes!” answered the boy without hesitation.

And the snake charmer began to grow. He grew and grew until at last he blotted out the entire landscape, the mountain, the valley and the sky and always he played, bending closer and closer to the

enraptured boy. Then the music became a wind pulled and pulled at the boy until finally he found himself deep, deep inside the snake charmer's flute and walking joyfully toward the snake charmer in the ring of fire who would play for him forever.

Missing ...

[Next](#)

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For just moments they were visible to the horrified villagers and the old woman and then they were wriggling into the charmer's pocket and gone. The snake charmer took his flute out of his mouth and smiled at the old woman. Unable to resist, she in turn looked steadily back into his eyes. But she saw no ordinary eyes with iris and pupil; she saw only Light, the most brilliant light she had ever seen, far brighter than the sun and much warmer. As she continued staring, she felt that warmth envelop her, fill her down to the inside of her wrinkled old toes. Silently she bowed her head.

Suddenly she was moved to look up; she caught sight of her neighbor's face in the husband and wondering crowd. She burst into

tears and pushed her way through the villagers until she could embrace the other women. I'm a wretched old crone," she sobbed, "Forgive me, sister, I'll never speak ill of you again." The other women was too surprised to answer but she felt some of her neighbor's inexplicable warmth and sat down with her and comforted her.

The snake charmer put his flute to his lips and walked on.

Further along the road stood an abandoned temple and beside it, a house with a very beautifully decorated façade. The doors were of sandalwood, richly carved and the walls were painted with lions and peacocks. It belonged to the wealthiest man in the village, a widower whose only daughter had looked after his household for many years. As the snake charmer stepped lightly along the cobblestones, one shoe flapping like birds wings, the daughter's shrill voice could be heard above the music scolding the servants at their tasks as usual. She was a proud girl who would have been beautiful had she not been so lonely and dissatisfied with her life.

In a moment of domestic silence, the snake charmer's music struck her ears for the first time. it was merry and joyful and spoke of great happiness to come. Felling curiously drawn to it, the girl stood out on the balcony in all her fine clothes to watch the snake charmer pass by. But when he came abreast of the house, instead of continuing on his way he stopped and, playing with all his heart, he started straight up at her. The girl hung over the balcony to hear the music more clearly and suddenly she was astonished to hear a hissing sound all around her. All her jewelry, earrings necklace, bracelets and bangles had turned into tiny snakes, white ones and brilliant red and gold ones. She and the villagers watched, thunderstruck, as they all slithered over the pierced balustrade and into the snake charmer's pockets where they were seen no more.

The snake charmer took his flute out of his mouth and smiled up at the rich man's daughter. Strangely relieved and happy for the first time in her life, she looked back steadily into the snake charmer's eyes. She saw no ordinary eyes with iris and pupil; she saw only stars in a clear night sky, stars more brilliant than any she had ever seen from her Father's roof. And, like the old woman, she too was suddenly filled with warmth from her shining black hair to her sandaled feet. "I must go and help them in the kitchen," she said to herself, "perhaps I have been too harsh with them. Perhaps they don't understand what it is I want them to do." And she danced down the stairs and out in to the garden to pick flowers for her Father's table at lunch.

Crowed followed Missing ... dwelling near the edge of the village, a tapping, shuffling sound could be heard coming from a flight of stone stairs inside. The snake charmer stopped once more and stood quietly by the door, playing and playing, his long fingers quick as butter flies on his hollow flute. The tune was sad now, at once chanting and pleading and full of promises of great joy.

After a few minutes a pale young boy stumbled out of the doorway. One of his legs was withered and he leaned upon a crudely –made crutch. A murmur of approval bubbled through the crowd for the boy was well –known in the village. He had a good heart and spent most of his time playing with the little children. He never complained about his withered leg or about his absent mother; he had done his best to look after his old Father until he died, just a few weeks before. And more than one of the villagers had remarked on the still distant look that often crossed his face. He limped straight toward the snake charmer and fell at his feet. "I have been waiting for so long," he said, weeping, "I thought you would never come."

The snake charmer stopped playing. He stooped down and lifted the boy gently to his feet with one strong brown arm. "catch hold of my

cloak,” he again the snake charmer began to play.

A man stood on his roof waving a stick at some monkeys in a banyan tree next to his house. “they are stealing my guavas,” he grumbled to the bystanders and then, as the strain of the snake missing ... floated back to him, he missing ... roof top, the ripe green fruits bulging from their mouths. But not the crippled boy. He had eyes only for the snake charmer and ears only for his music. He held on tightly to the snake charmer’s cloak and followed him right out of the village.

The crowd watched the boy limp off with the snake charmer and many are sure they saw the crutch disappear, black and wriggling, into the snake charmer’s pocket and the boy’s stride become steadier and steadier as they walked along into the mists.

High up in the mountain the snake charmer stopped to rest. He turned to look the boy full in the face. The boy stared back straight into his eyes. At first he could see only the bluest of skies, but as he looked deeper inside them, he could see the snake charmer himself sitting in a ring of fire, playing his flute.

“Do you want to see more?” asked the snake charmer with a smile.

“Oh yes!” answered the boy without hesitation.

And the snake charmer began to grow. He grew and grew until at last he blotted out the entire landscape, the mountain, the valley and the sky and always he played, bending closer and closer to the enraptured boy. Then the music became a wind pulled and pulled at the boy until finally he found himself deep, deep inside the snake charmer’s flute and walking joyfully toward the snake charmer in the ring of fire who would play for him forever.

Missing ...

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Sat Sandesh

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The Master's Talk

The Most Natural Way

Ladies and Gentlemen: In continuation of my talk of last evening. Of my talk of last evening, I proceeded further. Yesterday I told you that we were here to understand and to have a wider and more purposeful knowledge of the teachings of Christ and other Master's who came in the past. They taught the truth in a simple and unvarnished way, which is possible for everyone to understand.

This subject relates to the practical science of the soul, which is to be practiced and experienced by all. Even a child, if he is put on the way, can see things for himself. It is not a matter of intellectual unraveling but of first-hand experience; for seeing is believing, and

Blessed are they who see. True religion begin with the opening of the inner eye to see the light of God, and of the inner ear to hear the voice of God. This was the conclusion we arrived at last evening. As to how to open the inner eye and the inner ear, quotations were given from the Bible and from other scriptures. Truth is one, and the way leading to it is also one. You will find these parallel thoughts in almost all the scriptures that we have with us today.

For the opening of the inner eye and ear, ethical culture is of paramount importance. Ethical life is a stepping-stone to spirituality. Right conduct is a prerequisite for spiritual progress.

Blessed are the pure in heart, for they shall see God. Purity of heart is very necessary for a pilgrim on the path, for without it one cannot see the Light of God and hear the Voice of God. All scriptures speak it. The Sermon on the Mount is clear enough on this point. In it Jesus deals with the realities of life. Reference to the “single eye” and the kingdom of God within,” etc., pertain to the inner life. The inner and the outer are interdependent. Jesus has dealt with both the aspects of life: outer as well as inner. We have therefore to go step by step.

Buddha also laid great stress on right living and enunciated the Eightfold Path of righteous living for his followers. In fact, he never uttered a word about God, as he knew that the God experience would follow of necessity when the ground was prepared. The Hindu scriptures too say the same thing.

I came across a book the other day, which a Buddhist scholar brought to me. The author tried to show that Christ was not unacquainted with the teaching of Buddha. This is a matter for research and not for discussion. Nevertheless, the Christian teachings are almost parallel to the teaching of Buddha, so much so that the two seem to be almost identical.

Ethical life, as said before, precedes spiritual life. It consists of righteous living with life dedicated to the highest ideals: to wit, (1) Chastity or pure in thought, word and deed, for chastity is life and indulgence is death; (2) Universal love or love for all living creatures – in this way the self expands and tries and embraces the totality in one single sweep; (3) Selfless service, or service before self, which stems from the great reservoir of love for God, the very source and foundation head of life; (4) love and service naturally lead to ahimsa or non-violence, even in thoughts and words, what to speak of deeds; (5) Truthfulness – It comes in as a natural efflorescence from the above, for then one begins to be true to one's self. Of truthfulness or true living, Guru Nanak says, Truth is higher than everything but higher still is true living. These are the five cardinal virtues or the five aspects of ethical life and these above all else pave the way God ward. Christ emphatically speaks of these in his beatitudes for he himself was the embodiment of purity and love and truth.

Suppose you said that you had reached the higher spiritual planes, that you were the mouthpiece of God, but you were having the qualities of an ordinary man, then how could anyone believe you? That is why Nanak says, True living is higher still.

True living is the stepping-stone to having the spiritual experiences, which are recorded in the scriptures.

All Master's who came in the past were the children of light. Whenever they came, they gave Light to the world. They came not for one nation, for one country, for one country, for one social region or another, but for all mankind, to lead them back into their father's home. Whatever they found helpful in the God way, and he that followth me shall not walk in darkness, but shall have the light of life, said Jesus.

All these scriptures are with us. They are all-true and contain the

experience with Truth, which these Master had in their lives. When you look into them, you will see that their thought are all parallel and at places even the wording is similar. Of course, they used different languages; but the import is the same.

These scriptures or holy book we have to understand. But how? We do so only at the feet of those who have had the same experience described in the scriptures. Suppose some people come to visit Philadelphia from abroad. When they return to their different countries, they record in their own particular language what they have seen. If you were to read their accounts, you would find that they agree on the salient features, but in certain matters there may be differences in the details – one giving a full description of one particular thing and another omitting the details together. If you have seen Philadelphia yourself, you would find no contradictions at all in the various accounts, but if you have not, you may be confused and bewildered and be unable to reconcile the difference in the different accounts. Similarly, the scriptures we have with us are travelogues of those who trod the Inner Way, describing how they rose above body consciousness, what they experienced on the Way, that helped them in their journey, and what retarded their progress. The description of all these things is given in the Holy Scriptures. Now the man who has himself traveled on the God way knows what the scriptures are speaking about and can explain them to us, logically reconciling that may appear to be inconsistencies to the novice on the path who have not yet learned to delve deep beneath the surface.

In our last meeting, I told you something about the Light of God and the Voice of God, both of which reside in the temple of God, which we are. This is what the man of realization would say, for he has actually experienced these within himself. But it would be quite different with the man of intellect, with no face-to-face realization of the Reality. He, with all his learning and knowledge only outer form and formalities, rites and rituals, know next to nothing of spiritual

matters and talks of things empirically on the human level. The man of inner attainment, on the other hand, besides ironing out apparent difference, grant us an experience of the Reality, dispelling all doubts; for when one actually see things for himself, one gets a deep-rooted conviction born of practical experience.

Christ tells us, If thine eye be single, the whole body shall be full of light. The Light of God is within each one of us and so is the “single eye.” But how to develop the single eye and how to witness the Light of God is the problem within us, and none can solve these problems for us but a living competent Master who, like Christ, has had an actual living experience of them in his own person and makes it manifest to us by means of actual experience.

All the scriptures at the most relate to us the spiritual experience of the Master: what they have seen within and how. Those who have not had the same experience cannot even correctly interpret the scriptures to us. They would simply ramble and miss the most important part, for it is not a matter of intellect grasp. The intellectuals often gather round the Master, put silly question to them, but what does the Master tell them? Once some learned people came to Shamaz Tabrez, a Persian Saint. He plainly told them, “My friends, if you see the Midnight Sun, you are most welcome. If not, do not waste your time and mine.” The people were bewildered. What could he mean by “Midnight Sun?” They said, “The sun is only seen at day time, not at night!” The sage replied, “The sun I speak of never sets, and they alone behold its glory whose hearts are pure.”

A very similar anecdote is recorded in the life of Guru Nanak, the Indian mystic. One night he declared that the sun was ablaze in the heavens. His family thought that he had gone crazy. When his beloved disciple, Bhai Lehna (who was to succeed him as Guru Angad), came to him, Guru Nanak repeated what he had said earlier:

“The sun is ablaze in the heavens.” And Bhai Lehna at once said, “Yes, my Master, it is so.” “How far has it risen?” was the next question, and he promptly replied, “As far as you make it.”

These instances I have quoted from the holy books. Now I tell you a similar incident that occurred before my very eyes. My Master, Baba Sawan Singh Ji, Once during his last illness asked those around him if people in the neighboring towns could see the sun that he beheld. Everyone thought that he had lost his reason and the doctor in attendance, an eminent Swiss homeopath, declared that the Master was suffering from uremia, i.e. uric poison was affecting the brain.

When I visited him in the evening, he laughed heartily and asked me the same question: “Look here, the sun is ablaze in the heavens. Do the people living in other stations see that?” I told him: “Master, distance is immaterial. A man may be living in America or in Europe. If he were to turn within, he will see the Light of God.” “That is right,” said my beloved Master.

Reference to the same Light may be found in the most sacred of the vedic hymns, the Gayatri Mantra. It speaks of the savitar or the sun within, and exhorts the religious-minded to attend to the all-absorbing influence of “that glorious orb,” but how many of us who daily recite this mantra ever know its significance and practice what the Vedas speak of?

God is light, more brilliant than the light of countless suns put together, a light that is at once uncreate and shadow less, very sweet, very soothing, a light that never was on sea or land.

It is always there. But externalized as we are on the plane of the senses, we cannot see it. To see it, we must invert and rise above the consciousness. This is a practical subject.

And incident in the life of Kabir brings out the difference between a merely intellectual and a practical man very clearly. Once a learned pundit came to him for the sake of pointless argument. The sage put him off, saying, “My learned friend, why argue when we can hope to agree? You speak of something you have not seen, of something you have only read; while I speak only of that which I have seen.”

Jesus Christ once said, Verily, Verily, I say unto thee, we speak that we do know, and testify that we do know, and testify that we have seen. One of the Sikh Master also said the same thing: listen ye to the true testimony of the Saints, for they speak of that which they have seen.

Of course the man who has seen the reality himself will say, “I have seen it and I know what it is!” He speaks with confidence and convictions. There is force and weight in what he says. When one has experienced what he describes, the words springs from the abundance of the heart and they carry their own testimony. They have about them an air of certainty and definiteness that does not admit of any doubt and suspicion.

Kabir further says, I tell the people to wake up from their slumber. It means that we are asleep. But how? The fact is that we are asleep as regard the Reality that is within, because our inner eye has not yet been opened and we have not witnessed the Light of God. We have never risen above the body consciousness, never developed the “single eye” that alone pierces into the Beyond. We are, as it were, asleep from within, and are identified with our bodies and bodily impressions. We are lead in a superficial life on the sensual plane. It is because of this that Kabir asks us to awake up from the deadly spell of the senses.

The Vedas also says the same thing: Awake, arise and stop not until the goal is reached, meaning thereby that our goal is elsewhere and

we are not even aware of it; and that it is high time for us to know of it and strive for it.

Thus we see that even the rishis of old used the very same words as Kabir. Again the fifth Master of the Sikhs stresses the same things: Awake, O Traveler! And hasten towards thy destination, which is a long journey we have before us! And yet we have no knowledge of it.

We are all the time confined to the concerned with the physical bodies. But we have to reach the True Home – the home of our Father. We must first come above the physical consciousness. It is from there that the long journey homeward begins. Straight is the way, but when once you are put on it you have to traverse further and further. My Father's house has many mansions. There are many planes and sub planes in the Kingdom of God, which you have to pass through, one by one, before you reach your home. That indeed is the ultimate goals of human life, and all our endeavors must be directed to that end. It does not mean that we should neglect our duties of daily life. It only means that we must wake up from our self-complacency and gradually try to rise to the reality of things and devote some time to knowing the self within us. This can be done, no matter where we are, what we are, what religion we profess; provided of course we have right direction and proper guidance from a real adept in the line. This is the point that Kabir raised in his discussions with the pundits: "My friends, you think that just by being a Hindu you will reach God. But that is not enough." No doubt, allegiance to a particular religion is no bar to entering the Kingdom of God. All social religions are good in them and serve a useful purpose in their own way, yet each will have to work out his own salvation by himself and nobody else can do this for him by proxy. The ultimate aim toward which all religions converge is salvation; but the means to salvation lie within, and we shall have to traverse the way back to God, and that way back is one and one only

for all mankind – the way of death in life.

All Master's who came in the past spoke of this way – the way of inversion or entering within. If we traverse on this way, and learn to die at will – as Kabir puts it, hundred times a day – or as a Christian Saint tells us that he died daily unaware then it come and will not get lost at the last moment, but smilingly kick off the mortal coil and march ahead as a matter of routine.

Sant Kabir further told the pundit: “I tell the people to remain in the world and go to the wilderness. I only tell them to face life and fight the battle. I only say: Maintain your bodies well, for they are the true temples of God. Maintain your families, for they have been given to you by God’s grace. Maintain them, God resides in every heart. Have love for your family, for all the social religions, nay, for all mankind as a while. This is what I mean when I say “ ‘Remain in the world and yet out of it.’ ”

From where do our attachment arise? They originate with the body. We are attached so much to it that we cannot distinguish our true self. When we have to leave it all of a sudden, we feel lost. Therefore, Kabir says: Remain in the world; but enter into the Kingdom of God, see the Light of God by opening the third eye of the single eye within. When you rise above body consciousness, you will find this physical frame to be mere dust, a clod or clay.

Dast thou art, and unto dust returneth. You are then cut off from the body from within, and consequently from the outer environments. You will be in the world, yet out of it.

Sant Kabir compares such a life to that of the stately swan that, living in the water, takes to its wings, soaring high and dry. Nanak speaks of it thus: So we should live in the world and yet out of it. But we are simply attached to the body itself. We now know nothing

Beyond this life. We say: “Right here now and forever, eat, drink, be merry, for this life is all in all.”

At times the Master have to tell the truth, bitter as it may sound, in very clear terms, because they have love for humanity and they wish all to reach the goal.

When Christ entered the temple, do you remember what he said to the money changers there? “Take these things hence; make not my Father’s house a house of merchandise!”

Similarly, Kabir said to the Pundit: “O learned man! you are like a maid that has no husband of her own and yet goes about telling other people that she can give them what she has not know all her life. You just try to work upon their emotions by high-sounding words and hypocrisy. But how can you show them the reality when you have not seen it yourself? If you want to see God, come and follow me.”

The Truth of the matter is that those who have not seen God themselves cannot make others see. When their own inner eye is not yet opened and they do not see the Light of God within, how can they open the eyes of others or make manifest the Light of God?

Sant Kabir Further told the man of learning: “You have frittered away your life and lost life’s purpose. The human bodies occupies the highest place in all creation. It was given to you to know yourself and to know God. That opportunity you have frittered away. You are not only deceiving your own self but deceiving all those who come to you. Had you kept to yourself, it would have been much better; for then you would have lost life’s game only for yourself, and not made others what marriage is? You have lost your opportunity; why waste that of others? Why are you making others lose their golden opportunity?”

In the Upanishads, a story is told of king Janak, a seeker of Truth. He gathered together all sages of the time and said, “My dear friends, I want to know the way back to God. Can you teach me its theory, since theory precedes practice?”

It is said that one Yajnavalkya, a rishi, satisfied the king on this account. He got the price fixed for the purpose. But then another sage, Gari, who had realized truth, questioned Yajnavalkya: “Look here, O Rishi! Have you seen the Reality that you have spoken of, and expounded so well, with your own eyes, just as you see those cattle grazing in the meadow?” And what did he say? Yajnavalkya, true to his own self, unhesitatingly admitted, “No, I have only understood the theory; I am not a man of realization myself.” Naturally, Janak had to search elsewhere for the practical solution to the problem.

We must be sincere. If you have seen the Truth, only then ask the people to follow you. “Dear friends, come and see and have it!” But if you have not seen the Truth yourself, then why, like the proverbial blind man, lead others into the pit along with you? We must be sincere to our own selves and to our fellow men and women. If you only know the scriptures in theory, say so. If you have seen the Light and can rise above some experience of it, well and good. Go and tell people so.

You see, that it is the difficulty. People speak so much about the scriptures. You must have heard so many speakers holding on the subject. But how have they so many speakers holding forth on the subject. But how many of them are there who have had the first-hand experience. Of Truth, and are competent to give you also that experience of Truth, and are competent to give you also that experience? To talk of spirituality is just like giving a learned discourse on the principles of business without having any capital or

practical capability to start the business.

While here, each morning people sit for meditation and get some experience of the inner Truth. When you get experience inside, however elementary it may be, you are convinced of the reality and can develop it to any length you may like, by regular practice.

Preaching was meant to be done only by those who had the first-hand experience of Truth. But preaching has become a source of income; and paid service in all social religions has made matters worse. I am not talking of any particular religions, but what I say is true of all religions. People have made a business of religions and so many have taken to it just as a means of livelihood.

But God's gift are all free. They pretend to serve Him, but at bottom is all mercenary. The world is full of them and that is why we are fed up with the very word "Master." But a real Master does not seek worldly gain. He gives God's gift- spirituality – freely and free of cost. He has realized God. He is the perfect man. he has transcended the physical consciousness and has seen the Light within. What did Kabir tell the pundit? "O Learned pundit, if you want an experience of the Reality, go to some competent living Master."

"What sort of Master" asked the pundit. Then Kabir went on to define "Master" as one through whom God speaks. This is what all the Saints, including Kabir, have said.

Thus we have in the Bible: Holy men of God spake as they were moved by the Holy Ghost (II Peter 1:21). Guru Nanak says, Poor Nanak only speaks what he is bidden, and O Lalo! I only say that which my Lord speaks through me. A Muslim divine also says the same thing: the words of the Prophet are the words of God, though they may seemingly appear to drop from a human tongue.

You too have the same possibility in you. But you have not yet come in contact with the Power working in you, because you are still bound to the physical body. As long as you do not lose this body consciousness, you cannot enter into the Beyond. This Bible says, flesh and blood cannot inherit the kingdom of God.

You must seek out one who has risen into cosmic awareness and is a conscious co-worker of the Divine plan. He will no doubt be a man like any of you. But he has realized his own self and experienced God within. When you sit with Him, you will find him quite a different being, full of love and compassion for all: a radiating center of the Divinity in him. The very atmosphere around him is charged with the radioactive rays of spiritual bliss.

A man who has attained the highest degree of mastery in any field activity will at first appear like an ordinary man. He is essentially a man first and last. But he has developed in his own particular way. When you sit with him, you will find him a giant in his own field. This is exactly the case with a Master-soul. When you meet him, you will find him just like any other man at first sight. He himself will tell you. I had the good fortune to sit at the feet of my Master and progressed in the spiritual way. Those who are in search of the Godway are most welcome.”

A doctor is a man and then a doctor. An engineer is a man first and then an engineer. Similarly, a spiritual man, a Master, is a man first and then a spiritual guide.

All possibilities within man. Great is man. He who has developed in a certain line and has an experience of it, is able to guide you also if you are seeking the same way.

I told you in our meeting the day before yesterday: Is not life more than meat, and body more than raiment? And yesterday: See ye first

the Kingdom of God. that is what I emphasized: Seek ye first, i.e that is the most important thing in life, the things that concern you most.

Know thyself has been the theme of all the Master who have come so far. Know thyself: who you are and what you are. That is the most important thing before us. Those who have know themselves – call them by any name you life – will be able not only to put you on the way but give you some experience of the way. Then you can go ahead. That is why Sant Kabir of the way. That man is not an ordinary man, I tell you. He has of course a human body like any of us. But he has come in contact with the truth within and become its mouthpiece. Holy men of God spake as they were moved by the Holy Ghost. What they say is not premeditated; it is all unthought of from the human level, and as Emerson puts it: the thought which come of themselves from within are always perfect. The Master is not the physical entity. He is the Divine Power working at the human pole. What did Jesus say? Lo, I am with you always even to the end of the world. I will never leave thee nor forsake thee. This is what all the Master say. I am not only giving references from the various scriptures, but am only giving references from the Bible because you are so conversant with it.

The Master Power never leaves you. It is not the human body but the power that it remains forever. Christ Power has been working through the ages and shall continue to work; but through different divine instruments and according to the needs of the times. The body alone perishes alone perishes, but that Power remains. Those who have really seen the Truth within can open your inner eye and make you see it. if they give you some inner experience, however little it may be, you can develop it. One of Christ's parables illustrates this beautifully: A rich man going out on a journey distributed among his servants some talents – twenty to one, ten to another, five to the

third. When he came back, the man who had twenty talents had made them thirty, the one with ten had made fifteen of them, and the last who had gotten only five had never touched them but had kept them safe buried under ground. As no use was made of them, the Master thought it prudent to withdraw them. What I mean to say is, that when you are given some experience, you have to develop it as you do your learning in a school. Initiation does not mean observance of any ceremony, or rituals, or anything of the sort. It is just a practical experience of the science spiritual. The theory is explained first, and then the experience is given, and that is to be developed from day to day. that Master Power overhead which gives the experience protects both the within and without, and keeps a constant watch over the disciples.

You will find that such people have been coming to the Master and asking them as Philip asked Jesus: “Lord, show us the Father and it sufficeth us.” And what did he reply? He grew indignant and said, “Have I been so long time with you, and yet thou hast not know me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, He doeth the works.”

Christ was a conscious co-worker with the Father of Divine Power within him. Only he who is conscious of the Power working through him can bring you in contact with the Power within. That contact is possible only when you arise above body consciousness and not otherwise.

It is something quite apart from intellectual activity. Intellectual activity. Intellectual attainment may serve as an additional aid to a practical man, for the he can explain to you the same thing in so many ways, very graphically. But the man who is only intellectual

with no practical inner experience is, as Sheik Saadi, a Muslim Saint, rather strongly puts it, an ass carrying a heavy load of books, quite ignorant of their values.

A Sikh Master has said the same thing in a milder way. He says, the ladle moves briskly in the pudding but never tastes its sweetness; even so you revel in an intellectual knowledge of the scriptures, but have never experienced what they describe. This does not mean that you should not read the scriptures. Reading is a help. Those who have entered the field of the intellect and are determined to know the why and wherefore of things, ultimately find the way. But the way that they have to follow is the same that the unlearned follow. The path is the same for all mankind and it begins when you rise above the physical plane and that, as said so often, is a practical subject.

To have intellectual attainment is also a blessing. Once it so happened that Keshab Chandra Sen, the learned head of the Brahmo Samaj in India, went to Ramakrishna, a man of realization. He went to him just for the sake of understanding things, and Ramakrishna told him, "If you are ready to learn by a few words, then come to me. and if many, go to my disciple Vivekananda."

Intellectual knowledge is a good thing in itself. It is a feather in the cap of a practical adept, but with some people it becomes an obsession and they do not only deceive themselves but they also deceive others, for they have no access inside. When the Master comes, they tell us of God and the God-way. They remind us of the Reality within. Man is the teacher of man. Can past Masters help us? Yes, we do need them. They are helpful in their own way. We have respect for them, because they gave out the truth and their experience of it. Those who came in contact with them were put on the way, and they also realized the same Truth. The scriptures are the treasures of the experiences that they had with their own selves and with God and we are fortunate to have them with us today.

If we had come two thousand years earlier, we would not have the New Testament with us and I would not have given you these beautiful quotations from it. all scriptures deal with the same Truth. But we are familiar with one or another scriptures only. When I quote the Bible to you, you have no difficulty. So it is with people of other faiths. They follow easily what is said, when I offer quotations to them from their respective scriptures. All these scriptures make my task easier, as well as that of my listener. The sacred books are just handy aids in the hands of a man of realization for they all deal with the selfsame subject, viz., God-realization.

What we need is someone who has the experience within himself of what is spoken of in the scriptures, and who is competent to give us some taste of that experience right now. Call such a man what you will – pir, Murshid, Saint or Master – that is immaterial.

We have respect for all such persons who came in the past or who are here now in the present age. Those who have seen the reality can put us on the Path and give us a first-hand experience of it. the need of such a Godman has been felt ever since the world began.

Some people say that they don't need any Master. Well, they will have to rely on books, the holy scriptures. These scriptures are, of course, more reliable than the intellectual commentaries on them by the learned. If the commentators have seen the Truth, they will interpret the scriptures correctly, but if they will confound and confuse the readers in spite of all his wits and will lead him nowhere.

When you rely solely on books, you ultimately rely on some Master, for the scriptures were after all written by somebody. Instead of this indirect approach, would it not be better if you could meet a man of realization directly? He has practical experience of what the

scriptures describe and can give you much more than you can ever get from books; he can give you first-hand experience of the Reality itself. This aspect has been stressed by all the Saints. They enable us to understand how we may have that experience in our lives. In the gospel of Matthew we have, all things are delivered unto me of my Father, and no man knoweth the Father save the son, and he whom so ever the son will reveal him. Thus, the son knows the Father and the Father knows the son, and all others to whom the son , and all others to whom the son reveal him, for he becomes the conscious co worker with the Father, on the divine plane. This is why Christ said: I and my Father are one. It is not I that am doing it. I am the way the truth and life. No man cometh unto the Father but by me. if you had know me, ye should have know my Father also. In what a forceful way he has put it: through the man who has know the Father (God), you can also know God.

The alphabet of the teaching of the Master's starts where the world philosophies end. That is the beginning of true religion. It begins when you come above body consciousness and not before.

Naturally, the man who has experience of the Truth is the only one competent to put you on the way. You may be able, in the company of such a righteous man, to understand the true Nature of things, the real significance of what is highly abstract.

Naturally, the man who has experience of the Truth is the only one competent to put you on the way. You may be able, in the company of such a righteous man, to understand the true Nature of things, the real significance of what is highly abstract.

So all Master who have been coming from time to time have been giving out the Truth. The question now arises: what sort of yoga (spiritual disciple) do they teach? We have Father, to reach the state of unchangeable permanence, all peace, all joy, all happiness, which

never decays and is not subject to Dissolution or Grand Dissolution.

That was the goal which we set before us in our first meeting. I also gave quotations from different scriptures. The ultimate goal of all religions is God. We are worshipers of the same God, no matter whether we belong to one country or the other; for that makes no difference. All religions or another; for that makes no difference. All religions say the same things, Love God, and further, as God resides in every heart, love all humanity. This is the best way of leading our outer life. If followed naturally, the Kingdom of God would surely come on earth – for which we so often pray but are disappointed.

Next we have to enter into the Kingdom of God, reach our true home. The way to it starts when we rise above body consciousness. But how we to achieve this? All scriptures speak of the way that leads back to God. we have to find this way.

There are so many different methods that we may follow! But which of them is the most natural, the most easy and can give us the quickest results? – so that we can realize the Truth in this very life and not have to wait till after death.

I met a man in California who came to me and told me that his Master had said that his Master had said that his inner eye had been opened. I asked him if he say anything within, to which he said, “No.” I asked him, what made him believe this? He replied that his Master had said so and therefore it must be so. I advised him not to follow blindly but to see things for himself.

Another man came up and said, “My Master says I will have salvation after death.” But I asked him, “Where is the proof that you will have it?” People are after Truth, I tell you. I quiet see the search for Truth everywhere in other in the world. Men have been seeking for Truth everywhere in the world. Men have been seeking for Truth

for years and years, through books, through rituals, and through countless other means. But they have not gained practical experience of the Reality.

I met a very learned man in San Francisco; he is the organizer of all the international religions conference that are being held now in Japan, France, Germany, and other places. He heard on of my talks in which I dealt with this subject. At the end he admitted that what I said was true and that he had not seen the light within. The people are after it, no doubt, and many of them are quite sincere, broadminded and open to conviction.

The question arises: Of the many yogas, which is the best, the quickest and easiest, and the most suited to our times?

The Master teach you the most natural way. Natural ways are always the easiest. Easy things can be followed by anyone anywhere. Even a child should be able to see the light of Heaven within.

There are so many yogic practices: We have Hatha Yoga. It gives us physical fitness, a strong body, for one thing; and for another it prepare the way for another type of yoga, the Prana Yoga. Prana gives control over the respiratory system in the body, and enables one to withdraw the motor and sensory currents together to the seat of the soul within. The body is simply left as a cloud of earth, without breath or motion; this is technically called Kumbhak. When we achieve this withdrawal of the Pranas (vital air), we see the Light of God and hear the voice of God within. This is a difficult and arduous way. Everyone is not fit for it. Everyone is not fit for it. Everyone cannot follow it. The body must be sound and strong. For this we have to take to the Hatha Yoga practices for a long time to make our body fit, and then we can take it up. Those who are physically unfit, if they take it up, they fall a victim to different disease.

Next there is Laya Yoga, which is concerned with the awakening of the Kundalini or the serpentine power. That is also practiced through controlling one's breathing. We have to awaken all centers in the body and go up step by step.

There are other forms of yoga as well, which enable one to control of mind. They ask us to visualize within some outer object so that we may have something to concentrate our thought upon.

Then there is Jnana Yoga for grasping the reality within by the sheer force of intellect – a very difficult path indeed, I may say.

Brihadaranyaka Upanishad says, To grasp the infinity by the finite intellect is as impossible as to quench thirst by taking wine or to extract oil from sand.

How can the finite intellect grasp the all-pervading Reality within its narrow compass? That is a sheer impossibility. This is why Confucius said: The reality is something which cannot be grasped, cannot be understood and cannot be Comprehended. This is why he turned from the spiritual to the ethical side of life.

Can we possibly come in contact with the Reality? All the Masters with one voice emphatically say, "Yes!" Guru Nanak says, The Lord God of Nanak is visible everywhere.

Swami Vivekananda, who came to America some years ago, began life as an atheist. He would challenge people to show him God. He would question: Is there anyone who has seen God? He was told to visit Dakshineswar (in Bengal) and meet Ramakrishna Paramahansa.

He went there, all puffed up with the intellectual attainment. Ramakrishna appeared to him like an ordinary man. You see, the Masters do not act and pose. They do not believe in any show. They

just behave like ordinary individuals. He found the sage first on the grassy plot adjoining his hut and put to him his oft-repeated question: “Master, have you seen God?” And what was the reply?” “Yes, my child, I see Him just as I see you – only more vividly.” At these words coming from the heart of a man of realization, Vivekananda bowed down. And throughout the rest of his life he always declared, “Only through that Godman was I saved.”

How then is salvation possible? All Master's say, If thine eye be single, thy whole body shall be full of light. for salvation then must develop our “single eye.” But how to find it and how to develop it? Guru Nanak tells us that the “single eye” spoken of is not of flesh and bone, as are our outer eyes. It is the inner eye – the eye within you. And this is to be opened. But how? One who has his own eye opened and has seen the light of God is also capable of giving you first-hand inner experience of it.

Seeing is believing, and when you see for your own self, you will require no further testimony. On the other hand, the blind cannot lead the blind. An awakened soul alone can awaken soul slumbering on the plane of the senses. As light comes from light, so does life from life. A man of realization can grant an experience of the Reality to other. He who has risen in cosmic Awareness, can make others rise in that awareness. So it is not an impossibility. All Master have testified to this. Shamas of Tabrez says: We should be able to see God with our own eyes and hear the voice of God with our own ears. This is no new thing. It is the most ancient science and the most authentic.

Another Muslim Saint, Moieen-ud-Din Chisti, tells us, You have to open the inner eye to behold the glory of God within. It is already there.

A true Christian must know how to cross over the body

consciousness to see the Light of God. A true Muslim must witness the glory of God from the top of Mount Toor, which is our body. The Prophet Moses used to go up Mount Sinai to hear the Decalogue in the midst of lightning and thunder. Similarly, a true Sikh (Khalsa) is one who sees the light of God in his own person. The scriptures tells us that Guru (Master) is one who can dispel darkness in man by revealing the light of Heaven. The Christian figuratively call this spot (where the light is seen) the mount of transfiguration.

This is the goal before us. It is possible and within the reach of everyone. When? When you come in contact with some practical adept. He will be a man as any of you are, but he has inner experience of Truth and is competent to give the same experience to you. If he gives you some experience at the very outset, you can expect more from him.

What type of yoga do the Master teach? I have just mentioned certain types of yoga. There are other types as well, which enables us to concentrate and dwell on the lower ganglions in the body. They aim at awakening the different supernatural power thereby. But the true aim of life is to know one's self and to know God, and not to have supernatural power. To one who practices the highest type of yoga, by following the Path of the Master's, all such power come of themselves: one has not to work for them. But a true seeker of God bypasses all such temptations.

What then is the most natural yoga? What do the Master's teach? The path of the Master's is know as Sehaj Yoga (the natural yoga) or the Surat Shabd yoga (The yoga of the Sound Current). What is surat? It is the soul within each one of us, the outward expression of which is the attention or what is know as consciousness, awareness or wakefulness. When you open and close your eyes successively for some time, you will feel a kind of wakefulness and consciousness behind the eyes. This wakefulness or consciousness is the "Self" in

you, and that you are. In the waking state it is diffused in the body and is engaged in outer pursuits of the world through the agency of the senses. But it can be withdrawn the sensory currents, collecting them at one center, and gives an inner contact with the “word Power” within – the divine link in each one of us. This God power is know by different names. St. John speaks of it as the “Word.” It is the “Holy Ghost” of Christ. The Muslim calls it Kalma or Ism-I-Azam, while the Hindu Rishis called it Sruti or Udgut. Zoroaster gave it the name of Srosha or the “Creative Verbum.” Guru Nanak speaks of it as Naam. It is a the great Creative Power of God which is controlling the Universe. This sound Principle or “Divine harmony” is the core of al that is. And what is God? you find the same thing mentioned in the Bible. St. John begins his Gospel with the memorable words, In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made.

Dryden, a great English poet, in his poetic fancy calls it “Harmony,” and ascribes the creation to the great “Power of Music.”

This Word existed even before the Creation came into being.

God the absolute is wordless Nameless. When that Absolute came into manifestation, it was given different names as said before: Word, Kalma, Naam, Sruti, Udgi, etc. This first and primal manifestation of the Absolute (in the form of the sound Principle) is the Divine Link within each one of us, and this Power is all-pervading and everlasting. Forever O Lord, thy Word is settled in heaven. The Bible further tells us: by the word of the Lord were the heavens made. That is the creative power: Upholding all things by the Word of his power. Upholding all things by his Word Power. The Bible calls that creative principle the “Word”. as I told you yesterday, unless you know the specialized terminology of the

Master's, you cannot know the true import of the scriptures. The Word, as used throughout the Bible and especially by St. John, is one example of such terms; and so are many others in different scriptures. That Word is lasting, everlasting and abiding forever and forever: The grass withereth, the flower fadeth but the Word of our God shall stand forever. The “Word of God” does not mean the Word uttered by the Master's. Their words of wisdom simply expresses the Word of God and its creative, controlling and sustaining power over all that is visible and invisible. This Power existed right from the beginning. The Word was with God and the Word was God.

That Divine link is within every man. the Epistle to the Hebrews (in the New Testament) speaks of the Word of God as: For the Word of God is quick (which means living) and powerful and sharper than any tow-edged sword, piercing even the dividing asunder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. That power is denoted by the term “Word.”

So God is the Nameless or the Wordless One. When that Power came into being and assumed a manifest form, - “God-in-action” – it became primal cause, the Causeless cause, of all creation in the higher and lower spheres. And that first manifested form of the Absolute is the only Way back to God.

What we have to do is to contact that Divine link which is the supporting power of all creation. We owe our very existence to this powerful of all creation. We owe our very existence to this powerful link within us, which is uniting the radiant soul with the gross physical body. When that power is withdrawn, the connecting link snaps and the soul departs, leaving the body a lifeless clod of clay. This we call death – the dissolution of the microcosm. When the Power is withdrawn from the world, there follows Grand dissolution.

This Divine Link is in every heart. With that we have to establish contact – a real and living contact. But how? You can find it by transcending physical consciousness. The Bible says, The Word was made flesh and dwelt among us. One who is Word personified will naturally be able to join you with the Word within. That Power ever abides in us. It is the Bread of Life, and verily we live by it, though we have never recognized it. Christ tells us, whosoever parteketh of this Bread will have everlasting life. He never meant his body but the Word personified and within him. It is often described by the sages as the water of life. Christ says, Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

But how to get this Bread of life or Water of life, that bestows life everlasting? How to sip this elixir? All the scriptures tell us in one voice that it can be had from a living Saint who is an embodiment of this active life principle. It will not cost you anything, not a farthing. It is as much a gift of Nature as light, air and water. This experience of Truth you can get through the grace of a living Master, competent enough to contact you with the Divine Link within.

What is this experience like? The Bible says: if thine eye be single, the whole body shall be full of light. and further it says: thy word is a lamp unto my feet and a light unto my path. That shows there is some experience of light within.

And then there is something else as well – the Sound principle. Being born again not of corruptible seed but of incorruptible, by the Word of God which liveth and abideth forever.

You will have to rise above body consciousness before you can come in contact with that Word Power within. It means an experience of light – the Light of God within you. And this is the

beacon light that saves: the righteous runneth into it and is safe.

To those who are just put on the path of the Master, there comes a marvelous change in their life and conduct. Steadfast in the Power of the Word, they are saved by it and escape from the cycle of births and deaths. The Dissolutions and Grand Dissolution have no effect on them. It is then said: man shall not live by Bread alone, but by the every word that proceedth out of the mouth of God. Mark the words out of mouth of God. This experience (revelation of light) comes about by the grace of an adept in the science of spirituality. The Master has to transmit his own life impulse when he puts on the way and gives us a contact with all Powerful, live and vibrant chord within. With this manifestation within, we learn the significance of the words of the Master Christian: the son know the Father and those to whom the son reveals. And again: the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whene it cometh and whither it goeth; so is everyone who is born of the spirit.

What I mean to say is that the Word Power has two aspects: one is of the Sound and the other is of Light. this is the natural way. The Master's do not touch the breathing system. They do not invoke the aid of pranas, for the simple reason that pranas have an independent function in the body and do not in any way interfere with our daily pursuits like walking, talking, eating and drinking. If we ignore the pranas otherwise, they can safely bypassed in spiritual sadhnas as well. The work of God can as well be performed without the intervention of pranas or vital airs. They have eliminated that part of the show altogether to make the system easier and in accord with the present times. Even a child, if he is made to sit, is given an experience. He begins to see light and hears the tinkling of bells.

This then is the natural way that is given by the Master's. it is the most suitable for these days. The secrets of success lies in the conscious entity within us. The Concentration of attention is all

needed. Whenever a thing is done with undivided attention, the result is sublime. Even physical exercise with an eye on body-building processes will make you strong and healthy. Similarly, when your attention is directed to the centers of the brain, you become intellectual stalwarts. When you fix your attention or soul on the Divine Link within called the Word, you become spiritually great. Everything can be achieved by the direction of attention. It is why Emerson said, The key to success is one's own thought. All that required is the proper direction and guidance. For this, you need no outer ceremonies and rituals; you can remain wherever you are. The way is within you. The easiest way, the natural way, to go back to God is therefore by means of contact with the sound principle.

This is the most natural yoga which befits our times. On account of our short span of life and other inherent infirmities, we are not hereditarily and temperamentally fit to take up the harder yogic ways. There are other ways as well, but this is this is the simplest, easiest, and the most profitable.

I visited a village in India where a man had been engaged in Prana Yoga practice for over forty years. I went to him. He was a thin and emaciated figure. (that type of yoga requires a stout and strong body, for which you must have hetha yoga practices and others to make you strong before you take to that way.) His body was so weak that he could not even talk or move easily. On being questioned as to the results achieved in forty years of Prana Yogic discipline, he informed me that at times he would see a streak of light and occasionally hear some sound (indistinguishable) within. Just compare the strenuous labor with the insignificant results achieved! When he was told of the natural way and asked to experiment, his joy know no bounds and he discovered quicker and better results in shorter time.

What I mean to say is that the natural ways are always easier. The

natural yoga does not interfere with the pranic system., which is complicated affair. I do not deny the efficacy of the prana yoga. But we are fit for it? as explained above, we are not. The Master's, therefore, simply taught: "Let pranas do their own function in the physical frame. Ignore them altogether as one does when engaged in various activities. Withdraw the spirit current and see within." That is all.

The Surat Shabd yoga of the Sound current needs initiation or first-hand experience from some competent Master in the line who is capable of giving some spiritual experience. When he puts you on the way, you see things for yourself. If you can have a little from him in the beginning, you can also expect more from him later.

Moreover, the Master being in tune with the Infinite is an unerring guide and without. He has the competency to appear to you within, as some of you had an experience of this morning, and guide you on the inner spiritual planes as well.

A Mohammedan Saint says: He who can give you instructions outside when on the physical plane, and go up voluntarily while alive, as at the time of death, has the competency to appear to you within and give you guidance there. Such indeed is the Master!

That is what I have told you. I have not given you any rigmaroles, but facts from the scriptures. Until we come and sit at the feet of some practical Master, we do not see things for ourselves. When we Saints our own "Self", no further testimony will be required.

Of course, for that certain prerequisites are necessary. And what are these? To restrict ourselves to a strict vegetarian diet, for the reason that*** we should normal lives. The diet which excites passions has to be avoided altogether. It is better to have a light, simple and natural diet, which is an aid to spiritual sadhna or practice.

Those who take up the practices concerning the lower centers in body, do take meat – the Mohammedans and people of the other religions also. But those who are anxious to rise above body consciousness and go into the Beyond have of necessity to eschew all that. This is the path that I have put before you. Liberation or salvation is something which starts only when you rise above body consciousness. For that reason, vegetarianism is the first essential.

Another is that of abstention from intoxicants. You are a conscious entity. You have to rise in cosmic consciousness, and go Beyond into the super consciousness. The things which go to muddle you consciousness or make your morbid and lose your consciousness are to be avoided; therefore, leave off all intoxicants, liquor, narcotics, smoking and all kinds of drinks unnatural and artificial.

The third requirement, of course, is good character and ethical life, in thoughts, words and deeds.

These are the essential requirements which qualify a man to tread the Godway. If you do not detach yourself from the above things, your further progress on the way will be retarded. Moreover, even in ordinary life, if you observe these instructions, that will give you a blessedness unknown hitherto.

The Master in 1955

1. The Background

The spiritual heritage of western man has come down to us in a very distorted form. The full truth was revealed by Jesus the Nazarene, building on a long preparatory period including the work of the

great Jewish Prophets and his own Guru, John the Baptist; but the life impulse passed on by him remained in the East, embodied in men little known to us except under such labels as “Ebionites”, “Gnostics”, etc., and eventually disappeared as such merging with the Islamic sufi tradition. The Christianity that was carried to the Western world had a very different emphasis and direction than the original teachings of Jesus.

The truth was not entirely forgotten, of course; many of the writings and biographies of the greatest Christian Saints, catholic and orthodox, reveal the depth of their inner experience and genuine love for God , not to mention the huge compendium of esoteric knowledge contained in the Jewish Kabbalah and the lives of the great Hasidic Master's; and here and there, in the stories of the Holy grail and especially in the writings of the great Lutheran mystic Jacob Boehme, we get glimpses of the highest teaching of all. But as the world moved into the modern era, the West sank deeper and deeper into the darkness of materialism, chauvinism and intellectual arrogance, sowing seeds that are now bearing fruit; and the accessibility of genuine spirituality became almost non-existent.

Finally, after a long preparatory period, during which the basic ideas of mysticism, this time in their Indian form, were reintroduced into the main stream of Western thought, the most powerful seed of all was sown: in 1911 an initiate of Baba Sawan Singh Ji came to America and initiated a Port Angeles, Washington, dentist named Dr. H.M. Brock. thus the history of the Master's path in the West was begun.

Dr. Brock now passed on, served his Master for many years as his representative in the West, and after Baba Sawan Singh Ji left his body, he served the present Master in the same capacity. His long lifetime of devotion to the Saints reached a climax in 1955 when, at the age of 83, he met a Master in the flesh for the first time. here are

his own comments:

It was in the year 1910 or 1911 that Mr. Kher Singh Sasmas came to us and told us of the then living Master – Sawan Singh. We were given the initiation by Mr. Sasmas under the direction of the Master. In our correspondence I at one time asked the Master, “In case he passed on before I did, would I know who the new Master would be?” and he said I would.

So I was quite satisfied when Mr. Khanna put me in touch with Sant Kirpal Singh.

In India there is a background of thousands of years of recognizing the spiritually enlightened ones, while to us in this country the coming of such a one is new and of great importance, and we hope to have the Master back again at an early date. In Sant Kirpal Singh, I think everyone recognizes the unbounded spirit of love that permeates him and everything he does, regardless of who or what people are or may have been.

During Baba Sawan Singh’s lifetime, the work in India grew at a tremendous rate, but the number of initiates over here remained very small. With the advent of the ministry of the present Master, the pace began to increase, and through the devoted labors of Mr. T.S. Khanna, Mrs. Dona Kelley, Mrs. Gordon Hughes, Dr. Brock, and others, regular centers were established and Satsang was held in Washington, Louisville, and other places. Thus the ground was prepared for the arrival of the living Master in person in May, 1955.

America then was very different than it is now. In many ways a more pleasure place, since many of the seeds that have since born bitter fruit were still lying dormant, spiritually it was a desert. Nevertheless, the Master had compassion on us all and came anyway, thus blessing even those – such as the present writer – who

were totally ignorant of his presence, even though they may have moved about within a few blocks of him. And so the Gospel of truth that had been revealed to the West by Jesus the Nazarene and then forgotten and ignored, was brought back to us by the living Christ of our time. Basing what he said squarely on the Bible, the Master gave talks that must have seemed revolutionary to his listeners. One such talk is included in this issue; to understand its true significance, we must bear in mind the complete newness of what he was saying to the minds of his audience.

*The impact of the Master on those who were ready to receive him was nothing less than stunning. Shortly after the tour, a small book **AS THEY SAW THE MASTER**,, containing brief accounts of the experiences of the number of western disciples with him, was published. Here is an extract from the testimony of Walter Paul Baptist, one of the few authentic American yogis, which gives some indication of the extent of the grace that was being poured out.*

When Master Kirpal Singh came to our vicinity, we noted and accepted him at first as a really healthy ideal type of spiritual stature and character. Then one day I looked into his eyes, and within that instant, I reviewed all that I knew and had a glimpse of the more that he was. The depths of his eyes as he exposed himself to me on three or four occasions are with me, even in my meditations. One night, in a room with him, I was aware of his body breathing very fast and then suddenly I could detect no breath. Suddenly through me ran a feeling that I was in the presence of death. The strange thing that time was that I also felt this from Bibi Hardevi, who was sitting in posture covered from head to toe with a light blanket about eight feet from the foot of the Master's bed. A fear ran thru me, penetrating deeply into my awareness. I wondered, what had I gotten myself into? Then, the illuminating thought came thru me that here I was in the midst of what I had been practicing to masterfully attain. At this moment thru me, like an avalanche and flood my whole being was

absorbed in the same intense condition of divine Love. This love is so intensely dynamic and ecstatic and overwhelming that it cannot even be compared to the love that we feel for those we love. And in me, every part of me, I was again torn apart into a nothingness, and I was swept up into the most complete surrender, saying with the greatest feeling within and thru myself, "Father! What have I done! Forgive me for not recognizing you!" I kept saying uncontrollably within myself, "I love thee Father I love thee Father" – over and over. but to me at that time (and as now) when I said Father, it meant God, and when I said God, it meant Kirpal Singh. All these names were one and the same.

But the highlight of the book, and the account that gives the most insight into the day-to-day reality of what must be the single most important even of our era – as far as we in the West are concerned – is the detailed report of the late Dr. Ann Martin of Nashville, Tennessee, the major part of which follows.

THE EDITOR.

2. Nine Days with living Master

Dr. Martin begins her article with a long account of her search of Truth, culminating with her contact with the Master's teaching. Asking the Master by correspondence for Initiation, he told her to meet him in person in Louisville during his stay there. We pick up her account at that point.

In Louisville she (the writer) took a room at a hotel, and contacted someone whose address had been given her. She was told to go direct to the house where the Master was in residence, which she did. As she walked up on the porch, a man met her saying the Master

was busy at the moment, but would see her soon, and asked her to have a seat and wait there. She sat down in a swing, and she doesn't mind telling you that her thoughts were beginning to pile up on her. All at once, as she sat there on this strange porch, in this strange town, amid people whom she had never seen or met before, she began berating herself. Her thoughts went on a rampage, and she asked herself, half angrily, what was she doing there? Had she suddenly taken leave of her senses, to leave home on a mission of this sort, when she knew that every attempt she'd ever made fell flat? What did she expect to find here?

About this time she glanced up, and walking towards her was a God man. she was first stunned by the sheer beauty of the person approaching her. His gleaming white finely woven garments, his bearing his eyes, his smile, his very expression of all embracing understanding and love seemed to swamp her. It swept over her like a sudden storm of inexpressible Joy! Before she could get close enough to put her hand in his, she know her search was ended!

There are no words adequate to use in describing one's first meeting with the Master. All the joys one can conjure up in one's mind vanish when compared to the actual joy that is there. Words are of no use here at all, they fall like spent bullets, when one tries to tell of his feelings when he first comes face to face with the great Beloved Master. Every thing seemed to come to a complete standstill for the writer. She felt bathed in the purest holy light imaginable, and Earth – even time itself – seemed no more. All she can remember of this meeting is that she got up out of the swing and met the Master. She heard herself say, "oh! You are the Master!" any other words, if there were, she does not recall. There must have been other words, but her heart suddenly was so full of joy and gladness that she could hardly stand it, for she felt surely it would burst within her for the joy that was her for the joy that was hers at this sacred moment in her life.

Shortly afterwards she went back to her hotel with instructions to be back early in the morning for Initiation. After Initiation, which the writer knows was her real birth into the Kingdom of Heaven, the Master asked her where she was staying, and when she recovered from a surprise that busy as he was, he could be concerned with a single individual, she told him she was staying at the Brown hotel. He asked her to come to his place and stay, but she demurred, saying she was complete stranger there and felt she might intrude. The man who first met her and told her to wait for the Master quickly stepped to her side and said: “it is a great honor that the Master has asked you to stay under his roof! Do not refuse him.” I immediately sent for my bags and remained in the Master's house the balance of my time up there.

People address him as “His Holiness.” Some resent this title, yet even this is not good enough for one so holy as he. For those of us who have met him and sat at his blessed feet know that he is most holy. He does not ask that he be so addressed, but he will not deny one the privilege to address him what one wishes. One evening, he was invited into a beloved disciples home and cookies and lemonade were served as refreshment. The dear little hostess did not offer the Master a cookie, and the writer suggested that she do so. “but I thought he would eat only foods prepared at his own residence.” She said apologetically, but held the tray of cookies towards him, and with the most beautiful smile ever to grace a human face, he said, “Is it your wish that I take one?” “Oh yes, Master”, she said. And he took a cookie and ate it. such is the Master. His kindness envelops you like a cloak. He is the most benevolent, the most gracious, the most humble, yet the greatest personality, ever to walk on this earth.

The writer was so deeply impressed with the fact that no matter how many people happened to be at his residence where he held satsang every day, they were always fed at meal time, and there was always

a crowd . . .no one was allowed to go away hungry or unfed. It was a miracle, no less. To have crowds coming and going, all the time, as was the case here, and to be completely cognizant of every one's comfort and dwell being. It is a task for a large equipped ménage, but not so here. two or the three at the most keep a smooth –running household and all were supplied food regularly. The writer recalls that several times she was busy somewhere off in a corner by herself, forgetful of food itself, but she was always sought out and called in to eat. Even those who were quietly out doing secretarial work or meditating were not overlooked.

Aware of the fact that she was partaking of food and lodging without paying, the writer attempted to do something about it. she decided that she would go every day and bring in a basket of groceries. Mr. Khanna, the Master representative, met her and went and brought and she said, “some gracious.” He reprimanded her severely, yet very gently and sweetly. “this sort of thing is not done in the Master's house. He provides everything! All is free, free as the air you breath! Do not do this again, please.” “but I feel I should pay a little something,” she remonstrated. “the Master does not accept gifts or money from anyone! He gives, he does not take,” the man said, and so the writer obeyed, with untold wonder growing in heir heart. There was nothing to pay. No one to whom anything could be paid. There was no one to take any money. The writer tried vainly to reimburse someone for the days she spent there, and to no vial. And when Mr. Khanna told her of the man who had sent a check for \$5,000, that the Master returned to the sender because he does not accept his gifts, she understood what he was trying to tell her. “the Master is not interested in money or gifts. All he is interested in is your soul, and that you do the things that he teaches you to do,” said Mr. Kahanna, and the writer turned the away with the wonder of things growing and growing in her heart. In these days of fee and money grabbing and stress and turmoil, here was one who did not love money, who is only interested in your soul and your happiness

and well-being! Strange things these, - almost too much for one to believe, and the writer doubts if she could have believed all these things had she not witnessed them with her own eyes and ears, and experienced them in her own life.

Wherever the Master went, carloads of people followed him. I mean those of us who would not be parted from him, who clung close to his beloved side, and there were many of us who would not stay a moment longer than necessary out of his blessed presence. Did this bother him? No, his patience never seemed to run out. If the writer got a little impatient, his loving eyes would seek her out and one look into them made her want to fall at his feet for forgiveness. His eyes sought you out, not to correct you, or to chide you, but to lend you aid in your own little struggles, which he knew were going on inside his beloved ones nearby.

The writer recalls with vibrant memories of the many wonderful things about her beloved Master that are impossible to put on paper. His complete indifference to people's shortcomings. The time he always had for all who came to him. His graciousness in granting audiences to all who asked for interviews. There were times when the writer herself felt chagrined at her inflated ego, taking up the Master's precious time by insisting on pouring out a gushing stream of her own importance and discoveries, etc., and never giving the gentle, love-filled eyes of her beloved Master as he sat patiently through some person's verbal catalog of all he'd read and found and concluded about religion, listening, giving complete audience as though he were the only other man in the world beside himself. Did the Master try to deflate one's ego? He did not. People would come and take up the Master's time, not to listen to him, but to talk about themselves. Yet the beloved Master always had time to attend to them. And this disciple saw the true greatness of her Master in all these things.

The writer would have thought nothing of it had the Master said, "I am too busy. The man must get rid of his own importance before I talk with him. I cannot waste precious time on him," and she was surprised that this did not happen, for the Master truly was very busy always. A man once showed up when the Master was extremely busy and this disciple thought, surely now the Master will tell him he is too busy, and she watched the Master's face for perhaps a fleeting shadow denoting his displeasure, for this was surely an intrusion. You see, she was taking dictation from the Master to assist in the heavy correspondence, but as though his own favorite or most beloved son demanded a moment of his time, he gently laid down his pencil, weighted his mail so it would not blow away, excused himself (we were sitting out in the garden among the trees) and followed the man to a distant nook of the garden, and there they sat fore over an hour. From time to time the writer glanced up from her work to see the man's hand flailing the air, and to hear his voice droning on and on. It is the greatest lesson in patience and humility ever taught.

As the writer looks back over those eventful days of her life, the things that seems to stand out the most in it all is that the Master seemed to be love itself, love personified. His absolute magnificence, as he moved about among us, is indescribable. His graciousness, his impartiality, towards us all alike was something unheard of. You knew when he looked at you that he was seeing another child of God, no matter how you may feel about yourself. He did not look at you, nor Jane, or Mary, or John, nor Bill, for personality means nothing to him. But he looked at you as though he were looking at a child of God ...

No tongue can tell, no words can express, the absolute serenity and peace that was and is the writers because of her short association with the great Master.

One day a trip was suddenly planned we piled into cars and there was quite a parade of us, all our cars keeping close together. We were to visit the Hermits Tunnel, a place on a mountain side that had been blown out of solid rock for a railroad tunnel, and then finally abandoned for some reason. The man now owning the place invited the Master to visit his place, which really was unique. It was here that the writer saw the Master in a different setting. The summer was hot, and the lowlands seemed to sizzle with the dry heat, but up there it was cool and pleasant. We were all more or less like children's, tramping all over the place, so glad to escape the heat, but up there it was cool and pleasant. We were all more or less like children, tramping all over the place, so glad to escape the heat and rush of things, and the beloved Master seemed to enjoy the fun as much as the rest of us.

In fact, this writer cannot recall one instant that the beloved Master's face was not at all bathed in a most pleasant, happy, peaceful expression. He was always like a proud, loving, happy Father with an adored and adoring family about him all the time, and the constant sweetness of his expressions of all-embracing love is Beyond human description ...

Of course, everyone wanted to make the Master most comfortable, but he would have none of it. He found himself in a place to sit down with the rest of us, and became one with our pleasure and sweetness that day. someone handed him a bottle of soft drink and asked him if he would hold it while she took his photograph. He smilingly obliged. I should say he happily obliged, because there was not the least bit of condescension about him. Whatever he did to make another happy was done in all love and humility, and he always considered the desires of others where he himself was concerned/

The writer was never critical, but there she was the apex of her

whole life, she felt, and naturally she was on the alert for the least fault or imperfection to show up. Too much in her was at stake. She was too much to lay at the feet of just anyone. Could she be blamed for being watchful and careful? Was there any discord about his Godman? About him maybe a little, but in him? Never! Like a beautiful, calm, white lily he was there in his own serenity and peace; no matter what swirled at his blessed feet, He was perfect. The world troubled him not. He knew those ready for him would find him, and so his calm spread over all about him like a mantle. No wonder people flocked about him. No wonder they followed him in crowds wherever he went. The writer recalls with much pleasure a trip the Master made to local firm (on business). We all followed him. Carloads of us. It would be impossible to tell how many there were, but the writer recalls that someone had to get out and direct the parking of all the cars. We trooped into the store with this illustrious, this magnificently white-garbed, tall and exceedingly handsome man at the lead, and we just stood around quietly waiting for him to complete his business, only to follow him out and back to his residence. We did this simply because we could not be separated from him even that long. Such was our love and adoration for him. And in all this, not one time did the writer catch a glimpse of impatience and displeasure. Nothing but perfection was as natural as the radiance to the sun itself. But how can it ever be described? One may as well try to describe the perfection of the sun, or to watch for the very sun to make a mistake or to prove itself unworthy.

The moon rolls over clouds & tenement roofs

The sun sinks down an airshaft

We are at the bottom in dirt

*Master brings us up thru radio singsongs clothesline
wash*

We are stars clinging to the sky concentrating on Light

The Snake Charmer

A Story by Tracy Leddy

Indeed, everyone agreed he was a most unusual snake charmer. He carried no baskets of trained cobras with him as he traveled up and down the world and would accept no money for his performance, yet he seemed able to charm away more snakes than anyone else. No one knew where he came from or where he had been; no one could predict when he would arrive or disappear. He came when he was called, he told someone once, merrily, and that's all.

And he was a strange-looking fellow, too; thin and tall and very dark. He wore a ragged woolen cloak that had once been white and a tattered turban that had suffered a similar fate. His shoes were long and pointed; one sole was partly separated from the rest of the shoe and it made a curious flapping sound, almost like birds wings, whenever he took a step. When he wasn't playing his flute he was smiling like a small child. People everywhere loved to see him coming; once they saw him they completely forgot all about his odd appearance and only listened to his music which was unlike any other music in the world.

Few people ever really noticed his deep-set eyes under the black curls and tattered turban but those who did never forgot them. I shall tell you about three who saw.

I happened that the snake charmer arrived one summer's day in a small mountain village that nestled into a steep hillside just under another range of mountains. It was a surprisingly fertile place and very peaceful; the people there lived in considerable harmony and were generally kind to strangers.

As word of his coming passed quickly from house to house, the villagers began to gather to hear the snake charmer play. The women left their sweeping and washing; the men left their scythes and carts, their dreams and papers and came out of the fields and shops to listen. As he made his way slowly up the steep and narrow cobbled street, the music he played sounded so sweetly upon his listeners ears that old men in tea shops found themselves weeping and little children stood motionless at their games.

Two old women sat knitting in the sunlight by the side of the road. One had been complaining very bitterly for the hundredth time about her nearest neighbor but the sound of the approaching procession interrupted her gossip. When she looked up, the snake charmer was standing before her and staring straight into her eyes. His music grew sweeter and sweeter still; there were voices in it now and they seemed to be calling to the women from somewhere very far away. With a joy and terror she had never known, the old woman stuffed her knitting into the bib of her long black apron and scrambled to her feet. As soon as she stood up, snakes began to appear from under her hair and from beneath her tongue, little ones swiftly moving, black and livid green.

For just moments they were visible to the horrified villagers and the old woman and then they were wriggling into the charmer's pocket and gone. The snake charmer took his flute out of his mouth and smiled at the old woman. Unable to resist, she in turn looked steadily back into his eyes. But she saw no ordinary eyes with iris and pupil; she saw only Light, the most brilliant light she had ever seen, far brighter than the sun and much warmer. As she continued staring, she felt that warmth envelop her, fill her down to the inside of her wrinkled old toes. Silently she bowed her head.

Suddenly she was moved to look up; she caught sight of her neighbor's face in the husband and wondering crowd. She burst into

tears and pushed her way through the villagers until she could embrace the other women. I'm a wretched old crone," she sobbed, "Forgive me, sister, I'll never speak ill of you again." The other women was too surprised to answer but she felt some of her neighbor's inexplicable warmth and sat down with her and comforted her.

The snake charmer put his flute to his lips and walked on.

Further along the road stood an abandoned temple and beside it, a house with a very beautifully decorated façade. The doors were of sandalwood, richly carved and the walls were painted with lions and peacocks. It belonged to the wealthiest man in the village, a widower whose only daughter had looked after his household for many years. As the snake charmer stepped lightly along the cobblestones, one shoe flapping like birds wings, the daughter's shrill voice could be heard above the music scolding the servants at their tasks as usual. She was a proud girl who would have been beautiful had she not been so lonely and dissatisfied with her life.

In a moment of domestic silence, the snake charmer's music struck her ears for the first time. it was merry and joyful and spoke of great happiness to come. Felling curiously drawn to it, the girl stood out on the balcony in all her fine clothes to watch the snake charmer pass by. But when he came abreast of the house, instead of continuing on his way he stopped and, playing with all his heart, he started straight up at her. The girl hung over the balcony to hear the music more clearly and suddenly she was astonished to hear a hissing sound all around her. All her jewelry, earrings necklace, bracelets and bangles had turned into tiny snakes, white ones and brilliant red and gold ones. She and the villagers watched, thunderstruck, as they all slithered over the pierced balustrade and into the snake charmer's pockets where they were seen no more.

The snake charmer took his flute out of his mouth and smiled up at the rich man's daughter. Strangely relieved and happy for the first time in her life, she looked back steadily into the snake charmer's eyes. She saw no ordinary eyes with iris and pupil; she saw only stars in a clear night sky, stars more brilliant than any she had ever seen from her Father's roof. And, like the old woman, she too was suddenly filled with warmth from her shining black hair to her sandaled feet. "I must go and help them in the kitchen," she said to herself, "perhaps I have been too harsh with them. Perhaps they don't understand what it is I want them to do." And she danced down the stairs and out in to the garden to pick flowers for her Father's table at lunch.

Crowed followed Missing ... dwelling near the edge of the village, a tapping, shuffling sound could be heard coming from a flight of stone stairs inside. The snake charmer stopped once more and stood quietly by the door, playing and playing, his long fingers quick as butter flies on his hollow flute. The tune was sad now, at once chanting and pleading and full of promises of great joy.

After a few minutes a pale young boy stumbled out of the doorway. One of his legs was withered and he leaned upon a crudely –made crutch. A murmur of approval bubbled through the crowd for the boy was well –known in the village. He had a good heart and spent most of his time playing with the little children. He never complained about his withered leg or about his absent mother; he had done his best to look after his old Father until he died, just a few weeks before. And more than one of the villagers had remarked on the still distant look that often crossed his face. He limped straight toward the snake charmer and fell at his feet. "I have been waiting for so long," he said, weeping, "I thought you would never come."

The snake charmer stopped playing. He stooped down and lifted the boy gently to his feet with one strong brown arm. "catch hold of my

cloak,” he again the snake charmer began to play.

A man stood on his roof waving a stick at some monkeys in a banyan tree next to his house. “they are stealing my guavas,” he grumbled to the bystanders and then, as the strain of the snake missing ... floated back to him, he missing ... roof top, the ripe green fruits bulging from their mouths. But not the crippled boy. He had eyes only for the snake charmer and ears only for his music. He held on tightly to the snake charmer’s cloak and followed him right out of the village.

The crowd watched the boy limp off with the snake charmer and many are sure they saw the crutch disappear, black and wriggling, into the snake charmer’s pocket and the boy’s stride become steadier and steadier as they walked along into the mists.

High up in the mountain the snake charmer stopped to rest. He turned to look the boy full in the face. The boy stared back straight into his eyes. At first he could see only the bluest of skies, but as he looked deeper inside them, he could see the snake charmer himself sitting in a ring of fire, playing his flute.

“Do you want to see more?” asked the snake charmer with a smile.

“Oh yes!” answered the boy without hesitation.

And the snake charmer began to grow. He grew and grew until at last he blotted out the entire landscape, the mountain, the valley and the sky and always he played, bending closer and closer to the enraptured boy. Then the music became a wind pulled and pulled at the boy until finally he found himself deep, deep inside the snake charmer’s flute and walking joyfully toward the snake charmer in the ring of fire who would play for him forever.

Missing ...

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Sat Sandesh

The Story of Master's Illness

September 1971, Volume four number nine

FROM THE MASTER

The Master's Talk:
Mind, Listen for Once

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Complete Text

O Mind, Listen for Once

You may call it the heart, or you may call it the mind; but through its hands people are selling themselves. Under the control of mind, one remains but a man of the world, for mind is not made of consciousness but matter. Each and everything has its source and is naturally drawn to that; you can demonstrate this for yourself by throwing a ball of clay in the air as far as your strength will allow, yet it will return to strength will allow, yet it will return to its own source, the earth. Or you can try to keep a flame upside down; it will not burn downward, but will rise upward, for its source is the sun.

Anyone whose soul is under the mind's influence and control becomes an image of the mind, for he forgets his true self. We call this ego or I-hood for one thinks "I am everything." Yet, one does not know that true "I." If one has forgotten one's true self, then who is it that will realize the Lord? The heart is a huge ocean without a very wise boatman. *The ocean of heart cannot be crossed without the Competent One.*

"O Ram, if someone tells you that the rivers have stood still, you may perhaps believe it, or if someone says that the heat has left the fire, you may also believe this; but if a person declares he has controlled his mind,

All Masters stress that one should know oneself, for having identified our identified self with the senses, indeed complete forgetfulness has taken place. Birth, the soul thrashes itself to pieces at the hands of mind, and as long as the mind does not emancipate

itself from the mind and come to know itself in truth, it is impossible to know God. One great Master says that if you are willing to make a strong resolution to realize the Lord, then put one foot on your mind – to make it still and without any effort the next step you take will take you to your beloved. *To win the mind is to win the world.*

You will find that even great Rishis and Munis have suffered through the mind. The important thing is to make it understand the true facts, for this life is but for a few days: no one has lived here permanently, or ever will. To sacrifice one's whole spiritual future just for a few days' dancing to the mind's tune is this intelligent? The Masters try to help us to see the true facts, and bring our attention to the soul- that we are soul, the indweller of the physical body. This world is not our World. *O beloved soul, your true home is above the illusion; you have burdened yourself with illusion's company.* It is said also, Yours is the caste of Sat Naam.

My Satguru used to say that the soul's marriage should have taken place with an emperor, but instead she became attached to a garbage collector, for the whole time she is submerged in dirt and filth. What else is there to enjoy, under the senses' influence, but filth upon filth? The dirt comes out from all orifices of the body; even the pores exude a perspiration, which smells unpleasant. So what can we call him who ever remains in this body, but a garbage collector, We have forgotten who we truly are. We of one Master, who says, *O soul, you are a dweller of high regions; why are you stuck in the mire of mud and water?*

The mind is difficult to understand, for its net is strong and it has many departments. There is the Pind or physical mind, lost in the outer enjoyments. Then and Brahmand, astral and causal mind, lost in the outer enjoyments. Then and Brahmand, astral and casual mind. If one transcends all three, one realizes who one is. Mind is no small thing, and is not easy to conquer, but we should start by changing its direction. While its face remains turned toward the worldly things, the soul will be worldly, but if it turns around and faces the soul, the soul will be worldly but if it turns around and faces the soul, the soul will become spiritual. We must turn it round. Like fire, it is a good servant but a bad master. While you are in control, fire can do any amount of work for you – it will drive machines or cook your food and many other things; but once out of control it can consume you to ashes. You may remember the story of the man who was given a genie as a present, and would do all his work for him, but was not to be allowed to remain idle, for it would eat him up. After one or two days, all the work was finished, and not knowing what to do, the man consulted a great Mahatma. The Mahatma advised him to erect a tall strong pole, and order the genie to continue climbing up and down the pole until told to stop. It illustrates that a vacant mind is the home of the devil, and if left vacant, it will devise some mischief of other. To fully control it, Naam is the only solution. In the Koran it says that he who has recognized the beat of his mind has recognized his God. Many great Rishis, Munis and Mahatmas have remained in the domain of the mind's illusion: causal or astral. Only the Saints- the true Masters- going beyond the mind and thereby gaining the knowledge of how the mind tricks the soul into miserable unending imprisonment in this world.

As I speak on this subject, a certain hymn of Swami Ji comes to mind, in which he has described with great beauty he has described

with great beauty the tribulations of soul and mind. I have never taken this hymn before- listen attentively, for the masters open up the subject with deep clarity.

O mind, listen to my words!

If any man looks into his heart, he will have to admit if he is honest that it is filled with unhappiness, through the mind's dominance; yet he knows no remedy for it. If you know that someone is stealing your money, one way of controlling the situation is to praise his honesty and work, and make him your treasures. Swami Ji advises us to make a friend of the mind. It is cruel enemy, which will go on tormenting our life, by making friends with it we take the first step toward gaining the desired control. If one makes friends with an enemy, he may not only cease his enmity, but it will lessen the lengths of his cruelty. In this way there are chances of his becoming stilled, during which time you will be more awakened. Here is the soul is pleading to the mind: "Just listen to one word of mine! You are unhappy and I am unhappy-listen and you will gain peace as well as I." After all, the mind is rarely happy – do we say so often, "My heart is so sad"?

When we are restless, he is also restless. So this is an appeal from the soul, asking the mind to listen carefully.

I have been thy slave birth after birth; And you have been my lord.

God and came into creation, I have been your slave and have ever danced to whatever tune you chose. I have always been completely yours – please listen to me for once. I did not even obey God's word,

or the Guru's but what ever you ordered I obeyed. I read page upon page of holy scriptures, but threw them all away and turned my face from the Lord- just to obey you. Never once did I become God's servant, never once did I serve the Guru; I served only you, So today I pray you, listen to me."

You are called the lord of the three regions,

Wherein even the gods are your disciples.

" You are the Lord of the physical, astral and causal regions; you are the master there, with control over all the gods and goddesses." If you read authoritative books on the subject, you will find that the mind's orders are carried out on every plane; he is great lord, and all due respect is paid to him. Even when you are still under his orders – Andi or astral mind – and then also in the causal plane, you are under the Brahmandi mind. It is habit to again and again bring about your downfall. If the gods and goddesses bow down to him, what is the poor condition of Man?

Rishis, Munis, all are under your orders;

Renounce and righteous alike are in your territory.

You are not even aware of what you are before transcending all three regions. The gods and goddesses are anxious to get the human form, and it means only that the human form, and it means only that the human form is the highest in all creation due to its spiritual position

This desirable boon, is selling himself to the mind. But one cannot say that it is entirely his fault, poor thing. *O Nanak, mind can be controlled, but only through His full mercy. When God showers all his mercy.* When God showers all his mercy and takes the soul above all three regions, then mind is powerless. Up to this point, the danger from the mind remains, to lead the poor soul astray.

During the time of Guru Gobind Singh, a certain story tells that there was a rishi who left everything and went into forests to do his meditation. Now there was also a certain king who had conquered many people and places, but whose greatest ambition was to conquer the rishi and make him obey his wishes. This strange ambition arose from the fact that the rishi was formerly a great king before he had renounced everything for a spiritual life. So when the king's advisers told him to go and conquer the rishi he prepared himself and his army for battle and marched into the deep forests. On approaching the rishi he found he was in meditation, but undaunted he awoke the holy man and told him, "Prepare yourself for a fight, I have come to do battle with you." The rishi calmly surveyed the king and his mighty armies, and replied, "Fight! I ran away from the worldly life for fear of my one great enemy, and I hid myself here in these woods. My soul yet shivers to hear the sound of his name – even to take his name myself, my heart is quivering." The rishi went on describing his enemy to the king, until finally the king grew angry and shouted, "Is he stronger than me, this enemy of yours?" The rishi replied, "Even the thought of him almost destroys my soul – I have left everything to escape from him." The king then demanded to know the name said the rishi; "you will not be able to conquer him." The king boldly replied, "If I cannot conquer him, I will burn myself to death." The rishi then told the king that the great enemy he

spoke of was the mind. From that very day the king tried everything possible, using all manners of means to gain control over his mind. But found that he could not. Finally, after admitting that he had failed, he burned himself alive at a place called Katasraj.

Within your control are brave men and yogis;

No one can disobey your word.

Because of its vast area of rule, every-one is under the mind's control, so among those who practice meditation, very few rise above the second, and to rise above the third is really something rare.

You bind whoever you wish to this world;

Whoever you wish becomes free.

The means of freedom lie in leaving the outer enjoyment of senses, but if these outer tastes are not cast aside, one remains imprisoned here. Just look at the condition of the world today: What ever the mind orders is carried out unquestionably, and what is more, those very orders are highly praised throughout the world! The Guru's word and the holy book are all ignored, but the mind's desires are fulfilled.

Such high praise of you have I heard!

So now I plead to you.

If one has served a person devotedly, one can claim at least some rights from that person. So –“Will you not listen to me just once? You are unhappy and you will also accomplish something worthwhile. . . only one word must you hear. “ All Masters have explained this situation in their different ways, to help the dear souls to realize the facts. Swami Ji Maharaj has personified the soul and the mind and has given expression to the plight of both.

In this town (body), in this valueless place(world)

Why remain imprisoned in the darkness?

“In the body full of filth there is only dense darkness, so why remain imprisoned here? You who are lord of all three regions! Have you forgotten how great you really are? You are really an emperor, yet you have become a garbage collector. Think! Awaken!”

The mind is also a brilliant magistrate who sits in judgment upon his own actions.

Satguru told me one thing:

“Take the mind with you.”

The Satguru advises the soul to take the mind along if it wants to return home. He never says to ignore the mind, or leave it behind, but that the soul should make it understand and make it agreeable. As long as man does not kill the physical mind and withdraw from the sense level, he cannot proceed. One must leave all sense attraction and rise above body consciousness, otherwise it remains impossible to go higher and taste the Nectar of the Lord. Excessive eating and drinking, and frittering away the attention on worldly sights, sounds and sensations – all these are outer enjoyments which deny one the bliss of the inner enjoyments. Lord Buddha said we should be Desire less, for desire is but sense enjoyment. Only by stepping aside from all this can one truly take a step you, it will be easier, but if you forget yourself and your aim in the mind's enjoyment you will lose all desire to progress. Make it your companion, and make it understand the situation, for the mind is unhappy – so much so that at times it cries out in torment.

The world is a mere nothing – a place full of illusion and wrong doing- valueless, with no virtue, a place where the darkest deeds are carried out. What is there here that can hold any real value for either the soul or the mind? Make it understand these realities for at present it is strongly attached to all the falseness of the world and it simply has to turn and face the truth to become attached to something higher. If the soul does not leave the senses, how can it transcend the body? If it does not transcend the body, how can it realize what it is? It is a straightforward matter, requiring no special philosophy to

understand. Where the world's philosophies end, there religion truly starts.

So the very first step is to withdraw from outer attractions and learn to lead a life of tranquility; only then will you be able to gain steady progress toward the truth. Nothing can be gained by cursing the mind, for the mind is no small thing; so the Master's advice is to befriend it. There is the story of a clever man who was traveling alone with a huge load of valuables, when he encountered five or six men whom he knew to be rogues and tricksters. With dismay he thought to himself, "These men are rogue and will take all my goods, for I am alone and helpless." So as the men drew close he said to them, "My friends, I am so glad I have met you – Kindly look after my things for me until we reach the destination."

The mind's habit is to drag everything wants to hurt you, it will not do so. Under such an arrangement, he might even cooperate with you. If he desires food, then agree – "Yes, I will give you food, then agree – "Yes, I will give you food, but first let us do little meditation, then we will have food. "If you immediately refuse the food, he will be tormented with the desire for it. He is like a stubborn donkey; the more you restrict him, the more stubborn he becomes. It is a very accurate definition of the mind. If you make a note in a book, "do not read page so-and-so," it will be the first page people will read; they won't be able to resist the temptation! So make your mind a companion; don't fight with him.

So I plead with thee:

Why delay? Transcend body consciousness.

There is no Truth in this world, no righteousness, no justice. Why not rise above and place all your attention in the ineffable One Lord? Until this happens, that eye is not developed through which you will have true perception.

Two very powerful forces are anger and lust. They rule over everything. If the attention dwells on lust, the soul falls very low; in anger, the ego expands. The soul cannot be linked with Naam until it withdraws inwardly and rises above the senses. Our attention has instead become like an image of the mind. We want to enjoy all the low, worldly things, yet we say we want the highest thing of all – the nectar of life! It is all wrong- how far do we think we will go? Do one thing at a time; but do not remain under this false impression. One saint says, *where there is Naam, there is no kam(lust)- where there is Kam there is no Naam; Two cannot remain at once –light and darkness.*

Most of our precious time is wasted criticizing, backbiting, possessiveness, etc. There are other degrading pitfalls, but remember that lust and anger are the most powerful, and a soul under their influence can never go very far within, for there is no tranquility, serenity or oneness. *He who has no lust and anger is the image of God.* Just think, the merest glance from such a person can still the mind and the undesirable things leave their hold for a while. The words that come forth from this rare personality are charged with his inner tranquility, so much so that men who hear them will enjoy a

serene stillness. It follows that air which passes close to ice will bring a refreshing coolness, and the air which passes close to ice will bring a refreshing coolness, and the air which passes near the fire will give warmth. So whatever the inner condition of a person, so his words will be charged with that atmosphere – be it anger, lust, or a sweet tranquility. Out of the abundance of his heart, a man speaks.

Everyone, literate and illiterate alike, is trapped in the powerful grip of these two most damaging traits. You have been asked to fully understand this, perhaps a thousand times, and you still do not understand the danger. Still, when the mind suggests something, you say, “Yes sir, Whatever you say.” Guru and God are very easily and quickly pushed aside. Very few people want to admit their mistakes, and with such conditions, salvation is very far away, To become a human being is most difficult; to realize God is not at all difficult. If only the soul would leave the senses and the mind, and come up above the body consciousness, it would achieve something great.

The mind is a lover of enjoyments, and in the Naam there is the Maha Ras – the most delectable Nectar one can one true sip, it would never again yearn for lower enjoyment. *This place is insipid, O friend (mind) ; Drink the nectar of Naam. We have also, when that Nectar comes, this other taste is not to one's liking.* Now you are dragging the mind with you, to get inside. Then, you will have to persuade it to return!

Beauty and attractive sounds are two principle factors in keeping one's attention outside, dragging it away from its natural, inner inclinations. The poisonous mind gets intoxicated while enjoying beautiful sights and melodious sounds. Even a snake, on hearing the music of the been, rests its head down and cannot move; it becomes

helpless. If outer sounds can have such magnetism, what might be the attractive power of the inner spiritual music and beauty? All glory and beauty lie within you . *Tulsi Sahib says, When I went to Brahmmand the world became insignificant; When I reached Par Brahm, Brahmmand became like a washroom.*

So it is possible to gain control over the mind only in the company of a satguru. He will help you to befriend it, and so make the path easier. Then it may start to listen to you, whereas it usually does not. Many find this difficult in meditation, and say that their mind does not allow them to meditate. So Swami Ji is so beautifully advising one to: *With love, make it your companion.* Love is such a magnificent thing, that it can control even the worst-charactered person. No matter how much you may hate your pitiful situation, yet hate will only serve to increase the problem. You may throw all the filth out of a dirty house, yet the smell of that will spread and permeate not only the interior of the house but the surroundings too. The true solutions is to start washing the badness will be washed away forever. If you are good to your enemy, his enmity will be softened somewhat. Rise above the body, and if you would then care for a thousand things they will be given unto you. Guru Amar Das says, *O mind, you desired a thousand things yet not one was fulfilled; Take my advice, and complete fulfillment will come.* One has seen this world and lived in it now go up and enjoy that place.

Leave now all sensual indulgence

And the way will be easier.

If you do not stop enjoying the senses, you will not be able to leave the body. If there is filth stored up inside, you may cover it with the finest silks, yet you will not succeed in disguising the smell. You can pour the strongest perfume on it, yet the odor will penetrate through. If you cover a block of ice with a blanket, you will still get the effect of coolness by sitting close by. *Except a man be born again, he cannot see the kingdom of God.* To be born again is not something new, but an old old things, which have forgotten. Thos who in the olden days used to take discipleship from a Brahmin learned how to rise above body consciousness. And who was a true Brahmin learned how to rise above body consciousness. And who was a true Brahmin? He who knew the Brahm (Lord).

A Brahmin was one who gave experience of the beyond. These days, only the custom remains. The same thing applies to the sacred thread given by the Brahmin. It is made from three threads in one, and means that for as long as one wears that thread one will live in truthfulness, desirelessness, and forgiveness. When all three virtues were established within one, one was born anew. The Holy Light, which was given to you people, should be carefully guarded and practiced regularly.

The mind, for no one can say he is free, although at least you may not return to the world. When the mind tastes to indulge in the lower enjoyments. Do this much, and you will have inner peace and happiness. There are other stages ahead wherein the soul falls again and again, even though she is not in this world .

Under the influence of the senses, it is very hard to reach the gagan (the seat of the soul in the body) or rise above the body consciousness. If a man has even one strong desire, say that of lust, outwardly people may consider him to be a great soul, yet inwardly he is dancing to the tune of that desire. Outwardly he may be impressing people in many ways, but inwardly he is digging deeper that very pit into which he is fallen. Directly or indirectly he is drifting away from the truth, and whatever he has learned has become null and void. So I humbly repeat that to become a human being is very difficult, whereas it is not difficult to realize the Lord. But the attention must persuade the mind to leave the senses and become proficient in the science of rising above into the Beyond. When the senses are won, the five enemies will not attack. The five enemies are lust, anger, greed, attachment and ego. Furthermore, *If the ten senses are controlled, the light is manifested in that soul.* God's Light will fully manifest itself in that body wherein the five gross and five subtle senses are fully manifest itself in that body wherein the five gross and five subtle senses are fully under control. Merely bowing down and making an outer show of respect to the Master will not help. No matter to what religion you belong you will have to do this to succeed, for without it the truth will not be opened up to you. It is a matter of doing.

Have you ever studied yourself to see if you have progressed at all? We usually find that we were better before and now we have become worse, for this is the condition of the whole world today. A businessman gives great thought to the method of his business before he starts it, and every so often reviews the position of profit or loss, but we unheedingly throw away our precious lives, day after day, with never a care about how we stand spiritually. The aim was to gain freedom, but we are daily sinking into more slavery under the whip of our desires. If we live recklessly when our hair is black,

at least when it turns to white we should give some thought to how we are living, and what it will avail us. Hindu or Muslim, Sikh or Christian- regardless of our religion we have to get out of the mind's clutches. But the same devilry continues! Merely learning a few words on the subject and then nodding this head as one knows everything – is this Spirituality? We may be able to fool the world, but never the Lord. *To deceive people will avail nothing, particularly not God-realization.* The Lord is not an innocent child, to believe anything you wish; He sees the true condition of your life, inwardly and outwardly.

I have no other companion like you (mind);

I am yours and you are mine.

The soul offers the mind a token of friendship – “ I have no other friends but you, for we have been companions for birth after birth – so listen to me today – I who have been slave to you for so long” with love and persuasion it tries to help the mind to understand the situation.

With me:

Rise above body consciousness and make your home there.

Whether it is said in very simple words or in a complicated fashion, the fact remains the same: the only way is to leave the senses behind

and transcend into the Beyond. If you really interested in Spirituality, you will be wise to fully accept this. You will also have to make your life pure and chaste. All Master say the same, even those with a simple vocabulary: *What is there to realizing the Lord? Uproot it from here and plant it there!*

So ethical life is an important stepping stone to Spirituality. Truth is said to be above all, but Guru Nanak said that true living is yet above Truth, for without it one cannot recognize the Truth. No matter what your past has been Stop now! View the facts and start afresh. Stand still, and become tranquil or you will not succeed.

Our Hazur used to say that people carry on eating the poison, and simultaneously groan and moan over its effect but they will not stop eating more. Spiritual diaries have been prescribed after careful thought, and with deep purpose. Daily self-introspection must be kept up, and through this you will be able to see for yourself how far you are coming out of the senses' influence. With the Satguru's Mercy one gets a little connection with the Light and Sound Principles, but if the life is not kept pure and chaste, the curtain of darkness will obscure the Light again. Some people say that when they come and meditate in the Ashram they get experience, whereas at home they do not. If your mind is pure you can sit anywhere at all; you will always have experience. *In fore the Light, which is in thee, be not darkness.* You must be regular in your meditation to maintain that Light; There are important reasons behind the keeping of dairies.

But what is our condition? *The same ungainly gait, Which was there before and is even now.* We just know how to speak all right, but we do not care how incorrectly we live. O brothers, why do you come to a Master? Do you come just to bring him a bad name by not obeying his words? I have to speak of these things; how else can I make you understand how you are throwing your lives away?

It is difficult to obey. To give money is easy; it is also easy to bow down and make a show. To dance, sing, play religious music – all these things are simple matters; but to control the mind is exceptionally difficult. However, it must be done. Those who have taken initiation and do not mediate hardly ever show me their faces. When asked about this, they say, “But we attend Satsang.” What is the use of this half-hearted effort? They do not keep a diary, and so there is no self-introspection. I always say, “Fold your hands to me, that is enough.” Bowing down amounts to nothing if you are not obeying the Master’s wishes. True prostration at the Guru’s feet is really obeying his instruction implicitly. Make your life pure and chaste. Be a *humane* being – a man of use to other men. Do your bhajan and simran; release the soul from mind and senses. Bhajan and simran are food for the soul do not give food to the body without first giving food to the soul. This type respect to your Guru.

It is most necessary to lead a pure and chaste life; but to make sure of our future. To fall in manly, but to remain there is devilish. One falls often, no doubt, one becomes a good rider only after many a fall. But don’t lie down and remain wherever you fall; That is bad. In the Koran it is written that God will not change any people who have no thought to change themselves. When there is a will, there is a way. Keep your aim before you always, and work for it; then you will be sure of success. “O mind, listen once to me, your slave! Go above the body and make your home there!” to make a home in the

beyond means to learn to remain there for longer and longer periods; not for one or two minutes only. That place should gradually become more like one's home than this world.

As you were, so again become;

Why suffer unhappiness and unhappiness here?

Go back to whence you came and enjoy real and lasting happiness there. There are unending miseries and joys in this world; none of them real. The more you live above body consciousness, the more peace will reign in you. Even when you daily have to return, yet the coolness of spirit gained there will protect you from the heat of the world. And you can always go again at will. The world is suffering from illusion only. *The world is suffering from illusion only. The world is being consumed in illusion's invisible fire; As the inner fire of passion burns, so does the outer fire of illusion.* In sparsely scattered place you may find a complete Master sitting. One can enjoy the refreshing coolness only in their company.

Me;

Take the mind as companion, and return home.

For as long as the mind remains within its own territory, you have to take it with you. If you want to start from the beginning alone, that is more difficult-almost impossible. Why? Because you have become the very image of mind, and cannot separate yourself from it.

I, the soul am in your power;

Without your help, I cannot contact the Sahbd.

Cooperative from the mind is necessary for where does one contact the Shabd? Above the body consciousness, after leaving behind the senses. The soul cannot hear the sound without rising above the physical, above the nine centers, reaching the tenth; and without the mind's help, the process is very long. This is an appeal to the mind so that it will agree to help-like a man inducing his friend to do some of his work for him.

If you do not listen to me,

Then go into the cycle of eighty-four

If the mind does not listen and cooperate, then one has to continue on the wheel of births and death. So, it is to the mind's own advantage to be agreeable, if it wants to gain freedom from the coming and going in creation.

Now show mercy unto me,

Hear my plea, search out that sound.

There is a sound of truth vibrating within – a song which is sung in every being, There is a great attraction in hearing this Sound, through which all other of senses will be left behind: one becomes free of them. *This mouse-mind has become heave; by drinking the weight of God's Name.* The mind can be weighted down by the mercury-like quality of the Naam, rendering it impossible to run around loose or engage in its ever-constant oscillations. There is no other means of controlling the mind. The account of Lord Krishna's life state that he jumped into the River Jumna and controlled the hydra-headed serpent there with the sound of his flute. This many-headed serpent is the mind, which has a thousand ways of inflicting its poison, and without that sound of this flute. This many-headed serpent is the mind, which has a thousand ways of inflicting its poison, and without that sound from the Beyond, it cannot be controlled or over-come. Outer intellect and knowledge have no power over it, for though it may remain quiet for a short time, it will then run away again. If you cover a fire at all, yet a strong breeze will revive it and reveal the heat lying beneath. However, if you throw water upon it, even a thousand tornadoes would fail to revive it. Keep the company of those who are the Naam itself. *The word was made flesh and dwelt among us.* In the atmosphere surrounding such personalities, there is a charging- a radiation- a rare tranquility. One Muslim prophet declared that the mind cannot be killed until it comes under the shadow of perfect master. Even one thousand cannot leave the senses and get a contact with Naam, without which there is no salvation.

Let you and me climb above we will reside on the hill Sumera.

Sumera lies above the physical plane, and the soul says, “Come, let us go there the days are hot here, and there we will enjoy a cool breeze – the whole world is being consumed in flames come, let us rise above the heat of physical consciousness and enjoy the coolness- O mind, we will be happy there, for here we are both unhappy.”

When we reach there, you will be king,

And I will go ahead to Radha Soami.

The mind becomes king of Triloki (the three regions – physical, astral and causal) and remain there, for mind is the instrument of the Negative Power, just as the soul is an entity of God, the Ocean of all Consciousness. So the Mind comes into its own kingdom, Blending in one with the lord of the three stages, and the soul goes to its true home.

Next

THE STORY OF MASTERS ILLNESS

If you think I am ill, you should correct that thought at once. I am not ill; only the body has endured, that the endurance is nearly finished.

The Master, August 1, 1971

On June 29 the Master underwent a major operation in a private nursing home in Delhi. By His grace, the operation was successful and He is recovering.

The Master fell ill while in Dehra Dun, where He was directing the work at Manav Kendra, which as every one knows has received His constant attention of late. After two days of suffering at his bungalow in Rajpur, during which two doctors were in attendance, the Master announced His intention of going to Delhi on June 16, and within two hours the journey was under way. Once in Delhi, there began what seemed an interminable time of uncertainty and anguish for those who live in the immediate vicinity of the Master's Physical presence including the various members of doctors were called in to give their diagnoses and recommendations for treatment, the majority of whom stated that an operation was the only solution.

The Master has taken on many and varied physical ailment in the past which have appeared from nowhere, and showing no trace. Many poor doctor has been confounded by the seeming weakness and ill health of the Master, and then His completely robust recovery upon his visit the following day. But never before has there ever been even a suggestion that such devastating violation and outrage be performed on His holy physical person – that sacred and beautiful form, to touch which the truly devoted disciple would lack both courage and effrontery. It did not seem possible that such a thing as an operation could really happen; one doubted that the Master Himself would ever allow it. But as each day came and went, and the various medicines and treatments that were put forward and tried were achieving no success, the hopes of those missing who mer. It began to resemble a bad dream, the only difference being that on waking each morning the dream continued.

Strict instructions were issued that no one should write abroad or spread the news in any way until the Master had recovered, as this would give cause for worry to His children everywhere. However, the news leaked out somehow, and telegrams began to arrive from various countries, offering the help of their doctors, and asking permission to come to Delhi. The Master ordered replies to be sent, explaining that there are excellent doctors in India, and it was unnecessary for anyone to come.

It gradually became clear that the Master was going to permit the operation, and after the preliminary tests and missing vate nursing home of Dr. K.C. Mahajan, a brilliant surgeon of high esteem and national repute. A small group of people accompanied the Master.

The operation was scheduled for 9 A.M on June 29. At 8.30 the nursing home's anesthetist, Dr. Bilani, gave the Master an injection of the type intended normally to make the patient lose consciousness within two or five minutes, before being wheeled into the operating theatre. After some fifteen or twenty minutes there was still not effect, and when the third and fourth injections were similarly ineffective, the doctors began to look worried; the Master was still wide awake! He said, "What do you hope to accomplish by these injection? I am a conscious entity – how can you make me unconscious unless I will it? If you want me to withdraw I will do so, but your drugs can do nothing." Straight away the Master closed His eyes and withdrew from His body, which was then wheeled into the theater. The operation finally began at 10:20 A.M and was completed at 11. Also present at the operation, in addition to Dr. Mahajan and his staff, was Major Dhir, the Satsangi army surgeon who had been called from his station at Ambala at the Master's request. "I want one of my own present," the Master said. During these brief and painful moments, a group of about one hundred people waited and watched outside the nursing home. The degree of their concern and sadness could be read in their faces.

A few seconds after the operation was over, the Master opened His eyes and asked, "The Master opened His eyes and asked, "When are you going to start the operation?" Dr. Mahajan replied, "Master Master said, "Oh, that's all right," and closed His eyes again. The doctors and staff were astounded that anyone could regain consciousness and speak while yet fully under anesthesia. Dr. Mahajan told the Master afterwards, "Maharaj Ji, I saw your greatness on the operating table. From now on I come to you as a

devotee.” Dr Mahajan continues to serve the Master while He is recuperating, attending Him at the Ashram free of charge.

After the operation, the Master was made comfortable in His room and two private nurses who had been recommended by Dr. Mahajan were given the nursing duties, one for day and the other for night. The doctors had advised that it usually takes two to four hours, for the anesthesia to wear off, but when the Master's blood pressure was found to be low due to loss of blood, and someone ventured to place a hot water bottle under the Master's feet, He stirred and said, “Have you asked the doctor first, if you should put that there?” It was somewhat disconcerting to find that the “patient” who was supposed to be sleeping peacefully under anesthesia was checking all movements in the room!

The days that followed were yet anxious ones, watching the Master's progress in recovering. None of the followers were allowed in the nursing home, except a few with special duties. In this way, the Master was not disturbed, and neither was the nursing home's orderly routing. At least one and sometimes more sevadars were on duty in the reception hall through out the day and night, and the steady stream of eagerly inquiring Satsangis were given the latest news of the Master's progress. A few persistent devotees insisted on pressing further, but at the Master's door it was missing

For the Master's rest and peace, no one was allowed to disturb Him.

The slow process of recovery seemed very slow. Some days were

good, when the Master was fairly comfortable considering the heat of the weather and confined space of His small room; but often He endured fever, pain and other discomforts. Hardly any night was fully restful, and the doctors became concerned that the Master was not getting enough of either rest or food; solid food had not been permitted at first for several days, but when regular meals were allowed the Master took only very small portions.

One quiet afternoon, Bibi Hardevi Ji was resting in the adjoining room when suddenly she was aroused from the Master's room. She hurried there and found the nurse and the doctor on duty beside the Master's bed. They were anxiously examining the Master's bed. They were anxiously examining the Master, and the doctor said something about giving an injection. At this point, the Master's opened His eyes and said to Bibi's Ji, "It's all right, tell them not to give any injections – I had only withdrawn completely." The withdrawal of consciousness and the unusual stiffness of the Master's body had alarmed the nurse and she had run for the Doctor. Bibi Hardevi explained to them what had happened, and something of the process of withdrawal. They were at once amazed and impressed at what they had seen with their own eyes.

Regardless of suffering, the Master did not forget His children who were yearning for a glimpse of Him, and as early as the third day He persuaded the doctor to allow Him to appear on the verandah outside His room, in the evening after the sun had set. Assisted by missing Master walked out and sat on an elevated platform for nearly half an hour, given darshan to the silent and solemn follower below, who numbered approximately five hundred. In the days following there were several evening darshans, and on July 11 the Master spoke to

the people, His softly toned words being amplified by Darshan Singh Ji:

“I am so pleased to see you all, and I thank those who have come from far to be here. The sickness, which was there, has now been cured, and I thank Dr. Mahajan for his help – he is not here at present. The remaining one percent adjustment is being made. My Hazur has accomplished a good deal of service through me up to now, and I can tell you there is much more yet to be done in the future. I request you all to lead a good life from now on – a chaste life- especially those who live in our ashrams. I know you try – but now really Do it! I have great love for you. I know you also have love for me, but perhaps you do not realize the extent of my love for you.”

At this point the Master was overcome, and tears came into His eyes. He turned and went into His room, accompanied by the nurse. After a few minutes. He returned and gave another final darshan to the people, but this time without the nurse; the effect of the Master's tears of love had been too much for her, and she had herself dissolved into tears. “I have never met anyone with so much love,” she murmured. At last to everyone's joy, Dr.Mahajan said that the Master could return to the Ashram on July 14, and at 10 o'clock that morning the doctor himself accompanied the Master to his car, which, with Bibi Hardvi Ji and both nurses brought Him back to sawan Ashram. To witness the homecoming was a welcome and joyful relief. After a very brief darshan, the people left the Master to relax and rest in the peaceful, airy atmosphere of the large protected verandah of His own house.

The Master's two nurses – Miss Doris Sam, the day nurse, originally from Dehra Dun, and Mrs. Samin Massy, the night nurse, a native of Firozpur in the Punjab – told that SAT SANDESH staff that they considered it an honor and also great pleasure to nurse the Master; that He had been a model patient, always very loving and affectionate, and never once complaining, even when they knew He was in pain. In order to find out about the various discomforts in His body, they had to ask Him, “Is there pain here? Is there any pain here?” and so on (Dr. Mahajan also observed that although he knew the Master to be in great pain, yet He never complained of it.) He was most cooperative, always trying to make their duties smoother. Both ladies sadly stressed that it was now very difficult to leave Him after fifteen days in His Company. They were also impressed by the Master's followers: their concern for His health, and their concern for His health, and their subsequent considerate behavior, contenting themselves with seeing Him from afar and not demanding entrance to His room with exception of a few. It is quite a pointer to all the Master's disciples that one's behavior is most certainly observed by others – how much more it pleases Master when our behavior earns their commendation!

So it was a very sad and tearful farewell when Nurse Sam and Nurse Massy took their leave of the Master, and left Sawan Ashram. At the time of the preparation of this report, the Master is steadily recovering and gives darshan for a few minutes outside His house each evening. Master has their own deep reasons for what they do. Among us unknowledgeable beings, some are bold and speculate the whys and wherefores, while others are helplessly content to conclude, “It is all His will.” The Master Himself has said on this subject, that there is a law of give and take (karmas and there is also

a law of sympathy and sacrifice for the sake of others. Suffice it to say that some huge task has been accomplished; though they know not what, suffice it that children are grateful. Even better, that they review their lives and remove anything that might contribute to a repetitive of such a tremendous compassionate sacrifice in the future. We are glad that the period is over; we hope and pray that He will never again allow His body to endure such suffering and violation.

On the first Sunday after the Master's return from the nursing home, a large number of people gathered at Sawan Ashram for the usual Sunday morning Satsang. They listened to one of the Master's recorded tape, and then the Master Himself came out and gave darshan, accompanied by Dr. Mahajan who happened to be visiting at the time. The Master very kindly said a few words:

“I know you have been waiting to see me, and are happy to do so after so long; but I am more happy to see you. “ you have been listening to the recorded talk; to hear the Master's voice is a great blessing, but to see Him, to have the radiation from His presence, flow from His physical form is a greater blessing.

“One is most fortunate to have a living Master. A man once telephoned me from U.S.A. and said, ‘I just want to hear your voice.’

while the Masters are in the world, very few really value their

presence, but when they leave, thousands start worshipping the places they frequented – where they sat, walked, talked and lived. To have some respect for holy places is good, but to have a living Master is different something beyond price or value.

“Many times I have asked you to lead a pure and chaste life; today I again ask you to keep your lives clean and pure, and do at least one hour of meditation every day. I generally advocate on tenth as being the least spiritual tithe to be observed, which is about two and missing.....

meditate for one hour, I do not mean that you should not devote more time. When I was in Lahore, I was close friend with a very learned professor from the University there. He was deeply devoted to the Islamic religion, and although his leisure hours were closely guarded and private, yet I was privileged to enter his room freely at any time. I once remarked to my dear friend that it was common knowledge that all Muslims do their devotional prayers with rigid strictness at five appointed times each day, and yet at given opportunity of a few moments, perhaps a dozen times a day, he would return to his devotions with sincerity and relish! How did he account for this extra enthusiasm? He smiled and told me, ‘ The five regular devotions are one’s duty, but should we not be anxious to seek His pleasure.’”

“So whatever you offer, over and Missing..... of pleasure to the Master, and a source of progress of yourselves.

“Now, this is Dr. Mahajan, through whose effort the operation was successful.”

Here the people clapped enthusiastically, and Darshan Singh Duggal, the Master's son, gave a short introduction Mahajan. He concluded by saying how grateful everyone was to him for the successful of the operation and the recovery of the Master, but the Master corrected this by saying, "We are grateful to God and Baba Sawan Singh for it was God who worked through him, and by His grace everything was all right."

Next

A Solemn Anniversary

In strong contrast to previous years of joyfully celebrating the Birth Anniversary of the dearly loved Grand Guru, Baba Sawan Singh Ji, this July 27 proved a strangely solemn day. There were the same gaily-colored awnings, the many thousands of people thronging every available square foot of space, the huge dais decorated with green leaves and flowers, the shrieks and scuffling of uncontrollable children but to the sensitive heart there was something missing: no effervescence, no excitement, no joy in the atmosphere - none of the usual happy expression of festivity. The people had come, they had come many miles in numerous cases, but on arrival they had found their beloved Master lying on His bed, recovering from the recent operation, and furthermore, undergoing a relapse, due to which the doctor had ordered no walking, no talks, no interviews, no visitors – the Master must rest completely if progress in recovering is to be made. Any doubt lingering in disciple's heart over the necessity of such strict admonition was quickly erased when learning how even the slightest exertion caused the Master exhaustion.

When the morning Satsang began on the 27th, the Satsang waited expectantly. Religious speakers had arrived according to program, but the dais seemed empty without the Master's radiating presence. It is something of an understatement to say that the people were disappointed, and to hear His voice from a recording was only partial consolation. Taking pity on the aching hearts, the Master summoned the microphone to be brought to His bedside in the glazed verandah of his house, where He has been lying since arriving from the nursing home on July 14. With loving words, the Master spoke of His love for them, His sorrow at not being among

them, and said that the program should continue as planned.

After the morning program, the people were allowed to file past the front gate of the Master's house, from which they could have a fleeting darshan of the Master lying in the open doorway of the verandah. One American brother remarked, "I went around the lineup twice – I got pushed a bit by the crowd, but I had two glimpses of the Master."

On the Sunday following, August 1, the Satsagat again gathered in Sawan Ashram, and after the Master's talk had been amplified, the Master Himself was carried out on his bed, and in re- Missing

"If you think I am ill, you should correct that thought at once. I am not ill; only the body has endured, and that endurance is nearly finished. Today I am requesting two things of you all - first, speak only the truth, don't tell any lies. If you purify your thought and speech this way, you will become purer and you will see a change in your life. The atmosphere, which surrounds you, will be purer, and if you have children they will be influenced and will live in honesty – they will not know what it is to lie. But if parents tell lies, the children will automatically grow up as liars – 'mummy and daddy tell lies, so why should we not?' those of you who are initiated on this Path – do your meditation regularly. Do not allow one day to pass without it. How can a person be really clean if he goes on changing his clothes without washing them? Wearing clean fresh clothes gives a refreshing fragrance around the person – other will delight in his company – but he who wears filthy clothes not only smells offensive but makes the surrounding atmosphere foul as well. The cleansing power of Naam, when contacted daily, washes away

the unwanted offensive odors of worldly thought and deeds which have polluted our being. So today I am asking all Satsangis to do these two things.”

Next

The Mystical Nature of Love

The true nature of love cannot be adequately described in human language, for its inmost depths lie far beyond the scope of words. In the world scriptures, love has been used as a synonymous term for God. And God and love are eternal, as Shamas-I-Tarbrez, a Muslim saint, has pointed out: *Islam and Unbelief are of recent origin, but Love and God existed even before the creation of this world. Therefore, if any person becomes a victim of Love, you should not call him an unbeliever.* Thus it is impossible to confine the concepts of love to the human and temporal levels, and many so-called heretics and lovers of God have been condemned as “unbelievers” because of their universal and all-embracing approach to the supreme Lord of love. Shamas-iTabrez himself was flayed alive because he refused to accept the validity of outward form of worship.

As it is impossible to confine love to the temporal levels of life, so it is impossible to confine the concepts of the grandeur of God as love to mortal dimensions. Maulana Rumi, the Persian poet-saint and disciple of Shamas-I- Tabrez, has written: *Different from all other disease is the disease of the lover; for love is the key to the secrets of God.* People may misunderstand the inner nature of love, for few have experienced the higher transports of mystical love, but the spiritual heights of love have been attained by those who are the true lovers of God and His entire creation. Christ went to the Cross with love in his heart for all mankind; Shamas-I- Tabrez, blessed his tortures; and Guru Arjan, fifth guru of the Sikhs, when forced by his tormentors to sit on red-hot iron plate, gently informed them: “God’s will is sweet.”

These things can only be truly comprehended by those who love in the highest sense. True love enfolds within itself the concept of self-surrender, the surrendering of one's life to the way of love. Much has been written about love, but the highest form of love must be lived to be experienced and known. In the Bhagavad-Gita, Lord Krishna exhorts Arjuna: *Give me your whole heart; love and adore Me; and you shall find Me; this is My promise, Who loves you dearly. And again Lord Krishna reiterates: To love is to know Me, My innermost nature, the truth that I am: through his knowledge he enters at once into My Being. And further more: He gives Me all his heart, and worships Me in faith and love; that yogi above every other, I call My very own.*

Love is the sublime experience of the heart, for where true love dwells there is sanctity, and the lover knows compassion for all life. Tulsi Sahib, a great nineteenth century poet-saint of India, wrote in his Ghat Ramayana: *Show love to all creatures, and you Will be happy; for when you love all things, you love the Lord, for he is in all.* Such love as this cannot be affected by the vicissitudes of life, for it raise the lover to a plane of eternal peace and joy. In the Bible (I John 2:10) it is recorded: *He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.* Love is the regenerative force of and flowers can be influenced by the transforming power of love.

Love is the physician for the ailments of the human soul, and there is also no doubt that most physical ill's may be hastened in their cure by the presence of love. *O! the intoxication of my love, be happy, well*

and strong, sang Maulana Rumi; for you are the only Physician and care for all my ailments. The physician and care for all my ailments. The pain caused by the soul's separation from its conscious awareness of divine reality may be eased by loving devotion to the supreme Lord. In this way the soul becomes aware of its true divine son ship, as proclaimed in I John 3:1: Behold, what manner of love the Fahter hath bestowed upon us, that we should be called the Sons of God.

Life is an arid desert without the experience of the redemptive power of love, for love is life's richest gift in all the treasures house of the cosmic universe. There is truly nothing in life without love, for love transforms the poorest peasant into a spiritual billionaire. Hafiz, another great Persian poet-saint, has written: *On the Path of love, there is no difference between the rich and the poor. O beauteous King! Say a word to this beggar. I am a great sinner, but look not at my sins. In royal manner, speak to this sinful beggar.*

Love is the crown of all human experience, and he who does not love is unworthy of the designation of "human being." Kabir, one of India's greatest mystic adepts and her greatest poet, said that a person be considered as a moving statue. He is like the bellows of a blacksmith, which Breathes and yet has no life. Guru Arjan also expressed similar sentiments: *A man may be extremely handsome, clever, learned and wealthy, qualities, but if he has not developed the love of God in himself, he should be considered the same as a corpse.*

The universe is a place of awe-inspiring beauty, and the mind of man is naturally inclined to plumb the wonders of its creation; but this

outer universe is the physical robe of the Supreme One, who is all love. God has upheld His creation with the power of love, and the very being of man is infused with this power. Love redeems the sinner, as the Bhagvad Gita testifies: *Though a man be soiled with the sins of a lifetime, let him but love Me, rightly resolved, in utter devotion: I see no sinner, that man is holy.* I John 4:8 states: *He that loveth not, knoweth not God; for God is love.* The secret of God's mysteries is love, said Maulana Rumi; and all the major scriptures of the world informs us that man is created in the image of God. But this image of God. But this image is not the physical image; it is the subtle power of love that is the true being of God. And when man loses awareness of his own true image as being of love, then he assuredly loses his innate humanity. Where there true love there is the “Life more abundant life is the evocation of the power of the love dwells within each and every human being. When our inner eye is opened, we can see all beings as manifestation of God's love. *The current of love from the One God is flowing through the entire universe, stated Maulana Rumi. What do you think when you look at the face of a man? Look at him carefully. He is not a man, but a current of the essence of God, which permeates him.* True love embraces all creation; there can be no exceptions. Been said, *thou shalt love thy neighbor and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, and do good to them that hate you, and pray for them which despitefully use you and persecute you (Matthew 5:43-44).* The same statement is made in John 4:19-20: *If a man say I love God whom he hath seen, how can he love whom he hath seen, how can he love God whom he hath not seen?* And so, differences of race and color. class and creed, caste and country, have no meaning for those who have become imbued with love. When we understand the unity of creation in God's love, how can we then hate anyone or anything?

The way of love does not lie in the performance of outer observances and rituals. Religious bickering and sectarian strife are due to man's intolerance and bigotry and are not a reflection of certain knowledge of God on the part of this or that religious movement. Similarly, the confining of one's devotion to one country or community, one narrow ideal or ethic, is not the mark of true lover. *What is the value of recitations, austerities, continence, self-discipline, fasting and holy baths, as long as we do not know the way of loving devotion to the Lord? Asked Kabir. All is holy where devotion kneels*, wrote Oliver Wendell Holmes; and he who places the ideal of universal love above all else is one who truly follows the basic commandment of the supreme Lord. The fact is endorsed by the world scriptures.

Christ proclaimed: *Thou shalt love the Lord thy God with all your heart, and with all thy soul, and with all thy mind (Matthew 22:37)*, and continued: *Thou shalt love thy neighbor as thyself (Matthew 22:39)*. And St. Paul exhorted: He who does not adhere to this law of love is ensnared in the miseries of the world. He cannot inspire others to greater love and service, because he himself is bound by the chains of despair, even if he possesses great worldly wealth. In I John 2:15 it is recorded: *Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.*

Mankind desperately seeks true joy and happiness; and these qualities are the spiritual birthright of man. However, if the mind of man is constantly engaged in seeking satisfactions in the transient attraction of the world, man himself will find no lasting happiness. Joy is the fruit of the mind's concentration on the higher attribute of

love, the fruit of the higher attributes of love, the fruit of the mind's concentration on the higher attributes of love, the fruit of the soul. *Love cannot be concealed once it has entered a person's heart, said Kabir. He does not speak it out, but his eyes reveal it. Once Love enters a man's heart, it keeps him happy at all times, for he then becomes free from worries, and the current of love flow out from him naturally and continuously.*

Without love, everything in the world is despicable, and wars and bloodshed result from a dearth of love's power. Love is complete in itself, and is a power, Love is complete in itself, and is a power house of inner strength, faith and fortitude. Love is the transmitter of serenity and peace to the human mind and to all life; and it is also an antenna that attracts current of love from other lovers to itself. There is such an abundance of love-intoxication within me, said Shamas-I-Tabrez, that a bread prepared from the wheat grown on a field fertilized by my body would intoxicate the bread maker with the love of God. But I cannot describe the state of the person who would eat that bread. Even the pounding the rich blessing of love, we would surely bring the kingdom of love into physical expression. The aged and ailing St. John was carried on a stretcher before a congregation of adults and children. In a feeble voice he said, "Love ye one another!" and repeated this in junction two more times. Then he was silent. "Do you have nothing more to tell these children?" complained the adults who were closest to the old mystic. "Love is the greatest need of men," he replied, "and therefore I give this advice again and again. Love, and all things will be added unto you."

Love is the beginning and end of all wisdom. Without goodness in his heart a person cannot truly love. Love removes the negative

qualities of anger, hatred, avarice, slander and so on from mind. Guru Ram Das, the fourth Guru of the Sikhs, Stated: *Those in this world who have love for the Lord, possess real knowledge; and if by chance they utter any harsh words, they do not hurt anybody because they do not forget the spirit of love and therefore love everybody. They are the chosen ones of God.*

Where love is chief there can be no other rulers, for love is the essence of the soul and is immanent in all human beings. But we have become so attached to outer objects and pleasures that we have lost consciousness of this inherent spiritual power of love. When we rise above the grime and murk of earthly attachments, true love makes its luminous appearance. *The wine shop where this intoxication of love can be obtained may be only be approached by those who have one motive in their minds; whose hearts, minds and even tongues are dyed in the hue of their Beloved, said Hafiz. It is not possible for selfish person or world reservoir of the wine of love for the Lord.*

Love is all beauty and its expression is reflected in the face of the lover. Farid-ud-Din Attar, a Sufi mystic and one of the greatest mystic poets of Persia, wrote: *I am not afraid of losing my youth, provided my love for God does not diminish; for many youth has withered away for lack of love for God. And kabir has said: My Beloved is in my eyes like a thin coating of collyrium. How can there be any place for sleep in my eyes when he is there all the twenty four hours and there is no other work except to remember Him? The true and faithful wife is she who does not keep her husband away from her eyes even for a single moment and does not look at any other person. She closes her eyes and is plunged deep into his*

remembrance. And in the remembrance of love, she blossoms like a rose and speaks only of the sweetness of love.

Every mystic adept in every age has professed that the kingdom of love is the highest of all realms. And this realm transcends the planes of mind and matter. Baha Ullah, founder of the religion of Bahaism, urged his devotees : *kindle the fire of love and burn all things. Then set thy foot unto the land of the lovers.* Swami Ji (Radha Swami Dayal), a supreme mystic adept of the nineteenth century, was asked to describe the highest realm of spirituality. "It is All Love," he replied simply. The true lover of the Supreme Lord know of this realm; and it is life's greatest blessing to be admitted into the inner circle of such a lover. *O Master! Implored Hafiz, take me into the circle of your lovers, for this madness of love for you is far better than the cleverness of the outside world. The lives of thousand of intellectual madness. If the senses were to know how much bliss is in store for the heart that achieves this state of madness, then lure of the senses would become mad after this Divine Love.*

A true lover will never cheat or deprive others through his business or profession. He will support himself honestly and frugally. He will radiate love in his every day affairs, for he will know that even the most worldly people may be stirred by love, for love is inherent in all. A holy man's life will resound as a passionate message of love. A mystic adept, who is love incarnate, may be of the type who writes no books, builds no temple, creates no cults or religions; but because he radiates an all-embracing love, all mankind will eventually respond to his spiritual message. 1 John 3:3 states: *Behold, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we*

shall see Him as He is. And every man that hath this hope in Him.

We must learn love, or else we fail to affirm our basic nature as spiritual beings. Love fulfills the law of life itself. If we perform just one selfless act of love, we truly perform just one selfless act of love, we truly perform many such acts without conscious realization of this loving proliferation of kindness. There are many allegedly religious people who profess love of God and yet are prepared to foster hatred against one another. Such people who entertain hatred for others cannot be considered devotees of the supreme Lord, for they have not even learned how to become human beings.

It has been said that love is blind. But a lover of the Supreme Lord is not blind, for his inward sight has seen the very Truth of all creation. It is impossible to describe the all-encompassing glory of love. Human language can only conceal more that it reveals in this regard. The true lover finds the rapture of love so exquisite that he is enamored of its power for all eternity. Such love draws all being into the orbit of its all-embracing harmony and benign power.

The wind of grief has burned deep

Has burned deep

O my soul

Yet I cannot live

Without its burning liquid

Till I return to Thee

O heart, drink that wine which burns the Beloved's image

Forever on the soul.

The radiance of love is the light of God. Love begets Love and charges the psychic atmosphere of the world with vibration of joy and bliss. Guru Nanak, the first guru of the Sikhs, was once offered a narcotic by king Babar. "O King, " said Nanak, declining the offer, "the intoxication of this narcotic, if taken in the morning, will vanish by the coming of evening. But the intoxication of this narcotic, if taken in the morning, will vanish by the coming of evening. But the intoxication of the Supreme Lord continues forever." The soul thus ascends to its true spiritual home on the upward path of love, for the aspirant reaches a point where he is no longer a prey to inordinate desires. He will hold all his actions at that point of focus which is true detachment, claiming no possessions what-sever. But having love, he will possess all things.

Such detachment on the path of Love is not life of asceticism or indifference to the rest of creation. To realize the unity of all life is to find a new bond between oneself and all created things, and the essence of this bond is love. Such a lover of all creation will automatically enrich his own inner experience, without the need of exploiting any individual or sectional interest. There is no monopoly

on the path of love; Every living being can claim his rightful share of the spiritual riches given by the Supreme One. The way of pilgrimage on the path of Love is not one of outer evasion escapism, but a way of inner freedom. Guru Nanak has written:

Let contentment be you earring,

And endeavor for the Divine and

Your wallet,

And constant meditation on him be your ashes.

Let preparedness for death be your cloak,

And let your body be like unto a chaste virgin.

Let your Master's teaching be your supporting staff.

The highest religion is to rise to Universal Brotherhood,

Aye, to consider all creatures your equals.

In his magnificent Paradise Lost, Book VIII, John Milton has written:

. . . Love refines The thoughts, and heart enlarges, hath his seat In Reason, and is judicious is the scale By which to heav'nly Love thou maist ascend, not Sunk in carnal pleasure, for which cause Among the Beasts no mate for thee was found. . . And later, in the same poem: . . .for love thou saist Leads up to Heav'n, is both the

way and guide. . . In the novel War and Peace, Book II the remarkable Russian author Leo Tolstoy projects his own thoughts on divine love through the character of Prince Andrew: *When loving with human love one may pass from love to hatred, but divine love cannot change. No, neither death nor anything else can destroy it. It is the very essence of the soul. . .*

Love directed solely to earthly things produce spiritual darkness; love directed solely towards God brings spiritual illumination. Dante, in canto XV of the purgatory section of his Divine comedy, has written: *Because thou fastenest thy mind only on earthly things, thou gatherest darkness from the very light, That infinite and ineffable Good Which is on high, runs to love even as a Missing.....*

much it gives itself as it finds of ardor; so that how far soever charity extends over it does the Eternal Valor spread. And the more the people who set their hearts on high the more there are for loving well, and the more love there is, and like a mirror one reflects to the other.

The true lover is ever willing to lay down his life for his Beloved, for love knows service and sacrifice. Indeed, the lover know that there I truly no death for one who treads the upward path of love. *O man you have died a number of times, but have remained covered with veils, said Maulana Rumi, for you have failed to realize the secret of real death. And Kabir has affirmed: The whole world keeps dying after death, for no one dies the real death. I have died a death that will make me never die again. So long as you do not know hoe to die*

while living, you will not gain death. To die whilst yet living is to take the inward path of love through daily meditation. This “death” is the prerequisite of spiritual rebirth, for as it is written in John 3:3 *Except a man be born again, he cannot see the kingdom of God.*

The true lover know no intellectual wrangling or semantic dissertating on whether he should do this thing or that thing. His life is an eternal song of love; his daily actions are an endless story of love, and God resides in his heart as the very form of love. The possessions of the world are of relative unimportance to him, if he has wealth, knowledge, power, creativeness and strength, he uses these gifts as a trustee, and applies them in service to God and to his fellow beings. Without love, the ownership of worldly possessions can prove a pitfall

Missing

influence may become a pathway to spiritual pride; devotion to beautiful objects may become a pathway to spiritual blindness; Temporal power may become a pathway to cruelty and arrogance; knowledge may become a pathway to egotism; love of outer observance and flamboyant rites may become a pathway to religious intolerance and bigotry. But the gift of love can transform all these lesser gifts into instrument of divine Will, and they then become of benefit to all beings, for they are now tempered with the joyful sweetness of spirituality. God is love, and He is the only bestower of the gifts of life and love. The Supreme Lord asks for nothing in return for His gifts, and the true love, for a lover gives freely of his

love without any ulterior motive. The laws of mankind have arisen from man's lack of love; if all mankind lived in accordance with the supreme law of love, there would be not need for worldly laws. Through this lack of love, man is ensnared in a cruel web of wars and destruction. With the global operation of the law of love there would come into being that state of which Christ spoke: *Thy kingdom come. Thy will be done on earth, as it is in heaven (Matthew 6:10)*. This simply means a planetary externalization of the love that has blossomed in the heart of all mankind. Within such a realm of love, no outer law would be necessary; but we are engrossed in thought of hatred against others, and we look about us and see that love is not king in this present world. Only injustice and destruction reign.

Where there is love there can be no injustice or inhumanity. If we plan a .

My soul is moved by the love of our beloved sweet Satguru ji. I cannot find the proper words for what He gives me to feel inwardly. Dear Reno Sirrine wrote me a letter saying that our beloved Master is very ill. I felt as if everything fell apart.... Why, He is only suffering because of us! Surely He is taking Karma again from the disciple!

How terribly said this makes me! And not able to help! How low, low, low most of us still are. Many of us surely pray that He shall

not suffer more..... If only love could help! But this love I feel and have for Him is not enough not strong and great enough. I am still egoistic; wishing that He shall come to visit all of us... How many wishes do we have! Endless many.

But have we once (or daily) wanted to serve Him? Wished and wanted to know what we could do to help Him with the burden we put on His shoulders? We have a little love for Him; perhaps as much as we are able to have in our limited manner. But today I do not know what to do to help Him suffer less! At this moment I thought, “If I could give my life for His health!” Would I? Would you? How low I still am!

He is the Light and Life within us. And we do not know this. We do not want to accept it, most of us.

The only way to help is Meditate, Meditate and Meditate.....This we need, to be able to help and serve others, to learn to love really. He says, “DO SIMRAN ALL THE TIME.” This is really possible! Just try again and again, till we all do it. Then we will be able to hear the sound all the time.

We can help our beloved Master if we try to obey and do Simran all the time. His love for us is endless. It is so sweet, so full of fragrance, and flows through all cells of our body, always; we have only to go within and listen.

I wish you all, dear satsangi sisters and brothers, that you feel and experience His love and Being, and wish for Him only sweetness and sacred happiness, instead of this suffering which He takes from us.

Leora C. Herold

O MY MASTER!

My beloved! That Thou shouldest be ill!

Thou who wlakest on the eight places at will

That Thou shouldest suffer so

For our many-layered self.

O may we make, from this, Thy Sacrifice, a one-pointed sword

To rend the many-layered cover

And lessen the distance of separation from Thee, The Uncovered,
the Light

without Shadow in whom there is no Darkness

and no variableness

Jane Humphrey Miller

The wine of grief
Has burned deep
O my soul
Yet I cannot live
Without its burning liquid
till I return to Thee
O heart, drink that wine
Which burns the Beloved's image forever on the soul.

Micheal Raysson

While walking along a beach this spring, a small boy asked his father some questions about Jesus. In the course of replying, the father remarked that at the time most people did not know who Jesus really was. Most people, he added, probably think that Master is just a man from India.

The boy, just six, replied spontaneously, as much to himself and to the wind as to his father:

"He's not even a man; He's a soul; He's a solar system. He's a

beautiful thing. Who knows what He is?"

KARL RILEY

Next

O Mind, Listen for Once

You may call it the heart, or you may call it the mind; but through its hands people are selling themselves. Under the control of mind, one remains but a man of the world, for mind is not made of consciousness but matter. Each and everything has its source and is naturally drawn to that; you can demonstrate this for yourself by throwing a ball of clay in the air as far as your strength will allow, yet it will return to strength will allow, yet it will return to its own source, the earth. Or you can try to keep a flame upside down; it will not burn downward, but will rise upward, for its source is the sun.

Anyone whose soul is under the mind's influence and control becomes an image of the mind, for he forgets his true self. We call this ego or I-hood for one thinks "I am everything." Yet, one does not know that true "I." If one has forgotten one's true self, then who is it that will realize the Lord? The heart is a huge ocean without a very wise boatman. *The ocean of heart cannot be crossed without the Competent One.*

"O Ram, if someone tells you that the rivers have stood still, you may perhaps believe it, or if someone says that the heat has left the fire, you may also believe this; but if a person declares he has controlled his mind,

All Masters stress that one should know oneself, for having identified our identified self with the senses, indeed complete forgetfulness has taken place. Birth, the soul thrashes itself to pieces at the hands of mind, and as long as the mind does not emancipate

itself from the mind and come to know itself in truth, it is impossible to know God. One great Master says that if you are willing to make a strong resolution to realize the Lord, then put one foot on your mind – to make it still and without any effort the next step you take will take you to your beloved. *To win the mind is to win the world.*

You will find that even great Rishis and Munis have suffered through the mind. The important thing is to make it understand the true facts, for this life is but for a few days: no one has lived here permanently, or ever will. To sacrifice one's whole spiritual future just for a few days' dancing to the mind's tune is this intelligent? The Masters try to help us to see the true facts, and bring our attention to the soul- that we are soul, the indweller of the physical body. This world is not our World. *O beloved soul, your true home is above the illusion; you have burdened yourself with illusion's company.* It is said also, Yours is the caste of Sat Naam.

My Satguru used to say that the soul's marriage should have taken place with an emperor, but instead she became attached to a garbage collector, for the whole time she is submerged in dirt and filth. What else is there to enjoy, under the senses' influence, but filth upon filth? The dirt comes out from all orifices of the body; even the pores exude a perspiration, which smells unpleasant. So what can we call him who ever remains in this body, but a garbage collector, We have forgotten who we truly are. We of one Master, who says, *O soul, you are a dweller of high regions; why are you stuck in the mire of mud and water?*

The mind is difficult to understand, for its net is strong and it has many departments. There is the Pind or physical mind, lost in the outer enjoyments. Then and Brahmand, astral and causal mind, lost in the outer enjoyments. Then and Brahmand, astral and casual mind. If one transcends all three, one realizes who one is. Mind is no small thing, and is not easy to conquer, but we should start by changing its direction. While its face remains turned toward the worldly things, the soul will be worldly, but if it turns around and faces the soul, the soul will be worldly but if it turns around and faces the soul, the soul will become spiritual. We must turn it round. Like fire, it is a good servant but a bad master. While you are in control, fire can do any amount of work for you – it will drive machines or cook your food and many other things; but once out of control it can consume you to ashes. You may remember the story of the man who was given a genie as a present, and would do all his work for him, but was not to be allowed to remain idle, for it would eat him up. After one or two days, all the work was finished, and not knowing what to do, the man consulted a great Mahatma. The Mahatma advised him to erect a tall strong pole, and order the genie to continue climbing up and down the pole until told to stop. It illustrates that a vacant mind is the home of the devil, and if left vacant, it will devise some mischief of other. To fully control it, Naam is the only solution. In the Koran it says that he who has recognized the beat of his mind has recognized his God. Many great Rishis, Munis and Mahatmas have remained in the domain of the mind's illusion: causal or astral. Only the Saints- the true Masters- going beyond the mind and thereby gaining the knowledge of how the mind tricks the soul into miserable unending imprisonment in this world.

As I speak on this subject, a certain hymn of Swami Ji comes to mind, in which he has described with great beauty he has described

with great beauty the tribulations of soul and mind. I have never taken this hymn before- listen attentively, for the masters open up the subject with deep clarity.

O mind, listen to my words!

If any man looks into his heart, he will have to admit if he is honest that it is filled with unhappiness, through the mind's dominance; yet he knows no remedy for it. If you know that someone is stealing your money, one way of controlling the situation is to praise his honesty and work, and make him your treasures. Swami Ji advises us to make a friend of the mind. It is cruel enemy, which will go on tormenting our life, by making friends with it we take the first step toward gaining the desired control. If one makes friends with an enemy, he may not only cease his enmity, but it will lessen the lengths of his cruelty. In this way there are chances of his becoming stilled, during which time you will be more awakened. Here is the soul is pleading to the mind: "Just listen to one word of mine! You are unhappy and I am unhappy-listen and you will gain peace as well as I." After all, the mind is rarely happy – do we say so often, "My heart is so sad"?

When we are restless, he is also restless. So this is an appeal from the soul, asking the mind to listen carefully.

I have been thy slave birth after birth; And you have been my lord.

God and came into creation, I have been your slave and have ever danced to whatever tune you chose. I have always been completely yours – please listen to me for once. I did not even obey God's word,

or the Guru's but what ever you ordered I obeyed. I read page upon page of holy scriptures, but threw them all away and turned my face from the Lord- just to obey you. Never once did I become God's servant, never once did I serve the Guru; I served only you, So today I pray you, listen to me.”

You are called the lord of the three regions,

Wherein even the gods are your disciples.

“ You are the Lord of the physical, astral and causal regions; you are the master there, with control over all the gods and goddesses.” If you read authoritative books on the subject, you will find that the mind's orders are carried out on every plane; he is great lord, and all due respect is paid to him. Even when you are still under his orders – Andi or astral mind – and then also in the causal plane, you are under the Brahmandi mind. It is habit to again and again bring about your downfall. If the gods and goddesses bow down to him, what is the poor condition of Man?

Rishis, Munis, all are under your orders;

Renounce and righteous alike are in your territory.

You are not even aware of what you are before transcending all three regions. The gods and goddesses are anxious to get the human form, and it means only that the human form, and it means only that the human form is the highest in all creation due to its spiritual position

This desirable boon, is selling himself to the mind. But one cannot say that it is entirely his fault, poor thing. *O Nanak, mind can be controlled, but only through His full mercy. When God showers all his mercy.* When God showers all his mercy and takes the soul above all three regions, then mind is powerless. Up to this point, the danger from the mind remains, to lead the poor soul astray.

During the time of Guru Gobind Singh, a certain story tells that there was a rishi who left everything and went into forests to do his meditation. Now there was also a certain king who had conquered many people and places, but whose greatest ambition was to conquer the rishi and make him obey his wishes. This strange ambition arose from the fact that the rishi was formerly a great king before he had renounced everything for a spiritual life. So when the king's advisers told him to go and conquer the rishi he prepared himself and his army for battle and marched into the deep forests. On approaching the rishi he found he was in meditation, but undaunted he awoke the holy man and told him, "Prepare yourself for a fight, I have come to do battle with you." The rishi calmly surveyed the king and his mighty armies, and replied, "Fight! I ran away from the worldly life for fear of my one great enemy, and I hid myself here in these woods. My soul yet shivers to hear the sound of his name – even to take his name myself, my heart is quivering." The rishi went on describing his enemy to the king, until finally the king grew angry and shouted, "Is he stronger than me, this enemy of yours?" The rishi replied, "Even the thought of him almost destroys my soul – I have left everything to escape from him." The king then demanded to know the name said the rishi; "you will not be able to conquer him." The king boldly replied, "If I cannot conquer him, I will burn myself to death." The rishi then told the king that the great enemy he

spoke of was the mind. From that very day the king tried everything possible, using all manners of means to gain control over his mind. But found that he could not. Finally, after admitting that he had failed, he burned himself alive at a place called Katasraj.

Within your control are brave men and yogis;

No one can disobey your word.

Because of its vast area of rule, every-one is under the mind's control, so among those who practice meditation, very few rise above the second, and to rise above the third is really something rare.

You bind whoever you wish to this world;

Whoever you wish becomes free.

The means of freedom lie in leaving the outer enjoyment of senses, but if these outer tastes are not cast aside, one remains imprisoned here. Just look at the condition of the world today: What ever the mind orders is carried out unquestionably, and what is more, those very orders are highly praised throughout the world! The Guru's word and the holy book are all ignored, but the mind's desires are fulfilled.

Such high praise of you have I heard!

So now I plead to you.

If one has served a person devotedly, one can claim at least some rights from that person. So –“Will you not listen to me just once? You are unhappy and you will also accomplish something worthwhile. . . only one word must you hear. “ All Masters have explained this situation in their different ways, to help the dear souls to realize the facts. Swami Ji Maharaj has personified the soul and the mind and has given expression to the plight of both.

In this town (body), in this valueless place(world)

Why remain imprisoned in the darkness?

“In the body full of filth there is only dense darkness, so why remain imprisoned here? You who are lord of all three regions! Have you forgotten how great you really are? You are really an emperor, yet you have become a garbage collector. Think! Awaken!”

The mind is also a brilliant magistrate who sits in judgment upon his own actions.

Satguru told me one thing:

“Take the mind with you.”

The Satguru advises the soul to take the mind along if it wants to return home. He never says to ignore the mind, or leave it behind, but that the soul should make it understand and make it agreeable. As long as man does not kill the physical mind and withdraw from the sense level, he cannot proceed. One must leave all sense attraction and rise above body consciousness, otherwise it remains impossible to go higher and taste the Nectar of the Lord. Excessive eating and drinking, and frittering away the attention on worldly sights, sounds and sensations – all these are outer enjoyments which deny one the bliss of the inner enjoyments. Lord Buddha said we should be Desire less, for desire is but sense enjoyment. Only by stepping aside from all this can one truly take a step you, it will be easier, but if you forget yourself and your aim in the mind's enjoyment you will lose all desire to progress. Make it your companion, and make it understand the situation, for the mind is unhappy – so much so that at times it cries out in torment.

The world is a mere nothing – a place full of illusion and wrong doing- valueless, with no virtue, a place where the darkest deeds are carried out. What is there here that can hold any real value for either the soul or the mind? Make it understand these realities for at present it is strongly attached to all the falseness of the world and it simply has to turn and face the truth to become attached to something higher. If the soul does not leave the senses, how can it transcend the body? If it does not transcend the body, how can it realize what it is? It is a straightforward matter, requiring no special philosophy to

understand. Where the world's philosophies end, there religion truly starts.

So the very first step is to withdraw from outer attractions and learn to lead a life of tranquility; only then will you be able to gain steady progress toward the truth. Nothing can be gained by cursing the mind, for the mind is no small thing; so the Master's advice is to befriend it. There is the story of a clever man who was traveling alone with a huge load of valuables, when he encountered five or six men whom he knew to be rogues and tricksters. With dismay he thought to himself, "These men are rogue and will take all my goods, for I am alone and helpless." So as the men drew close he said to them, "My friends, I am so glad I have met you – Kindly look after my things for me until we reach the destination."

The mind's habit is to drag everything wants to hurt you, it will not do so. Under such an arrangement, he might even cooperate with you. If he desires food, then agree – "Yes, I will give you food, then agree – "Yes, I will give you food, but first let us do little meditation, then we will have food. "If you immediately refuse the food, he will be tormented with the desire for it. He is like a stubborn donkey; the more you restrict him, the more stubborn he becomes. It is a very accurate definition of the mind. If you make a note in a book, "do not read page so-and-so," it will be the first page people will read; they won't be able to resist the temptation! So make your mind a companion; don't fight with him.

So I plead with thee:

Why delay? Transcend body consciousness.

There is no Truth in this world, no righteousness, no justice. Why not rise above and place all your attention in the ineffable One Lord? Until this happens, that eye is not developed through which you will have true perception.

Two very powerful forces are anger and lust. They rule over everything. If the attention dwells on lust, the soul falls very low; in anger, the ego expands. The soul cannot be linked with Naam until it withdraws inwardly and rises above the senses. Our attention has instead become like an image of the mind. We want to enjoy all the low, worldly things, yet we say we want the highest thing of all – the nectar of life! It is all wrong- how far do we think we will go? Do one thing at a time; but do not remain under this false impression. One saint says, *where there is Naam, there is no kam(lust)- where there is Kam there is no Naam; Two cannot remain at once –light and darkness.*

Most of our precious time is wasted criticizing, backbiting, possessiveness, etc. There are other degrading pitfalls, but remember that lust and anger are the most powerful, and a soul under their influence can never go very far within, for there is no tranquility, serenity or oneness. *He who has no lust and anger is the image of God.* Just think, the merest glance from such a person can still the mind and the undesirable things leave their hold for a while. The words that come forth from this rare personality are charged with his inner tranquility, so much so that men who hear them will enjoy a

serene stillness. It follows that air which passes close to ice will bring a refreshing coolness, and the air which passes close to ice will bring a refreshing coolness, and the air which passes near the fire will give warmth. So whatever the inner condition of a person, so his words will be charged with that atmosphere – be it anger, lust, or a sweet tranquility. Out of the abundance of his heart, a man speaks.

Everyone, literate and illiterate alike, is trapped in the powerful grip of these two most damaging traits. You have been asked to fully understand this, perhaps a thousand times, and you still do not understand the danger. Still, when the mind suggests something, you say, “Yes sir, Whatever you say.” Guru and God are very easily and quickly pushed aside. Very few people want to admit their mistakes, and with such conditions, salvation is very far away, To become a human being is most difficult; to realize God is not at all difficult. If only the soul would leave the senses and the mind, and come up above the body consciousness, it would achieve something great.

The mind is a lover of enjoyments, and in the Naam there is the Maha Ras – the most delectable Nectar one can one true sip, it would never again yearn for lower enjoyment. *This place is insipid, O friend (mind) ; Drink the nectar of Naam. We have also, when that Nectar comes, this other taste is not to one's liking.* Now you are dragging the mind with you, to get inside. Then, you will have to persuade it to return!

Beauty and attractive sounds are two principle factors in keeping one's attention outside, dragging it away from its natural, inner inclinations. The poisonous mind gets intoxicated while enjoying beautiful sights and melodious sounds. Even a snake, on hearing the music of the been, rests its head down and cannot move; it becomes

helpless. If outer sounds can have such magnetism, what might be the attractive power of the inner spiritual music and beauty? All glory and beauty lie within you . *Tulsi Sahib says, When I went to Brahmmand the world became insignificant; When I reached Par Brahm, Brahmmand became like a washroom.*

So it is possible to gain control over the mind only in the company of a satguru. He will help you to befriend it, and so make the path easier. Then it may start to listen to you, whereas it usually does not. Many find this difficult in meditation, and say that their mind does not allow them to meditate. So Swami Ji is so beautifully advising one to: *With love, make it your companion.* Love is such a magnificent thing, that it can control even the worst-charactered person. No matter how much you may hate your pitiful situation, yet hate will only serve to increase the problem. You may throw all the filth out of a dirty house, yet the smell of that will spread and permeate not only the interior of the house but the surroundings too. The true solutions is to start washing the badness will be washed away forever. If you are good to your enemy, his enmity will be softened somewhat. Rise above the body, and if you would then care for a thousand things they will be given unto you. Guru Amar Das says, *O mind, you desired a thousand things yet not one was fulfilled; Take my advice, and complete fulfillment will come.* One has seen this world and lived in it now go up and enjoy that place.

Leave now all sensual indulgence

And the way will be easier.

If you do not stop enjoying the senses, you will not be able to leave the body. If there is filth stored up inside, you may cover it with the finest silks, yet you will not succeed in disguising the smell. You can pour the strongest perfume on it, yet the odor will penetrate through. If you cover a block of ice with a blanket, you will still get the effect of coolness by sitting close by. *Except a man be born again, he cannot see the kingdom of God.* To be born again is not something new, but an old old things, which have forgotten. Thos who in the olden days used to take discipleship from a Brahmin learned how to rise above body consciousness. And who was a true Brahmin learned how to rise above body consciousness. And who was a true Brahmin? He who knew the Brahm (Lord).

A Brahmin was one who gave experience of the beyond. These days, only the custom remains. The same thing applies to the sacred thread given by the Brahmin. It is made from three threads in one, and means that for as long as one wears that thread one will live in truthfulness, desirelessness, and forgiveness. When all three virtues were established within one, one was born anew. The Holy Light, which was given to you people, should be carefully guarded and practiced regularly.

The mind, for no one can say he is free, although at least you may not return to the world. When the mind tastes to indulge in the lower enjoyments. Do this much, and you will have inner peace and happiness. There are other stages ahead wherein the soul falls again and again, even though she is not in this world .

Under the influence of the senses, it is very hard to reach the gagan (the seat of the soul in the body) or rise above the body consciousness. If a man has even one strong desire, say that of lust, outwardly people may consider him to be a great soul, yet inwardly he is dancing to the tune of that desire. Outwardly he may be impressing people in many ways, but inwardly he is digging deeper that very pit into which he is fallen. Directly or indirectly he is drifting away from the truth, and whatever he has learned has become null and void. So I humbly repeat that to become a human being is very difficult, whereas it is not difficult to realize the Lord. But the attention must persuade the mind to leave the senses and become proficient in the science of rising above into the Beyond. When the senses are won, the five enemies will not attack. The five enemies are lust, anger, greed, attachment and ego. Furthermore, *If the ten senses are controlled, the light is manifested in that soul.* God's Light will fully manifest itself in that body wherein the five gross and five subtle senses are fully manifest itself in that body wherein the five gross and five subtle senses are fully under control. Merely bowing down and making an outer show of respect to the Master will not help. No matter to what religion you belong you will have to do this to succeed, for without it the truth will not be opened up to you. It is a matter of doing.

Have you ever studied yourself to see if you have progressed at all? We usually find that we were better before and now we have become worse, for this is the condition of the whole world today. A businessman gives great thought to the method of his business before he starts it, and every so often reviews the position of profit or loss, but we unheedingly throw away our precious lives, day after day, with never a care about how we stand spiritually. The aim was to gain freedom, but we are daily sinking into more slavery under the whip of our desires. If we live recklessly when our hair is black,

at least when it turns to white we should give some thought to how we are living, and what it will avail us. Hindu or Muslim, Sikh or Christian- regardless of our religion we have to get out of the mind's clutches. But the same devilry continues! Merely learning a few words on the subject and then nodding this head as one knows everything – is this Spirituality? We may be able to fool the world, but never the Lord. *To deceive people will avail nothing, particularly not God-realization.* The Lord is not an innocent child, to believe anything you wish; He sees the true condition of your life, inwardly and outwardly.

I have no other companion like you (mind);

I am yours and you are mine.

The soul offers the mind a token of friendship – “ I have no other friends but you, for we have been companions for birth after birth – so listen to me today – I who have been slave to you for so long” with love and persuasion it tries to help the mind to understand the situation.

With me:

Rise above body consciousness and make your home there.

Whether it is said in very simple words or in a complicated fashion, the fact remains the same: the only way is to leave the senses behind

and transcend into the Beyond. If you really interested in Spirituality, you will be wise to fully accept this. You will also have to make your life pure and chaste. All Master say the same, even those with a simple vocabulary: *What is there to realizing the Lord? Uproot it from here and plant it there!*

So ethical life is an important stepping stone to Spirituality. Truth is said to be above all, but Guru Nanak said that true living is yet above Truth, for without it one cannot recognize the Truth. No matter what your past has been Stop now! View the facts and start afresh. Stand still, and become tranquil or you will not succeed.

Our Hazur used to say that people carry on eating the poison, and simultaneously groan and moan over its effect but they will not stop eating more. Spiritual diaries have been prescribed after careful thought, and with deep purpose. Daily self-introspection must be kept up, and through this you will be able to see for yourself how far you are coming out of the senses' influence. With the Satguru's Mercy one gets a little connection with the Light and Sound Principles, but if the life is not kept pure and chaste, the curtain of darkness will obscure the Light again. Some people say that when they come and meditate in the Ashram they get experience, whereas at home they do not. If your mind is pure you can sit anywhere at all; you will always have experience. *In fore the Light, which is in thee, be not darkness.* You must be regular in your meditation to maintain that Light; There are important reasons behind the keeping of dairies.

But what is our condition? *The same ungainly gait, Which was there before and is even now.* We just know how to speak all right, but we do not care how incorrectly we live. O brothers, why do you come to a Master? Do you come just to bring him a bad name by not obeying his words? I have to speak of these things; how else can I make you understand how you are throwing your lives away?

It is difficult to obey. To give money is easy; it is also easy to bow down and make a show. To dance, sing, play religious music – all these things are simple matters; but to control the mind is exceptionally difficult. However, it must be done. Those who have taken initiation and do not mediate hardly ever show me their faces. When asked about this, they say, “But we attend Satsang.” What is the use of this half-hearted effort? They do not keep a diary, and so there is no self-introspection. I always say, “Fold your hands to me, that is enough.” Bowing down amounts to nothing if you are not obeying the Master’s wishes. True prostration at the Guru’s feet is really obeying his instruction implicitly. Make your life pure and chaste. Be a *humane* being – a man of use to other men. Do your bhajan and simran; release the soul from mind and senses. Bhajan and simran are food for the soul do not give food to the body without first giving food to the soul. This type respect to your Guru.

It is most necessary to lead a pure and chaste life; but to make sure of our future. To fall in manly, but to remain there is devilish. One falls often, no doubt, one becomes a good rider only after many a fall. But don’t lie down and remain wherever you fall; That is bad. In the Koran it is written that God will not change any people who have no thought to change themselves. When there is a will, there is a way. Keep your aim before you always, and work for it; then you will be sure of success. “O mind, listen once to me, your slave! Go above the body and make your home there!” to make a home in the

beyond means to learn to remain there for longer and longer periods; not for one or two minutes only. That place should gradually become more like one's home than this world.

As you were, so again become;

Why suffer unhappiness and unhappiness here?

Go back to whence you came and enjoy real and lasting happiness there. There are unending miseries and joys in this world; none of them real. The more you live above body consciousness, the more peace will reign in you. Even when you daily have to return, yet the coolness of spirit gained there will protect you from the heat of the world. And you can always go again at will. The world is suffering from illusion only. *The world is suffering from illusion only. The world is being consumed in illusion's invisible fire; As the inner fire of passion burns, so does the outer fire of illusion.* In sparsely scattered place you may find a complete Master sitting. One can enjoy the refreshing coolness only in their company.

Me;

Take the mind as companion, and return home.

For as long as the mind remains within its own territory, you have to take it with you. If you want to start from the beginning alone, that is more difficult-almost impossible. Why? Because you have become the very image of mind, and cannot separate yourself from it.

I, the soul am in your power;

Without your help, I cannot contact the Sahbd.

Cooperative from the mind is necessary for where does one contact the Shabd? Above the body consciousness, after leaving behind the senses. The soul cannot hear the sound without rising above the physical, above the nine centers, reaching the tenth; and without the mind's help, the process is very long. This is an appeal to the mind so that it will agree to help-like a man inducing his friend to do some of his work for him.

If you do not listen to me,

Then go into the cycle of eighty-four

If the mind does not listen and cooperate, then one has to continue on the wheel of births and death. So, it is to the mind's own advantage to be agreeable, if it wants to gain freedom from the coming and going in creation.

Now show mercy unto me,

Hear my plea, search out that sound.

There is a sound of truth vibrating within – a song which is sung in every being, There is a great attraction in hearing this Sound, through which all other of senses will be left behind: one becomes free of them. *This mouse-mind has become heave; by drinking the weight of God's Name.* The mind can be weighted down by the mercury-like quality of the Naam, rendering it impossible to run around loose or engage in its ever-constant oscillations. There is no other means of controlling the mind. The account of Lord Krishna's life state that he jumped into the River Jumna and controlled the hydra-headed serpent there with the sound of his flute. This many-headed serpent is the mind, which has a thousand ways of inflicting its poison, and without that sound of this flute. This many-headed serpent is the mind, which has a thousand ways of inflicting its poison, and without that sound from the Beyond, it cannot be controlled or over-come. Outer intellect and knowledge have no power over it, for though it may remain quiet for a short time, it will then run away again. If you cover a fire at all, yet a strong breeze will revive it and reveal the heat lying beneath. However, if you throw water upon it, even a thousand tornadoes would fail to revive it. Keep the company of those who are the Naam itself. *The word was made flesh and dwelt among us.* In the atmosphere surrounding such personalities, there is a charging- a radiation- a rare tranquility. One Muslim prophet declared that the mind cannot be killed until it comes under the shadow of perfect master. Even one thousand cannot leave the senses and get a contact with Naam, without which there is no salvation.

Let you and me climb above we will reside on the hill Sumera.

Sumera lies above the physical plane, and the soul says, “Come, let us go there the days are hot here, and there we will enjoy a cool breeze – the whole world is being consumed in flames come, let us rise above the heat of physical consciousness and enjoy the coolness- O mind, we will be happy there, for here we are both unhappy.”

When we reach there, you will be king,

And I will go ahead to Radha Soami.

The mind becomes king of Triloki (the three regions – physical, astral and causal) and remain there, for mind is the instrument of the Negative Power, just as the soul is an entity of God, the Ocean of all Consciousness. So the Mind comes into its own kingdom, Blending in one with the lord of the three stages, and the soul goes to its true home.

THE STORY OF MASTERS ILLNESS

If you think I am ill, you should correct that thought at once. I am not ill; only the body has endured, that the endurance is nearly finished.

The Master, August I, 1971

On June 29 the Master underwent a major operation in a private nursing home in Delhi. By His grace, the operation was successful and He is recovering.

The Master fell ill while in Dehra Dun, where He was directing the work at Manav Kendra, which as every one knows has received His constant attention of late. After two days of suffering at his bungalow in Rajpur, during which two doctors were in attendance, the Master announce His intention of going to Delhi on June 16, and within two hours the journey was under way. Once in Delhi, there began what seemed and interminable time of uncertainty and anguish for those who live in the immediate vicinity of the Master's Physical presence including the various members of doctors were called in to give their diagnoses and recommendations for treatment, the majority of whom stated that an operation was the only solution. The Master has taken on many and varied physical ailment in the past which have appeared from nowhere, and showing no trace. Many poor doctor has been confounded by the seeming weakness and ill health of the Master, and then His completely robust recovery upon his visit the following day. But never before has there ever been even a suggestion that such devastating violation and outrage be performed on His holy physical person – that sacred and beautiful form, to touch which the truly devoted disciple would lack both courage and effrontery. It did not seem possible that such a thing as an operation could really happen; one doubted that the Master Himself would ever allow it. But as each day came and went, and the various medicines and treatments that were put forward and tried

were achieving no success, the hopes of those missing who mer. It began to resemble a bad dream, the only difference being that on waking each morning the dream continued.

Strict instructions were issued that no one should write abroad or spread the news in any way until the Master had recovered, as this would give cause for worry to His children everywhere. However, the news leaked out somehow, and telegrams began to arrive from various countries, offering the help of their doctors, and asking permission to come to Delhi. The Master ordered replies to be sent, explaining that there are excellent doctors in India, and it was unnecessary for anyone to come.

It gradually became clear that the Master was going to permit the operation, and after the preliminary tests and missing vate nursing home of Dr. K.C. Mahajan, a brilliant surgeon of high esteem and national repute. A small group of people accompanied the Master.

The operation was scheduled for 9 A.M on June 29. At 8.30 the nursing home's anesthetist, Dr. Bilani, gave the Master an injection of the type intended normally to make the patient lose consciousness within two or five minutes, before being wheeled into the operating theatre. After some fifteen or twenty minutes there was still not effect, and when the third and fourth injections were similarly ineffective, the doctors began to look worried; the Master was still wide awake! He said, "What do you hope to accomplish by these injection? I am a conscious entity – how can you make me

unconscious unless I will it? If you want me to withdraw I will do so, but your drugs can do nothing.” Straight away the Master closed His eyes and withdrew from His body, which was then wheeled into the theater. The operation finally began at 10:20 A.M and was completed at 11. Also present at the operation, in addition to Dr. Mahajan and his staff, was Major Dhir, the Satsangi army surgeon who had been called from his station at Ambala at the Master’s request. “I want one of my own present,” the Master said. During these brief and painful moments, a group of about one hundred people waited and watched outside the nursing home. The degree of their concern and sadness could be read in their faces.

A few seconds after the operation was over, the Master opened His eyes and asked, “The Master opened His eyes and asked, “When are you going to start the operation?” Dr. Mahajan replied, “Master Master said, “Oh, that’s all right,” and closed His eyes again. The doctors and staff were astounded that anyone could regain consciousness and speak while yet fully under anesthesia. Dr. Mahajan told the Master afterwards, “Maharaj Ji, I saw your greatness on the operating table. From now on I come to you as a devotee.” Dr Mahajan continues to serve the Master while He is recuperating, attending Him at the Ashram free of charge.

After the operation, the Master was made comfortable in His room and two private nurses who had been recommended by Dr. Mahajan were given the nursing duties, one for day and the other for night. The doctors had advised that it usually takes two to four hours, for the anesthesia to wear off, but when the Master’s blood pressure was found to be low due to loss of blood, and someone ventured to place a hot water bottle under the Master’s feet, He stirred and said, “Have

you asked the doctor first, if you should put that there?” It was somewhat disconcerting to find that the “patient” who was supposed to be sleeping peacefully under anesthesia was checking all movements in the room!

The days that followed were yet anxious ones, watching the Master's progress in recovering. None of the followers were allowed in the nursing home, except a few with special duties. In this way, the Master was not disturbed, and neither was the nursing home's orderly routing. At least one and sometimes more sevadars were on duty in the reception hall through out the day and night, and the steady stream of eagerly inquiring Satsangis were given the latest news of the Master's progress. A few persistent devotees insisted on pressing further, but at the Master's door it was missing

For the Master's rest and peace, no one was allowed to disturb Him.

The slow process of recovery seemed very slow. Some days were good, when the Master was fairly comfortable considering the heat of the weather and confined space of His small room; but often He endured fever, pain and other discomforts. Hardly any night was fully restful, and the doctors became concerned that the Master was not getting enough of either rest or food; solid food had not been permitted at first for several days, but when regular meals were allowed the Master took only very small portions.

One quiet afternoon, Bibi Hardevi Ji was resting in the adjoining room when suddenly she was aroused from the Master's room. She

hurried there and found the nurse and the doctor on duty beside the Master's bed. They were anxiously examining the Master's bed. They were anxiously examining the Master, and the doctor said something about giving an injection. At this point, the Master's opened His eyes and said to Bibi's Ji, "It's all right, tell them not to give any injections – I had only withdrawn completely." The withdrawal of consciousness and the unusual stiffness of the Master's body had alarmed the nurse and she had run for the Doctor. Bibi Hardevi explained to them what had happened, and something of the process of withdrawal. They were at once amazed and impressed at what they had seen with their own eyes.

Regardless of suffering, the Master did not forget His children who were yearning for a glimpse of Him, and as early as the third day He persuaded the doctor to allow Him to appear on the verandah outside His room, in the evening after the sun had set. Assisted by missing Master walked out and sat on an elevated platform for nearly half an hour, given darshan to the silent and solemn follower below, who numbered approximately five hundred. In the days following there were several evening darshans, and on July 11 the Master spoke to the people, His softly toned words being amplified by Darshan Singh Ji:

"I am so pleased to see you all, and I thank those who have come from far to be here. The sickness, which was there, has now been cured, and I thank Dr. Mahajan for his help – he is not here at present. The remaining one percent adjustment is being made. My Hazur has accomplished a good deal of service through me up to now, and I can tell you there is much more yet to be done in the future. I request you all to lead a good life from now on – a chaste

life- especially those who live in our ashrams. I know you try – but now really Do it! I have great love for you. I know you also have love for me, but perhaps you do not realize the extent of my love for you.”

At this point the Master was overcome, and tears came into His eyes. He turned and went into His room, accompanied by the nurse. After a few minutes. He returned and gave another final darshan to the people, but this time without the nurse; the effect of the Master's tears of love had been too much for her, and she had herself dissolved into tears. “I have never met anyone with so much love,” she murmured. At last to everyone's joy, Dr. Mahajan said that the Master could return to the Ashram on July 14, and at 10 o'clock that morning the doctor himself accompanied the Master to his car, which, with Bibi Hardvi Ji and both nurses brought Him back to sawan Ashram. To witness the homecoming was a welcome and joyful relief. After a very brief darshan, the people left the Master to relax and rest in the peaceful, airy atmosphere of the large protected verandah of His own house.

The Master's two nurses – Miss Doris Sam, the day nurse, originally from Dehra Dun, and Mrs. Samin Massy, the night nurse, a native of Firozpur in the Punjab – told that SAT SANDESH staff that they considered it an honor and also great pleasure to nurse the Master; that He had been a model patient, always very loving and affectionate, and never once complaining, even when they knew He was in pain. In order to find out about the various discomforts in His body, they had to ask Him, “Is there pain here? Is there any pain here?” and so on (Dr. Mahajan also observed that although he knew the Master to be in great pain, yet He never complained of it.) He

was most cooperative, always trying to make their duties smoother. Both ladies sadly stressed that it was now very difficult to leave Him after fifteen days in His Company. They were also impressed by the Master's followers: their concern for His health, and their concern for His health, and their subsequent considerate behavior, contenting themselves with seeing Him from afar and not demanding entrance to His room with exception of a few. It is quite a pointer to all the Master's disciples that one's behavior is most certainly observed by others – how much more it pleases Master when our behavior earns their commendation!

So it was a very sad and tearful farewell when Nurse Sam and Nurse Massy took their leave of the Master, and left Sawan Ashram. At the time of the preparation of this report, the Master is steadily recovering and gives darshan for a few minutes outside His house each evening. Master has their own deep reasons for what they do. Among us unknowledgeable beings, some are bold and speculate the whys and wherefores, while others are helplessly content to conclude, "It is all His will." The Master Himself has said on this subject, that there is a law of give and take (karmas and there is also a law of sympathy and sacrifice for the sake of others. Suffice it to say that some huge task has been accomplished; though they know not what, suffice it that children are grateful. Even better, that they review their lives and remove anything that might contribute to a repetitive of such a tremendous compassionate sacrifice in the future. We are glad that the period is over; we hope and pray that He will never again allow His body to endure such suffering and violation.

On the first Sunday after the Master's return from the nursing home,

a large number of people gathered at Sawan Ashram for the usual Sunday morning Satsang. They listened to one of the Master's recorded tape, and then the Master Himself came out and gave darshan, accompanied by Dr. Mahajan who happened to be visiting at the time. The Master very kindly said a few words:

“I know you have been waiting to see me, and are happy to do so after so long; but I am more happy to see you. “ you have been listening to the recorded talk; to hear the Master's voice is a great blessing, but to see Him, to have the radiation from His presence, flow from His physical form is a greater blessing.

“One is most fortunate to have a living Master. A man once telephoned me from U.S.A. and said, ‘I just want to hear your voice.’

while the Masters are in the world, very few really value their presence, but when they leave, thousands start worshipping the places they frequented – where they sat, walked, talked and lived. To have some respect for holy places is good, but to have a living Master is different something beyond price or value.

“Many times I have asked you to lead a pure and chaste life; today I again ask you to keep your lives clean and pure, and do at least one hour of meditation every day. I generally advocate on tenth as being the least spiritual tithe to be observed, which is about two and missing.....

meditate for one hour, I do not mean that you should not devote

more time. When I was in Lahore, I was close friend with a very learned professor from the University there. He was deeply devoted to the Islamic religion, and although his leisure hours were closely guarded and private, yet I was privileged to enter his room freely at any time. I once remarked to my dear friend that it was common knowledge that all Muslims do their devotional prayers with rigid strictness at five appointed times each day, and yet at given opportunity of a few moments, perhaps a dozen times a day, he would return to his devotions with sincerity and relish! How did he account for this extra enthusiasm? He smiled and told me, ‘ The five regular devotions are one’s duty, but should we not be anxious to seek His pleasure.’

“So whatever you offer, over and Missing..... of pleasure to the Master, and a source of progress of yourselves.

“Now, this is Dr. Mahajan, through whose effort the operation was successful.”

Here the people clapped enthusiastically, and Darshan Singh Duggal, the Master’s son, gave a short introduction Mahajan. He concluded by saying how grateful everyone was to him for the successful of the operation and the recovery of the Master, but the Master corrected this by saying, “We are grateful to God and Baba Sawan Singh for it was God who worked through him, and by His grace everything was all right.”

A Solemn Anniversary

In strong contrast to previous years of joyfully celebrating the Birth Anniversary of the dearly loved Grand Guru, Baba Sawan Singh Ji, this July 27 proved a strangely solemn day. There were the same gaily-colored awnings, the many thousands of people thronging every available square foot of space, the huge dais decorated with green leaves and flowers, the shrieks and scuffling of uncontrollable children but to the sensitive heart there was something missing: no effervescence, no excitement, no joy in the atmosphere - none of the usual happy expression of festivity. The people had come, they had come many miles in numerous cases, but on arrival they had found their beloved Master lying on His bed, recovering from the recent operation, and furthermore, undergoing a relapse, due to which the doctor had ordered no walking, no talks, no interviews, no visitors – the Master must rest completely if progress in recovering is to be made. Any doubt lingering in disciple's heart over the necessity of such strict admonition was quickly erased when learning how even the slightest exertion caused the Master exhaustion.

When the morning Satsang began on the 27th, the Satsang waited expectantly. Religious speakers had arrived according to program, but the dais seemed empty without the Master's radiating presence. It is something of an understatement to say that the people were disappointed, and to hear His voice from a recording was only partial consolation. Taking pity on the aching hearts, the Master summoned the microphone to be brought to His bedside in the glazed verandah of his house, where He has been lying since arriving from the nursing home on July 14. With loving words, the Master spoke of His love for them, His sorrow at not being among them, and said that the program should continue as planned.

After the morning program, the people were allowed to file past the front gate of the Master's house, from which they could have a fleeting darshan of the Master lying in the open doorway of the verandah. One American brother remarked, "I went around the lineup twice – I got pushed a bit by the crowd, but I had two glimpses of the Master."

On the Sunday following, August 1, the Satsagat again gathered in Sawan Ashram, and after the Master's talk had been amplified, the Master Himself was carried out on his bed, and in re- Missing

"If you think I am ill, you should correct that thought at once. I am not ill; only the body has endured, and that endurance is nearly finished. Today I am requesting two things of you all - first, speak only the truth, don't tell any lies. If you purify your thought and speech this way, you will become purer and you will see a change in your life. The atmosphere, which surrounds you, will be purer, and if you have children they will be influenced and will live in honesty – they will not know what it is to lie. But if parents tell lies, the children will automatically grow up as liars – 'mummy and daddy tell lies, so why should we not?' those of you who are initiated on this Path – do your meditation regularly. Do not allow one day to pass without it. How can a person be really clean if he goes on changing his clothes without washing them? Wearing clean fresh clothes gives a refreshing fragrance around the person – other will delight in his company – but he who wears filthy clothes not only smells offensive but makes the surrounding atmosphere foul as well. The cleansing power of Naam, when contacted daily, washes away the unwanted offensive odors of worldly thought and deeds which have polluted our being. So today I am asking all Satsangis to do these two things."

The Mystical Nature of Love

The true nature of love cannot be adequately described in human language, for its inmost depths lie far beyond the scope of words. In the world scriptures, love has been used as a synonymous term for God. And God and love are eternal, as Shamas-I-Tarbrez, a Muslim saint, has pointed out: *Islam and Unbelief are of recent origin, but Love and God existed even before the creation of this world. Therefore, if any person becomes a victim of Love, you should not call him an unbeliever.* Thus it is impossible to confine the concepts of love to the human and temporal levels, and many so-called heretics and lovers of God have been condemned as “unbelievers” because of their universal and all-embracing approach to the supreme Lord of love. Shamas-iTabrez himself was flayed alive because he refused to accept the validity of outward form of worship.

As it is impossible to confine love to the temporal levels of life, so it is impossible to confine the concepts of the grandeur of God as love to mortal dimensions. Maulana Rumi, the Persian poet-saint and disciple of Shamas-I- Tabrez, has written: *Different from all other disease is the disease of the lover; for love is the key to the secrets of God.* People may misunderstand the inner nature of love, for few have experienced the higher transports of mystical love, but the spiritual heights of love have been attained by those who are the true lovers of God and His entire creation. Christ went to the Cross with love in his heart for all mankind; Shamas-I- Tabrez, blessed his tortures; and Guru Arjan, fifth guru of the Sikhs, when forced by his tormentors to sit on red-hot iron plate, gently informed them: “

God's will is sweet.”

These things can only be truly comprehended by those who love in the highest sense. True love enfolds within itself the concept of self-surrender, the surrendering of one's life to the way of love. Much has been written about love, but the highest form of love must be lived to be experienced and known. In the Bhagavad-Gita, Lord Krishna exhorts Arjuna: *Give me your whole heart; love and adore Me; and you shall find Me; this is My promise, Who loves you dearly. And again Lord Krishna reiterates: To love is to know Me, My innermost nature, the truth that I am: through his knowledge he enters at once into My Being. And further more: He gives Me all his heart, and worships Me in faith and love; that yogi above every other, I call My very own.*

Love is the sublime experience of the heart, for where true love dwells there is sanctity, and the lover knows compassion for all life. Tulsi Sahib, a great nineteenth century poet-saint of India, wrote in his Ghat Ramayana: *Show love to all creatures, and you Will be happy; for when you love all things, you love the Lord, for he is in all.* Such love as this cannot be affected by the vicissitudes of life, for it raise the lover to a plane of eternal peace and joy. In the Bible (I John 2:10) it is recorded: *He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.* Love is the regenerative force of and flowers can be influenced by the transforming power of love.

Love is the physician for the ailments of the human soul, and there is

also no doubt that most physical ills may be hastened in their cure by the presence of love. O! *the intoxication of my love, be happy, well and strong, sang Maulana Rumi*; for you are the only Physician and care for all my ailments. The physician and care for all my ailments. The pain caused by the soul's separation from its conscious awareness of divine reality may be eased by loving devotion to the supreme Lord. In this way the soul becomes aware of its true divine son ship, as proclaimed in I John 3:1: Behold, *what manner of love the Fahter hath bestowed upon us, that we should be called the Sons of God.*

Life is an arid desert without the experience of the redemptive power of love, for love is life's richest gift in all the treasures house of the cosmic universe. There is truly nothing in life without love, for love transforms the poorest peasant into a spiritual billionaire. Hafiz, another great Persian poet-saint, has written: *On the Path of love, there is no difference between the rich and the poor. O beauteous King! Say a word to this beggar. I am a great sinner, but look not at my sins. In royal manner, speak to this sinful beggar.*

Love is the crown of all human experience, and he who does not love is unworthy of the designation of "human being." Kabir, one of India's greatest mystic adepts and her greatest poet, said that a person be considered as a moving statue. He is like the bellows of a blacksmith, which Breathes and yet has no life. Guru Arjan also expressed similar sentiments: *A man may be extremely handsome, clever, learned and wealthy, qualities, but if he has not developed the love of God in himself, he should be considered the same as a corpse.*

The universe is a place of awe-inspiring beauty, and the mind of man is naturally inclined to plumb the wonders of its creation; but this outer universe is the physical robe of the Supreme One, who is all love. God has upheld His creation with the power of love, and the very being of man is infused with this power. Love redeems the sinner, as the Bhagvad Gita testifies: *Though a man be soiled with the sins of a lifetime, let him but love Me, rightly resolved, in utter devotion: I see no sinner, that man is holy.* I John 4:8 states: *He that loveth not, knoweth not God; for God is love.* The secret of God's mysteries is love, said Maulana Rumi; and all the major scriptures of the world informs us that man is created in the image of God. But this image of God. But this image is not the physical image; it is the subtle power of love that is the true being of God. And when man loses awareness of his own true image as being of love, then he assuredly loses his innate humanity. Where there true love there is the "Life more abundant life is the evocation of the power of the love dwells within each and every human being. When our inner eye is opened, we can see all beings as manifestation of God's love. *The current of love from the One God is flowing through the entire universe, stated Maulana Rumi. What do you think when you look at the face of a man? Look at him carefully. He is not a man, but a current of the essence of God, which permeates him.* True love embraces all creation; there can be no exceptions. Been said, *thou shalt love thy neighbor and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, and do good to them that hate you, and pray for them which despitefully use you and persecute you (Matthew 5:43-44).* The same statement is made in John 4:19-20: *If a man say I love God whom he hath seen, how can he love whom he hath seen, how can he love God whom he hath not seen?* And so, differences of race and color. class and creed, caste and country, have no meaning for those who have become imbued with love. When we understand the unity of creation in God's love, how can we then hate anyone or anything?

The way of love does not lie in the performance of outer observances and rituals. Religious bickering and sectarian strife are due to man's intolerance and bigotry and are not a reflection of certain knowledge of God on the part of this or that religious movement. Similarly, the confining of one's devotion to one country or community, one narrow ideal or ethic, is not the mark of true lover. *What is the value of recitations, austerities, continence, self-discipline, fasting and holy baths, as long as we do not know the way of loving devotion to the Lord? Asked Kabir. All is holy where devotion kneels*, wrote Oliver Wendell Holmes; and he who places the ideal of universal love above all else is one who truly follows the basic commandment of the supreme Lord. The fact is endorsed by the world scriptures.

Christ proclaimed: *Thou shalt love the Lord thy God with all your heart, and with all thy soul, and with all thy mind (Matthew 22:37)*, and continued: *Thou shalt love thy neighbor as thyself (Matthew 22:39)*. And St. Paul exhorted: He who does not adhere to this law of love is ensnared in the miseries of the world. He cannot inspire others to greater love and service, because he himself is bound by the chains of despair, even if he possesses great worldly wealth. In I John 2:15 it is recorded: *Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.*

Mankind desperately seeks true joy and happiness; and these qualities are the spiritual birthright of man. However, if the mind of man is constantly engaged in seeking satisfactions in the transient

attraction of the world, man himself will find no lasting happiness. Joy is the fruit of the mind's concentration on the higher attribute of love, the fruit of the higher attributes of love, the fruit of the mind's concentration on the higher attributes of love, the fruit of the soul. *Love cannot be concealed once it has entered a person's heart, said Kabir. He does not speak it out, but his eyes reveal it. Once Love enters a man's heart, it keeps him happy at all times, for he then becomes free from worries, and the current of love flow out from him naturally and continuously.*

Without love, everything in the world is despicable, and wars and bloodshed result from a dearth of love's power. Love is complete in itself, and is a power, Love is complete in itself, and is a power house of inner strength, faith and fortitude. Love is the transmitter of serenity and peace to the human mind and to all life; and it is also an antenna that attracts current of love from other lovers to itself. There is such an abundance of love-intoxication within me, said Shamas-I-Tabrez, that a bread prepared from the wheat grown on a field fertilized by my body would intoxicate the bread maker with the love of God. But I cannot describe the state of the person who would eat that bread. Even the pounding the rich blessing of love, we would surely bring the kingdom of love into physical expression. The aged and ailing St. John was carried on a stretcher before a congregation of adults and children. In a feeble voice he said, "Love ye one another!" and repeated this in junction two more times. Then he was silent. "Do you have nothing more to tell these children?" complained the adults who were closest to the old mystic. "Love is the greatest need of men," he replied, "and therefore I give this advice again and again. Love, and all things will be added unto you."

Love is the beginning and end of all wisdom. Without goodness in his heart a person cannot truly love. Love removes the negative qualities of anger, hatred, avarice, slander and so on from mind. Guru Ram Das, the fourth Guru of the Sikhs, Stated: *Those in this world who have love for the Lord, possess real knowledge; and if by chance they utter any harsh words, they do not hurt anybody because they do not forget the spirit of love and therefore love everybody. They are the chosen ones of God.*

Where love is chief there can be no other rulers, for love is the essence of the soul and is immanent in all human beings. But we have become so attached to outer objects and pleasures that we have lost consciousness of this inherent spiritual power of love. When we rise above the grime and murk of earthly attachments, true love makes its luminous appearance. *The wine shop where this intoxication of love can be obtained may be only be approached by those who have one motive in their minds; whose hearts, minds and even tongues are dyed in the hue of their Beloved, said Hafiz. It is not possible for selfish person or world reservoir of the wine of love for the Lord.*

Love is all beauty and its expression is reflected in the face of the lover. Farid-ud-Din Attar, a Sufi mystic and one of the greatest mystic poets of Persia, wrote: *I am not afraid of losing my youth, provided my love for God does not diminish; for many youth has withered away for lack of love for God. And kabir has said: My Beloved is in my eyes like a thin coating of collyrium. How can there be any place for sleep in my eyes when he is there all the twenty four hours and there is no other work except to remember Him? The true and faithful wife is she who does not keep her husband away from*

her eyes even for a single moment and does not look at any other person. She closes her eyes and is plunged deep into his remembrance. And in the remembrance of love, she blossoms like a rose and speaks only of the sweetness of love.

Every mystic adept in every age has professed that the kingdom of love is the highest of all realms. And this realm transcends the planes of mind and matter. Baha Ullah, founder of the religion of Bahaism, urged his devotees : *kindle the fire of love and burn all things. Then set thy foot unto the land of the lovers.* Swami Ji (Radha Swami Dayal), a supreme mystic adept of the nineteenth century, was asked to describe the highest realm of spirituality. "It is All Love," he replied simply. The true lover of the Supreme Lord know of this realm; and it is life's greatest blessing to be admitted into the inner circle of such a lover. *O Master! Implored Hafiz, take me into the circle of your lovers, for this madness of love for you is far better than the cleverness of the outside world. The lives of thousand of intellectual madness. If the senses were to know how much bliss is in store for the heart that achieves this state of madness, then lure of the senses would become mad after this Divine Love.*

A true lover will never cheat or deprive others through his business or profession. He will support himself honestly and frugally. He will radiate love in his every day affairs, for he will know that even the most worldly people may be stirred by love, for love is inherent in all. A holy man's life will resound as a passionate message of love. A mystic adept, who is love incarnate, may be of the type who writes no books, builds no temple, creates no cults or religions; but because he radiates an all-embracing love, all mankind will eventually respond to his spiritual message. 1 John 3:3 states: *Behold, now are*

we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him.

We must learn love, or else we fail to affirm our basic nature as spiritual beings. Love fulfills the law of life itself. If we perform just one selfless act of love, we truly perform just one selfless act of love, we truly perform many such acts without conscious realization of this loving proliferation of kindness. There are many allegedly religious people who profess love of God and yet are prepared to foster hatred against one another. Such people who entertain hatred for others cannot be considered devotees of the supreme Lord, for they have not even learned how to become human beings.

It has been said that love is blind. But a lover of the Supreme Lord is not blind, for his inward sight has seen the very Truth of all creation. It is impossible to describe the all-encompassing glory of love. Human language can only conceal more that it reveals in this regard. The true lover finds the rapture of love so exquisite that he is enamored of its power for all eternity. Such love draws all being into the orbit of its all-embracing harmony and benign power.

The wind of grief has burned deep

Has burned deep

O my soul

Yet I cannot live

Without its burning liquid

Till I return to Thee

O heart, drink that wine which burns the Beloved's image

Forever on the soul.

The radiance of love is the light of God. Love begets Love and charges the psychic atmosphere of the world with vibration of joy and bliss. Guru Nanak, the first guru of the Sikhs, was once offered a narcotic by king Babar. "O King, " said Nanak, declining the offer, "the intoxication of this narcotic, if taken in the morning, will vanish by the coming of evening. But the intoxication of this narcotic, if taken in the morning, will vanish by the coming of evening. But the intoxication of the Supreme Lord continues forever." The soul thus ascends to its true spiritual home on the upward path of love, for the aspirant reaches a point where he is no longer a prey to inordinate desires. He will hold all his actions at that point of focus which is true detachment, claiming no possessions what-sever. But having love, he will possess all things.

Such detachment on the path of Love is not life of asceticism or indifference to the rest of creation. To realize the unity of all life is to find a new bond between oneself and all created things, and the essence of this bond is love. Such a lover of all creation will

automatically enrich his own inner experience, without the need of exploiting any individual or sectional interest. There is no monopoly on the path of love; Every living being can claim his rightful share of the spiritual riches given by the Supreme One. The way of pilgrimage on the path of Love is not one of outer evasion escapism, but a way of inner freedom. Guru Nanak has written:

Let contentment be you earring,

And endeavor for the Divine and

Your wallet,

And constant meditation on him be your ashes.

Let preparedness for death be your cloak,

And let your body be like unto a chaste virgin.

Let your Master's teaching be your supporting staff.

The highest religion is to rise to Universal Brotherhood,

Aye, to consider all creatures your equals.

In his magnificent Paradise Lost, Book VIII, John Milton has written:

. . . Love refines The thoughts, and heart enlarges, hath his seat In Reason, and is judicious is the scale By which to heav'nly Love thou maist ascend, not Sunk in carnal pleasure, for which cause

Among the Beasts no mate for thee was found. . . And later, in the same poem: . . .for love thou saist Leads up to Heav'n, is both the way and guide. . . In the novel War and Peace, Book II the remarkable Russian author Leo Tolstoy projects his own thoughts on divine love through the character of Prince Andrew: *When loving with human love one may pass from love to hatred, but divine love cannot change. No, neither death nor anything else can destroy it. It is the very essence of the soul. . .*

Love directed solely to earthly things produce spiritual darkness; love directed solely towards God brings spiritual illumination. Dante, in canto XV of the purgatory section of his Divine comedy, has written: *Because thou fastenest thy mind only on earthly things, thou gatherest darkness from the very light, That infinite and ineffable Good Which is on high, runs to love even as a Missing.....*

much it gives itself as it finds of ardor; so that how far soever charity extends over it does the Eternal Valor spread. And the more the people who set their hearts on high the more there are for loving well, and the more love there is, and like a mirror one reflects to the other.

The true lover is ever willing to lay down his life for his Beloved, for love knows service and sacrifice. Indeed, the lover know that there I truly no death for one who treads the upward path of love. *O man you have died a number of times, but have remained covered with veils, said Maulana Rumi, for you have failed to realize the secret of real death.* And Kabir has affirmed: *The whole world keeps dying*

after death, for no one dies the real death. I have died a death that will make me never die again. So long as you do not know hoe to die while living, you will not gain death. To die whilst yet living is to take the inward path of love through daily meditation. This “death” is the prerequisite of spiritual rebirth, for as it is written in John 3:3 Except a man be born again, he cannot see the kingdom of God.

The true lover know no intellectual wrangling or semantic dissertating on whether he should do this thing or that thing. His life is an eternal song of love; his daily actions are an endless story of love, and God resides in his heart as the very form of love. The possessions of the world are of relative unimportance to him, if he has wealth, knowledge, power, creativeness and strength, he uses these gifts as a trustee, and applies them in service to God and to his fellow beings. Without love, the ownership of worldly possessions can prove a pitfall

Missing

influence may be become a pathway to spiritual pride; devotion to beautiful objects may become a pathway to spiritual blindness; Temporal power may become a pathway to cruelty and arrogance; knowledge may become a pathway to egotism; love of outer observance and flamboyant rites may become a pathway to religious intolerance and bigotry. But the gift of love can transform all these lesser gifts into instrument of divine Will, and they then become of benefit to all beings, for they are now tempered with the joyful sweetness of spirituality. God is love, and He is the only bestower of

the gifts of life and love. The Supreme Lord asks for nothing in return for His gifts, and the true love, for a lover gives freely of his love without any ulterior motive. The laws of mankind have arisen from man's lack of love; if all mankind lived in accordance with the supreme law of love, there would be not need for worldly laws. Through this lack of love, man is ensnared in a cruel web of wars and destruction. With the global operation of the law of love there would come into being that state of which Christ spoke: *Thy kingdom come. Thy will be done on earth, as it is in heaven (Matthew 6:10)*. This simply means a planetary externalization of the love that has blossomed in the heart of all mankind. Within such a realm of love, no outer law would be necessary; but we are engrossed in thought of hatred against others, and we look about us and see that love is not king in this present world. Only injustice and destruction reign.

Where there is love there can be no injustice or inhumanity. If we plan a .

My soul is moved by the love of our beloved sweet Satguru ji. I cannot find the proper words for what He gives me to feel inwardly. Dear Reno Sirrine wrote me a letter saying that our beloved Master is very ill. I felt as if everything fell apart.... Why, He is only suffering because of us! Surely He is taking Karma again from the disciple!

How terribly said this makes me! And not able to help! How low, low, low most of us still are. Many of us surely pray that He shall not suffer more..... If only love could help! But this love I feel and have for Him is not enough not strong and great enough. I am still egoistic; wishing that He shall come to visit all of us... How many wishes do we have! Endless many.

But have we once (or daily) wanted to serve Him? Wished and wanted to know what we could do to help Him with the burden we put on His shoulders? We have a little love for Him; perhaps as much as we are able to have in our limited manner. But today I do not know what to do to help Him suffer less! At this moment I thought, “If I could give my life for His health!” Would I? Would you? How low I still am!

He is the Light and Life within us. And we do not know this. We do not want to accept it, most of us.

The only way to help is Meditate, Meditate and Meditate.....This we need, to be able to help and serve others, to learn to love really. He says, “DO SIMRAN ALL THE TIME.” This is really possible! Just try again and again, till we all do it. Then we will be able to hear the sound all the time.

We can help our beloved Master if we try to obey and do Simran all the time. His love for us is endless. It is so sweet, so full of fragrance, and flows through all cells of our body, always; we have only to go within and listen.

I wish you all, dear satsangi sisters and brothers, that you feel and experience His love and Being, and wish for Him only sweetness and sacred happiness, instead of this suffering which He takes from us.

Leora C. Herold

O MY MASTER!

My beloved! That Thou shouldest be ill!

Thou who wlakest on the eight places at will

That Thou shouldest suffer so

For our many-layered self.

O may we make, from this, Thy Sacrifice, a one-pointed sword

To rend the many-layered cover

And lessen the distance of separation from Thee, The Uncovered,
the Light

without Shadow in whom there is no Darkness

and no variableness

Jane Humphrey Miller

The wine of grief
Has burned deep
O my soul
Yet I cannot live
Without its burning liquid
till I return to Thee
O heart, drink that wine
Which burns the Beloved's image forever on the soul.

Micheal Raysson

While walking along a beach this spring, a small boy asked his father some questions about Jesus. In the course of replying, the father remarked that at the time most people did not know who Jesus really was. Most people, he added, probably think that Master is just a man from India.

The boy, just six, replied spontaneously, as much to himself and to

the wind as to his father:

”He’s not even a man; He’s a soul; He’s a solar system. He’s a beautiful thing. Who knows what He is?”

KARL RILEY

Next

Sat Sandesh

Oct 1971 Volume four number ten

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Complete Text

The Mind Replies to the Soul

The mind replies thus to the soul; “The taste of these I cannot leave.”

The MIND says, “O soul, whatever you say is true, but I am powerless before these desires and cannot leave them, even though I want to.” Can we not see our own condition in this? Many times the mind does agree and wants to join our aspirations, but it helplessly wanders away again into the outer attractions. The steps are forward, but the mind goes backward. It is too much identified with lower things, so all learning, writing, all out knowledge is cast aside—nothing remains when a wave of passion siezes him—Guru, religion, sacred scripture, all are as nought. So the mind says, “I do want to separate myself from these senses, but I cannot, so what shall I do?”

“What shall I do, how can I obey? At the senses’ mercy, I cannot leave them.”

“The senses insist on dragging me every where—how can I get free? Tell me what to do.” The senses are extremely powerful. Sometimes it is the sense of sight which will drag you, sometimes you hear something and all control is gone; the other sense also play their part. So one’s mind is pulled around helplessly. Guru Arjan says, The Guru has made me controller; I am mistress of the house. This house is the physical form, and we can be queen in that house, for the Guru teaches such a marvelous method that enables us to gain control. Also, Ten maidservants were given under my orders. The ten senses become one’s maidservants who obey orders. These days our condition is so degenerated that lust, anger, greed, attachment and ego are driving us farther and farther away from the Truth. Just look at the degradation in man! If a person could stand aside from it all and see the situation as it really is, one would be appalled and

lament the folly of oneself and mankind as a whole.

Swami Ji also says, Your home is above illusion, my loved ones; You have tied yourselves to this earthly house. We were once indwellers of that true and everlasting place, but we got caught in the net of clay and water. Guru Nanak says, You (the Lord) dwell in the true home; I am lost in this form of matter. God resides in Truth, and we are deteriorating in this illusory existence. Spirituality is not merely waving a banner and shouting some slogan; neither does it lie in outer practice or in certain apparel and appearance. Spirituality means to withdraw from sense enjoyments and become connected to the Naam. You might do it today, or tomorrow, any time in this life, or not until some other life—but you must do this work yourself, no priest or minister can do it for you. Only a spiritual Master's attention can help you.

“By force and exertion of will I lost everything; Now I have no strength.”

The mind describes how he has often exerted his strength, almost wrestler-like, and said, “I will not do this!” But again and again he was tempted and overcome by the senses. We all make strong resolutions, but when it comes to keeping them we fall down. Swami Ji is quite openly revealing our own condition—these are our very own cries of anguish, and the promises we make to change tomorrow—that tomorrow which is the Negative Power's hands, and never comes. Everyone is in the same boat and crying out the same cry; so look within yourselves and see what you are doing with your precious lives. Why not start the good work now? The mind is very wise, it is no insignificant thing. Like a magistrate, his thoughts are wise and he observes that with all his efforts there is still no freedom, only defeat. Some people are dragged in passion, some are roasted alive in the fire of attachment, some are caught in the nets of ego and pride, stiffly and proudly strutting their way through life. The whole

world is in this terrible condition.

“I want to leave all enjoyments; Just seeing them I am helpless/”

There is so much attraction in the outer enjoyments that the mind ignores its wisdom and is rendered too helpless to fight. When a cat sees a mouse, it cannot resist it. So what happens? We say, “let us enjoy now and face whatever the consequences when they come/” We are usually aware of our follies to some extent, but too late.

“The past I repent, and will always repent; But at the next chance, like a thief I repeat.”

We are sorrowful over our actions, but have no resistance and repeat our mistakes. It is the lament of man over those things, which have caught and kept him prisoner in the world. It may be he knows his condition; he reads, he thinks, he attends Satsang, he makes resolutions, but always falls back in to the old habits again and again. This is why I have advised keeping a daily spiritual diary. It is a method of self-introspection, which I have introduced after much deep thought on the subject. If you would only keep it....even send it to me blank! How many months would you go no sending it blank? The benefit of this is a moral upliftment—this is a very sweet way of explaining it.

With time, method change. In olden days, clothes were washed by thrashing them against rocks, and nowadays he have got to the stage of dry cleaning, without the use of water. Masters have used many ways through the ages, trying to induce an awareness in men of their way of life. Those who are not following this Science correctly never keep diaries. The first thing the Negative Power does when he wants to keep control over a soul is to stop them doing bhajan and simran. The individual finds that there is always something to lure him away from his meditation. This is his first method, and secondly he slips that question into the mind; “Why go to the Guru or the

Satsang? What is the use of it?” Satsang is the very place where a turning point can be effected and an awareness of wrongdoing and wrong living is achieved, so he will try and persuade us not to go there. If you have the strength to ignore him, he will then suggest that you just go and how down the then leave. He will place all kinds of doubts in the mind, and instead of the fullest benefits from the Satsang, the person returns home with nothing but dissatisfaction or the bad effects of gossiping and backbiting from other wavering individuals. These are two very powerful weapons that the Negative Power is constantly wielding.

“How can I rise to the gaggan, my beloved? I am like an over-spirited horse.”

The mind says, “You want me to rise to the seat of the soul (gaggan), but how can I in this present condition? The sense enjoyments are always luring me on, and I gallop at full speed after them, like a spirited horse beyond control. I cannot sit still for a minute, so what to do?” The poor heart has laid bare its pathetic helplessness, and now Swami Ji reveals the solution:

“To you I now speak these words; Go to the Satguru, and plead to Him.”

Only through rising above the body and entering the gaggan lies the true happiness, but this is not in the mind’s power, so he says we should go to the Satguru and plead to Him to take us out of here—“He has the love, and we are prisoners—He also has come as a prisoner, just for our sakes—He put on this bag of filth, this human form, just to release us. O Satguru, if you do not help us, then who can?” He who has left the house and is standing on the roof can catch hold of another’s hand and drag him up. The powerful Guru drags the soul out. By giving a boost, the complete Master gives an experience of rising above the body consciousness. We need this

help, otherwise how would we rise above by ourselves? We get an inner contact and a taste of the Nectar of Naam which, by devoting more time in medication, becomes the Maha Ras—Greater Nectar which withdraws one completely from the outer attractions.

So with Naam, the mind can be controlled. And to receive connection with Naam, one must go to the Satguru. A Muslim prophet says that this mind can never be killed unless one comes under the shadow of a Pir (Master). The attention can be stilled in the company of a Sadhu (Master); Then the stillness of mind is realized. Even the scriptures cannot be fully understood without the Master's company, for with stillness of mind all things are seen in true perception—unconfused. True understanding does not come when sitting at home and thinking. The Master's company is something like an ocean's breakwater, which when the waves dash against it, breaks the impact of their force so that they become less boisterous. On that very same water, one can swim without danger. The Master's company has a charging, a wonderful stillness. In the company of the Saint, the Lord seems near. This is the result of the radiation, which permeates and surrounds the Master. So in Satsang we become aware of the Truth for a while, even at our first visit; but we again wander away. So the mind tells us the solution for these difficulties: "If you want to control me, take the Nectar of Naam. I cannot leave the enjoyments, for just by seeing some attraction I become helpless and a recklessness is born in me; heedless of everything, I say let me do it now and never mind the consequences; so let us go to the Satguru and plead with Him to take us out of this predicament."

"Let us place ourselves at His feet, you and me; Through that Satsang we will gain something."

The mind is now willing to leave all its cleverness and appeal to the Satguru. Satsang is the name we give to company of an awakened

soul. A Satguru makes a Satsang. The company of learning people or the reading of books may be most interesting, but it is not a Satsang. There has to be one present who has risen above mind and senses and who has become truly awakened. A Muslim Saint says, The whole world is asleep, and brother, you also are asleep with it. How can a sleeping man awaken another who is also asleep?

At Satsang there is great charging, but you must be connected to it; it is no god just sitting there. Furthermore, your attention should be on the Master alone; even if you are thousands of miles from him physically, you can still enjoy Satsang. Naturally, there is more benefit in being completely attentive when near his physical presence, for you will get a direct charging; but no matter where you are you will still have help, if you are receptive. Some people ask, what is the actual effect of Satsang? Well, if you tie a wild horse to a stake, he will naturally make a run for it, but when he reaches the end of that tether he will be brought up with a jerk. He may try to run away several times, but will always be pulled up by the tether. Satsang has some effect like this on the mind, and after repeating a few times the inclination to run away grows less, until it eventually learns to still itself. Satsang also cleanses the bad smells, which come from the habits of lust, anger, greed, etc., that is, if the person is receptive. He becomes something different. Why do Masters come and what is their work? They release the soul from mind and senses and connect it with Naam. They come only for this purpose, though they go through many difficulties and work hard. People abuse them and call them atheists, but they are not concerned and carry on with the work. Eventually the mind realizes that to go to such a soul is the only remedy. Leaving body consciousness is the first step; if the soul does not go on further and achieve Trigun-atit (above the three regions), it will not get the permanent peace. Go to the Satguru and obey him. The words of a complete Master, I tie on my heart. Tie his words close to you—they should not enter from one ear and leave from the other—tie them securely in your heart.

“When the Satguru showers His mercy, Every movement He protects me.”

If you go to someone for protection with a sincere heart, putting all your hopes in him after all the disappointment and defeat, he has to accept and protect you on principle. He is not concerned that you may be a great sinner; he sees only that you are a soul at the mercy of the mind and sense. His work is to release this soul and release also the mind from the sense enjoyments, and to give the Nectar of Naam through which the life can be turned into success. He does not care if people consider him good or bad, or if one has faith in him or not, yet he will never leave those who are under his care. Christ said, I shall never leave thee nor forsake thee until the end of the world. Hazur used to say that when the Satguru give initiation he does not rest until he has taken the disciple to the lap of Sat Naam Purush. You may leave him, and put your attention elsewhere, but he does not forsake you.

So brothers, obey my directions, do your meditation even if it be a little, and increase whatever experience you have been given. See into each action of your daily life, and keep a dairy. Do not leave off your bhajan and simran. There is a remedy for mistakes, but there is no remedy for disobeying, and the road is long for such people. Those who have Naam will definitely reach God, but it will be a long journey for whosoever disobeys the instructions. You have to do it, whether in one birth, two, or four, so why not now? Remember that the disciple who always has his face turned toward the Guru, draws the Guru's attention. If you keep someone in your heart, you will reside in theirs. The tortoise lays her eggs in the sand and yet she remains in the waters; but her attention is always directed to the eggs. It does not matter if the disciple is in a different place than the Master, when the Master directs his attention the disciple should be receptive; that is all that is necessary. If there is receptivity in both

hearts, then? Kabir Sahib says that even if the disciple is separated from the Guru by seven oceans, still they can be one through the attention. Turn your face, and direct your attention to him.

A man once write to me that the Satguru was closer to him than anything else, and whether it is early morning or night. He comes and sits beside him, talking to him and giving such amazing talks containing information with very deep meanings. The man said that he had written down twenty such talks from the inner Master. Now, surely the Guru must be something other than just a physical form! He does have a physical form, but he is not imprisoned therein. He comes as a doctor for those who are captured by mind, senses, and worldly attractions. Outwardly there may be no apparent difference between him and us, yet he is certainly not a prisoner as we are. If you think of him as merely a man, what will you receive? At the most, he will make a good man of you. If you think he has no higher spiritual powers, then how will he give you spiritual help?

Make a wave of receptivity from heart o heart—this is the way to realize the Lord. Become even a little receptive and the Master in you will restrain you when you are in danger of going wrong. As a mother cares for her child, the Satguru cares a million time more. Even a gambler with the worst of habits will be loved and cared for by hi mother; she will never allow him to starve. Having received the protection of a God-realized man, do you think he would ever forget you? Keep your face turned toward him, and even with the outer eyes observe how much help you get.

“ I cannot rise of my own strength; Unless the Guru will release me form bondage”.

The mind has not the strength to rise above this jungle; he must have assistance form the greater power of the Guru—a complete Master, who will break all fetters. Life after life, one is a slave to the world,

and after death one will again come to the world. Heaven and hell, again and again birth.

Hearing all this, the soul was overjoyed: “Let us quickly go and get our fetters cut.”

It is naturally a great day for the soul when the mind at last is willing to cooperate, and once that awareness is there, without delay it wants to be at the feet of the Satguru.

It instinctively knows that He is the very life of all life who will release it from the miseries and strife. Whenever the mind has clear understanding and is inclined toward God, then quickly sit down for meditation—do not wait for tomorrow, do not wait even a few hours, or his mood will change and again he will cheat you out of the benefit. No matter what you are doing, when mind and soul are one, sit in meditation at once. Who knows what will happen in the next minute? Such an ideal mood is rare and valuable; there should be no delaying to take advantage.

Both entered into the protection of Satsang; They drank again and again the overflowing Nectar of Naam.

When mind and soul sit together in harmony at the feet of a true Master, both drink the Master of Life. When the Master give a sitting and mind is willing to go with the soul, both taste the Nectar. Drink a cup, and become intoxicated of Naam inebriates a day and night. So this is the secret, if you want to taste the Divine Nectar of the Naam: make the mind your friend and companion and get some work out of him, for he is lover of enjoyment and in the Naam is great sweetness, tasting which all other tastes become insipid.

This Science is not for any particular religion; it is purely the solution to a man-problems. Anyone, no matter to which religion

they belong, may have the benefit of this solution which has been described so beautifully in this hymn. If you start today what has been recommended, you will be on the way to success and to achieving the true happiness, which is everlasting. There is no need to regard your situation as hopeless—There is hope for everybody. No matter how bad or low or cruel a man is, yet there is hope for him, for the Satguru is a true Washerman, who purifies by washing away the dirt of the senses. Just do what he says—do not be a manmukh (mouthpiece of the mind), but become a Gurumukh (mouthpiece of the Guru).

By merely looking at a Master you will get salvation; remember that. Just be seeing the Guru, salvation does not come; While you do not love the Satguru's words. Do what ever the Master says: follow his advice, obey him and become receptive to him, for the soul gains strength through receptivity. The work which may seem impossible just not will become easy. All sins are burned away in the company of a true Master, and from a true Master you can receive the precious gift of Naam. The Satguru is so powerful that not only the disciples get benefit, but those who love the disciple will also gain his protection. This has been proved by historic spiritual records.

In my own life there is instance of cousin of mine who fell seriously ill and her father, my uncle, wrote and asked me if I would go and see her. He wrote that I should lose no time as her condition was extremely dangerous. In those days I was in Lahore, and had come under the grace and protection of Hazar Baba Sawan Sing Ji. As I received the letter, that very night I left Lahore by train and arrived the next day at my cousin's village, at about 1 or 2 p.m. I was then told what had happened the night before: At the time I was leaving Lahore, my sick cousin said to her father, "He has come, and there is an elderly man with him." She then described how I went away after telling the elderly man that this was the patient. She said to her father, "Don't let Bhapa Ji (elder brother) go." The father replied,

“But he is not here.” She said, “Yes, he came with this man, but now he is going.” From that very moment her condition started to change for better, and when I reached there she was much improved and asked me why I had left after coming to see her the night before. I explained that I had not come then, and that whosoever had to come had come. She recovered completely from her sickness, and I asked her one day, “If I show you that elderly man, will you recognize him?” She said “Yes, of course.” So when Haur was in Rawalpindi for some two months’ program I took her there. We were standing on the verandah of Lala Raja Ram Ji’s house when I saw Hazur coming in the distance. I said, “Look there, who is that coming?” She cried, “Why, it is that same man how came with you that night to see me.” So wherever there is affinity, that law of affinity will work. If you affinity has been developed, you will get protection; just see what great blessing can be received from the Satguru. It is another criterion of true Masters, and wherever the true Master is, you will find thousands of such instances. They do not make a show of miracles, but miracles in varying degrees are a frequent occurrence with each disciple. There must be reasons for the high praise of Master which is found in the holy scripture and records!—although this does not include of course the so called acting, posing type of “master” of which the world has an abundance these days.

Both together rise above the gagan And become intoxicated with Nectar of the Shabd.

Go into And (the astral plane) and then Brahmand (the causal plane) and catch the higher Sound from there. Taste that Nectar, and then go even higher to catch a higher Sound and then taste the Nectar. In the huge domain of Maha Kal (Greater Negative Power) there is Sound upon Sound vibrating. When you reach Maha Kal, the mind remains there, for he cannot go beyond that. From there, the soul goes on alone to its true home after personifying itself.

Radha Soami bestowed His mercy upon them; They were showered with diamonds, pearls and rubies.

The word Radha Soami has been used here to mean the Lord Himself. Sometimes it is used for Guru, from which human pole the Lord speaks out. We should have respect for all names given to the Lord. When the Lord showers His mercy, the Satguru's compassionate eye falls upon the soul, and both the soul and mind start rising above. In that glance, there is upliftment beyond any price; you could not buy it with millions. And yet, the fortunate receive it free of charge. It is a matter of receptivity and devotion.

Radha Soami showered such grace through which I conquered the bowl of negativity.

The Lord, sitting at the human pole, makes it possible for the soul to overcome all negativeness. In the Gurbani it is asked, What is the Negative Power?—I can kick it out or remove it altogether and replace it. The records containing the words of the great Masters have an authoritative truth in them, for only the Masters (or anyone else on whom they may shower grace) see the true state of affairs. The Negative Power has no standing, unless with the approval of the Positive; but we are misguided, foolish people who sometimes allow ourselves to be drawn away from the true Guru—forgive me, but this happiness. No matter what your condition may be, never leave hold of the Guru's hand—for your own sake.

You will have intoxicated and upliftment in the company of him at whose human form the Lord Himself is working. It is a natural law that you will go to that stage which your Master has reached. This true intoxication can only be enjoyed in company with the Truth, not from books, etc.—though you may read your whole life through. There is a certain stillness in that company, and everything becomes

clarified, for the waves of radiation issuing forth from that pole have a clarifying quality. Therefore all doubts regarding the Lord—what He is, what He is not—are removed. Just being near to a Master gives one a feeling that God is within one's reach. If one lives with full attention within the close surrounding of a Master, the Negative Power and illusions cannot affect you.

Swami Ji Maharaja has also said that the soul transcends that place where Negative and Illusion go on beating their breasts. In other words, they cry out to see the soul escaping from their clutches. This escape can only happen with the grace of a Samrath Purush—a complete Master. Otherwise, who has the power to leave the sense enjoyments, even though one thousands kinds of knowledgeable meditation be done?

Dadu Sahib has said that a true Sadhu is he who does not stretch out his hand to gold and women. One must rise above all enjoyments and not be ruled by greed and lust, for while one remains under their influence no real progress can be made. The quicker we withdraw, the quicker will be our progress; even daily promotion can be achieved. Not only will one see the Truth with the inner eye, but will discern easily and openly the true situation in outer life. Those who have already realized the Truth did not themselves drop straight from Heaven—so it is the hereditary right of each human being to realize himself and realize God.

Those who have already come to the feet of a true Master are greatly blessed indeed. There may be one, two, or more in the world; the more the better, naturally. History tells of occasions when there have been more than two at once. Do not get into confusion: go to any Master, but just be sure that he is a true Master. What is the criterion for this? He must take you above the body consciousness for a while, open your inner eye, and give you an experience. Go to whoever gives this way up. You may call him by any name you like—Guru,

Sadhu, Mahatma, Master, or anything else. When they asked Hazur what to call him, he said, “Call me brother, or think of me as a teacher, or equal to your father, but live according to my advice; and when you reach the higher regions and see there the glory of the Guru, you may say what is in your heart.”

We often suffer from the mistake of sitting on the outside, discussing the opinions of other about the Master, but how can anyone have faith if they have not seen his true form? Real faith comes when you leave your body and go into the higher realms of Light and see that Power working there, and see clearly also that same Power working in this world.

There is a village near Buland Shaher in that village a certain Satsangi had a farm. (This happened some years back.) This Satsangi had grown a very nice crop of watermelons, and eventually they were ready for gathering. The farmer and his worker had intended to gather them in one day, but due to the large crop the sunset hour approached before they could collect all the melons, so they planned to continue the next morning. When one worker suggested guarding the fruit in the night, the Satsangi said, “Do not worry, the Guru is overhead, so you may rest and be ready for the work tomorrow.”

While they slept, a band of thieves came in the night to steal the fruit. They had started gathering the melons when one thief looked up and saw a Sikh coming toward him, brandishing a stick. He turned to call out to his confederates, but then saw an amazing sight: each thief was being chased by a Sikh, and each Sikh had identically the same appearance! These Sikhs gave them all a good beating and drove them off the land. The next day when the Satsangi went into his fields he saw many watermelons gathered and left on the ground, and he could not understand why, if someone had gathered them, they had not taken them away.

After a week or so, that very band of thieves came to the Satsangi farmer and begged him for forgiveness. They told him all that had happened, and said that since that night each one of them had suffered so much with pain and high fever which would not leave them, that they had come to plead for his forgiveness. The farmer said, “I am nothing that I can forgive you, but my Guru is a complete Master.” At this they entreated him to take them to the Guru, at which he agreed and brought them here to Sawan Ashram.

So the purpose of this story is that we should always keep our face toward the Guru, that is all. That Guru-Power is not the physical body, but it resides in that physical form. Greatly blessed are those that have come to the feet of a true Master, and through his mercy have received the contact with Naam. This hymn came from one of the true Masters—how openly they describe the facts! It is most necessary to understand properly, and having understood, to then inherit that very thing. Even a single hymn is enough, if you live up to it.

Next

The Fruit and its Casing

DEAR MILLIE: Now you are going back to your home, worldly home. I would like you to convey my message to my brothers and sisters over there. Tell them that God Power or the Master Power is always with the initiates, and once that Power takes over the change of any soul, that Power never leaves him until the end of the world. The work of the Master is just to take the soul to the lap of the Satpurush and from there the Satpurush takes the soul to the absolute God in stages. They are fortunate, over there, to have had such Master Power working over their head.

The criterion of the Masters is that he should be able to give first hand experience of rising above body consciousness. That is the only outer criterion that you can have. And, if one can give some personal experience like that, then I think that you can also be considered capable of leading you further. Tell them all over there that they are on my mind. If they remember me the reaction is there, I do remember them. It is the Master who first loves us – our love for him is only reciprocal.

I wish them to lead a very righteous life, full of good thought, good words, and good deeds. Let these words of wisdom reflect in their physical life, and not simply be repeated by lips. The initiates should remember the Master and actively live up to what he says. For that purpose, the initiates have been given self introspection diaries which they should maintain regularly and scrupulously. By this means they will at least, remembering the Masters enjoined us during the day. If they don't keep the dairies, they will simply forget to act up to what they have been told... so this is one good of keeping a diary. Moreover when Master initiates someone, he resides with him; he watches all of his actions, guides him further where it is needed; especially those who turn their faces to him. If

you do forget, it does not forget.

Recently I had a mind to go to Europe, but for some reason or the other, I could not go. When the foreign tour program is prepared there is hope, God willing, to see all of them over there personally.

One thing they might be told, one and all is that this corporation arrangement is only for management. Spirituality cannot be incorporated. So this corporation is not for organizing spirituality. For spirituality, all are directly under me. For the purpose of management, those who are in charge over there, including one and all, are there simply to see that the management goes on along all right. As regards the rules and regulations that are already been made, some people are under the impression that this corporation is only a worldly corporation that which is not correct. At the time of our Master, at first when there were not very many initiates and when there were still only a few groups operating, there was no need for any corporation, and so there were no rules for provision for management. But now there are many groups all over the world. About 71 centers are working in the United States (East, West and South) and in Canada and in South America. Some formation is considered absolutely necessary for management of and coordination of all of them. It may however, be mentioned that in the time of Hazur Maharaj Baba Sawan Singh Ji, there were some rules to go by in beas and at other places where Satsangs were carried on; although the groups were not registered under the government. Now, at Beas, there is a regular registered body to carry on the work.

To those who are under the impression that this corporation is meant only for control and material gain, I would say: No. I would think there is no control and no profit making as with other corporation this corporation is only to insure that communications and the temporal affairs among the Satsangis go on quite amicably. And about some other issues, I have already written to them. For

example, if there are many rules and regulations which appear to be unworkable and harsh, I told them to just put their heads together and simplify them as best they can, so that there may be no difficulty in their operation. I am not after hard and fast rule, but simply that all should be able to sit together and corporate together as one body at one place; and others who, for one reason or another, are not cooperating, should be induced to take part, to join them. If there is any inclination to supply any thing –for example: circulars, books, and so forth –the corporation is there for their convenience. Suppose I should like to convey something to all of the brothers and sisters there, I will convey it to one center, which will convey such material to all of the members attending the Satsangs and also to those who are not attending the Satsang. It may be mentioned here that all representatives and others who met at Washington and Chicago, on my last tour there, decided to have a corporation, which later on came into being. The corporation is only meant for this purpose.

If there is a fruit, then save the kernel we need some casing. Even Nature provides for that. If the casing is not there, the fruit is spoiled. So inner spiritual work remains safe only if it is conducted with a little casing. The casing is required only when we have to keep the pure inner kernel in its natural state. If there is no casing, then the fruit is spoiled in a day. Some have referred to my Master, that when He was asked once He said that no corporation was required. Well, at that time, there were only a few initiates and as a consequence there was no need of it then. If a small group of initiates makes a beginning and after a while this small beginning expands into so many centers all over the United States and everywhere, then there must be some casing to insure that the activity goes along all right. If then there is any complaint, such as the non-supply of books, and so forth, it may be handled expeditiously. For example, I have already suggested that books should be printed in India and supplied from there in the required quantity.

So naturally these people in the centers over there have to carry on this work in a business like way. When these centers are working under a corporation, they have to abide by certain rules. Even here, I have a kind of corporation, duly registered under Government law. I have to submit all accounts to the Registrar to be duly audited by authorized auditors. So naturally we all have to keep accounts. There is no growling here about their calling for the current financial accounts and, for instance, how many books we have sold or how the selling of books is managed. Such questions are naturally, you see. Such information is only for management's sake.

So I tell them clearly that I love them from the very core of my heart. How can a father or mother forget his children? Can he? Never. The children might forget, might go astray, but the father cannot forget the children. Even the lost child is accepted, you see. So I have love for them all.

One thing especially which I would like to convey to them over there is that upon the spiritual health depends the life of mind and body both. We develop physically and intellectually; yet with all that, we are not happy and we cannot be happy. We give food to the physical body and we are physically strong; we give food to the intellect; but what food are we giving as the Bread of Life to the soul? The soul is a conscious entity. The Bread of Life or the Water of Life can only be conscious Thing, and that is God. And where is God? God is the very controlling Power keeping us in the body. So we have to contact Him.

I will give you an instance from the Hindu parables of how this is. Sometimes, you see, Masters give talks straight – sometimes, they give talks through parables. Parables are more effective sometimes, you see. So with the Hindus there is a parable which says that Lord Shiva was residing at the top of a hill. And there was one Parvati

who wanted to marry him. Some other people there asked her, “Well, what are you after?” she said, “I am only after marrying Shiva. Even If it may take millions of births, I must meet him for he is the solace of my heart.” So this is a parable to illustrate some point. What does this parable mean? The word Parvati means “one living on the mountain.” And what is that “one”? That one is our own self, our soul. The seat of the soul is at the top of the mountain of the body, just at the back of the eyes; and also located there is the very Controlling Power, the true Husband of our soul, God, waiting for her. So soul cannot find rest until she finds the Over soul. Ever since the soul has been sent down to the world, she has not gone back to Him. Otherwise, you would have been in another state of affairs. Soul says, “I will try my utmost for years and years – hundreds of years – and won’t rest until I find Him.” So our soul is the same essences that of God. Ever since it has been sent to the world, it has not gone back so far. So soul cannot find rest unless it meets the Over soul: God. This is situation is what the parable is to show.

So we are all embodied souls. All religions concern our bodies. Social and political affairs concerned with God only. We may remain in any society, in any religion, observing any outer forms or rituals, or anything we have customarily followed, and we can continue to follow them. But the soul has now been identified with the body so much so that it has forgotten itself. Unless the soul is analyzed and withdrawn from the body and comes to its seat at the back of the eyes and gets some self-awareness or self-knowledge, she cannot know the Over self or have God-knowledge. All Masters who came in the past have given out as the prerequisite that we should know our own self. We are conscious beings, not physical bodies. We are wearing these bodies only. All of these outer religions are schools of thought in which we are joined to know our Selves and to know God.

We have never been without him. He has all along been with us. We are living in him just like a fish lives in the water. The water is never away from the fish –the very life of the fish is water. So our very life is God, the controlling Power which keeps us in the body. So, unless we know our own self, we cannot taste the kernel within. You may remain in any religion you like, because the religions are only concerned with the outer forms –they are the casing only, I would say. We are to dip into this casing. We can taste the kernel by the only way that exists: by contacting the one in whom God is manifested.

God resides in every heart, but God is not manifested in every man-body. The same God which is manifested at the man-body of the living Master resides in us, too; but as we are identified with body, we cannot get a glimpse of Him unless we rise above body –consciousness. The only in whom God is manifested has the competency by virtue of the God in Him to withdraw our souls from outer concerns. The outgoing expression of the soul is the attention, called Surat. The Surat is withdrawn from the outside first. The man body is the temple of God, in which we have to enter first. We live in the body, and whom we want is also living in the body, and is the controlling Power keeping us in the body. The who has got that control over his attention is truly self-centered; the whole body machinery works at his beck and call. Such a person, when he is met, has the competency or the Power in him to enable us to withdraw from the outside and enter the physical body, and raise us in to the Beyond. That Power is called the Master Power.

That Power is also within us; just as the rays of the sun don't burn us but, if we pass them through a convex lens, they will burn any thing at the focus on the other side of the lens. In a similar manner, that very Power of the Master is within us too, but our attention is dispersed outward by being identified with the body and outside things. If we withdraw that attention, and go within to the seat of the

soul in the body and become the mouthpiece of the controlling Power, God, we can work wonders. So that soul which has manifested God has great Power and has become the mouthpiece of the over self. Then what can such a soul not do? God, with one word of his, created the whole world; and the soul, which is the drop of the ocean of all consciousness, since we are of the same essence as that of God, also has a great Power. But that Power is frittered away by going outside, by identifying with the outside things.

So, with the grace of God, tell them over there that they have been put on the way. Some experience is given to them at the time of initiation, and they have to develop spiritually by regular practice and with due regard to how they pass their days, by self-introspection.

Consider the parable of the seed, given by Christ. The seed was sown. Some seed fell on the road; some fell in the thorny hedges; some fell on the rocks; and some seeds fell on the quite clear land which had been divested all foreign matter. That seed which has fallen on the hard open ground or the road is eaten away by the sparrows; the seed that was thrown on the rock grows but there is no depth of soil beneath such seeds and, little by little, such growth fades away; and naturally, those seeds which fell in the thorny hedges will grow, but they cannot fully grow –they are retarded; and any seed which fell in the quite prepared land will grow abundantly. If you put one seed in of any thing, that will give you hundreds of seeds like that. For instance, you put one mango in the ground, and that will give a tree, which will give you hundreds of mangoes. So there abundance in nature. This parable, then, shows what? The “seed” is the contact with the Light and sound principle, which is the expression of the word or Naam in the hearts of the initiates. For those who simply take it, the negative Power will use it up because never put in time for that, although they are given the “seed” –the seed is sown in them –but as they do not put in time at all, and they

don't care, after initiation the seed is lost.

Concerning those seeds that fall on the rocks and beneath which there a little or no underlying soil, after initiation that seed should be fetch by satsangs; for if those seeds are not watered by satsangs, you see, naturally they fade away –they also don't grow –they come for a few days, then leave it. So that is why I tell the people, “Leave hundreds of urgent works to attend the satsangs.” Those seeds that fell in the thorny hedges wont grow there encumbered by the distracting thoughts and other kind of hedges; they are just like those who have too many irons in the fire, they have no time to attend to these things; they say they have no time. Such people also don't grow. Only such a seed which has fallen in the quite prepared land grows fruit in abundance. So you will find that the purpose of this diary, which I always enjoin to be kept, is to weed out all imperfections from the soil of the heart. Those who keeps the diary regularly, naturally they progress. If they are not progressing there is something wrong somewhere, which is explained to you by just referring to this parable given by Christ.

However, they are all dear to the Master, I tell you. Those who have got the seed are fortunate, for that seed cannot be burned away. That seed must grow; and if they have not put in any time in this physical life of the man body, naturally they will have to come back; but they wont come back below the man body –that is the only concession they can have. Why not put in time, grow now, and finish this returning? You come into contact with the Light and sound principle within, and by progressing, you are intoxicated with that. That has more bliss init. We get more enchantment and more bliss inside and naturally we are withdrawn from the outside things. Such a soul can never return, and lives in and is kept in the Beyond after the death of the physical body. Such souls have to progress there too, but this takes a long time as compared with the time it takes in the physical body. So it is always to better to develop here, the more you can, the

most you can, so that you can straightway go to that higher plane to which you have developed here. So tell them all I wish them to progress. They have gotten, by the grace of God, first hand experience at the time of initiation. If anything goes wrong, it is due to the result of these things as I have explained.

So I wish to see them, God willing, sooner or later, and I also wish them to be here with us whenever they can afford it. These people sitting over here have great love for them, their brothers and sisters over there. There is a loving relationship between those who have initiated by a competent Master, which is a permanent relationship, never dissolved at the time of death; they meet ever after death. Our Master used to say, “When crossing a river, those who have crossed first will meet, there on the other side, those who come next. All others follow them sooner or later.” Between those who have been initiated, this is the true relation that we have been given by the Master, and this relation never ends. So they are fortunate.

Convey to them over there my love. No words can express love; love cannot be expressed in words. The love of the mother can only be known by the child who is devoted internally. Even if the child is not turning his face to the mother in activities and playing and so forth, even then the mother cares. What for? The child must be fed, so she takes the food and forces him to eat it. Similarly, it is just like my enjoining them, “Put in more time, please.” Develop physically and intellectually, but that is not sufficient; you must develop spirituality also. For such spiritual development, the Master always enjoins that which results in most care for the child. So convince them over there. Of my love for one and all. All are dear to me. Though you are placed to carry on the work and are also dear to me, the others are not less dear to me.

As I told you, this corporation – tell them again – I think it has created some misunderstanding with a few people there. This

corporation is only for management; by it no physical control of Power is to exercise over the people over there – they are directly under me. For example, once I went to Germany and there were some initiates who complained to me that their representative would not permit them to talk with me directly. They were crying like anything. So I went there and told them; “Well, look here, you’re with me, you are under me, the representative was put there only to help you.”

You observe how those speaking on television can be seen and heard over thousands of miles; so God – Power is also pervading everywhere. That is the very controlling Power within this man-body keeping us in the body. Tell them over there that a child cannot, I think, imagine how much love the mother has for the child. Can he ever do so? I don’t think so. So even if they come to know some of my love for them, perhaps they will dance in intoxication. Convey my love to them as you are going there. They are all dear to me. They must live up to what they have been told from time to time. I am sending them messages, now and then, only as reminders to live up to that. Our teachings should reflect in our actions. We must be humble, sweet. A sweet word doesn’t cost anything. If we are all laborers in the field of the Master, then there is the ego? A little ego enters sometimes and that spoils the show. All this little grumbling sometimes is the result of ego. “Love and all things shall be added unto you.”

So convey them my love, the best you can; although I think that no words can express love. They should turn faces this way and I hope they will get radiation too. You have been here, so dear to us. But as a person has to go, after all, you go home with all my love and blessings. Convey my love to your dear husband as well, he is so good; so also to the followers who are working there and to all others. I do remember them and think that they should live up to what they have been told and they will progress, sure and certain.

Thank you.

Next

The Impact of a Saint

A personal remembrance in words of the Master's visit to New England in October 1963

Russell Perkins

So long, so long ago it seems—those glorious days in October that Master came to New England and transformed my life.

My life Judith and I had been initiated in 1958, but despite a strong impetus before, during, and after initiation, after a year and a half of increasingly half-hearted practice we “left that Path” and lived a worldly life for two years. Then, having been pulled back by Master’s inexorable long rope, we discovered that the fruit of prolonged abstinence from meditation and true living was absolute darkness and silence. I can still remember the shock I felt the first time I sat down for Bhajan after two years without it, and heard nothing—nothing at all. With a rush I saw just how foolish I had been and what I had thrown away. But it was too late; what I had been given, I had lost, and since I could no longer fool myself into thinking that a worldly life was sufficient, I had no choice but to keep sitting and wait for Master to life the veil. Eventually, the Sound was restored to me; but for two long years I sat in darkness, with just one or two exceptions.

Master arrived in the United States on September 1, 1963, a Sunday; and although we missed the first sight of Him at the airport, we saw Him later that same day. I think everyone can imagine the excitement and anticipation mixed with a little fear (suppose he wasn’t what he was supposed to be?) that was with us all during the long trip from New Hampshire down to Washington. When we got there it was about 3:30 p.m., and Mr. Khanna told us that Master was just leaving for the Friends Meeting House to hold Satsang, and we

could follow Him over. We jumped in the car, backed into a driveway across the street so that we were facing the house directly, and just at that instant Master came out! We had a marvelous darshan for just half a minute; even now, after seeing Him coming out of the house and getting into the car. Just the way He held His magnificent head and walked our way was moving beyond words. At sight of Him, Judith burst into tears; and I was overwhelmed with a sense of my own triviality. Seeing Him, I understood instantly why the books lay such stress on the Company of Saints.

Master stayed in Washington for 27 days, but we were only there for three of them; He had agreed to spend a day and night at our home in New Hampshire (then called “Sant Bani Farm”) and the house was badly in need of a great deal of work before it would be fit for Him. The night we were due to leave, He granted us a very sweet darshan in His room, gave us prashad, and talked lovingly about coming to our farm. He also told us firmly that we should stay over and attend the meditation. He was conducting the next morning. We did.

I had never attended a group meditation conducted by the Master before, and was totally unprepared for this one (the first of the 1963 tour). After giving us really excellent instructions, He left the room for an hour while we sat; on returning, He questioned each person individually as to what he had seen! The problem was, as unusual, I had seen nothing; I hadn't expected anything different really; it didn't bother me, because it was what I was used to. I noticed, however, with a real sense of foreboding, that out of hundred people or so in the room, I was one of maybe four that hadn't seen any light at all. Person after person reeled off their experiences while listened incredulously; even my own wife had had an experience! But not me.

By the time Master reached me, I had irrationally worked myself up into some kind of weird depression in which I was blaming Master

for not giving me anything. He looked at me. “Yes?” “Nothing sir” (sullenly). “Nothing?” “Nothing.” He fixed me with the most penetrating gaze I had ever seen. “Why not?” “I don’t know, sir.” “Were you conscious of your breathing?” “No, sir.” “Did you have a headache?” “No, sir.” “Then why not?” “I do not know, sir.” (In my heart I was thinking, Aren’t you supposed to know that? Isn’t it your fault?) Master looked at me again. Oh, God, that gaze! “Everyone else has had this thing; why not you?” I was defeated; I said weakly, “I don’t know, sir.” He looked at me again. “Are you initiated?” (Oh God, I thought, Oh God! Doesn’t he know whether I’m initiated or not? Oh God, oh God!) “Yes, sir.” “Did you have an experience when you were initiated?” “Yes, sir.” “If you had then, why not now?” “I don’t know, sir.” He looked at me again, a long, long look. “All right; go and sit over there; I will give you another sitting later.” I did go over and sit with the others, but I did not get another sitting; we had to leave too soon. In the car on the way home, all the pent-up rag and frustration and humiliation burst through, and for many minutes I am afraid that I cursed the name of the Son of God; I can say this because I know that he has long since forgiven me.

(Later of course it became perfectly clear to me what Master had been doing with me in those minutes: He had been giving me a crash course in humanity and ego-smashing which I desperately needed if there was to be any hope for me at all. He knew perfectly well, of course, exactly who I was and I was initiated or not; just the night before he had assured me that he would come to our farm! But every one of his questions was aimed at breaking down a very hard rock of arrogance, which was effectively preventing any further development. Just two nights previously I had been introduced as group leader, much to my ego’s satisfaction; to be asked by the Master Himself in front of the same people if I was initiated or not was so humiliating it was unbearable. But Masters don’t fool around; they look into the heart of the disciple and give him what is required in order to bring about the greatest possible growth.)

Eventually, I calmed down, and even the nightmare of those minutes faded away; remaining were the very moving recollections of the way Master looked as he moved about, the loving darshan that He had given us, and the sense of timelessness that had pervaded the whole stay; as though we had stepped out of the modern world for a few days. Anyway, we had a great great deal of work to do, preparing for His visit; so much work that there was literally no time for morbidity. We worked day and night; I had left my job and Judith and I did nothing but work on the house for twelve or fourteen hours a day. My meditations, which were no good anyway were forgotten about (Judith kept hers up by getting by with two hours of sleep a night—literally); all sense of a future was lost—as far as we were concerned, the world ended on October 11 (the day Master was coming). Those were difficult day in many ways, but I thin they were the happiest days of my life up to that point, despite the fat that the repairs on the house involved out going into debt with absolutely No assurance of being able to pay it back. But we could see only one thing—the Master was coming!

The next time we saw him was in Boston at Mildred Prendergast's house where he was staying.

He was sitting on Millie's bed, cross-legged. His face seemed sad, and the total effect of His presence was that He seemed too large for the room. He looked at me and asked right away, "How are your meditations?" (Oh, no!) "Not so good." "Why not?" I started to say, "Because I've been working on the house, getting ready for you," but I didn't. Somehow, something in me knew better. He looked at me. "Are you initiated?" This time, half of my mind gave up and spun off a great distance away. From what seemed like many miles I head my voice say, "Yes, Master." "When were you initiated?" "May, 1958, Master." He looked thoughtful. "Five years. That's long time." Suddenly I realized that while His words were hard, His

tone was a very gentle; and I saw the love in His gaze. He asked me very softly, “What is the use of taking the Initiation if you are not going to do anything with it?” Suddenly the pat of my mind that was away came back, and I felt with that question, It’s going to be all right. I looked at him. My heart was broken in two, but there was that beautiful hope. “No use, Master.” But I was beginning to understand.

That night Master gave the second of three discourses at the Second Church in Boston. It was difficult to follow his talk: the acoustics were bad and there was a decided echo; but if ever a Biblical prophet stood in a Christian church it was that night.

Two days later, on Thursday, October 10 (his last day in Boston, and the day before he came to Sant Bani) he gave Initiation. Something very strong told me to attend that Initiation, and I did. I got up early on a frosty morning and drove down to Boston, my heart singing; Master had given me peace, though I could see no reason for it. At that Initiation, the first ever that I had attended with Master personally conducting, He gave me back everything I had lost and more besides. Never in my life had I swum in the Ocean of Light as I did that blessed golden morning Nectar Boston. “Oh God, thank you, Oh God, thank you, “I kept saying over and over, tears in my eyes. After the sitting the Master came around asking the now initiates what they had seen. He came to the back where we older ones were sitting as asked cheerfully, “Every thing all right here?” I could say nothing; I looked at him and caught his eye, and he twinkled. Oh thank God! Thank God! And it was all Him; He know all about everything and always had!

The following day He came to Sant Bani and our new life in Him began; it is not possible for me to write about the next two days; pictures convey better than words the nature of his visits to Sant Bani and Kirpal Ashram. It was his visit to Sant Bani that made it

ashram; in fact, it was he that named it as such; and whatever benefit has been derived from that place has come only from the tremendous charging and impetus that Master gave it in October, 1963. Just before he felt, he was asked when he was coming back; and replied, “I will never leave this place.”

Next

To those Seeking Holy Initiation

T.S Khanna

All seekers are encouraged to make searching enquiries to the science of Sant Mat before they are initiated. They are invited to probe as deeply as they wish, and to compare it with all other religious movements and yogic systems until they are fully satisfied in their minds that the path of the Master and the spiritual work enjoined by the Great Master Kirpal Singh holds the greatest promise and can receive their full devotions once they are initiated.

To let this probing search of the path go undone until after initiation means that one is likely to be plagued with doubts and divisions in his mind. So such a person should not expect higher spiritual experience immediately upon initiation. One has to grow under the grace of the Master. If he or she gives his love and affection to the living Master, all obstacles will run away and the Light will shine. Some drawbacks lie within us, and we should try to remove them step by step, using the self-introspection diaries.

Some of us may encounter opposing persons who criticize the Master and his teachings. Once a seeker fully satisfied his own mind, then he can just ignore such people; and if he does not, it will just stand in the way of his own spiritual progress. We should remember that truth has always been opposed throughout his history. Certainly we see it was so in the time of Lord Jesus Christ.

When an elephant walks, so many dogs starts barking. But the elephant never cares. When it comes near to the dogs, they will run away. The stronger the truth, the stronger the opposition. The stronger the opposition, the stronger we grow. A man who has a hand firmly on truth is a giants.

We should be prepared to stand like rock in the ocean, unaffected by waves and storms. The man with weaving doubts on his mind cannot do this. To take up the path of the Master's at the time of initiation is entering upon a scientific experiment. He is to prove the theory, as taught by the Master's, that if the seeker will "create in the laboratory of the body the conditions that are prerequisite, then as surely as the day follows the night shall he rise into the Kingdom of God." (Kirpal Singh) so it does not behoove an initiate to leave aside the hypotheses in the middle of the experiment. Only the disciple who has answered his intellectual questions before initiation can boldly proceed in this experimental science within.

However, if with all this, an initiate for any reason decides he can get liberation in some other way, without the help of the living Master of the time, then the Master will not prevent him or hold him back. And if such a person feels like returning again to the great Master Kirpal Singh, he can do so with the confidence that the Master will accept him in all humility like a loving Father.

If we worship the living satguru or true Master of the time, then we are worshipping all the past and future Master's, and we worship also God, definitely. What else can we want? It is a pearl of great price, which even the incarnation and angels are craving. No body should think that he or she got initiation because he is worthy. It is only the deep compassion of the Master, that he will ignore all a past sins and grant initiation, acting under direction of the supreme Father as always. This will enable us to reach our home sooner or later. The Master's love for the innates is more than the love of thousands of mothers and fathers together. The loving Power is always working over the innates head, giving all feasible help, guidance and protection.

Next



The Peace Of The Saint

*The talk given on the birth anniversary of Hazur
Rev. Emil J. Christesen*

Greetings in the name of one of the greatest modern-day Saints – Hazur Baba Sawan Singh Ji Maharaj. Some here in the audience have had the good fortune to receive initiation from this great Master Saint. Others know him as the Master of our beloved Satguru Kirpal Singh Ji Maharaj, who became his spiritual successor in carrying on the holy spiritual work of initiating seekers after truth into the mysteries of the kingdom of God.

From his present exalted state in the higher realms, Sawan Singh Ji is still very much concerned with the disciple, as well as with the spiritual development of all humanity. It is possible for some devotees, with sufficient preparation and through the grace of the Living Master, to contact him within, where they can see him in his full glory – a glory as one of begotten of the supreme Father. Those who in their meditation are able to transcend body consciousness into the Beyond can bear their testimony as to the greatness of this wonderful Master Saint.

Orthodox Christians are taught to think of Jesus as the only son of God. But greater Master Saints with similar spiritual qualifications appear on the scene in every age to enlighten humanity and show them the way back to God which is through son of God (God in him). It is indeed fortunate that the supreme Father is not limited to the concepts of man.

To day, many souls are frantically seeking some explanation for the seemingly insurmountable problems of our times. Young people, especially, are searching for answers. Unfortunately, many of them

demand instant solutions to the conditions that have been ceturious in the making, and which cannot possibly improve except as man himself changes for the better. Mans whole Nature must change from heatred and violence to love and peace this is not the work of the moment, even for those who sincierly want ot reform. But life goes on and our humblest efforts will one day bear fruit.

When the teachings of the great Saints are really understood –when time worn precepts are reduced to action instead of mere oratory, rites and rituals –outer conditions will change correspondingly. Everybody in his right mind wants to peace, love and pursuit of happiness. the greatest thing anyone can do to promote peace, love and happiness on the earth is to be at peace –with himself, with this family, his friends, his co-workers, and yes, even with his so called enemies. The truly enlightened soul realize that the only enemy one ever has is himself. As he changes, his world changes, and love, light, peace and happiness spring forth by God grace. So let us not only talk about peace but be at peace.

As Guru Nanak sahib declares:

*My peace prevail all the world
over under thy will, o God.*

Next

The Development of Conscioiusness

Sylvan Levey

Those souls who are fortunate enough to have been led to the spiritual path – especially that of the Master, Sant Kirpal Singh –are in the final stage of their earthly evolution. For some of them, this stage may last no longer than their current incarnations. For others, perhaps a few more lives may be required to complete the last steps to achieve liberation from the wheel of birth and death.

How quickly we reach the glorious largely on our efforts. The effort we make, in turn, depends on our motivation. And motivation is influenced by an understanding of what is at stake in the most vital decision a human being can make: whether to turn toward God or to remain enmeshed in worldly strivings. The Master can help us to make the correct choice and to shake off the fetters of worldly existence but he cannot do it all for us –that would be interfering with our free will, which is one of the divine gifts given to man by God . . . and not to any of his other creatures.

For the Master's initiates, the road back to divine consciousness is illuminated and shortened by the loving grace of that great soul. The secret he unfolds to his followers serve as guides and passkeys through the torturous maze of the lower planes of the cosmos, with their many temptations and tribulations. The lower planes of the cosmos, with their many temptations and tribulations. The more we learn to tune in to the flow of his vibrations and messages the more rapid will be our progress in our spiritual evolution. His wisdom serves to instruct us, his love strengthens us and his Power struggles with our lower natures –developed in earlier lives and in our prehuman existence.

Some philosopher –known as dual ists –have claimed that the temptations and trials of the physical plane are the working of an evil Power or Powers that are antagonistic to God. and so it might well seem to the miserable state of the world. But this would imply that there are other Powers in the world than that of God. this would make God less than omnipotent, hence, less than himself –an obvious contradiction.

Looked at from a higher prespective –something known as monism –it can be seen that every temptation is a challenging to the spiritual aspirant and an opportunity for Him to try to overcome a worldly pleasure and thus to strengthen his will and purify his character. A tribulation, on the other hand, is a test of faith and endurance. If the jiva (or incarnated soul) can learn to accept his setbacks and sufferings in the proper spirit, he will not have to repeat those experience at a later date or in later incarnation.

What is the proper spirit for our moments of trial? Detachment, of course, is the best attitude –a refusal to react emotionally to our experiences themselves are predestined, having been called forth by our behavior in previous lives. Therefore, our only freedom in this, our present incarnation, lies in the attitudes with which we receive those experiences – whether they be pleasant or unpleasant.

It is relatively easy to understand this concept when applied to those so-called “negative” experiences—the hurts and disappointments of life. We can perhaps accept them as just punishments for earlier lapses or as lessons we were taught to swallow the bitter pills of our medicine when we were children—with a minimum of complaining, possibly even with detachment or indifference.

But things get a little more complex when we try to apply this concept to the so-called pleasures of life. Here we are faced with some very subtle tests of our understanding of the Master’s teaching.

Shall we embrace our good fortune with joy under the rationalization that, after all, we must have earned our reward by noble behavior in this or in previous lives?

It is interesting to note that we usually call pleasant experiences “good karma” and unpleasant ones “bad karma,” when in truth, from the highest perspective, one type of karma is no better or worse than another. It is only our limited, human understanding that sets up this dichotomy. Karma is merely an impersonal law that acts according to our own behaviour. There is no judge “up there” passing judgement or sentences on us. God and the Master never ceases to love us because of any less-than –perfect actions we may perform.

Therefore, so called good karma must be received in the same spirit of detachment as our less pleasant karma. Otherwise there is the danger of becoming attached to the “rewards” of our good actions –whether it be in the form of material, emotional, or mental benefits.

And when we become attached to anything we put ourselves in bondage to it to the degree that we give our attention to the enjoyment of that particular pleasure or benefit. All attachment is a form of bondage –bondage in form of dependence to pleasant experiences may hold us in the world longer than suffering. At least suffering usually awakens the urge to escape from its bonds, but enjoyment keeps us enthralled. And the time and energy taken from one’s sadhana –or spiritual program. Further, worldly enjoyment tends to create a taste for more of the same, thus creating an endless cycle of dependency on nonspiritual activities.

Thus we see that the fear of pain and the attraction of pleasure may distract us from our spiritual paths for longer or shorter intervals. These detours for initiates of the Master are, of course, less frequent and lengthy than those for the mass of unguided mankind. But even sincere devotees may find themselves confused by the entanglement of maya (or the world of illusion), for greater the progress one has

made on the path, the more subtle are the temptations to which he is subjected. The battle for awareness has to be refought every day, and today's battle may be different from yesterday's challenge.

What is the answer? Can one repress a fear or a temptation? Unfortunately, the act of suppression itself is a diversion of energy and attention, and it merely keeps the fear of temptation out of sight until it gains the strength for a comeback when one is least prepared for its resurgence.

Is it necessary to renounce all pleasures? Such an ascetic approach is foreign to the teachings of our Guru –although it has been adopted by many sanyasins(or renunciates) of the past. The safest way to handle every experience is to accept it as a gift from Master –whether or not it comes in a form suitable to our taste –and to dedicate every action to him. With such an attitude we can avoid creating new karma for ourselves.

Don't give up every pleasure, but don't give yourself up to them –and certainly don't dedicate your life to searching them out. don't run from unpleasantness, but do not seek it masochistically. It is not our prerogative to re order our lives or the world. Only the Master knows what we need –and he sends us everything we required to learn the lesson he wants us to Master. Our main task in life is to tune into his messages and to raise our awareness so that we can do so accurately.

The goal of evolution and the purpose of earthly life is the development of consciousness-another way of saying “to return to God”. the most important technique for raising the level of our consciousness is, of course, meditation. In meditation one latches on to the Master's coattails, as it were, for the guided tour inward and

upward to the celestial realms where consciousness becomes one with truth.

But Master does not limit his contact with us only to meditation. He speaks to us in every moment of the day.

For instance, does a fellow employee try to sabotage your work? He may have been sent into your life by Master to test your ability to overcome your habit of resentment when intellectual treated, possibly even to learn to love that a person – the most certain way to overcome his hostility. Perhaps you mistreated him unjustly in a previous incarnation, and you are now being given an opportunity to square your accounts.

Did you have a gratifying success in your work or profession? This may be a test of your ability to remain humble and to avoid the inflation of your pride. This temptation is a particularly tricky one. It can be fought by reminding yourself that you are not the doer of your deeds, that everything you accomplish is done by God through you.

Did someone make a fool of himself in your presence? Remember Master's injunction against passing judgment on any other person because, as he said, “No human being can know the full story about another.” After all, we are all one – there are no separate souls in reality. Separateness is an illusion- the greatest of all illusions perhaps. When we truly realize this, we realize not only that we are not superior to others – but we are those others. That is why every attempt to purify yourself in any way is a purification of all mankind, and every injury to another is an injury to yourself.

When you raise your awareness to this level of understanding you will feel responsible for every act or thought as having an influence on the whole of creation. This is the beginning of your conscious cooperation with God in his administration of the universe. Such

understanding will prevent you from engaging lightly in frivolous actions or thoughts – in the knowledge that their vibrations will spread to the outermost limits of the cosmos.

Even such a routine activity as eating will become fraught with cosmic significance. You will become aware that just as indulgence in sex for any purpose other than that of procreation is an unholy use of a sacred function, so eating primarily for pleasure rather than merely for sustaining the body is sacrilegious – in the sense of using Gods gifts for purposes, other than those for which they were intended in the cosmic scheme.

There are many other traps into which we can fall when our consciousness is disengaged from the divine. One of the best protections against this danger is to think about the Master frequently. For the mind has the power to mold the personality and we begin to resemble that upon which our mind dwells. That is why Master warns us to be ever alert to our thoughts, preoccupations, and the company we keep.

Thinking about the Master and performing Simran silently will help to keep a tight rein on the wandering tendency of the lower mind – which has a predilection for following the senses in their constant explorations of the physical environment. But what about the higher mind – that which dwells on the mental plane?

Some people feel righteous about the fact that their interests are loftier than those of the mass of mankind – as for instance in intellectual studies, education, artistic creation, political reform, social work or other such activities. No doubt devotion to such mental interests may have a higher vibrations than the pursuit of sense pleasures. But unless these activities are dedicated to God they may merely serve as ego satisfaction or worldly attachments. The humblest manual labor is holy if performed in the spirit of service to

God.

Whether you are in the tavern or in the library, unless your consciousness is with God , you are not in your Fathers house. And it is only there that we are our true selves – and safe from the endless repertory of maya, which is devoted to keeping us from our heritage.

Next

Letter of Hope

Through the infinite grace and mercy of the beloved Master, I was able to visit India and sit at His Holy feet once again. It is such a great blessing one can hardly Comprehend it. those who have tasted the bliss can never forget.

Master's great love and kindness once again overwhelmed me. even in his sickness he was consoling others. He has suffered greatly for us and at times the sight of Master suffering silently for our shortcomings and sins was almost unbearable. One day the weight of my sins was weighing heavily upon me, my wretchedness loomed large before me, and I was even losing faith that there could be any hope for such a sinner as myself. That evening at Darshan as Master was sitting so majestically on his bed on the porch, an Indian disciple came Master spoke to humble for a while, and then turning around, said in English, "so there is nothing to be disappointed about, there is hope for everyone, man is in the make." How many times I had read those words! And yet this time with Master's charging, they pierced my soul and filled me with hope and strength. Such is the greatness of the Master . with one glance or word. he can lift one up when one is faltering in the twinkling of an eye he can fill one with such bliss and joy one can only shed tears of gratefulness. In all the worlds and in all the times I cannot believe that there has ever been one such as our Blessed Master.

1963

*As my Guru passed
My head bowed all by itself.
Is he passing still?*

The gas station man

*Carefully removed his hat
As my Guru passed.*

DonnaPollard

For My Master at Sant Bani

1

*when I first heard you called Master,
my tongue would not follow.*

*Here I've understood who you are,
And my tongue wags Master, Master.*

*Master: Kirpal means gracious one.
Have mercy on me, sinner.*

2

*I sit on this floor. It is in a room
In a state called new Hampshire which
Is in a group of six states called
New England which is a state of mind
As well as place. And yet I am here
Never having arrived nor ever left
New Hampshire. Not of this body though
In it. not of this mind though attached
To it. wondering now: who am I
And when: I will know my self
As: you are not Kirpal Singh yet are.*

*Master: Singh means lion.
Do all lions bring tears?*

Robert Leverant

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For My Master at Sant Bani

The Mind Replies to the Soul

The mind replies thus to the soul; “The taste of these I cannot leave.”

The MIND says, “O soul, whatever you say is true, but I am powerless before these desires and cannot leave them, even though I want to.” Can we not see our own condition in this? Many times the mind does agree and wants to join our aspirations, but it helplessly wanders away again into the outer attractions. The steps are forward, but the mind goes backward. It is too much identified with lower things, so all learning, writing, all out knowledge is cast aside—nothing remains when a wave of passion siezes him—Guru,

religion, sacred scripture, all are as nought. So the mind says, “I do want to separate myself from these senses, but I cannot, so what shall I do?”

“What shall I do, how can I obey? At the senses’ mercy, I cannot leave them.”

“The senses insist on dragging me every where—how can I get free? Tell me what to do.” The senses are extremely powerful. Sometimes it is the sense of sight which will drag you, sometimes you hear something and all control is gone; the other sense also play their part. So one’s mind is pulled around helplessly. Guru Arjan says, The Guru has made me controller; I am mistress of the house. This house is the physical form, and we can be queen in that house, for the Guru teaches such a marvelous method that enables us to gain control. Also, Ten maidservants were given under my orders. The ten senses become one’s maidservants who obey orders. These days our condition is so degenerated that lust, anger, greed, attachment and ego are driving us farther and farther away from the Truth. Just look at the degradation in man! If a person could stand aside from it all and see the situation as it really is, one would be appalled and lament the folly of oneself and mankind as a whole.

Swami Ji also says, Your home is above illusion, my loved ones; You have tied yourselves to this earthly house. We were once indwellers of that true and everlasting place, but we got caught in the net of clay and water. Guru Nanak says, You (the Lord) dwell in the true home; I am lost in this form of matter. God resides in Truth, and we are deteriorating in this illusory existence. Spirituality is not merely waving a banner and shouting some slogan; neither does it lie in outer practice or in certain apparel and appearance. Spirituality means to withdraw from sense enjoyments and become connected to the Naam. You might do it today, or tomorrow, any time in this life, or not until some other life—but you must do this work yourself, no

priest or minister can do it for you. Only a spiritual Master's attention can help you.

“By force and exertion of will I lost everything; Now I have no strength.”

The mind describes how he has often exerted his strength, almost wrestler-like, and said, “I will not do this!” But again and again he was tempted and overcome by the senses. We all make strong resolutions, but when it comes to keeping them we fall down. Swami Ji is quite openly revealing our own condition—these are our very own cries of anguish, and the promises we make to change tomorrow—that tomorrow which is the Negative Power's hands, and never comes. Everyone is in the same boat and crying out the same cry; so look within yourselves and see what you are doing with your precious lives. Why not start the good work now? The mind is very wise, it is no insignificant thing. Like a magistrate, his thoughts are wise and he observes that with all his efforts there is still no freedom, only defeat. Some people are dragged in passion, some are roasted alive in the fire of attachment, some are caught in the nets of ego and pride, stiffly and proudly strutting their way through life. The whole world is in this terrible condition.

“I want to leave all enjoyments; Just seeing them I am helpless/”

There is so much attraction in the outer enjoyments that the mind ignores its wisdom and is rendered too helpless to fight. When a cat sees a mouse, it cannot resist it. So what happens? We say, “let us enjoy now and face whatever the consequences when they come/” We are usually aware of our follies to some extent, but too late.

“The past I repent, and will always repent; But at the next chance, like a thief I repeat.”

We are sorrowful over our actions, but have no resistance and repeat our mistakes. It is the lament of man over those things, which have caught and kept him prisoner in the world. It may be he knows his condition; he reads, he thinks, he attends Satsang, he makes resolutions, but always falls back in to the old habits again and again. This is why I have advised keeping a daily spiritual diary. It is a method of self-introspection, which I have introduced after much deep thought on the subject. If you would only keep it....even send it to me blank! How many months would you go not sending it blank? The benefit of this is a moral upliftment—this is a very sweet way of explaining it.

With time, method change. In olden days, clothes were washed by thrashing them against rocks, and nowadays he have got to the stage of dry cleaning, without the use of water. Masters have used many ways through the ages, trying to induce an awareness in men of their way of life. Those who are not following this Science correctly never keep diaries. The first thing the Negative Power does when he wants to keep control over a soul is to stop them doing bhajan and simran. The individual finds that there is always something to lure him away from his meditation. This is his first method, and secondly he slips that question into the mind; “Why go to the Guru or the Satsang? What is the use of it?” Satsang is the very place where a turning point can be effected and an awareness of wrongdoing and wrong living is achieved, so he will try and persuade us not to go there. If you have the strength to ignore him, he will then suggest that you just go and how down the then leave. He will place all kinds of doubts in the mind, and instead of the fullest benefits from the Satsang, the person returns home with nothing but dissatisfaction or the bad effects of gossiping and backbiting from other wavering individuals. These are two very powerful weapons that the Negative Power is constantly wielding.

“How can I rise to the gaggan, my beloved? I am like an over-spirited horse.”

The mind says, “You want me to rise to the seat of the soul (gaggan), but how can I in this present condition? The sense enjoyments are always luring me on, and I gallop at full speed after them, like a spirited horse beyond control. I cannot sit still for a minute, so what to do?” The poor heart has laid bare its pathetic helplessness, and now Swami Ji reveals the solution:

“To you I now speak these words; Go to the Satguru, and plead to Him.”

Only through rising above the body and entering the gaggan lies the true happiness, but this is not in the mind’s power, so he says we should go to the Satguru and plead to Him to take us out of here—“He has the love, and we are prisoners—He also has come as a prisoner, just for our sakes—He put on this bag of filth, this human form, just to release us. O Satguru, if you do not help us, then who can?” He who has left the house and is standing on the roof can catch hold of another’s hand and drag him up. The powerful Guru drags the soul out. By giving a boost, the complete Master gives an experience of rising above the body consciousness. We need this help, otherwise how would we rise above by ourselves? We get an inner contact and a taste of the Nectar of Naam which, by devoting more time in meditation, becomes the Maha Ras—Greater Nectar which withdraws one completely from the outer attractions.

So with Naam, the mind can be controlled. And to receive connection with Naam, one must go to the Satguru. A Muslim prophet says that this mind can never be killed unless one comes under the shadow of a Pir (Master). The attention can be stilled in the company of a Sadhu (Master); Then the stillness of mind is realized. Even the scriptures cannot be fully understood without the Master’s company, for with stillness of mind all things are seen in true perception—unconfused. True understanding does not come

when sitting at home and thinking. The Master's company is something like an ocean's breakwater, which when the waves dash against it, breaks the impact of their force so that they become less boisterous. On that very same water, one can swim without danger. The Master's company has a charging, a wonderful stillness. In the company of the Saint, the Lord seems near. This is the result of the radiation, which permeates and surrounds the Master. So in Satsang we become aware of the Truth for a while, even at our first visit; but we again wander away. So the mind tells us the solution for these difficulties: "If you want to control me, take the Nectar of Naam. I cannot leave the enjoyments, for just by seeing some attraction I become helpless and a recklessness is born in me; heedless of everything, I say let me do it now and never mind the consequences; so let us go to the Satguru and plead with Him to take us out of this predicament."

"Let us place ourselves at His feet, you and me; Through that Satsang we will gain something."

The mind is now willing to leave all its cleverness and appeal to the Satguru. Satsang is the name we give to company of an awakened soul. A Satguru makes a Satsang. The company of learning people or the reading of books may be most interesting, but it is not a Satsang. There has to be one present who has risen above mind and senses and who has become truly awakened. A Muslim Saint says, The whole world is asleep, and brother, you also are asleep with it. How can a sleeping man awaken another who is also asleep?

At Satsang there is great charging, but you must be connected to it; it is no god just sitting there. Furthermore, your attention should be on the Master alone; even if you are thousands of miles from him physically, you can still enjoy Satsang, Naturally, there is more benefit in being completely attentive when near his physical presence, for you will get a direct charging; but no matter where you

are you will still have help, if you are receptive. Some people ask, what is the actual effect of Satsang? Well, if you tie a wild horse to a stake, he will naturally make a run for it, but when he reaches the end of that tether he will be brought up with a jerk. He may try to run away several times, but will always be pulled up by the tether. Satsang has some effect like this on the mind, and after repeating a few times the inclination to run away grows less, until it eventually learns to still itself. Satsang also cleanses the bad smells, which come from the habits of lust, anger, greed, etc., that is, if the person is receptive. He becomes something different. Why do Masters come and what is their work? They release the soul from mind and senses and connect it with Naam. They come only for this purpose, though they go through many difficulties and work hard. People abuse them and call them atheists, but they are not concerned and carry on with the work. Eventually the mind realizes that to go to such a soul is the only remedy. Leaving body consciousness is the first step; if the soul does not go on further and achieve Trigun-atit (above the three regions), it will not get the permanent peace. Go to the Satguru and obey him. The words of a complete Master, I tie on my heart. Tie his words close to you—they should not enter from one ear and leave from the other—tie them securely in your heart.

“When the Satguru showers His mercy, Every movement He protects me.”

If you go to someone for protection with a sincere heart, putting all your hopes in him after all the disappointment and defeat, he has to accept and protect you on principle. He is not concerned that you may be a great sinner; he sees only that you are a soul at the mercy of the mind and sense. His work is to release this soul and release also the mind from the sense enjoyments, and to give the Nectar of Naam through which the life can be turned into success. He does not care if people consider him good or bad, or if one has faith in him or not, yet he will never leave those who are under his care. Christ said,

I shall never leave thee nor forsake thee until the end of the world. Hazur used to say that when the Satguru give initiation he does not rest until he has taken the disciple to the lap of Sat Naam Purush. You may leave him, and put your attention elsewhere, but he does not forsake you.

So brothers, obey my directions, do your meditation even if it be a little, and increase whatever experience you have been given. See into each action of your daily life, and keep a dairy. Do not leave off your bhajan and simran. There is a remedy for mistakes, but there is no remedy for disobeying, and the road is long for such people. Those who have Naam will definitely reach God, but it will be a long journey for whosoever disobeys the instructions. You have to do it, whether in one birth, two, or four, so why not now? Remember that the disciple who always has his face turned toward the Guru, draws the Guru's attention. If you keep someone in your heart, you will reside in theirs. The tortoise lays her eggs in the sand and yet she remains in the waters; but her attention is always directed to the eggs. It does not matter if the disciple is in a different place than the Master, when the Master directs his attention the disciple should be receptive; that is all that is necessary. If there is receptivity in both hearts, then? Kabir Sahib says that even if the disciple is separated from the Guru by seven oceans, still they can be one through the attention. Turn your face, and direct your attention to him.

A man once write to me that the Satguru was closer to him than anything else, and whether it is early morning or night. He comes and sits beside him, talking to him and giving such amazing talks containing information with very deep meanings. The man said that he had written down twenty such talks from the inner Master. Now, surely the Guru must be something other than just a physical form! He does have a physical form, but he is not imprisoned therein. He comes as a doctor for those who are captured by mind, senses, and worldly attractions. Outwardly there may be no apparent difference

between him and us, yet he is certainly not a prisoner as we are. If you think of him as merely a man, what will you receive? At the most, he will make a good man of you. If you think he has no higher spiritual powers, then how will he give you spiritual help?

Make a wave of receptivity from heart o heart—this is the way to realize the Lord. Become even a little receptive and the Master in you will restrain you when you are in danger of going wrong. As a mother cares for her child, the Satguru cares a million time more. Even a gambler with the worst of habits will be loved and cared for by hi mother; she will never allow him to starve. Having received the protection of a God-realized man, do you think he would ever forget you? Keep your face turned toward him, and even with the outer eyes observe how much help you get.

“ I cannot rise of my own strength; Unless the Guru will release me form bondage”.

The mind has not the strength to rise above this jungle; he must have assistance form the greater power of the Guru—a complete Master, who will break all fetters. Life after life, one is a slave to the world, and after death one will again come to the world. Heaven and hell, again and again birth.

Hearing all this, the soul was overjoyed: “Let us quickly go and get our fetters cut.”

It is naturally a great day for the soul when the mind at last is willing to cooperate, and once that awareness is there, without delay it wants to be at the feet of the Satguru.

It instinctively knows that He is the very life of all life who will release it form the miseries and strife. Whenever the mind has clear understanding and is inclined toward God, then quickly sit down for

meditation—do not wait for tomorrow, do not wait even a few hours, or his mood will change and again he will cheat you out of the benefit. No matter what you are doing, when mind and soul are one, sit in meditation at once. Who knows what will happen in the next minute? Such an ideal mood is rare and valuable; there should be no delaying to take advantage.

Both entered into the protection of Satsang; They drank again and again the overflowing Nectar of Naam.

When mind and soul sit together in harmony at the feet of a true Master, both drink the Master of Life. When the Master give a sitting and mind is willing to go with the soul, both taste the Nectar. Drink a cup, and become intoxicated of Naam inebriates a day and night. So this is the secret, if you want to taste the Divine Nectar of the Naam: make the mind your friend and companion and get some work out of him, for he is lover of enjoyment and in the Naam is great sweetness, tasting which all other tastes become insipid.

This Science is not for any particular religion; it is purely the solution to a man-problems. Anyone, no matter to which religion they belong, may have the benefit of this solution which has been described so beautifully in this hymn. If you start today what has been recommended, you will be on the way to success and to achieving the true happiness, which is everlasting. There is no need to regard your situation as hopeless—There is hope for everybody. No matter how bad or low or cruel a man is, yet there is hope for him, for the Satguru is a true Washerman, who purifies by washing away the dirt of the senses. Just do what he says—do not be a manmukh (mouthpiece of the mind), but become a Gurumukh (mouthpiece of the Guru).

By merely looking at a Master you will get salvation; remember that. Just be seeing the Guru, salvation does not come; While you do not

love the Satguru's words. Do what ever the Master says: follow his advice, obey him and become receptive to him, for the soul gains strength through receptivity. The work which may seem impossible just not will become easy. All sins are burned away in the company of a true Master, and from a true Master you can receive the precious gift of Naam. The Satguru is so powerful that not only the disciples get benefit, but those who love the disciple will also gain his protection. This has been proved by historic spiritual records.

In my own life there is instance of cousin of mine who fell seriously ill and her father, my uncle, wrote and asked me if I would go and see her. He wrote that I should lose no time as her condition was extremely dangerous. In those days I was in Lahore, and had come under the grace and protection of Hazar Baba Sawan Sing Ji. As I received the letter, that very night I left Lahore by train and arrived the next day at my cousin's village, at about 1 or 2 p.m. I was then told what had happened the night before: At the time I was leaving Lahore, my sick cousin said to her father, "He has come, and there is an elderly man with him." She then described how I went away after telling the elderly man that this was the patient. She said to her father, "Don't let Bhapa Ji (elder brother) go." The father replied, "But he is not here." She said, "Yes, he came with this man, but now he is going." From that very moment her condition started to change for better, and when I reached there she was much improved and asked me why I had left after coming to see her the night before. I explained that I had not come then, and that whosoever had to come had come. She recovered completely from her sickness, and I asked her one day, "If I show you that elderly man, will you recognize him?" She said "Yes, of course." So when Haur was in Rawalpindi for some two months' program I took her there. We were standing on the verandah of Lala Raja Ram Ji's house when I saw Hazur coming in the distance. I said, "Look there, who is that coming?" She cried, "Why, it is that same man how came with you that night to see me." So wherever there is affinity, that law of affinity will

work. If you affinity has been developed, you will get protection; just see what great blessing can be received from the Satguru. It is another criterion of true Masters, and wherever the true Master is, you will find thousands of such instances. They do not make a show of miracles, but miracles in varying degrees are a frequent occurrence with each disciple. There must be reasons for the high praise of Master which is found in the holy scripture and records!—although this does not include of course the so called acting, posing type of “master” of which the world has an abundance these days.

Both together rise above the gagan And become intoxicated with Nectar of the Shabd.

Go into And (the astral plane) and then Brahmand (the causal plane) and catch the higher Sound from there. Taste that Nectar, and then go even higher to catch a higher Sound and then taste the Nectar. In the huge domain of Maha Kal (Greater Negative Power) there is Sound upon Sound vibrating. When you reach Maha Kal, the mind remains there, for he cannot go beyond that. From there, the soul goes on alone to its true home after personifying itself.

Radha Soami bestowed His mercy upon them; They were showered with diamonds, pearls and rubies.

The word Radha Soami has been used here to mean the Lord Himself. Sometimes it is used for Guru, from which human pole the Lord speaks out. We should have respect for all names given to the Lord. When the Lord showers His mercy, the Satguru’s compassionate eye falls upon the soul, and both the soul and mind start rising above. In that glance, there is upliftment beyond any price; you could not buy it with millions. And yet, the fortunate receive it free of charge. It is a matter of receptivity and devotion.

Radha Soami showered such grace through which I conquered the bowl of negativity.

The Lord, sitting at the human pole, makes it possible for the soul to overcome all negativeness. In the Gurbani it is asked, What is the Negative Power?—I can kick it out or remove it altogether and replace it. The records containing the words of the great Masters have an authoritative truth in them, for only the Masters (or anyone else on whom they may shower grace) see the true state of affairs. The Negative Power has no standing, unless with the approval of the Positive; but we are misguided, foolish people who sometimes allow ourselves to be drawn away from the true Guru—forgive me, but this happiness. No matter what your condition may be, never leave hold of the Guru's hand—for your own sake.

You will have intoxicated and upliftment in the company of him at whose human form the Lord Himself is working. It is a natural law that you will go to that stage which your Master has reached. This true intoxication can only be enjoyed in company with the Truth, not from books, etc.—though you may read your whole life through. There is a certain stillness in that company, and everything becomes clarified, for the waves of radiation issuing forth from that pole have a clarifying quality. Therefore all doubts regarding the Lord—what He is, what He is not—are removed. Just being near to a Master gives one a feeling that God is within one's reach. If one lives with full attention within the close surrounding of a Master, the Negative Power and illusions cannot affect you.

Swami Ji Maharaja has also said that the soul transcends that place where Negative and Illusion go no beating their breasts. In other words, they cry out to see the soul escaping from their clutches. This escape can only happen with the grace of a Samrath Purush—a complete Master. Otherwise, who has the power to leave the sense enjoyments, even though one thousands kinds of knowledgeable

meditation be done?

Dadu Sahib has said that a true Sadhu is he who does not stretch out his hand to gold and women. One must rise above all enjoyments and not be ruled by greed and lust, for while one remains under their influence no real progress can be made. The quicker we withdraw, the quicker will be our progress; even daily promotion can be achieved. Not only will one see the Truth with the inner eye, but will discern easily and openly the true situation in outer life. Those who have already realized the Truth did not themselves drop straight from Heaven—so it is the hereditary right of each human being to realize himself and realize God.

Those who have already come to the feet of a true Master are greatly blessed indeed. There may be one, two, or more in the world; the more the better, naturally. History tells of occasions when there have been more than two at once. Do not get into confusion: go to any Master, but just be sure that he is a true Master. What is the criterion for this? He must take you above the body consciousness for a while, open your inner eye, and give you an experience. Go to whoever gives this way up. You may call him by any name you like—Guru, Sadhu, Mahatma, Master, or anything else. When they asked Hazur what to call him, he said, “Call me brother, or think of me as a teacher, or equal to your father, but live according to my advice; and when you reach the higher regions and see there the glory of the Guru, you may say what is in your heart.”

We often suffer from the mistake of sitting on the outside, discussing the opinions of others about the Master, but how can anyone have faith if they have not seen his true form? Real faith comes when you leave your body and go into the higher realms of Light and see that Power working there, and see clearly also that same Power working in this world.

There is a village near Buland Shaher in that village a certain Satsangi had a farm. (This happened some years back.) This Satsangi had grown a very nice crop of watermelons, and eventually they were ready for gathering. The farmer and his worker had intended to gather them in one day, but due to the large crop the sunset hour approached before they could collect all the melons, so they planned to continue the next morning. When one worker suggested guarding the fruit in the night, the Satsangi said, “Do not worry, the Guru is overhead, so you may rest and be ready for the work tomorrow.”

While they slept, a band of thieves came in the night to steal the fruit. They had started gathering the melons when one thief looked up and saw a Sikh coming toward him, brandishing a stick. He turned to call out to his confederates, but then saw an amazing sight: each thief was being chased by a Sikh, and each Sikh had identically the same appearance! These Sikhs gave them all a good beating and drove them off the land. The next day when the Satsangi went into his fields he saw many watermelons gathered and left on the ground, and he could not understand why, if someone had gathered them, they had not taken them away.

After a week or so, that very band of thieves came to the Satsangi farmer and begged him for forgiveness. They told him all that had happened, and said that since that night each one of them had suffered so much with pain and high fever which would not leave them, that they had come to plead for his forgiveness. The farmer said, “I am nothing that I can forgive you, but my Guru is a complete Master.” At this they entreated him to take them to the Guru, at which he agreed and brought them here to Sawan Ashram.

So the purpose of this story is that we should always keep our face toward the Guru, that is all. That Guru-Power is not the physical body, but it resides in that physical form. Greatly blessed are those

that have come to the feet of a true Master, and through his mercy have received the contact with Naam. This hymn came from one of the true Masters—how openly they describe the facts! It is most necessary to understand properly, and having understood, to then inherit that very thing. Even a single hymn is enough, if you live up to it.

The Fruit and its Casing

DEAR MILLIE: Now you are going back to your home, worldly home. I would like you to convey my message to my brothers and sisters over there. Tell them that God Power or the Master Power is always with the initiates, and once that Power takes over the change of any soul, that Power never leaves him until the end of the world. The work of the Master is just to take the soul to the lap of the Satpurush and from there the Satpurush takes the soul to the absolute God in stages. They are fortunate, over there, to have had such Master Power working over their head.

The criterion of the Masters is that he should be able to give first hand experience of rising above body consciousness. That is the only outer criterion that you can have. And, if one can give some personal experience like that, then I think that you can also be considered capable of leading you further. Tell them all over there that they are on my mind. If they remember me the reaction is there, I do remember them. It is the Master who first loves us – our love for him is only reciprocal.

I wish them to lead a very righteous life, full of good thought, good words, and good deeds. Let these words of wisdom reflect in their physical life, and not simply be repeated by lips. The initiates should remember the Master and actively live up to what he says. For that

purpose, the initiates have been given self introspection diaries which they should maintain regularly and scrupulously. By this means they will at least, remembering the Masters enjoined us during the day. If they don't keep the dairies, they will simply forget to act up to what they have been told... so this is one good of keeping a diary. Moreover when Master initiates someone, he resides with him; he watches all of his actions, guides him further where it is needed; especially those who turn their faces to him. If you do forget, it does not forget.

Recently I had a mind to go to Europe, but for some reason or the other, I could not go. When the foreign tour program is prepared there is hope, God willing, to see all of them over there personally.

One thing they might be told, one and all is that this corporation arrangement is only for management. Spirituality cannot be incorporated. So this corporation is not for organizing spirituality. For spirituality, all are directly under me. For the purpose of management, those who are in charge over there, including one and all, are there simply to see that the management goes on along all right. As regards the rules and regulations that are already been made, some people are under the impression that this corporation is only a worldly corporation that which is not correct. At the time of our Master, at first when there were not very many initiates and when there were still only a few groups operating, there was no need for any corporation, and so there were no rules for provision for management. But now there are many groups all over the world. About 71 centers are working in the United States (East, West and South) and in Canada and in South America. Some formation is considered absolutely necessary for management of and coordination of all of them. It may however, be mentioned that in the time of Hazur Maharaj Baba Sawan Singh Ji, there were some rules to go by in beas and at other places where Satsangs were carried on; although the groups were not registered under the government. Now, at Beas,

there is a regular registered body to carry on the work.

To those who are under the impression that this corporation is meant only for control and material gain, I would say: No. I would think there is no control and no profit making as with other corporation this corporation is only to insure that communications and the temporal affairs among the Satsangis go on quite amicably. And about some other issues, I have already written to them. For example, if there are many rules and regulations which appear to be unworkable and harsh, I told them to just put their heads together and simplify them as best they can, so that there may be no difficulty in their operation. I am not after hard and fast rule, but simply that all should be able to sit together and corporate together as one body at one place; and others who, for one reason or another, are not cooperating, should be induced to take part, to join them. If there is any inclination to supply any thing –for example: circulars, books, and so forth –the corporation is there for their convenience. Suppose I should like to convey something to all of the brothers and sisters there, I will convey it to one center, which will convey such material to all of the members attending the Satsangs and also to those who are not attending the Satsang. It may be mentioned here that all representatives and others who met at Washington and Chicago, on my last tour there, decided to have a corporation, which later on came into being. The corporation is only meant for this purpose.

If there is a fruit, then save the kernel we need some casing. Even Nature provides for that. If the casing is not there, the fruit is spoiled. So inner spiritual work remains safe only if it is conducted with a little casing. The casing is required only when we have to keep the pure inner kernel in its natural state. If there is no casing, then the fruit is spoiled in a day. Some have referred to my Master, that when He was asked once He said that no corporation was required. Well, at that time, there were only a few initiates and as a consequence there was no need of it then. If a small group of

initiates makes a beginning and after a while this small beginning expands into so many centers all over the United States and everywhere, then there must be some casing to insure that the activity goes along all right. If then there is any complaint, such as the non-supply of books, and so forth, it may be handled expeditiously. For example, I have already suggested that books should be printed in India and supplied from there in the required quantity.

So naturally these people in the centers over there have to carry on this work in a business like way. When these centers are working under a corporation, they have to abide by certain rules. Even here, I have a kind of corporation, duly registered under Government law. I have to submit all accounts to the Registrar to be duly audited by authorized auditors. So naturally we all have to keep accounts. There is no growling here about their calling for the current financial accounts and, for instance, how many books we have sold or how the selling of books is managed. Such questions are naturally, you see. Such information is only for management's sake.

So I tell them clearly that I love them from the very core of my heart. How can a father or mother forget his children? Can he? Never. The children might forget, might go astray, but the father cannot forget the children. Even the lost child is accepted, you see. So I have love for them all.

One thing especially which I would like to convey to them over there is that upon the spiritual health depends the life of mind and body both. We develop physically and intellectually; yet with all that, we are not happy and we cannot be happy. We give food to the physical body and we are physically strong; we give food to the intellect; but what food are we giving as the Bread of Life to the soul? The soul is a conscious entity. The Bread of Life or the Water of Life can only be conscious Thing, and that is God. And where is

God? God is the very controlling Power keeping us in the body. So we have to contact Him.

I will give you an instance from the Hindu parables of how this is. Sometimes, you see, Masters give talks straight – sometimes, they give talks through parables. Parables are more effective sometimes, you see. So with the Hindus there is a parable which says that Lord Shiva was residing at the top of a hill. And there was one Parvati who wanted to marry him. Some other people there asked her, “Well, what are you after?” she said, “I am only after marrying Shiva. Even If it may take millions of births, I must meet him for he is the solace of my heart.” So this is a parable to illustrate some point. What does this parable mean? The word Parvati means “one living on the mountain.” And what is that “one”? That one is our own self, our soul. The seat of the soul is at the top of the mountain of the body, just at the back of the eyes; and also located there is the very Controlling Power, the true Husband of our soul, God, waiting for her. So soul cannot find rest until she finds the Over soul. Ever since the soul has been sent down to the world, she has not gone back to Him. Otherwise, you would have been in another state of affairs. Soul says, “I will try my utmost for years and years – hundreds of years – and won’t rest until I find Him.” So our soul is the same essences that of God. Ever since it has been sent to the world, it has not gone back so far. So soul cannot find rest unless it meets the Over soul: God. This is situation is what the parable is to show.

So we are all embodied souls. All religions concern our bodies. Social and political affairs concerned with God only. We may remain in any society, in any religion, observing any outer forms or rituals, or anything we have customarily followed, and we can continue to follow them. But the soul has now been identified with the body so much so that it has forgotten itself. Unless the soul is analyzed and withdrawn from the body and comes to its seat at the

back of the eyes and gets some self-awareness or self-knowledge, she cannot know the Over self or have God-knowledge. All Masters who came in the past have given out as the prerequisite that we should know our own self. We are conscious beings, not physical bodies. We are wearing these bodies only. All of these outer religions are schools of thought in which we are joined to know our Selves and to know God.

We have never been without him. He has all along been with us. We are living in him just like a fish lives in the water. The water is never away from the fish –the very life of the fish is water. So our very life is God, the controlling Power which keeps us in the body. So, unless we know our own self, we cannot taste the kernel within. You may remain in any religion you like, because the religions are only concerned with the outer forms –they are the casing only, I would say. We are to dip into this casing. We can taste the kernel by the only way that exists: by contacting the one in whom God is manifested.

God resides in every heart, but God is not manifested in every man-body. The same God which is manifested at the man-body of the living Master resides in us, too; but as we are identified with body, we cannot get a glimpse of Him unless we rise above body –consciousness. The only in whom God is manifested has the competency by virtue of the God in Him to withdraw our souls from outer concerns. The outgoing expression of the soul is the attention, called Surat. The Surat is withdrawn from the outside first. The man body is the temple of God, in which we have to enter first. We live in the body, and whom we want is also living in the body, and is the controlling Power keeping us in the body. The who has got that control over his attention is truly self-centered; the whole body machinery works at his beck and call. Such a person, when he is met, has the competency or the Power in him to enable us to withdraw from the outside and enter the physical body, and raise us

in to the Beyond. That Power is called the Master Power.

That Power is also within us; just as the rays of the sun don't burn us but, if we pass them through a convex lens, they will burn any thing at the focus on the other side of the lens. In a similar manner, that very Power of the Master is within us too, but our attention is dispersed outward by being identified with the body and outside things. If we withdraw that attention, and go within to the seat of the soul in the body and become the mouthpiece of the controlling Power, God, we can work wonders. So that soul which has manifested God has great Power and has become the mouthpiece of the over self. Then what can such a soul not do? God, with one word of his, created the whole world; and the soul, which is the drop of the ocean of all consciousness, since we are of the same essence as that of God, also has a great Power. But that Power is frittered away by going outside, by identifying with the outside things.

So, with the grace of God, tell them over there that they have been put on the way. Some experience is given to them at the time of initiation, and they have to develop spiritually by regular practice and with due regard to how they pass their days, by self-introspection.

Consider the parable of the seed, given by Christ. The seed was sown. Some seed fell on the road; some fell in the thorny hedges; some fell on the rocks; and some seeds fell on the quite clear land which had been divested all foreign matter. That seed which has fallen on the hard open ground or the road is eaten away by the sparrows; the seed that was thrown on the rock grows but there is no depth of soil beneath such seeds and, little by little, such growth fades away; and naturally, those seeds which fell in the thorny hedges will grow, but they cannot fully grow –they are retarded; and any seed which fell in the quite prepared land will grow abundantly. If you put one seed in of any thing, that will give you hundreds of

seeds like that. For instance, you put one mango in the ground, and that will give a tree, which will give you hundreds of mangoes. So there abundance in nature. This parable, then, shows what? The “seed” is the contact with the Light and sound principle, which is the expression of the word or Naam in the hearts of the initiates. For those who simply take it, the negative Power will use it up because never put in time for that, although they are given the “seed” –the seed is sown in them –but as they do not put in time at all, and they don’t care, after initiation the seed is lost.

Concerning those seeds that fall on the rocks and beneath which there a little or no underlying soil, after initiation that seed should be fetch by satsangs; for if those seeds are not watered by satsangs, you see, naturally they fade away –they also don’t grow –they come for a few days, then leave it. So that is why I tell the people, “Leave hundreds of urgent works to attend the satsangs.” Those seeds that fell in the thorny hedges wont grow there encumbered by the distracting thoughts and other kind of hedges; they are just like those who have too many irons in the fire, they have no time to attend to these things; they say they have no time. Such people also don’t grow. Only such a seed which has fallen in the quite prepared land grows fruit in abundance. So you will find that the purpose of this diary, which I always enjoin to be kept, is to weed out all imperfections from the soil of the heart. Those who keeps the diary regularly, naturally they progress. If they are not progressing there is something wrong somewhere, which is explained to you by just referring to this parable given by Christ.

However, they are all dear to the Master, I tell you. Those who have got the seed are fortunate, for that seed cannot be burned away. That seed must grow; and if they have not put in any time in this physical life of the man body, naturally they will have to come back; but they wont come back below the man body –that is the only concession they can have. Why not put in time, grow now, and finish this

returning? You come into contact with the Light and sound principle within, and by progressing, you are intoxicated with that. That has more bliss init. We get more enchantment and more bliss inside and naturally we are withdrawn from the outside things. Such a soul can never return, and lives in and is kept in the Beyond after the death of the physical body. Such souls have to progress there too, but this takes a long time as compared with the time it takes in the physical body. So it is always to better to develop here, the more you can, the most you can, so that you can straightway go to that higher plane to which you have developed here. So tell them all I wish them to progress. They have gotten, by the grace of God, first hand experience at the time of initiation. If anything goes wrong, it is due to the result of these things as I have explained.

So I wish to see them, God willing, sooner or later, and I also wish them to be here with us whenever they can afford it. These people sitting over here have great love for them, their brothers and sisters over there. There is a loving relationship between those who have initiated by a competent Master, which is a permanent relationship, never dissolved at the time of death; they meet ever after death. Our Master used to say, "When crossing a river, those who have crossed first will meet, there on the other side, those who come next. All others follow them sooner or later." Between those who have been initiated, this is the true relation that we have been given by the Master, and this relation never ends. So they are fortunate.

Convey to them over there my love. No words can express love; love cannot be expressed in words. The love of the mother can only be known by the child who is devoted internally. Even if the child is not turning his face to the mother in activities and playing and so forth, even then the mother cares. What for? The child must be fed, so she takes the food and forces him to eat it. Similarly, it is just like my enjoining them, "Put in more time, please." Develop physically and intellectually, but that is not sufficient; you must develop

spirituality also. For such spiritual development, the Master always enjoins that which results in most care for the child. So convince them over there. Of my love for one and all. All are dear to me. Though you are placed to carry on the work and are also dear to me, the others are not less dear to me.

As I told you, this corporation – tell them again – I think it has created some misunderstanding with a few people there. This corporation is only for management; by it no physical control of Power is to exercise over the people over there – they are directly under me. For example, once I went to Germany and there were some initiates who complained to me that their representative would not permit them to talk with me directly. They were crying like anything. So I went there and told them; “Well, look here, you’re with me, you are under me, the representative was put there only to help you.”

You observe how those speaking on television can be seen and heard over thousands of miles; so God – Power is also pervading everywhere. That is the very controlling Power within this man-body keeping us in the body. Tell them over there that a child cannot, I think, imagine how much love the mother has for the child. Can he ever do so? I don’t think so. So even if they come to know some of my love for them, perhaps they will dance in intoxication. Convey my love to them as you are going there. They are all dear to me. They must live up to what they have been told from time to time. I am sending them messages, now and then, only as reminders to live up to that. Our teachings should reflect in our actions. We must be humble, sweet. A sweet word doesn’t cost anything. If we are all laborers in the field of the Master, then there is the ego? A little ego enters sometimes and that spoils the show. All this little grumbling sometimes is the result of ego. “Love and all things shall be added unto you.”

So convey them my love, the best you can; although I think that no words can express love. They should turn faces this way and I hope they will get radiation too. You have been here, so dear to us. But as a person has to go, after all, you go home with all my love and blessings. Convey my love to your dear husband as well, he is so good; so also to the followers who are working there and to all others. I do remember them and think that they should live up to what they have been told and they will progress, sure and certain. Thank you.

The Impact of a Saint

A personal remembrance in words of the Master's visit to New England in October 1963

Russell Perkins

So long, so long ago it seems—those glorious days in October that Master came to New England and transformed my life.

My life Judith and I had been initiated in 1958, but despite a strong impetus before, during, and after initiation, after a year and a half of increasingly half-hearted practice we “left that Path” and lived a worldly life for two years. Then, having been pulled back by Master’s inexorable long rope, we discovered that the fruit of prolonged abstinence from meditation and true living was absolute darkness and silence. I can still remember the shock I felt the first time I sat down for Bhajan after two years without it, and heard nothing—nothing at all. With a rush I saw just how foolish I had been and what I had thrown away. But it was too late; what I had been given, I had lost, and since I could no longer fool myself into thinking that a worldly life was sufficient, I had no choice but to keep sitting and wait for Master to life the veil. Eventually, the

Sound was restored to me; but for two long years I sat in darkness, with just one or two exceptions.

Master arrived in the United States on September 1, 1963, a Sunday; and although we missed the first sight of Him at the airport, we saw Him later that same day. I think everyone can imagine the excitement and anticipation mixed with a little fear (suppose he wasn't what he was supposed to be?) that was with us all during the long trip from New Hampshire down to Washington. When we got there it was about 3:30 p.m., and Mr. Khanna told us that Master was just leaving for the Friends Meeting House to hold Satsang, and we could follow Him over. We jumped in the car, backed into a driveway across the street so that we were facing the house directly, and just at that instant Master came out! We had a marvelous darshan for just half a minute; even now, after seeing Him coming out of the house and getting into the car. Just the way He held His magnificent head and walked our was moving beyond words. At sight of Him, Judith burst into tears; and I was overwhelmed with a sense of my own triviality. Seeing Him, I understood instantly why the books lay such stress on the Company of Saints.

Master stayed in Washington for 27 days, but we were only there for three of them; He had agreed to spend a day and night at our home in New Hampshire (then called "Sant Bani Farm") and the house was badly in need of a great deal of work before it would be fit for Him. The night we were due to leave, He granted us a very sweet darshan in His room, gave us prashad, and talked lovingly about coming to our farm. He also told us firmly that we should stay over and attend the meditation. He was conducting the next morning. We did.

I had never attended a group meditation conducted by the Master before, and was totally unprepared for this one (the first of the 1963 tour). After giving us really excellent instructions, He left the room for an hour while we sat; on returning, He questioned each person

individually at to what he had seen! The problem was, as unusual, I had seen nothing; I hadn't expected anything different really; it didn't bother me, because it was what I was used to. I noticed, however, with a real sense of foreboding, that out of hundred people or so in the room, I was one of maybe four that hadn't seen any light at all. Person after person reeled off their experiences while listened incredulously; even my own wife had had an experience! But not me.

By the time Master reached me, I had irrationally worked myself up into some kind of weird depression in which I was blaming Master for not giving me anything. He looked at me. "Yes?" "Nothing sir" (sullenly). "Nothing?" "Nothing." He fixed me with the most penetrating gaze I had ever seen. "Why not?" "I don't know, sir." "Were you conscious of your breathing?" "No, sir." "Did you have a headache?" "No, sir." "Then why not?" "I do not know, sir." (In my heart I was thinking, Aren't you supposed to know that? Isn't it your fault?) Master looked at me again. Oh, God, that gaze! "Everyone else has had this thing; why not you?" I was defeated; I said weakly, "I don't know, sir." He looked at me again. "Are you initiated?" (Oh God, I thought, Oh God! Doesn't he know whether I'm initiated or not? Oh God, oh God!) "Yes, sir." "Did you have an experience when you were initiated?" "Yes, sir." "If you had then, why not now?" "I don't know, sir." He looked at me again, a long, long look. "All right; go and sit over there; I will give you another sitting later." I did go over and sit with the others, but I did not get another sitting; we had to leave too soon. In the car on the way home, all the pent-up rag and frustration and humiliation burst through, and for many minutes I am afraid that I cursed the name of the Son of God; I can say this because I know that he has long since forgiven me.

(Later of course it became perfectly clear to me what Master had been doing with me in those minutes: He had been giving me a crash course in humanity and ego-smashing which I desperately needed if

there was to be any hope for me at all. He know perfectly well, of course, exactly who I was and I was initiated or not; just the night before he had assured me that he would come to our farm! But every one of his questions was aimed at breaking down a very hard rock of arrogance, which was effectively preventing any further development. Just two nights previously I had been introduced as group leader, much to my ego's satisfaction; to be asked by the Master Himself in front of the same people of I was initiated or not was so humiliating it was unbearable. But Masters don't fool around; they look into the heart of the disciple and give him what is required in order to bring about the greatest possible growth.)

Eventually, I calmed down, and even the nightmare of those minutes faded away; remaining were the very moving recollections of the way Master looked as he moved about, the loving darshan that He had given us, and the sense of timelessness that had pervaded the whole stay; as though we had stepped out of the modern world for a few days. Anyway, we had a great great deal of work to do, preparing for His visit; so much work that there was literally no time for morbidity. We worked day and night; I had left my job and Judith and I did nothing but work on the house for twelve or fourteen hours a day. My meditations, which were no good anyway were forgotten about (Judith kept hers up by getting by with two hours of sleep a night—literally); all sense of a future was lost—as far as we were concerned, the world ended on October 11 (the day Master was coming). Those were difficult day in many ways, but I thin they were the happiest days of my life up to that point, despite the fact that the repairs on the house involved out going into debt with absolutely No assurance of being able to pay it back. But we could see only one thing—the Master was coming!

The next time we saw him was in Boston at Mildred Prendergast's house where he was staying.

He was sitting on Millie's bed, cross-legged. His face seemed sad, and the total effect of His presence was that He seemed too large for the room. He looked at me and asked right away, "How are your meditations?" (Oh, no!) "Not so good." "Why not?" I started to say, "Because I've been working on the house, getting ready for you," but I didn't. Somehow, something in me knew better. He looked at me. "Are you initiated?" This time, half of my mind gave up and spun off a great distance away. From what seemed like many miles I heard my voice say, "Yes, Master." "When were you initiated?" "May, 1958, Master." He looked thoughtful. "Five years. That's long time." Suddenly I realized that while His words were hard, His tone was a very gentle; and I saw the love in His gaze. He asked me very softly, "What is the use of taking the Initiation if you are not going to do anything with it?" Suddenly the part of my mind that was away came back, and I felt with that question, It's going to be all right. I looked at him. My heart was broken in two, but there was that beautiful hope. "No use, Master." But I was beginning to understand.

That night Master gave the second of three discourses at the Second Church in Boston. It was difficult to follow his talk: the acoustics were bad and there was a decided echo; but if ever a Biblical prophet stood in a Christian church it was that night.

Two days later, on Thursday, October 10 (his last day in Boston, and the day before he came to Sant Bani) he gave Initiation. Something very strong told me to attend that Initiation, and I did. I got up early on a frosty morning and drove down to Boston, my heart singing; Master had given me peace, though I could see no reason for it. At that Initiation, the first ever that I had attended with Master personally conducting, He gave me back everything I had lost and more besides. Never in my life had I swum in the Ocean of Light as I did that blessed golden morning Nectar Boston. "Oh God, thank you, Oh God, thank you," I kept saying over and over, tears in my

eyes. After the sitting the Master came around asking the now initiates what they had seen. He came to the back where we older ones were sitting as asked cheerfully, “Every thing all right here?” I could say nothing; I looked at him and caught his eye, and he twinkled. Oh thank God! Thank God! And it was all Him; He know all about everything and always had!

The following day He came to Sant Bani and our new life in Him began; it is not possible for me to write about the next two days; pictures convey better than words the nature of his visits to Sant Bani and Kirpal Ashram. It was his visit to Sant Bani that made it ashram; in fact, it was he that named it as such; and whatever benefit has been derived from that place has come only from the tremendous charging and impetus that Master gave it in October, 1963. Just before he left, he was asked when he was coming back; and replied, “I will never leave this place.”

To those Seeking Holy Initiation

T.S Khanna

All seekers are encouraged to make searching enquiries to the science of Sant Mat before they are initiated. They are invited to probe as deeply as they wish, and to compare it with all other religious movements and yogic systems until they are fully satisfied in their minds that the path of the Master and the spiritual work enjoined by the Great Master Kirpal Singh holds the greatest promise and can receive their full devotions once they are initiated.

To let this probing search of the path go undone until after initiation means that one is likely to be plagued with doubts and divisions in his mind. So such a person should not expect higher spiritual

experience immediately upon initiation. One has to grow under the grace of the Master. If he or she gives his love and affection to the living Master, all obstacles will run away and the Light will shine. Some drawbacks lie within us, and we should try to remove them step by step, using the self-introspection diaries.

Some of us may encounter opposing persons who criticize the Master and his teachings. Once a seeker fully satisfied his own mind, then he can just ignore such people; and if he does not, it will just stand in the way of his own spiritual progress. We should remember that truth has always been opposed throughout his history. Certainly we see it was so in the time of Lord Jesus Christ.

When an elephant walks, so many dogs starts barking. But the elephant never cares. When it comes near to the dogs, they will run away. The stronger the truth, the stronger the opposition. The stronger the opposition, the stronger we grow. A man who has a hand firmly on truth is a giants.

We should be prepared to stand like rock in the ocean, unaffected by waves and storms. The man with weavering doubts on his mind cannot do this. To take up the path of the Master's at the time of initiation is entering upon a scientific experiment. He is to prove the theory, as taught by the Master's, that if the seeker will "create in the laboratory of the body the conditions that are prerequisite, then as surely as the day follows the night shall he rise into the Kingdom of God." (Kripal Singh) so it does not behoove an initiate to leave aside the hypotheses in the middle of the experiment. Only the disciple who has answered his intellectual questions before initiation can boldly proceed in this experimental science within.

However, if with all this, an initiate for any reason decides he can get liberations in some other way, without the help of the living Master of the time, then the Master will not prevent him or hold him

back. And if such a person feels like returning again to the great Master Kirpal Singh, he can do so with the confidence that the Master will accept him in all humility like a loving Father.

If we worship the living satguru or true Master of the time, then we are worshipping all the past and future Master's, and we worship also God, definitely. What else can we want? It is a pearl of great price, which even the incarnation and angels are craving. No body should think that he or she got initiation because he is worthy. It is only the deep compassion of the Master, that he will ignore all a past sins and grant initiation, acting under direction of the supreme Father as always. This will enable us to reach our home sooner or later. The Master's love for the innates is more than the love of thousands of mothers and fathers together. The loving Power is always working over the innates head, giving all feasible help, guidance and protection.

The Peace Of The Saint

*The talk given on the birth anniversary of Hazur
Rev. Emil J. Christesen*

Greetings in the name of one of the greatest modern-day Saints – Hazur Baba Sawan Singh Ji Maharaj. Some here in the audience have had the good fortune to receive initiation from this great Master Saint. Other know him as the Master of our beloved Satguru Kirpal Singh Ji Maharaj, who became his spiritual successor in carrying on the holy spiritual work of initiating seekers after truth into the mysteries of the kingdom of God.

From his present exalted state in the higher realms, Sawan Singh Ji is still very much concerned with the disciple, as well as with the

spiritual development of all humanity. It is possible for some devotees, with sufficient preparation and through the grace of the Living Master, to contact him within, where they can see him in his full glory – a glory as one of begotten of the supreme Father. Those who in their meditation are able to transcend body consciousness into the Beyond can bear their testimony as to the greatness of this wonderful Master Saint.

Orthodox Christian are taught to think of Jesus as the only son of God. But greater Master Saints with similar spiritual qualifications appear on the scene in every age to enlighten humanity and show them the way back to God which is through son of God (God in him). It is indeed fortunate that the supreme Father is not limited to the concepts of man.

To day, many souls are frantically seeking some explanation for the seemingly insurmountable problems of our times. Young people, especially, are searching for answers. Unfortunately, many of them demand instant solutions to the conditions that have been ceturious in the making, and which cannot possibly improve except as man himself changes for the better. Mans whole Nature must change from hatred and violence to love and peace this is not the work of the moment, even for those who sincerly want ot reform. But life goes on and our humblest efforts will one day bear fruit.

When the teachings of the great Saints are really understood –when time worn precepts are reduced to action instead of mere oratory, rites and rituals –outer conditions will change correspondingly. Everybody in his right mind wants to peace, love and pursuit of happiness. the greatest thing anyone can do to promote peace, love and happiness on the earth is to be at peace –with himself, with this family, his friends, his co-workers, and yes, even with his so called enemies. The truly enlightened soul realize that the only enemy one ever has is himself. As he changes, his world changes, and love,

light, peace and happiness spring forth by God grace. So let us not only talk about peace but be at peace.

As Guru Nanak sahib declares:

*My peace prevail all the world
over under thy will, o God.*

The Development of Conscoiusness

Sylvan Levey

Those souls who are fortunate enough to have been led to the spiritual path – especially that of the Master, Sant Kirpal Singh –are in the final stage of their earthly evolution. For some of them, this stage may last no longer than their current incarnations. For others, perhaps a few more lives may be required to complete the last steps to achieve liberation from the wheel of birth and death.

How quickly we reach the glorious largely on our efforts. The effort we make, in turn, depends on our motivation. And motivation is influenced by an understanding of what is at stake in the most vital decision a human being can make: whether to turn toward God or to remain enmeshed in worldly strivings. The Master can help us to make the correct cxhoice and to shake off the fetters of worldly existence but he cannot do it all for us –that would be interfearing with our free will, which is one of the divine gifts given to man by God . . . and not to any of his other creatures.

For the Master's initiates, the road back to divine consciousness is illuminated and shortened by the loving grace of that great soul. The secret he unfolds to his followers serve as guides and passkeys

through the torturous maze of the lower planes of the cosmos, with their many temptations and tribulations. The lower planes of the cosmos, with their many temptations and tribulations. The more we learn to true in to the flow of his vibrations and messages the more rapid will be our progress in our spiritual evolution. His wisdom serves to instruct us, his love strengthens us and his Power struggles with our lower natures –developed in earlier lives and in our prehuman existence.

Some philosopher –known as dualists –have claimed that the temptations and trials of the physical plane are the working of an evil Power or Powers that are antagonistic to God. and so it might well seem to the miserable state of the world. But this would imply that there are other Powers in the world than that of God. this would make God less than omnipotent, hence, less than himself –an obvious contradiction.

Looked at from a higher perspective –something known as monism –it can be seen that every temptation is a challenging to the spiritual aspirant and an opportunity for Him to try to overcome a worldly pleasure and thus to strengthen his will and purify his character. A tribulation, on the other hand, is a test of faith and endurance. If the jiva (or incarnated soul) can learn to accept his setbacks and sufferings in the proper spirit, he will not have to repeat those experience at a later date or in later incarnation.

What is the proper spirit for our moments of trial? Detachment, of course, is the best attitude –a refusal to react emotionally to our experiences themselves are predestined, having been called forth by our behavior in previous lives. Therefore, our only freedom in this, our present incarnation, lies in the attitudes with which we receive those experiences – whether they be pleasant or unpleasant.

It is relatively easy to understand this concept when applied to those

so-called “negative” experiences—the hurts and disappointments of life. We can perhaps accept them as just punishments for earlier lapses or as lessons we were taught to swallow the bitter pills of our medicine when we were children—with a minimum of complaining, possibly even with detachment or indifference.

But things get a little more complex when we try to apply this concept to the so-called pleasures of life. Here we are faced with some very subtle tests of our understanding of the Master’s teaching. Shall we embrace our good fortune with joy under the rationalization that, after all, we must have earned our reward by noble behavior in this or in previous lives?

It is interesting to note that we usually call pleasant experiences “good karma” and unpleasant ones “bad karma,” when in truth, from the highest perspective, one type of karma is no better or worse than another. It is only our limited, human understanding that sets up this dichotomy. Karma is merely an impersonal law that acts according to our own behaviour. There is no judge “up there” passing judgement or sentences on us. God and the Master never cease to love us because of any less-than-perfect actions we may perform.

Therefore, so-called good karma must be received in the same spirit of detachment as our less pleasant karma. Otherwise there is the danger of becoming attached to the “rewards” of our good actions—whether it be in the form of material, emotional, or mental benefits.

And when we become attached to anything we put ourselves in bondage to it to the degree that we give our attention to the enjoyment of that particular pleasure or benefit. All attachment is a form of bondage—bondage in form of dependence to pleasant experiences may hold us in the world longer than suffering. At least suffering usually awakens the urge to escape from its bonds, but enjoyment keeps us enthralled. And the time and energy taken from one’s sadhana—or spiritual program. Further, worldly enjoyment

tends to create a taste for more of the same, thus creating an endless cycle of dependency on nonspiritual activities.

Thus we see that the fear of pain and the attraction of pleasure may distract us from our spiritual paths for longer or shorter intervals. These detours for initiates of the Master are, of course, less frequent and lengthy than those for the mass of unguided mankind. But even sincere devotees may find themselves confused by the entanglement of maya (or the world of illusion), for greater the progress one has made on the path, the more subtle are the temptations to which he is subjected. The battle for awareness has to be refought every day, and today's battle may be different from yesterday's challenge.

What is the answer? Can one repress a fear or a temptation? Unfortunately, the act of suppression itself is a diversion of energy and attention, and it merely keeps the fear of temptation out of sight until it gains the strength for a comeback when one is least prepared for its resurgence.

Is it necessary to renounce all pleasures? Such an ascetic approach is foreign to the teachings of our Guru –although it has been adopted by many sanyasins (or renunciates) of the past. The safest way to handle every experience is to accept it as a gift from Master –whether or not it comes in a form suitable to our taste –and to dedicate every action to him. With such an attitude we can avoid creating new karma for ourselves.

Don't give up every pleasure, but don't give yourself up to them –and certainly don't dedicate your life to searching them out. Don't run from unpleasantness, but do not seek it masochistically. It is not our prerogative to reorder our lives or the world. Only the Master knows what we need –and he sends us everything we required to

learn the lesson he wants us to Master. Our main task in life is to tune into his messages and to raise our awareness so that we can do so accurately.

The goal of evolution and the purpose of earthly life is the development of consciousness-another way of saying “to return to God”. the most important technique for raising the level of our consciousness is, of course, meditation. In meditation one latches on to the Master's coattails, as it were, for the guided tour inward and upward to the celestial realms where consciousness becomes one with truth.

But Master does not limit his contact with us only to meditation. He speaks to us in every moment of the day.

For instance, does a fellow employee try to sabotage your work? He may have been sent into your life by Master to test your ability to overcome your habit of resentment when intellectually treated, possibly even to learn to love that a person – the most certain way to overcome his hostility. Perhaps you mistreated him unjustly in a previous incarnation, and you are now being given an opportunity to square your accounts.

Did you have a gratifying success in your work or profession? This may be a test of your ability to remain humble and to avoid the inflation of your pride. This temptation is a particularly tricky one. It can be fought by reminding yourself that you are not the doer of your deeds, that everything you accomplish is done by God through you.

Did someone make a fool of himself in your presence? Remember Master's injunction against passing judgment on any other person because, as he said, “No human being can know the full story about another.” After all, we are all one – there are no separate souls in reality. Separateness is an illusion- the greatest of all illusions

perhaps. When we truly realize this, we realize not only that we are not superior to others – but we are those others. That is why every attempt to purify yourself in any way is a purification of all mankind, and every injury to another is an injury to yourself.

When you raise your awareness to this level of understanding you will feel responsible for every act or thought as having an influence on the whole of creation. This is the beginning of your conscious cooperation with God in his administration of the universe. Such understanding will prevent you from engaging lightly in frivolous actions or thoughts – in the knowledge that their vibrations will spread to the outermost limits of the cosmos.

Even such a routine activity as eating will become fraught with cosmic significance. You will become aware that just as indulgence in sex for any purpose other than that of procreation is an unholy use of a sacred function, so eating primarily for pleasure rather than merely for sustaining the body is sacrilegious – in the sense of using Gods gifts for purposes, other than those for which they were intended in the cosmic scheme.

There are many other traps into which we can fall when our consciousness is disengaged from the divine. One of the best protections against this danger is to think about the Master frequently. For the mind has the power to mold the personality and we begin to resemble that upon which our mind dwells. That is why Master warns us to be ever alert to our thoughts, preoccupations, and the company we keep.

Thinking about the Master and performing Simran silently will help to keep a tight rein on the wandering tendency of the lower mind – which has a predilection for following the senses in their constant explorations of the physical environment. But what about the higher mind – that which dwells on the mental plane?

Some people feel righteous about the fact that their interests are loftier than those of the mass of mankind – as for instance in intellectual studies, education, artistic creation, political reform, social work or other such activities. No doubt devotion to such mental interests may have a higher vibrations than the pursuit of sense pleasures. But unless these activities are dedicated to God they may merely serve as ego satisfaction or worldly attachments. The humblest manual labor is holy if performed in the spirit of service to God.

Whether you are in the tavern or in the library, unless your consciousness is with God , you are not in your Fathers house. And it is only there that we are our true selves – and safe from the endless repertory of maya, which is devoted to keeping us from our heritage.

A Letter of Hope

Through the infinite grace and mercy of the beloved Master, I was able to visit India and sit at His Holy feet once again. It is such a great blessing one can hardly Comprehend it. those who have tasted the bliss can never forget.

Master's great love and kindness once again overwhelmed me. even in his sickness he was consoling others. He has suffered greatly for us and at times the sight of Master suffering silently for our shortcomings and sins was almost unbearable. One day the weight of my sins was weighing heavily upon me, my wretchedness loomed large before me, and I was even losing faith that there could be any hope for such a sinner as myself. That evening at Darshan as Master was sitting so majestically on his bed on the porch, an Indian disciple came Master spoke to humble for a while, and then turning

around, said in English, “so there is nothing to be disappointed about, there is hope for everyone, man is in the make.” How many times I had read those words! And yet this time with Master's charging, they pierced my soul and filled me with hope and strength. Such is the greatness of the Master . with one glance or word. he can lift one up when one is faltering in the twinkling of an eye he can fill one with such bliss and joy one can only shed tears of gratefulness. In all the worlds and in all the times I cannot believe that there has ever been one such as our Blessed Master.

1963

*As my Guru passed
My head bowed all by itself.
Is he passing still?*

*The gas station man
Carefully removed his hat
As my Guru passed.*

DonnaPollard

For My Master at Sant Bani

1

*when I first heard you called Master,
my tongue would not follow.
Here I've understood who you are,
And my tongue wags Master, Master.*

Master: Kirpal means gracious one.

Have mercy on me, sinner.

2

*I sit on this floor. It is in a room
In a state called new Hampshire which
Is in a group of six states called
New England which is a state of mind
As well as place. And yet I am here
Never having arrived nor ever left
New Hampshire. Not of this body though
In it. not of this mind though attached
To it. wondering now: who am I
And when: I will know my self
As: you are not Kirpal Singh yet are.*

*Master: Singh means lion.
Do all lions bring tears?*

Robert Leverant

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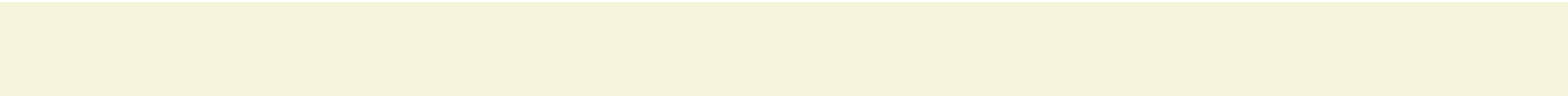
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SATSANG ON AUGUST 29

On August 29, the living Master Kirpal Singh Ji held Satsang for the first time since his operation in June. Prior to this, he had given a few brief words on two or three occasions while sitting in a chair; this was the first full-length Satsang he conducted from the dias.

Swami Gitanand Ji, a yogi from south India, was staying at Sawan Ashram at the time and had the honor of participating in the Satsang. The Master first introduced him in Hindi; then the swami spoke in English; this was followed by Master's talk – and exceptionally important one – also in English. All three talks follow.

We are grateful to our hard-working staff in India for sharing with all of us Master's beautiful words.

I. *The Master's Introductory Remarks*

After a period of three months, I am once again sitting among you and having your darshan, by the grace of Hazur Maharaj Ji. That Power is one, and continues working through a human form, and from there, taking work from others too.

The word yoga comes from the Sanskrit root yuj, which means to rejoin the soul back to God – oneness. There are many different phases of this yoga, and as everything has its own use and value so we find various types of popular yoga to perfect the physical form, to lengthen life; there is prana yoga, Hatha Yoga, Laya Yoga, Mantra Yoga, and others. This place, Sawan Ashram, represents the natural crown of all phase of yoga.

Swami Gitanand Ji has knowledge of many kinds of yoga; he has a large ashram in Trijinapali, but also travels extensively, holding classes and teaching the asanas of Hatha Yoga, Prana Yoga, etc. He works with love and dedication. The Lord has made arrangements that this Satsang represents every phase of yoga, and so it gives us much pleasure to have swami Ji with us today.

The natural yoga is the Surat Yoga, which is free from severe austerity of any kind and can be easily practiced by the young or old, regardless of religion, financial status, or country of residence. The sun and a ray from the sun are one and the same. Surat, or attention (the soul) is of the same essence as the greater Attention (God). so the practice of Surat Yoga starts when the attention is connected to the greater attention – also know as the Word or the God – into – expression Power, or Naam – even the least expression of that, by some competent personality performing the spiritual operation of raising the attention above the body – consciousness and opening the inner eye and inner ear to see and hear the Light and voice of God. this is really the basis of all religious teaching: to Join the soul back to God.

In the Upanishads it states that within man there is the sun of Maha Brahmand from which proceeds the sound, or Nad, vibrating; the secret teaching of which was given to Krishna, the son of Devki, by Ingris Rishi. The word guhyam is used in this context, which means secret. In olden days it was also given to children of five, seven, and nine years of age, at the sacred ceremony of dvij, which means to be twice born. One birth is in the physical form and the other is into the Beyond. What is the second birth? They used the Sanskrit words, Tat Savitur Verenyam – an experience of the rays of the sun of Maha Brahmand – by withdrawing the attention from outer things and giving the way up into the Beyond. This spiritual experience was

given to small children; and still today when the children are given a sitting they receive the very same experience. It can be given through an enlightened soul, a complete Master, who is in fact Guru of the whole world manifesting in a human form, giving this grace of God to all. This principle of guruship is referred to in every phase of religious history through the ages. So, by God's great mercy, he is before you in this Satsang – complete in all aspects.

The supreme Lord, who is known only by numerous names, cannot be known in truth unless he manifest himself in some human pole, and makes himself and his whereabouts known to the seeking souls. So at different times and in different climes the practical spiritual Master's have come to guide the child, humanity. God has concern for all his children and is ever preparing them for advancement. This is no new teaching but one which was in existence before the world began. Man has forgotten this science and so the Master's come to revive it.

Swami Gitanand is practically acquainted with different forms of yoga, which some of you may have studied from my book, The crown of life. He will very kindly give a talk on the subject – whatever he chooses to cover. As I mentioned the surat Shabd yoga can be practiced way back to God, journeyed by Saints and Mahatmas? It comes with great good fortune, through the Lord's grace. Where is he? You might more appropriately ask, where is he not? But unless he manifest in some human pole which is his mouthpiece, his whereabouts cannot be realized. He is in the house of this body, but we search for him outside. To find him, there must first be some preparation of the ground, and therefore, each method of yoga has its own utility, but the final goal is one and the same. Now I will ask Swami Gitanand Ji to tell us something on the subject.

[Next](#)

2. THE WISE, THE BRAVE AND THE LOVING.

A TALK DELIVERED IN ENGLISH BY SWAMI GITANAND Ji

I consider this ashram as my home, although I have had the privilege to live in many ashrams in this country, and we have put the permanent foundation of our headquarter in south India, in Pondicherry. Still, as I told Gianiji the other day, to come to Delhi is to come home, especially to this hallowed spot. I would like to tell you why.

In my life I have been drawn to three types of people. In the early part, one type and now at this later stage I find myself drawn to two other types of persons. As a child somehow, almost naturally I was drawn to the wise. My earliest memories of my fathers household in northern Uttar Pradesh are of sitting on the stairways or second floor balcony, listening to wise men discourse with my Father and grandfather. I feel I am the most privileged of all men alive for I have been to the feet of all the great men and women of this country and many other countries. In 1938 I had the privilege of being in the company of this good one (indicating the Master beside him), also of Baba Sawan Singh Ji, Aurobindo, Ramana Maharishi, Sivananda Saraswati, Ramdas, Atmananda Saraswati. As a young man I was drawn to these men. It seems natural to seek Satsang – the company of the wise men – and there simply to imbibe their wisdom and also the magnificent feeling they were able to pervade – that which you feel in the presence of great men.

Later in life, almost as naturally as I was drawn to the wise, I was drawn to the brave and spent six years in military service, during

which time I came to admire the stout of heart and the truly brave. Even to this day I have an open heart for the military serviceman who has unique position in society to protect his homeland, his loved ones, and the very things around which this society must turn. For that reason I moved with our military here in India, and I enjoy the pleasure from having done some service to the country. Bravery can be found naturally in the hearts of men, as we are observing these days in Asian situations like Bangla Desh. I am proud of being a human being, and eschew violence, which I do not understand. if there is any violence in me, I am unaware of it. in world war II I was knocked out by the violence – there was no room left for any more violence – but I came back from that with the highest esteem for brave men.

The third type I was drawn to was the loving souls of this world. Through karmas no doubt, I was born among a loving family – mother, Father, and grandparents; my entire life has been in the shelter of loving people, even today in the shelter of thousands upon thousands of loving people. So I have been drawn to the wise, the brave, and the loving. It is no wonder that my feet found their way to the presence of this one (again indicating the Master), for he epitomizes all these – the wise, the brave, the loving – in one body.

From early in life, one type of person began to seek me out – those in need of physical help – and no doubt again through karma, I was led into a medical and psychiatric career. I can number some two million patients in thirty-eight years, and to those who sought me out to help their broken bodies and worn minds, I trust I have been of some service. As I grew older, through imbibing from the wise, brave and loving, I began to understand what they had to give, and perhaps through the good counsel they gave me, some wisdom and love, others began to seek me for some knowledge, to get some understanding of the principles of life. now in these last years I have

been taken into the most responsible position that life has afforded to date, that is to have in my hands hundreds of thousands of young people, and the responsibility of guiding and training them in the inner life.

There is a magnificent revival here in India. I am almost at the conclusion of my fifth all-India tour where we have taken in every state in the Union, and territory of the union, with the exception of Manipur. Always there is tremendous interest toward the inner life and particularly the scientific aspect of yoga. But this year we have seen the largest audiences, are speaking to the largest groups, and are having in the sessions the largest classes we have ever seen. I am certain Beyond any doubt that we are in the midst of a counter-revolution to the violence and evil in the world, that great masses of people in the midst of the violence are looking for peace, that a great group in these war-torn and dangerous times are settling in the mind of peace. As Bapuji (Mahatma Gandhi) himself put it, "In the midst of darkness light exists, in the midst of untruth truth exists, in the midst of death life exists." But I think we are experiencing something which is unique to it's time: that here in this country, poor as we are and in danger as we are, people dare to seek the regions of the spirit, that people are being led from within, that there is a mass turning to higher consciousness.

I share with you today a very special day, which is the first in nearly three months, that beloved Sant Ji has been able to hold Satsang. For myself in the role of a doctor I don't like to see them well. So to see him in excellent spirits, in such progress toward good health, is medicine to me.

I have had the good privilege of staying in this Ashram and speaking to you satsangis before, and I wish to conclude these few remarks by simply suggesting that you remain faithful to the spiritual evolution

which is taking place, aware that we are now being caught up in world wide universal inner life movement. Some of you have been on the path from many years and have great gratitude in you; please be pillars of strength to the younger people in your midst. I ask you, please be examples to the many young people who are in need of examples. And the young people, spiritually speaking, the time has never been better for spiritual revolution. Everywhere I go, people are crying, “Kali yug, kali yug, age of darkness, age of darkness, we are finished, we are done.” I say, do not say that. Remember that immediately after the kali yug is the age of truth, and that in Nature there is always a perfect blending. There will not be a sudden ending of kali yug and then a bursting in of sat yug, the age of light. as no man can tell the difference between the dark that comes before the dawn and the dawn itself so there are heralds of the dawn: the Saints who have ever remained a light in the darkness. Remember also that in past ages, some of our great Rishis took hundreds, even thousands of years to evolve. Back in the age of truth itself, some of the Rishis had to be do in one thousand years penance to overcome certain faults in their Nature. May I tell you that today also, penance is necessary? In kali yug penance are necessary. It does not need one thousand or five hundred or one hundred years penance, for by turning to the grace of the inner spirit, the penance is done. What took hundreds of years to achieve before can be done achieved in a moment by those who are ready.

So for those who are turning to that age of light, even though we are still in darkness, achievement can come quickly. Some of you older satsangis know that in the earlier part of your spiritual development, things were slow. Now, the young people are achieving it in a few days – they come to the same stage. I ask the older ones not to be jealous. Sometimes I hear a complaint; “Oh, I have been studying for thirty years, how come he or she thinks they are so smart in only two weeks!” let me tell you that kali yug time is like that, and we

remember nearing the time when man will come to the mountainhood of his own spirituality, inner spirituality in the twinkling of an eye. It is auspicious that we are at this particular age, in this particular time. we have come to that point. Without a doubt, we are on that trajectory leading to that high pinnacle point. I call on you to serve the self within. Hari Om Tat Sat.

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3. THE PERFECTION OF MAN

A TRANSCRIPTION OF THE MASTER'S TALK, DELIVERED IN ENGLISH

You have just heard how yoga is working in present times, and how in the midst of this darkness there is hope for light. the golden or higher age of Sat Yug will be born from Kali yug – it will not fall from Heaven all at once. The change has started: those who have eyes may see, those who have ears may hear. It is always darker before the dawn, but the more darkness there is, so the more light there is before us. The awakening is already there, and twinkling of light can be observed. Again I would say, those with eyes may see, those with ears may hear.

The basic teaching and ultimate goal of all yoga is to see him in ones own self, and ones own self in him. I am my Father are one. In the gurbani, Father and son for dyed in the same color. Man has two phases: son of man, and son of God. but the ultimate goal is where man becomes the mouthpiece of God. all yoga leads up to that. Karma yoga is complete only when you are not the doer. In Bhakti Yoga, you are to form a hypothesis. Ramakrishna Paramhans went to his Guru and told him that he saw the holy mother in all, but could not rise into unity. The Guru struck him on the forehead, and he at once rose into oneness. In Gian Yoga, one must draw inferences to have dips into the higher life. surat Shabd yoga is direct contact with the God into expression power, which is the basic teaching of all a man told swami Sivananda about this. There were a number of foreigners present also, and the Swami replied that the basic teachings the man referred to are the same, but that one must go step by step to that: that is the primary class, but there is also a middle class, there is a higher class, leading on to the college teaching, etc.

Karma yoga relates to the body, Bhakti yoga to the heart, and Gian Yoga to the intellect. The basic teachings tell us we are all one in God – a very minute study of all scriptures will lead us to this fact – but what is wanted is that world see all these as different stages leading to this. Let the child first crawl – I know that during my sickness I could not sit, then I began to sit up, then to stand, then I went on to walk with the support of a chair. Similarly on the way to perfection there are stages, and all these different phases are laid down in the scriptures, but the ultimate goal is the consummation of oneself with God. Master's come not to destroy, but to fulfill. They do not touch outer forms, but they say that truth is everywhere. In the Gita, it is said, to see me in all, and all in me.

So we are very fortunate, for here you see all yogas and the basic teachings. The highest is to rise into the Absolute. Rise above all different formations, because unless you rise above you cannot be taught the ABC of spirituality, for where the world philosophies end, there the religion starts. Re means “Back”, and ligio, “to bind”; once again to see in your self we are all one. We are already one; we have forgotten this fact, but the unity is there. You may remain where you are, for all stages are required fortunately, all the stages are available – Hatha Yoga, Prana Yoga, Bhakti Yoga, Gian Yoga, and this Surat Yoga.

When the Christ sent his disciples to preach he told them that whatever they had learned in secret, they should shout it from the housetops. So truly speaking, I and swamiji here, we all become the ambassadors of truth. The child must grow into a man, a full man, a perfect man. be ye perfect, even as your father in heaven is perfect. The ultimate goal is before us, and we have got the highest rung in creation – the man body, in which we can become a man. all formations are meant to turn out men; they are like factories to

produce men. Man is one who develops all around – physically, intellectually and spiritually – otherwise he is an amputated man. I would say that more than half of this age of darkness has passed. The barriers are being broken, and man is coming round to think that man should be a real man. that formation is best which turns out perfect men. Remain in your own formations, but with humbleness toward all humanity. You have manbody; God made you man. return to your true Nature. You are not man, you have got a man-body – you are spirit in man. God is spirit and spirit is God, and then excuse me when I say, you are none other than God, but the only point is that there should be realization of that. Blessed are you, I would say, that you have come to an awakening – to a place where teaching of truth are so clearly placed before you. it is a place of satsang, which is contact and company of true – the truth eternal – which can be followed and understood when, if you are fortunate, you come across a human pole within whom that truth is manifested one who has realized it; call him by any name. He may be wearing white, red, black or any other colored clothes.

Each religion or religious social body has the same goal, and leaving aside all else, a Sikh is one who sees the puran jyoti (complete Effulgent light) of God. know him to be the khalsa (true and pure disciple) in whose form the complete light is manifested. It is also said that only the righteous will reign in the world and all men who take refuge with them will be saved. So the Sikh social body has to turn out a khalsa, and the muslims have to make a Momin – the righteous one who sees God in everyone. A Hindu is one who sees the light of God within and everywhere, though he starts his ABC by taking outer symbols in the temple. The body is the true temple of God in which that light is already effulgent. Outer models – temples, churches, mosques – were made on the model of man, dome-shaped, nose-shaped, forehead-shaped. They placed in those models two symbols, one of light and one of sound. But the light and the sound

are not the goal either – these form the contact which leads us to the ultimate worldless state, and that is our true home. So light and sound is the way back to the absolute God. A Christian also is one who sees the light of God, just as the muslim who sees the Noor, the light of God. all the Saints have preached this aspect, shorn of outer symbols, which does not mean they did not respect the symbols, but they stressed more importance on that which man has forgotten.

When I went to the U.S.A. I simply told them that the unity already exists, but we have forgotten it. as a man, who or what are you? there is no label attached to this body; it is but a body which does not last long. You are the indweller living in the body, but yet with so many apertures – eyes, ears and others – you cannot run out of it. we should find out who the maker is of that which works and moves as long as you, the soul, are there. Something is condile which opens it's mouth and swallows anything nearby. It eats up very big men, full of pride and self importance in their vast worldly knowledge. If there is a courageous person in this world, it is he who has killed his mind. What is there to boast of in killing lions, tigers and so on? Really, he is courageous who catches a crocodile of mind by casting the hook of Nam, which is the panacea for control of the mind.

Man goes along in ignorance; and without the help of superior knowledge, by his own efforts, he wants to control his mind. How can he do it? he comes into the world crying and leaves it crying with so many regrets. Alsa, mind where have you led me? – money, property, people. Enmeshed in the world where there is not peace – how can the soul make spiritual progress? So go and get a fishing hook from some experienced fisherman – one who can give you the hook of Naam. Keep the company of God realized people, for in that circle there is a charging, a radiation. Tulsi Sahib says, his name is Satguru by seeing whom the mind is stilled; whoever meets him is at once given connection with Naam. Swami Ji Maharaj says, we know

O attention, that you are unhappy / since the day you deserted the Shabd and befriended the mind. If we want to reach a state of true happiness we should begin by protecting our mind from the senses. All Master's recommended the same cure, although they express themselves in different languages: that without the Gurumat the influence of mind regains, and so does the cycle of birth and deaths. Birth and death cannot be finished, the actions you have performed must be faced and paid up.

Lord Krishna once asked King Dhritarashtra, “In which birth did you commit such sins as to warrant your present blindness?” the king said, “through my yogic power, I can go back one hundred births, and I have found nothing would cause me to pay with blindness.” But Lord Krishna was the great Yogishwar of that age, and in one moment he made it possible for the king to see farther back into the past, and there he found that one hundred and seven births back he had certain actions for which he had to pay with blindness. Just see how strong is the law of action and reaction! The only way of gaining freedom is to sit at the feet of a true Guru. There are many gurus, but very few with the right status. *O Guru of the whole world what is your use, if my karmas remain? What availeth the lions protection, if the jackals attack him?*

Brothers, take care not to violate the golden instructions from your Guru. Adopt non-violence, be truthful, save yourself, save yourself from the degrading traits which drag you down. Protect your brahmcharya – lead a pure and clean life. not even an impure thought should enter your head. Have no hatred or contempt for anyone; God is in every being and one should love all for his sake. Added to all this, do selfless service: make your life useful and be a help to others. While developing all these virtues sit at the feet of some realized soul who will take you above the senses and give you a contact with the God power in you – the perpetual Naam power.

Increase that contact daily, and though there be actions ahead, yet you will live through whatever destiny has decreed with flying colors. The soul's food is Naam, and your soul will gain strength rendering the effect of karmic reactions powerless. Furthermore, through Naam practice the sanchit karmas which are stored up in your account will be burned – erases forever. This way a person becomes neh-karma (unaffected by karma), for seeds or grain once roasted will never sprout in the earth again.

*Through ego, the poison came about;
When the Shabd resounds, the poison leaves;
While he is the doer, he remains in the womb.*

Illusions started through I-hood there. So man is doing the actions and taking responsibility for them, thereby gaining their results, good or bad. However, by connections with the Shabd, man, who has been sleeping for birth after birth, will awaken. That Shabd is already within; it vibrates in every atom, but can be experienced only through the grace of the Satguru. He who gives the contact is a Satguru, who can take one above all illusion and negative control. For such achievement, this is the only path – the only way. It is an unchangeable law.

*Those who get connected to the Truth are free from lower influences;
Call those free who have cast out their ego.*

On the subject of truth, Guru Nanak says also, *Before the Yuga, yet was it truth; even now is it truth – the unchangeable permanence.* The Saints never say that salvation is only for those who are dead and gone, but rather it is for the living. Our Hazur used to say that the well-read in this life will be learned after death, but how can an illiterate man become a teacher by merely leaving this world and entering the next? Whatever one is now, so will one be when this life is finished. Merely passing a boundary does not change you. true knowledge, true freedom in life without ego – with no thought that one is the doer. This higher expression of life can only be lived when

the inner eye is opened and one begins to see that God is doing everything. In this way, the devotee can become the conscious coworker of the divine plan, completely rid of all ego.

*You came with ego, you died with ego;
Ego is the sickness, but the remedy is also there;
By his mercy the Guru's Shabd is earned.
Shabd burns the ego and attachment, gurmukh gets the everlasting light;
Saying "you, you, you," I became you, there was no I in me;
Everything was erased, I saw only you.*

Freedom is not a matter of declaring oneself free; one must become the obey of orders and the knower also. Guru Nanak has also said, *O Nanak, he who obeys with awareness is not affected by ego; the world is tied with attachment and cannot discriminate. In ignorance manmukh has forgotten both birth and death; the knower of brahm has no attachment.* The realized soul works in the world like other men, but has no attachment in the world. The whole world is tied up in attachment, and will go on in this bound condition, for it is not awakened and cannot differentiate what is true from what is not true. At a blinding speed it is going headlong down, and must pay for all deeds; that is the law. Kabir Sahib says that all men are asleep. *Man awakes only when the hammer of death falls.* When the end comes and the soul is leaving the body, then man begins to realize: "What have I done? What is happening?" but then it is too late; what can be done at that late hour? If while living he had learned about the lords ways – how to rise above the body consciousness and go into the other realms within – he would not have been in that ignorant position. As a conscious co-worker of the divine plan, ones coming and going is finished, but as it stands at present one must pay the debts, which means coming again and again to the world. We eat the poison and lament over it; but we go on eating it.

If you know you must go, why continue suffering?

With all your mind you attach yourself to the house you must leave;

Why do you care for this house?

You have to go Beyond death one day!

You are so firmly attached to this house of the human body that it has become your religion your God. you are not worried about leaving it one day, where you will go, what you will do. No one has ever lived in this world permanently and no one will in the future. All are lost men who never think of what kind of life they are living; but the same fate awaits everyone regardless, and that is the great final change called death. Such abundance of ignorance and forgetfulness is all due to not meeting a Master soul, not becoming a Gurumukh. With the Guru's protection one is free; through absorption in the true Shabd. When the Guru raises the consciousness and opens the inner eye, the body is seen in its true perspective as just a mound of earth. He who gives the sound that comes from above, he is my Gurudev. Guru Nanak also says, he is a Satguru of the highest order who can show the true home in this house. It is also said that wherever the five sounds are vibrating that is the indication of the Shabd.

Tulsi Sahib says, Four, eighteen, nine – reading this truth was lost. Without contact with the Shabd, he is like the chandool bird. Four, eighteen, nine: that is the four Vedas (Basic Hindu scriptures), the eighteen Puranas (secondary Hindu scriptures), and the nine Vyakran (the sections of Sanskrit grammar, as well as knowledge of the shastras). The chandool is a bird which copies any sound he hears. The great Saint is indicating that no matter how deep the bookish knowledge may be it is all wilderness; there is no way out. all the holy books say that God is within you, and that the soul is imprisoned in the mind and senses. The books also give the solution of rising above it all and contacting the Naam; but just reading about it is not sufficient. The ships captain the Guru, guides us across the ocean of life, and one day when we are immune to the effects of the worldly poison, we become as he is, realizing what he has realized. *There is a great difference between a Saint and a touchstone; the touchstone turns iron into gold, but he makes us like himself.* Unlike the ordinary man, the Guru is free from mind, free from dominance of the senses, is not only connected to Naam, but has reached Anaam (the nameless) and is the mouthpiece of God. the same potential is within us, but at present it lies invisible. *My beloved is in each being, no place is without him; but I worship that form in which he is manifested.* Man comes to the world starved, and dies starved, for the soul and God, who both reside in the same house, do not meet each other – what a sorrowful state! God is not in books,

although he is mentioned in them; he is in fact the very soul of our soul.

*If the parrot talks in a cage of love,
He eats the truth and drinks Amrit;
When he flies, he flies once only.*

The body is like a cage; but if the cage becomes one of love, the soul will love on the truth, the Elixir of life, by connection with the Naam. The world is a two edged sword, cutting in two in one. The very criterion of love is to absorb oneself into someone or something, so a lover is a true renouncer, renouncing all other thought, save of that which he loves. He may be surrounded by thousands, but he is alone with his love. A man without love will never realize the Lord, so make this body a cage of love, and then talk. If no love is developed through outer practice, what is the use of it? such practice is a mere performance of gymnastics. Unless we remember him with tears, it is a dry remembrance; the remembrance that comes from a heart overflowing with love will bear fruit. The tenth Guru says, *Hear ye all, I tell you the truth: God is realized by those who love.* God is love, and the soul is a drop of that very Essence, and therefore also the image of love. What kind of love has he who boasts of loving the Lord but hates his brothers? Sheik Farid says, *if you desire to meet the beloved injure not any heart.* A true devotee of God will have no enmity toward any other being. Shamas Tabrez says, *hundreds of years in prayer will not make you a namazi (true worshiper). He in whom there is no love awakened cannot fathom the secrets of the Lord. So live in a cage of love if you want to realize God, and that love will drag you toward him. Life will become an agony, a yearning, a restless lonely misery without him, for love is a sea without a shore: there is no end to it, save in the all-encompassing absorption in him when you give your whole life to him.*

How can this love be developed? It is not grown in fields or sold in shops. There are only two ways to develop love. One way is to sit beside one who is love, from whom you will catch an infection of that love. From life, so is life created. A glimpse of love can be seen only in a true lovers eye. These things are mentioned in books, but words cannot really express what love is. the other way to develop love is through remembrance. If one loves someone, one cannot forget that person; his face is always before the vision, in the heart, in the mind, even vibrating in ones blood as it runs through the veins. One should remember him so much that one can never forget him, and that constant remembrance will drag one to him. The overpowering yearning to meet the Lord grows into a oneness, a blend with him. These are the stages of love. Kabir sahib has explained it this way: if you go to a perfume vendors shop, he may not give you any perfume but you will return

home with some of the fragrance. However, if he gives a small bottle of that perfume, then? – realized souls are the true lovers of the world. A Gurumukh has forgotten himself so much so in the Lord that he has also completely forgotten the world.

The tongue of love is very sweet, and full of humility. The sweet tongue of remembrance, imbued with humility is the very basis of all virtues. The tongue of a realized soul is filled with sweetness; his heart is brimming over with the nectar of love. Out of abundance of his heart, a man speaks for the words are charged with whatever lies in the heart. Master's have love for everyone, and their words are filled with love, and so have a particularly attractive quality. If the parrot talks in a cage of love, he drinks the Naam; his soul leaves the body without effort, at will. If you sit in the Guru's company with single pointed attention, and listen to the inner sound regularly, your soul will still, it is due to lack of love. *The true Lord can be realized through the Guru's bhakti, and with ease he will manifest.* So when you sit in meditation, forget the world, and let the Guru alone be before you and you before him – there should be nothing else. When our Muslim brothers sit for prayer, they spread a prayer mat in front of them to remind them that there is nothing between God and the devotees. Sit for practice in this way and you will not even be aware that you are withdrawing. This is the true way to realize God – to travel across the ocean of life.

There are various ways of separating spirit from matter; both difficult and easy. Prana Yoga and other yogas are difficult, especially in this age for we are not fit for them, nor capable enough. That is why the Master's have dispensed with those methods in this age. They saw that man does all the mundane things – eating, thinking, reading, writing, etc. – without any thought of prana or breathing, etc. all these things are going on automatically: the food is digested, the blood is circulated, the hair and nails are growing, and all this without our being conscious of it. So the Master's considered that why should not God's work also be done without any thought of prana? To concentrate through the prana force, many difficult sadhnas must be performed, and during this present age man is not capable. Such practices are also very time-consuming, taking many years, and in this age man's life span is very short. So the Master's left aside the prana force and concentrated upon the attention, or spiritual current. Then they gave the extra boon of opening the inner eye, so that even a small child could do the sacred practice.

So know that if you meet a true Guru, you have met the Lord. He is not only a Guru, but a messenger from God, come to take you back to him. Go wherever he leads you. if you obey him, you will become what he is. if not, if your mind steps

in and interferes you will not be able to get anywhere near him. Those who have met a perfect Master are greatly blessed. Those who have not should go and search until they find one, for this is not a theoretical subject but one of practice, to rise above the mind and senses. The theory has its place; but it precedes the practice.

Sometime before king Janak met Maharishi Ashtavakra he held a holy gathering, and Yajnavalkya rishi was the only who stepped forward to give the king the desired information. But he could only explain the theory. In those days they were very honorable people, so he frankly admitted, "I know the theory of this spiritual science, but not the practice." Kind Janak called another gathering of holy men, and during this Maharishi Ashtavakra stepped forward and gave the king the practical experience.

Only an experienced person can give an experience of higher knowledge. Outer practice and outer learning are not enough, although each and every one has his own mission in life, and my best wishes are with all sincere efforts in Gods name; but if one desires an experience of the truth itself, it can only be experienced through one who is experienced in the truth. This law has ever been, and ever will be.

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SAIL ON THE SATGURU'S SHIP

There is a hymn of Guru Nanak in which he presents a vivid picture of the world drifting into illusion and oblivion, and how the individual can be rescued from this drastic plight, if he so desires:

*The ship laden with poison (Maya)
Has been drifting on the limitless ocean;
On no side can the shore be seen.*

He describes the world as a huge ocean without beginning or end. Cosmogonists have made numerous statements regarding when and how it was created, but no definite information has ever been established. Some say it was created four million years ago – but that only goes back to the last dissolution. There were many other dissolutions and grand dissolutions before that, so who can say when creation started? So Guru Nanak describes it as a vast, dangerous ocean containing mighty breakers and treacherous whirlpools. And what is the cargo of the ships that sail in this ocean? Poison – and every ship overladen with it. one can picture each physical form as a ship or a boat drifting aimlessly on the vast ocean of life, laden with the poison of Maya.

Maya or illusion, is just another name for forgetfulness; and the cause of all our illusion is the body. We should have been the controller of our whole being, but instead we became the body – so much so that we now cannot differentiate between the body and it's controller. Are we the house, or the indweller of the house? But although we may rarely think of it, there will come a day when we have to leave the house. Even when we take a body to the cremation ground, and perhaps light the fire with our own hands yet we do not

stop to think that the same even will happen to us one day.

While drifting on the ocean of life, overcome with illusion and forgetfulness, attachments develop. When the indweller is identified with the body, so much so that he forgets himself and considers himself as a part of the world itself, it is but a natural sequence of events that many attachments develop. Birth upon birth, he tosses about in the storms of life. sometimes the soul goes under – sometimes it rises to the surface but it can see no end to this existence. Just consider: one knows nothing of the past, or of what will happen in the future. One is just going wherever the current carries one. *The ocean of mind contains limitless waves upon waves.* Sometimes they are waves of enjoyment, sometimes of anger, or lust, or greed, attachment and ego. And who can see this true condition of affairs? Only he who stands on the edge for he who is drifting is not conscious of what is happening, has no awareness of what is to come. Learned or illiterate, rich or poor, cultured or uncouth, yet all are in the same position. How to get out of that condition will be revealed as the hymn proceeds.

It is not a question of caste, creed or color. It simply concerns all souls who are embodied in the physical form. Man is pushed from pillar to post – you can see for yourself that if a wave of enjoyment comes along we quickly fall into it. we are steeped in anger, jealousy, backbiting, all kinds of viciousness and prejudice, and indulgence in the condemnation of others. We are drenched in whatever color that comes along – dancing to the tune of the moment, saturated in forgetfulness. God is forgotten, self is forgotten – we just drift along aimlessly.

*There is no compass or pilot on our ship,
And the ocean is wild and terrifying.*

This condition is terrifying – like the danger from a huge hooded black cobra. It is a sea of fear. On board a ship, two things are most necessary: a captain, and some radar or equipment to guide the ship away from rocks and shoals. Without these, what hope is there of saving the ship? It can never be free from dangers, and if one does not realize this today, then tomorrow or the next day one will see it in dire distress.

Baba (God), the world is trapped in a huge net.

Without a captain or radar, there is no way of escaping the net. A Persian Saint says that God has placed us on a plank of wood in the middle of the ocean, saying, “Beware! Do not allow even your clothes to get wet!” how can we possibly avoid getting wet? We will very easily drown, unless some help comes along. We have no idea how to save ourselves; in fact, we are not even aware of the danger we are in, being poisoned through and through with illusion. Even those with a little consciousness cannot help themselves; excuse me, then is there any hope in life?

There is need of someone to assist the distressed souls – to help them out and guide them onward – a boatman, even an oar, but they should reach the shore safely somehow. When the true Master's come into the world, they see the souls in these dire straits and their prayer is: “Oh Lord, they are very badly trapped. Is there any way to release them?” if for a brief moment a man turns his attention from illusion and recognizes his condition, then in the suffering, torment and agony of heart, he cries out, “Oh God, take me out of here!” such a sincere and heartfelt cry reaches the Lord; but the appeal should be true, we should realize where we stand – soul that we are, living like a log of wood, helpless, and floundering into further danger at every step. With this realization, the prayer goes forth from the depths of the heart – without any effort – and then God makes it

possible to meet that saving lifeline, the Guru, the boatman who will guide the poor soul out of the torment.

Brothers, can you yourselves take your ship to the shore? How will you swim across this vast worldly ocean? When there is a storm at sea, the entire responsibility of the safety of the ship, passengers and cargo lies with the captain. Even at the point of sinking, each passenger is given a lifebelt, and the captain will do his best to save each and every one. Similarly in this ship of the physical form, some competent Master is desired to sit therein, to guide us and help us, and to be with us constantly. He is a great knower of the world with it's snares and pitfalls, and is competent to pilot any number of souls across in safety. Through God's physical law, oxygen assists the fire to burn, and this same law of supply and demand has been at work throughout Nature ever since the world began; so when you meet a Guru, he showers his mercy and blessing upon you. observe how the child forming in the mothers womb has all it's need supplied by Nature; even the milk is ready and waiting for it's arrival. Those who are born in the future will enjoy the same attentive service. So even the tiniest awakening and earnest desire to escape from this intolerable condition in the world will bring help from the Lord himself.

There is an anecdote about Hazrat Juniad Sahib, who was a perfect Master. He was riding his mare one day, when she suddenly refused to continue in the direction he was leading her, so he thought, well this is all Gods land, I will allow her to go where she wills and he gave the mare it's head. She galloped like the wind and after a while stopped in a valley beside a hill. The Saint dismounted, musing that he would see what was gods will. A man was sitting nearby, so he asked him, "who are you?" the man replied, "I am sitting here in this lonely place out of disappointment and helpless, for I have searched everywhere for a true Master to give me a connection with God but I

could not find one; and I decided that I would go to the wilderness where no man could find me, and leave my fate in the hands of Nature.” Hazrat Junaid Sahib smiled and graciously put the man on the true path. When he was leaving, he gave his new disciple his address, saying, “whenever you feel the need, you may come to me.” the disciple replied, “Why? When I was in need you came, and whatever power brought you here will bring you again.”

God sees and knows everything including which child is truly yearning for him. The true cry for help comes from the heart, not from the tongue. The loud cries from the tongue do not reach the Lord. The arrow which is drawn back to the chest will reach the target when it is released but that which is drawn limply will not go very far. He who has given salvation to millions will bring us to the feet of the Guru who places this tiny boat of ours on the mighty ship of Naam. On very large ships, many tons of wood, iron, or stone can be carried without danger of the ship sinking; so the Guru puts you on a spiritually unsinkable ship and he himself is the pilot.

The words, “The true Naam”, indicate that there must also be some Naam or name which is not true. God has many names, for he is known by those names which the rishis, munis and Master's gave. Some called Him. Some called him Brahm, some called him Allah, some God, and numerous other names. The God-realized people gave these names to help humanity to remember God. they are words denoting the Lord by which the remembrance of him draws us closer but they do not connect us to him. They are but names denoting the one power. Water for instance is known by various words – jal, neer, aqua, aab, etc. – according to different languages, but they are mere words; they are not the element itself. We can quench our thirst when we come in contact with that element which the word denotes.

Repetition of words will not give us realization but is necessary to help our Simran and prayer for we have been doing the worlds Simran and have become the very image of the world. By doing the lords outer Simran and have become the very image of the world. By doing the lords outer Simran it will help us to forget the world and remember the Lord. The sweet remembrance of God can cut off the remembrance of the world. But words alone are only a help; they are not a contact. Iron can only be cut by iron or something that is stronger.

The word Ram comes form Rama, which means “that which is permeating in all.” So the word Ram, and Ram himself, are different. One is a word, the other is the Lord himself; that power which is vibrating everywhere. So the Master's puts the seeker on the ship of the true Naam, that is above all senses. It is not an outer subject; one must withdraw, invert, and rise above the senses where one receives the divine link with the God – a power which has many different phases of work.

What are the waves which oscillate in the ocean of mind? This happens because the senses are boiling over. from the eyes alone, 83 percent of all impressions enter our being, and 14 percent through the ears. the remaining three percent enters through other sense organs. These impressions through the senses are so severe that they are perpetually at boiling rate; so our first lesson is to learn how to control the senses. When the senses are in control, only then will the mind be tranquil. When the mind is stilled the intellect also becomes still, and the soul can have connection with the oversoul. If you make three holes in a container, fill the container with muddy water, and then force air through three holes, you will see that the water will churn and bubble. But if you put a little alum in that water, it will become crystal clear and still. So the alum of Naam will cut through the dirt of birth upon birth. In the Jap Ji Sahib, Guru Nanak

says, *when the hand, feet and body are besmeared, they are washed clean with water; when the clothes get dirty and polluted, they are cleansed with the soap; when ones mind gets defiled with sin, it can be purified only by communion with Naam.* He also says, Naam has created Khand and Brahmand. Also *the whole world was created by Naam, but without the Satguru there is no connection.* Naam is the power by which the whole of creation came into being, and that powers name is Naam. *Those who become absorbed in Naam returned home rejoicing. O Nanak their faces were radiant with freedom.* through these radiant souls others gain freedom also. So there is a vast difference between merely repeating the names of God, and actually getting connected to the God power.

By repeating the Naam, millions of suns will shine forth. But this does not happen by merely repeating his name. In that Naam, which is the God power, there is music vibrating also, so contact with Naam is proven by the experience of these two aspects of the God power: light and sound. And if the soul rides on that Naam, where will it be taken? Back to it's own source, the souls source and the source of Naam. Understand that God himself is nameless; Naam is that divine link in each and every being. The nine hidden treasures of Amrit are the name of the Lord; in this body does it reside. And the giver of these nine hidden treasures is the same form, the human body. When he makes inversion possible, the restless waves of mind are stilled and all is peace and calmness.

Why does the mind run around in outer things? Because it enjoys the taste of them. These enjoyments are mostly experienced through attractive sights and sounds: beauty, music, singing, etc. Naam also has these attributes – beautiful sights and beautiful sounds inside, of the very highest expression. The higher the plane the more beauty there is – Suksham, karan, and Beyond. The sound becomes more and more melodies. Seeing and hearing all this, the mind becomes

attached to the higher expressions of life, and ceases to desire the lower pursuits. When the taste comes this taste is not to ones liking. So first stop the outer waves, and you will get the inner taste of Naam, through which the mind will be stilled and the incessantly discriminately intellect will also be stilled. out of this perfect stillness, the knowledge of self is revealed. When knowledge of the self is gained, then the subject of the overself, what and who he is, is taken up.

One Muslim fakir says, *close the eyes, ears and mouth; if you thereby do not realize what God is, then you may laugh*. In gurbani it is written, he who controls the ten senses (five outer and five inner) in his soul is the true light. the ten senses are the five organs of enjoyments – viz.. eyes, ears, etc. – and five of knowledge through them. Whosoever controls then, so will the light shine forth in him. Close off the outgoing faculties, withdraw inwardly to the still point at the seat of the soul, and you will see the light of God. because your attention is outgoing, always running away in outer expressions, you cannot see the light within. Kabir Sahib says, *she who has forgotten herself in the nine outlets will never realize the priceless treasure*. These nine outlets are those of the physical form: two eyes, two ears, two nostrils, mouth, genital organ and rectum. After suffering so much misery in the world, one begins to seek some safety and refuge; and when this true call comes out of the depths of the heart, God comes to the rescue. Gurumukh gives salvation to millions through the one and only Naam. Millions have been saved, which for him is a simple matter; but when it happens to us, it is magnificent even in our lives.

Naam has many names, although it is the one power: Nad (Creator of fourteen regions), Udgit, Akash-bani, and various others; but the Master's have called it Naam or Shabd. The Muslim fakirs have called it Kalma, and they also say that through Kalma were the

fourteen regions created. The Christians call it the “word”. Zoroastrian named it Sraosha. But all these names denote the same power which is the truth, and the Satguru is that personality in whom truth is personified. He has a physical form, but he has become the mouthpiece of the Lord. Naam is the truth (eternal), and the world is an untruth (changing). At present we cannot see that Naam unless we get a connection with it, but we can see the Satguru who lives as we do in the world, but who is word made flesh and who shows his sympathy and great mercy, and prepares us for emancipation from the worldly life.

So take your place in the Satguru's ship, the ship which is made of that which the Satguru made, the ship which can take us across the treacherous ocean of life. Brahm speaks in the shadow of the human form without which, how could he speak? There is God, and there is God manifested in the physical form, which are two things, but which are the same. That which is God manifested in man is the Satguru at whose feet we may sit and receive the priceless connection with the holy Naam. It will take us across the ocean of life – drag us back to the source – and is the only power able to do so. Something like a powerful motor vessel, it is strong enough to ride any strength of wave which looms in the path. Those who have entered the Satguru's ship have such connection that can never sink in this world.

There is no need of air, water or fire to drive this ship.

No physical or other fuel is necessary to drive this ship – it is its own power, driven automatically. Now don't start wondering what kind of ship it is, what shape or model; this is merely a way to describe the Naam power and its functions. The Satguru who is Naam personified does have a physical form; but at the same time he himself is above it. he is not the body; he has a body.

Outer ships are on coal, wood, oil and sometimes electricity. Electricity is the lowest expression of Naam power; soul is the highest then prana (vital airs), then electricity. They are all actually lower degrees of the expressions of Naam. The whole world runs on the same power but the soul can be connected directly to it and can return to him by contact with Naam or Shabd, by rising up above the senses, above the six centers, and being dragged on and Beyond to the source of all life, which is God.

Swami Ji Maharaj says, *without the Shabd there is no way no release from this earthen vessel*. Imprisoned in the body, caught in the net of illusion he says that only the Shabd can take us above all this. There are two kinds of Shabd: outer and inner. The former keeps us more firmly imprisoned in the world by singing holy songs and playing sacred music, etc. the inner Shabd is gained through the Guru. The yogi, after transcending the lower centers, comes up to the agya chakra and there contacts the Anhad Shabd (perpetual sound) and then goes ahead. Beyond this are this other stages: Sar Shabd, Sat Shabd and so on. We, as the image of the body, cannot rise above by our own efforts but when the Guru gives a special sitting, he brings the soul above the senses and directly connects it to the Shabd power, which is experienced in the two aspects of light and sound. From that moment on, the student is sustained by that Naam or Master power.

Wherever that true Naam is, that will take you across the ocean of life.

What is the truth? *O Nanak consider a true man as the truth*. a person who is true has become the truth itself; his name is the true name. Any soul who comes in contact with him will cross the ocean of life safely. Hafiz sahib says, No one knows where my beloved's abode is. but yes, the sound of the bell reaches us from there. We

should catch hold of that and start our auspicious journey. The attention or soul has become one with physical form, but the Guru separates it, that the God into-expression power may be experienced. In the Ramayana Tulsidas has highly praised the Naam. He says, the Naam is Beyond all my praise; even Ram connote sing it's praises. Even Lord rama cannot praise the Naam, for it's attributes cannot be described in words. It is also said, for ages have you wrangled in philosophy. But whatever was said, yet he remained that which he is. Rishis and Saints who have come have said that God is this, God is that – but the subject has never been completed. Those who praised him got tired, and their song remained unfinished.

Beyond all explanations and description, Naam though in each being must be experienced by rising above the senses – the senses which in their perpetual oscillation are sinking us farther and farther into illusory oblivion. It is a man problem; there is no question of caste, creed or color. We all have the same malady; that of a drowning man. those who succeeded in crossing this ocean all did so through one method only. This law has not changed so far, nor will change in the future for it existed before creation began.

The God realization people stand on the edge of the world and survey the scene with an all encompassing eye, but the poor people who are being tossed about on the ocean of torment, what can they know of the true situation? Literate, illiterate, singers, lecturers, readers of the holy books – all the drifting in the sea of life. lacking in realization, they have no knowledge of their futile condition. A sleeping man cannot waken another; who will awaken those who sleep at the level of mind and senses? One can become learned through the help of a learned, and a doctor can teach another medicine; an engineer can teach engineering and so on. It follows naturally that only a God-realized person can give an experience of the God power.

*The Gurumukh has gone across;
He has embraced the truth.*

He is now clearly stating who can cross this ocean of life. A Gurumukh is the mouthpiece of the Guru. He who becomes a gurumukh will never be a manmukh (mouthpiece of the mind) again. Guru Nanak's advice is to become a gurumukh. The Guru has given you a berth on his ship – go and occupy it, and make the utmost use of the golden opportunity. Whether awake or sleep, you are on that ship; all trials and tribulations are the worry of the captain (the Guru or power that propels it). all difficulties can be removed or overcome with his help; each and every passenger is protected by his power that is always overhead. We may at present be seen attached to money, children, property, friends, but we will become attached to the truth itself. *This mind is one wherever it may be attached; either in the Guru's bhakti, or in the worldly enjoyments.* To become attached to the Guru is like being near God, for truly God-realized persons are not like mere so called gurus. There is so much abundance of these in the worldly today – you can pick up a stone and find a Guru, Sant or sadhu underneath.

We should seek enlightenment like Raja Janak sought from Ashtavakra: from a personality who can separate spirit from matter, give the soul contact with the oversoul, and teach the secret of transcending the body, giving a firsthand experience of the science through opening the inner eye. That type of personality can take one across the ocean of life. the truth is already there within you; just withdraw yourself from outer things.

When Bulleh Shah went to Shan Inayat, who was by worldly trade a gardener, he asked him, “Master, how can we realize God?” Shah Inayat Sahib replied, “just uproot it from here and plant it there.” It

means that one should withdraw from outside and concentrate inside. No matter who it may be, everyone must cross the ocean of life safely. Guru Amar Das Ji himself described a manmukh in this way : he is a manmukh who has not recognized the Shabd; he has never known the fear of the Guru. Manmukhs are all those who are the mouthpiece of mind and senses: they have no contact with the inner sound, and their consciousness remains always at the sense level. Even if they happen to meet a God-realized person, they have no respect awe or attraction toward him. It makes no difference whether they are illiterate.

Births and deaths, coming and going in the world are all erased when we get the connection with Naam. Coming and going is finished when the light is connected to the light. our light – the soul – becomes connected to the all light, which is the oversoul or God. who can continue having a taste for worldly things when our attention enjoys the Nectar of the Lord? Our light loses itself in that light all inferior tastes gradually fade away. The Guru works in the world through the power of God's perpetual light, which is in each one of us and which is brought out into stronger expression by the Guru. He is above the law of birth and death and is competent to release our souls from the same cycle.

*For all ills, the only cure is Naam;
Through Gurumat (the Guru's teaching), sehaj state (Beyond attributes) is easily attained;
Up to the third plane the way is difficult, manmukh remains in illusion;
The fourth stage, Beyond Sehaj is attained with the ease by the Gurumukh.*

In the first three stages, progress is very difficult but by obeying the Guru one can cross these and reach the fourth stage where one

attains the status of gurumukh. From there one becomes the very image of truth, with the gurus help because that drop which is our soul, when plunging into the ocean of the oversoul, becomes fully awakened in him. But this cannot happen unless one first crosses the three stages below. When Lord Krishna unfolded the Gita to Arjuna he told him, *O Arjuna, transcend the Three attributes for they are all regions of birth and death.* What is this gurumat which can take us above all this? The Gurbani describes two kinds of Gurmat, the first being outer and deals with ethical and social teachings for a righteous way of life; and each religion has it's own methods. The inner gurumat however, is one for all. It also says in Gurbani, O Nanak to unravel the gurumat become one with the all pervading Naam. The inner gurumat starts with a connection to Naam. Man is a social being while dwelling here in the world, and correspondingly must live within some social formation or religion and he should do so in a pure and chaste manner; but if he wants true spiritual progress, he should also sit at the feet of some realized soul and board the ship of Naam.

*Like a snake in a basket, mind poisons the whole being;
You receive that which was written as a reaction of ones past, so
who is to blame?*

The human form is likened to a basket in which the serpent mind poisons in a thousand different ways, in a thousand forms of bad habits. We have therefore become very poisonous beings, forgetting our purity and correct understanding. When a snake bits, the senses become dull – the person does not know what he is doing and this is our true condition. We can only be saved from the effects of this poison by throwing it out of our system. When we are receiving the due deserts of our own past actions, can we blame anyone else? The blame I cannot pass to another, it rests with my own karmas. Another way of expressing the same thing is, as ye sow, so shall ye

reap.

Whoever listens to the gurumukhs garar gains tranquility of mind.

When one becomes a gurumukh, one is truly capable of listening to the gurus mantra. And what is the Guru's mantra? The Naam. By listening to Naam you will enjoy the tranquility and the protection from poisoning; further more, the existing poison will leave the system. Free from the poisonous traits, a man returns to his right senses. Go then and sit at the feet of a God realized person and hear his Garar. It is said that Lord Krishna overcame the hydra headed serpent on the bed of the river Jumna with the sound of his flute. It is synonymous with the serpent mind and the Naam power.

Khatri, Brahmin, Sudra, Vaish, there is a common teaching for all castes;

Whoever repeats Naam in this Kali yuga, O Nanak will get salvation.

All the nine supernatural powers, grace from the Amrit, lie in this human form;

Those who got connection did so with the grace of God.

O Nanak they get true happiness in whose house the perpetual sound vibrates.

In the Hindu caste system there are four main sections: warriors, teachers, those in service, and farmers and merchants. No matter what the caste there is no message for all, and that is Naam. Hearing the Anahad sound, the perpetual melody, the poison leaves and mind comes under the controlling the mind which is a gigantic obstruction between us and God.

To capture the crocodile hook him in the net;

Through wrong understanding, you will repeat again and again.

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Blessed are the Poor in Spirit

DEAR CHILDREN OF LIGHT: blessed are ye, who, for the sake of righteousness, offer to work in the vineyard of the Master, and more so, those who are actually engaged in to work. It is indeed a rare privilege which comes in ones way as a matte of grace, and not because there is anything special in us, and we must not on that account feel elated and exalted. On the contrary, we should thank our stars for having been given such an opportunity, and try to serve the noble cause with contrition and humility. Selves worthy of the trust and responsibility with which we have been entrusted, in spite of our weaknesses and shortcomings.

It would always pay us if we occasionally make a pause, to take stock of what we are, for at times, we are carried away in our zeal to limits; limits beyond the limits of reason. The human mind is very tricky and treacherous. In diverse ways, quite imperceptibly, it starts playing antics. At times, we begin to feel that we are Gods elect. We know full well the divine plan, and that the Power of God cannot but work through us. We should know that we are yet on the way to perfection, and not in any sense near perfection. Perfection is the goal that has to be achieved. Br ye perfect, even as your father which is in heaven is perfect is what Christ taught two thousand years ago, and his teachings are as true to day as they were then.

A disciple is not above the Master, nor a servant above his Lord. It is enough for the disciple that he be as his Master, and the savant as his Lord. We have therefore to develop in us the virtues of the Master and the Lord. And what these virtues are is the next question. Humility is their greatest embellishment. Humility first, and humility last, is what they preached. *Blessed are the poor in spirit for theirs is the kingdom of heaven.* So the emphasis here is more on “poverty in spirit” than on anything else. This, then, is the keynote for all who work for the sacred cause.

Next comes love –love for one love for all. Love thy neighbor, for love is the fulfilling of the law of God. He that loveth not, knowth not God, for God is love. A little leaven of love will leaven the whole lump and infect all those who are around you. Again, perfect love casteth out fear. Whosoever there is the least fear lucking, know it for certain that love hath not yet perfected in that heart.

Naturally enough, from love spring forth the ideas of service and sacrifice. Love believes in giving –giving away the best you have and not accepting anything in

return, for that would be barter and not love. “Service before self” is what love teaches. By love, serve one another, is what the apostle Paul taught to the Galatians, we will soon realize that all service which we seems to be doing to others is not to anybody else, but to the one self same self, pervading every where and in all, including our seemingly individualized self clothed in raiment’s for claiming any credit whatever. Loving service must therefore flow freely, fully and naturally, as a matter of course, refreshing all hearts, for it will convert the otherwise dreary and desolate earth into a veritable garden of Eden; for which we so earnestly pray every day, but find it receding from us, the more we wish for it.

Where loving service begins to flow freely from the innermost depths of a heart, that heart naturally gets saturated with the milk of human kindness and becomes meek, as meek as a lamb. Freed from the thorns and thistles of arrogance and pride, one becomes harmless as a dove. He cannot then injure the feelings of the others, by thoughts, by words or by deeds. He would ever fear to judge others and make unruly remarks and comments. Judge not others, lest ye be judged and found wanting by the great the great judge. This thought would keep him on his guard. Human heart is the seat of God, and should in no wise be injured. A Muslim dervish goes to the length of saying, burn the holy Koran if you will, and raze Kabana to dust, but injure not a human heart for it is the seat of God. Courtesy, you will realize, costs nothing, but pays rich dividends. It is from the abundance of heart that the tongue speaks. If you studiously cultivate purity of heart, your tongue will automatically become honeyed sweet. A tongue-cut is always deeper than a sword-cut, and remains evergreen and gangrenous. We should avoid all idle talk, for every idle word that men shall speak, they shall give account therefore in the Day of Judgment.

These are the just few of the axiomatic truths that have been placed before you for your guidance and welfare, so that you may benefit there from –not only yourself, but you will be able to benefit others as well by your noble example. An example is better than hundreds of someone’s and ounce of practice works more than tons of theoretical disputations and dissertations.

One thing more: there is a growing tendency with some persons to make divisions among the Satsang is- “good” Satsang is and “bad” Satsang is . all Satsangis are Satsangis, and one who has been chosen, called Justified, accepted and glorified by being linked with the living strands of life within, the light and sound of God – the Audible Life Stream- is truly in touch with Truth (sat) and accordingly is a Satsang . To classify Satsang is into good and bad Satsangis is hardly justifiable, for it is said, *God first created the light; why then dub anyone as evil?* This being the

case, we are all equal in the sight of God. Whosoever thinks otherwise has, I am afraid, not yet come by the rudiments of the sacred science. Some may be slow and some rapid in their inner development; that is quite a different thing, for each one has his or her peculiar background and mental make-up, as coming from past incarnations, but to give a bad name to any is not justifiable in the least. And if one does that, he shows a bad taste and the sooner he rids himself of this habit, the better it will be for him and for all concerned. Child is dear to will be for him and for concerned. Child is dear to the mother even if he/she is smeared with filth, and the mother washes him down with love and hugs him to herself. Know it for certain, that *he who feels exalted is abased, and he who humbles himself is exalted*. A tree laden with flowers and fruits bends with their weight; while the palm tree that stands tall and erect bears nothing. Again, a tree is known by the fruit it bears. Be ye truly the children of Light and your light prove a lamp unto their feet; and that they may not stumble, but are guided to the way of God, for therein lies your duty to God and the Power of God with which you have been united but the grace of the Master Power. If you will live up to these instructions, it will hasten the Master's coming to you, to see you all in loving harmony.

I may add a few words about initiation into the esoteric science of the soul, before I close. Initiation, you should know, is granted not haphazardly or the mere asking, but according to certain inner principles. Your recommendations required so that you may be satisfied, as far as possible; so that you may have no qualms of conscience afterward and feel hurt if anything goes awry in course of time. Sometimes it may even happen that certain individuals may not, according to ordinary standards, appear to be qualified for the gift of Naam; and yet Naam is given Nature to them simply because it is ordained from above. So these are matters, which cannot, in all instances, be judged on the human level.

With all love and kindly thoughts for all,

Your affectionately,
KIRPAL SINGH

*O Nectar pool
Is that His*

Reflection

Floating on thy golden surface

In thy flaming

Liquid nectar

The beloved's scent is found

Perhaps His lips once touched thy limpid waters which caught

The vision of his beauty

And then went mad

I too a sip do seek

Of liquid wine

From his dark eyes

O Nectar Pool

Clear the mists

Of old with

Shining liquid fire

That is in the Window of thy brightness

He may appear.

My beloved tells me about

A luminous white lotus

Floating on a midnight

Sea of jewels..

Peace abounds everywhere –

Spirit sees without physical eyes

Or stinted by touch,

All is one round perception of ALL.

ASTRA.

[Introduction](#)

AT THE POOL OF IMMORTALITY

We spent September in India. It was toward the end of the month that we sat at the edge of the pool at Manav Kendra known as Manasarovar, the pool of immortality. It is on earth a small reminder of another body of water on the third plane where karmas are forever washed away.

As we sat in meditative posture half-way along the edge of mansarovar, which is larger than a football fields, we kept our eyes fixed on Master Kirpal Singh Ji at the far end of the pool.

The sun had disappeared but light enough remained to show us Master's form reflected in the water.

We looked above the saw the stars shine down. What clouds there were stood at the sky's edge.

And then miracle took place. The rain began to fall quite gently, at first only in the pool, drops spaced, perhaps, a foot apart, and then on us, our gaze fixed on Master and his image.

The rain fell nowhere else. It hadn't rained at Dehra Dun the two weeks we had been there. The plea of Portia in The merchant of Vinice ran through ones mind: "The quality of mercy is not strained. It droppeth as the gentle rain from heaven upon the place beneath."

For fifteen or twenty minutes the drops descended as a benediction and then gradually reached an end.

Later, back at Master's house at Manav Kendra, someone put the question. "Master, was the rain (Sawan in the Hindi language) a sign that your Master Sawan Singh was there tonight?"

Said Kirpal Singh, "Those who have eyes, let them see. Those who have ears let them hear."

It somehow was an echo of another statement at another time, the words of Kirpal Singh to his Beloved Sawan Singh: "Master, I am a mere pipe. It is up to you to send the water."

Early on September 28, we prepared for our return to Delhi. The station wagon was pulled up between the hospital where we had stayed and the pool of Manasarovar.

The morning sky at 6:15 was blue and cloudless there in the valley of the Himalayan foothills. And as we were driven out of Manav Kendra we looked and saw more raindrops splashing in the pool.

Robert Redeen

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Sat Sandesh

The Meaning of Christmas

December 1971, volume four number twelve

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FROM THE MASTER

The Master's Talk:

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THE MASTER'S TALK

Never Dance to the World's Tune

When Masters come to the world and see its condition, great pity swells in their hearts. They wonder, “What is the world doing?” for they can stand aside from the activities of worldliness, and they see that truth is being ignored and untrue things are accepted as the truth. When a lie is repeated ten times or more, people begin to accept it as being true: men drift away into iniquity just through witnessing the bad actions of others.

There is a certain story, which is illustrative of how easily a man can be influenced and blindly follow the lead of other. A farmer was returning home from his fields with his head uncovered, perspiring, on account of the hot season. According to tradition in those days, going with one's head uncovered showed that something tragic had happened, like a death, etc. So when the farmer's family saw him approaching the house with a bare head, perspiring, and with dishelved hair, they jumped to the conclusion that someone had died, and immediately commenced lamenting and beating their breasts in the usual customary manner. The farmer saw his relatives mourning, and without hesitation joined in the demonstration of woe. But after a short time, his curiosity got better of him and he asked someone, “Can you tell me

who has died?” The person was astounded and explained that, seeing his bare head, they had thought the farmer had brought news of death.

This story is very descriptive of the world’s condition. Man is easily influenced, and does not turn his head in the direction of the Truth. Farid Sahib says, *The whole world is sounding, and you are also dancing with it.* Without thinking for themselves, people agree or go along with anything. Do you know anyone who does not? He *does not become the echo, on whom the hand of Allah rests.* These are God’s children, who look to the truth, and can see what is really happening. They do not drift, nor do they echo along with the worldly people, but try to discover what the truth is behind everything. So who is wise in this world? He who searches for the why and the wherefore of things, thereby escaping the pitfalls. For those who play along with the world’s tune, and follow that tune, only unhappiness can result. The Masters have no selfish motives, so they speak the truth only---and that with love.

In India, Divali Day (the Indian festival of lights) is celebrated by lighting candles. The people usually gamble, and if you ask them why, they will tell you that by gambling on that day our births and deaths will cease. There *is* a kind of gambling that finishes up the incarnations, but what kind of gambling it is, very few really know. The true gambling lies in sacrificing all other things—body and its environments---for the purpose of

enkindling the Light within. Being ignorant of the true gambling, they started outer gambling instead; and the people blindly follow them, without going into the truth of it. He who will see the Light within withdraws his attention from the outgoing faculties and outer objects. Even in the field of spiritual matters, everyone is singing the name of God on top notes—no one stops to think exactly what those names stand for. Every religion contains the same basic teachings in the various languages: that is, in the Naam, Word, etc., lies salvation, and not in any other teaching. But unfortunately people follow the outer practice of repetition of names of God and lighting candles, considering it to be the beginning and the end.

All religions encourage the reading of holy scriptures—that is to understand the subject, the theory; it is not necessary to make a lot of noise by singing and playing tunes to the words. The words are there to give thought to the subject. *Very few will think on the words of the hymn, or what they denote.* People imagine that merely reading out the words, parrot-like, is enough. Sometimes they shout the words at the tops of their voices, and even clap the hands and read—the more noise, the happier they are. But if the words were read like this for one hundred years without a pause, it would be of little avail. In the *Shrimad Bhagavat* it says that God cannot be realized just by reading the Vedas. Guru Nanak has said, *To read year by year, month by month, with intense yearning while the breath lasts; O Nanak, this avails nothing unless the*

written word is lived. Reading alone is valueless; the teaching must be followed.

The greatest aspiration of human life is to realize God: the God which expressed Himself into Creation, the Maker of Khand and Brahmand (astral and casual planes), the Sustainer of all things. In the language of the Saints, that God expressed is called Naam, through which they say soul can gain salvation, irrespective of religion. The Ultimate or Absolute Lord is Nameless, but that which came into expression is called Naam, or Shabd, or Word—the God-into-Expression Power, which is not separate from His creation. *World is the room of Truth, and Truth resides therein.* If the scriptures are read for long enough, it may be possible to gain some power of concentration and there by perform small “miracles”; but there is no true awareness in this.

Read one hymn only try to understand it thoroughly. Get the full meaning of the words, for those words have been spoken by one who has realized the Truth. *Listen to the Master's true words; He speaks of what he sees.* And to have the true import of what is written, one should get the interpretation from someone who has taken at least one step toward the Truth. Otherwise, the learned people will present the subject from an intellectual level, each with a different explanation. This is why so many different schools of thought have been established in the world. Reading the scriptures is like the mother's lap to a child;

just the beginning of understanding that which they give out.

I was born in a Sikh family, and as a small boy I would read the holy Granth Sahib. I would read only one hymn only, and write it down as a day's lesson. All day I would think on the words, and try to discover their meaning. No doubt the reservoir of the heart must be emptied, but reading the holy words is good, though not doing anything; but to read, think, understand, and finally have contact with the God mentioned therein will bring salvation. Neither following customs nor the performance of rituals brings salvation—the Lord can only be realized by coming in contact with that for which these customs and rituals stand.

The Masters give accounts in the books of their experiences: the bliss they enjoyed when they came in contact with God, the things that helped them on the way, and what was detrimental. True understanding of the writings will naturally encourage one to discard those traits which are stopping progress, and to adopt those qualities which serve to increase it. Outer actions of devotion are not rewarding where the subject of Spirituality is concerned. There have been Masters of Truth in the world, who give some experience, a contact with the Truth, by withdrawing the attention and raising it above senses and outgoing faculties. *While the senses are not controlled, the mind and intellect not stilled, the soul cannot open the*

inner eye to eye the Manifestation of God.

Now, what about prayer and rites? The purpose behind them is to develop faith and devotion. The rite must be performed with all respect in the heart. If one goes to a temple or church to wait upon the Lord, one should go all alone, and not think of others around: you should be alone with Him. God is one, and alone, and He desires that we should go to Him all alone, with intellect stilled.

Unfortunately, these prayers and rites are usually performed with the mind on other things. Something that is done daily becomes a habit, and habit turns into nature. Surdas Ji, a great devotee of God says, *The steps are going forward but the mind is dragging backward*. It is our habit to follow the mind, and if the mind is not on devotion, there will be no benefit derived there from. Have you ever seen the white stork, standing motionless, concentrating for fish, just as if in deep meditation? What a wonderful single-pointed attention! But upon what? To swallow a fish! Outwardly he shows the world he is a great mahatma, but his mind is on food.

I have nothing against customs and rites, for they prepare the ground for something higher: they beget good karmas, will bear good fruit. But by what means is salvation attained? By that process which all holy books give out to the world. The means to salvation is the very Soul of one's

soul; and it is called Naam. What indication is there that one has attained Naam? *By repeating the Naam, the Light of millions of suns will manifest.* In the Naam is the Light, and Light is the form of God, and in that Light there is Sound—*Udgit, Nad*, the Music of the Spheres, and so on. There is no benefit in nodding one's head in pretense of intoxication and saying emptily, "There is Light, there is Sound" if one has never seen or heard them. Some people light a lamp and wave it around their heads. This outer ritual holds the meaning that there is God's Light within, but they never see the Light. Do not lose sight of the true purpose for which they stand.

Divali day is celebrated in sweet remembrance of important past events: Mahavira Swami got Nirvana on this day, and Swami Dayanand got illuminated on this day. Lord Rama returned to his kingdom after fourteen years of banishment, and his people lit millions of lamps in celebration. Divali was the day that Guru Har Gobind returned to Amritsar after fourteen years of imprisonment in Gwalior. Swami Ram Tirath was born on Divali day and renounced the world on Divali day. This is all very auspicious, so brother should meet brother, and all differences in the heart should be ironed out. The true meaning behind the Festival of Lights should be practiced, and that is to enkindle the light, the true Light of the Lord, within. On this day the people clean the house, throw out all the worn-out unwanted things, whitewash the walls, and light the lamps and candles; but this is outer Divali.

Truly speaking, Divali will be fruitful if the inner Light is lighted. When the Light is lit inside, that is an indication of the manifestation of God. This is achieved only when all the dirt and filth in the heart is washed away.

The heart is soiled with the dirt of the ages, and to remove the dirt, one should observe *ahimsa* (non-violence), so as not to add any more to it. *Ahimsa is the greatest virtue*. It is the highest virtue never to think ill of any one, actually in thought, speech, and action. Secondly, one should avoid the company of those who have low traits. If a person has low traits, they will influence you; keeping his company will prevent the Light from shining within you. So one should imbibe first the virtues of Truth. Lies, cheating, deceit, hypocrisy, showing something different on the face than whatever is in the heart—these things increase the corruption inside. Keep these facts in mind, for he who has no ill will against anyone will say what is true. His tongue will be sweet because he has no intention to hurt anyone's feelings, but rather speaks frankly for the sake of right understanding.

Who speaks the truth without fear? Either an established enemy or a true friend, although the enemy may make a mountain out of a molehill, because his intentions are dishonorable and he exaggerates. A true friend will never broadcast one's shortcomings, but with love will try to explain where you are going wrong, with your interests at heart. Imbibe the virtues of truth, and with love encourage

better understanding in others. And what is more important, do not fail in your own good intentions and principles because of hearsay or rumors. Some tongues are led by selfish motives with little respect for truth. There is purpose behind everything, which may be obvious or hidden. Do not therefore be a puppet to the tunes played by others; you will do harm to yourself.

His heart becomes clean who does not indulge in vice, bad habits, deceit, hypocrisy, etc., and leads a chaste life in thought, speech and actions. We aim to realize God, that God which is in all beings, whom all worship as One, though He may be given many different names. He is great Controlling Power which keeps all souls in the body; which, when He withdraws, we also must leave. When a person truly understands these facts, how can the question of hatred for others arise? Whom will one hate? Out of right understanding, true thoughts and actions develop and follow naturally. God is in everyone—if you know that someone is unhappy or in need, go and help them. If they are hungry or thirsty, share whatever you have. Because of God, do service to His children. This does not mean bondage, but rather it is a helping factor. Bondage lies in forgetting Him and tying oneself to the world and its environments. On the day of Divali you will find that the atmosphere in the home changes for the better, due to the increased devotion, the extra cleanliness, the added fragrance of incense and burning of lamps and candles—all done with devoted attitude of mind. There is

some radiation in this, but the real remedy for cutting out all evil propensities from the mind is to enkindle the Light within you.

I have kept no sect here (in Sawan Ashram)—nor will any be started at any time. You should stay in your own social bodies and religions, speak your own languages, keep your own customs, apparel, emblems and identifying labels. All religions demand an ethical and righteous way of life.

Blessed are the pure in heart for they shall see God. It is also said, *Clean the core of your heart for the Arrival; Sweep all impressions away so that He may sit there.* That heart is truly clean in which no other thought remains save that of the Lord. You may ask, “How can we do this while we are in the world?” It is written in the Gita, *He who sees everyone in Me and Me in everyone, is my most loved one.* If you have children, or father, mother, wife, husband, see the Light of God in them. He has united you in this relationship, not merely for an outer bond but to see and serve God in them. If you do so, there will be no bondage in your relationships. Bondage occurs only when the I-hood steps in and the Lord is forgotten. So you can do all the world’s work, but live like a compass whose needle always points in one direction. Keep your attention on the Lord, for if the direction changes, then? *The Giver is forgotten, the gifts become loved, and miserable Man forgets the approaching death.* Man is fully enwrapped in the world—he is all “me and mine,” and wherever “me and mine” are, there rules Illusion. “Me and mine” have some

bearing on one's life, but the Lord Himself has arranged it, and when everything is seen in the correct perspective there will be no binding effect. If the children make mistakes, appeal to their finer instincts, with love and careful understanding. Losing one's temper, shouting, and taking violent action will only confuse them; they will not know what they have done wrong. Take time to explain, even three or four times, and it will eventually have effect.

This necessity of cleaning the heart has been advised in all religions. You will find in the Sermon on the Mount, in Buddha's Eight-fold Path, and in other teachings. But we deceive ourselves by sprinkling a little fragrance on our pile of dirt; how will the smell leave like this? We would like to dye our filthy clothes, but how will the color take? Even with a little color, a clean cloth will dye beautifully. If a room is perfectly clean, a single flower will fill its atmosphere with refreshing fragrance. Even if the disciple has been given the experience and continues the practice but does not make good progress, you will find that this very thing is at the root of the trouble.

Lighting the lamp and ringing the bell as an empty religious custom, though performed up to one million years, will remain an empty religious custom. All religious rites remain in this category, though good actions may be earned which will bear the fruit of reward, if they are performed with sincerity of thought. But there is no

salvation in this. Kabir Sahib says, *In the palace of silence, light the lamp.* The body itself is the true temple of the Lord, in which the Light of God is shimmering, and in that Light the Sound is vibrating. Masters speak of this in various terms: Intrinsic Hearing (Buddha), Truth clothed in Light (Pythagoras), the Unstruck Fire (Zoroaster), the Music of the Spheres, etc. So even if one could remember every known scripture by heart and could fill the memory with the words, but yet without lighting the Light inside and bearing the Sound, all this knowledge is bearing no real fruit.

Light and Sound are the direct way back to Absolute God. They are like two electric lifts which will take us to that place from whence they emanate. Learn the basic teaching of your own religion properly and you will find it all starts from here. It was due purely to climatic variations that different customs and rites were adopted, but basically it is all very simple and clear, so do not remain under any misapprehension. Blessed is each religion, and blessed is each emblem or symbol, so remain wherever God has placed you; He cannot be realized just by changing one's outer form of religion. *The garb was changed many times, resulting in misery to the body; You have to bear the brunt of all that!* It is man that must change, not the religion. The Muslims do not commence their *namaz* (prayer) without doing *vazu*, which is washing the hands, feet and face with water or sand. There is a very definite meaning behind this, which is to wash oneself away from the world

and its affairs; then one may stand in attendance at the court of the Lord. The Muslim prophets say that if you have not washed your hands of the world you have no right to sit in the remembrance of God. In such unwashed attitude there would be no true namaz. *Mind was given elsewhere, body was in the Sadhu's company; Kabir says, how can an unbleached cloth be dyed?* The thoughts may not necessarily be bad, but do not forget your aim, which is to realize God. Relationships and property, etc., were given to man to help him to achieve this end. If the inner Light has not been lit and one has not seen that the Lord is Doer and Operator of all this machinery of body and world, then one's main task has not been accomplished. *While he thinks he is the doer, he will continue in the womb-cycle.* Lord Krishna has said, *Good and bad karmas both bind the soul, as chains of gold and iron.* Salvation consists solely of the soul being rejoined to the Lord. To achieve this, the mind must be stilled. If the mind is not stilled, the attention constantly wanders outward and becomes the image of the body and the world; day and night this impregnation of sanskaras (impressions in the mind) continues. The heart's reservoir overflows with these impressions—even the nightly dreams are full of them. The meeting with the Lord is very far from those who stay in such a condition.

The same Light of God is in all creatures—animals, birds, fish, etc—so one should love also all creation, for He is in all. This constitutes a true way of celebrating Divali. You

may do it today, or tomorrow, or next year, in ten years' time, or later on in life, or you can take millions of births to do it, but this very work will have to be done sooner or later. The learned and illiterate alike must be able to control the attention—if the attention is not feeding the senses, the senses remain out of action. This has been proved in an ordinary way by a person keeping his attention fully concentrated upon a certain thing or task; he will not be aware of anyone speaking to him or calling him. In truth, everything is within you, and you are the Light. He is the Greater Light, and you the smaller. After you have been cleaned from all dirt, you will see the Light, and ultimately be absorbed into the Greater Light, for this is the law of Nature: that everything is drawn to its own kind. In this way, you will become one—in Him. If on Divali day you enkindle the Light within you, then I congratulate you; otherwise your “house” is in darkness. As Kabir Sahib says, *In the silent palace of the void, light the lamp.*

When you close your eyes there is darkness, but when the Light is seen, then the inner journey starts; first to rise above the physical into the astral plane where the Light will become stronger. In the causal plane it will be yet stronger, and from then onward the Light is so strong as to be incomparable with millions of suns and moons. A certain pandit (Vedic scholar) came here recently and read to me a section from the Yajur Veda which mentioned these very things I am now telling you about. Brothers,

there is Light within you, and there is also Sound within. In the Gurbani, we have, *There is Light within, and the Everlasting Music reverberating therefrom*. The Chandogya Upanishad gives the same information. It is a real thing, and if you have received this gift—in *any* religion—know that you have received the means to salvation.

The Muslim Fakirs also say that within man the Kalam-I-Kadim is vibrating, but we are imprisoned in the body and alas do not hear it. Shamas Tabrez Sahib says, *Every minute One Voice is coming to my soul from the Lord's direction. What kind of Voice is this? It is said to be like an ordinary voice, but alas we cannot hear it*. There is an inner eye, which when open can see the Light of God. Lord Krishna has said, *You cannot see Me with these eyes of flesh and blood, but only through that Divine Eye with which I have blessed you*. Guru Nanak Sahib said similarly says, *O Nanak, that eye is different through which the Lord is seen*. Everyone has got this eye—it is called the Third Eye, the Single Eye, the Shiv Netra. *If thine eye be single, thy whole body shall be full of light*. And where is this eye? *Fix your attention above the outgoing faculties, where even Mahesh is meditating*. Even Lord Shiva (Mahesh) is meditating upon that same invisible place, and that is why we sometimes call it the Shiv Netra—Shiva's Eye.

Excuse me, but performing customs and rites and distributing parshad is not a true way of celebrating a

Divali festival. Our condition in this respect can be likened to the story of the camel which when thrust its nose into its master's tent on a cold night. It gradually edged farther until its head and neck were inside, and then farther until half its body was in the tent. Finally through steadily inching its way, the camel took over the tent and its master had to go outside in the cold. Likewise, these customs and rituals of ours will throw out the Truth completely if we are not careful enough to find the right understanding. Right understanding is a noble factor—it prepares the ground for the Truth itself. Perform all rites, customs and prayers with right understanding and they will all be acceptable at the Lord's feet. Even if you do it as a gymnastic exercise, yet at least there is hope for you in the future.

We cry every day that communism is increasing (atheism), but what is the condition of our own homes? We rise in the morning, drink tea, do this and that, read newspaper, and then we have to eat something. Someone goes to the office, someone else to the shop, etc. Is there a routine whereby all members of the family sit in remembrance of the Lord every morning, for even one hour, or half an hour? There is nothing like this. In Punjabi there is a saying that if the child is spoiled while in his diapers he will never right himself. Well, people are crying about the communists outside, but communists are being created in our own homes. Our children have knowledge of even the most basic teachings of spirituality—many of the parents

do not know them. We worry about possessing things and being happy—we are concerned that our children should be educated—these things are all right, but we are ignoring the most useful part of their upbringing.

I told the people in the West also, that everyone at home should have a church—a temple, a gurudwara, or mosque—call it if you will; then morning and evening the whole family, big and small, should sit down in remembrance of God. The children's lives will change, and yours also. Example is always better than precept, and seeing you doing what is right, the children will copy you. We are in fact responsible for the coming generation's character, and if we will not change, how can we expect that character to be decent and upright? Stop for a while wherever you are, and review your own situation. Search for the true meanings hidden behind all things, and make sure you have got the right understanding. Up to now, most of our life has been lived in a very artificial manner, and if we have gained nothing real thereby, then what is the use? Farid Sahib has warned us that *The whole world is sounding, and you are also dancing with it*. Do not go on blindly following what others do without knowing the reasons. What can be achieved from such actions? I am not trying to belittle anything, but rather am trying to help you understand from the right perspective.

Seeing Him, all our durmath (misconception) is finished; He is our True Friend. This is very true way to banish al

wrong thinking and establish right understanding. The company of such a true friend is called Satsang. By searching the whole world you will find these true friends, which are very rare. So be wise, take in the Truth and throw out untruth. It is written in the Upanishads, *Lead me from the unreal to the real, from darkness to light*. It is no new teaching, and whatever company you keep, you will take on the same color. There are many formations in the world, but making formations is not the Master's purpose or mission. They were made after the advent of each Master, without whom, as a matter of course, stagnation sets in, from which bad smells arose. The result of all this was misery upon misery. There is no exaggeration in a Master's words—he will tell you exactly what is what.

From this lowly level, we cannot see the Absolute God, but that same God came into expression in creation and is permeating throughout, in the form of Light, in which the *Akhand Kirtan* (Perpetual Song), or Nad, or Udgit, is vibrating. All philosophy deals merely with theories, but mysticism deals with direct contact with Reality: the God-into-Expression Power. But that can only be contacted when one arises above the senses, which can only be done in the human form. Where does our attention finally reach? To that place from where the Sound is coming—the Ultimate Source. Some people practice the path of Light only, but on that path the soul finds itself surrounded and discover the way out. Here, the path of the Sound is most necessary. The various holy scriptures have been explained

in detail countless times, but no one explain the sound; it is beyond description or explanation. Anything which is above intellect cannot be explained—it can be contacted only. Furthermore, it will be one thing; it has eternally been one, and cannot be made into two or more. That is why those realized souls who are in direct contact with the Sound all speak of it similarly.

So on this Divali Day I would like to impress upon you particularly to give up thinking ill of others. *While you do not make the enemy your friend, you will have no peace within.* Your sleep state will be full of restless dreams. If anyone speaks of you in an aggressive way, do not follow his example, otherwise his very thoughts will react upon you. If a wave of water hits a hard surface, it will bounce back, but if it strikes something resilient, it will be absorbed, like the action of a sponge, and there will be no violent reaction. *One curse is given, but on its return becomes many.* If this is not returned, then? *It was one, and remained one.* Again we remember Farid Sahib saying, *The whole world is sounding, and you are dancing with it.* It is better, with a cool head, to try and read between lines to discover why the person is acting so antagonistically, and then take action accordingly. You will save yourself from degradation this way. To think or speak of a person badly, to tell lies or cheat, to be hypocritical, indulging in backbiting and other ill-becoming traits—these are all degrading to the soul. Keep your hearts pure, and as God is in everyone, try to see only

the best in all. Whatever duties have been given to you by God, perform them with love, and if others are shirking their duties, appeal to them with love, and pray for their better understanding. Then, leave them to the Lord. If we always remember that the God we worship is in all men, we would not even allow a single brother to go hungry.

There was once a devotee who worshiped the lord very faithfully, and one day he prayed, “O God, please give me your darshan.” God replied to him, “All right, I will come to you.” The devotee started preparing for the lord’s arrival with great enthusiasm, cleaning his house spotlessly, making a specially comfortable seat decorated with flowers for Him to rest on, and preparing many different delicious delicacies for the Lord’s refreshment. When all was ready, he sat at the door awaiting God’s arrival. From morning until night he did not leave the door; but the Lord did not come. An old man in very ragged clothes passed by, and in passing, called out, “Brother, I am very hungry, could you give me just one piece of bread?” The devotee was so engrossed in expectantly awaiting the Lord’s arrival that he totally ignored the old man, who went away hungry. In the depth of night, the devotee spoke to the lord in meditation, asking Him why He had not come, as promised. God said, “Why, I came to you, and I asked you for food, but you gave me nothing.”

So we never know in what form God will visit us.

Whatever our attitude in approaching the Lord, so will be our reward. Whatever the desire, that will be fulfilled. If, for instance, you think of this as a place of Truth (Satsang) then leave all worldly thoughts when entering. This more elevated attitude of mind will enable you to absorb the radiation therein, from which you will be greatly uplifted. When you fully understand what it is you are receiving and also make it a part of your everyday life, most decidedly you will have salvation. However, *If you see the satguru as the world sees him, there is no salvati on in this / If you do not love the Satguru's Shabd.* There are various attitudes of regard toward the Satguru, and accordingly does each man receive. If he is met with faith and respect in the heart, receptivity develops, and the radiation is absorbed.

I have led a householder's life. You also should live in the world, but there is no need to add to its degradation, and to your own. Women in the home should maintain it properly with cleanliness and tidy habits, look after the children with interest, and serve their husbands wholeheartedly. This is also a dharma (principle of righteous living). To him whose home is heaven, the whole world is heaven. How can anyone hope to realize the lord if they serve Him and ignore the needs of others? Does it mean that we dislike God in some forms?

Those personalities who are Truth personified never advise

the seekers to leave their hearths and homes to take up vigil in the jungles and lonely places. This is not at all necessary. *When you meet a complete satguru, competent is his method; Laughing, playing, eating, wearing, you will gain salvation by following him.* It is not a matter of leaving the condition wherein God has placed you; there is no need to change your location, but simply change your angle of vision. Bow down to the satguru's words, not his body only, or you will remain very far away-from him and from your aim.

There is a very explanatory example of obedience during the life of Guru Gobind Singh, the tenth Guru of the Sikhs. There was a Jat farmer by the name of Bela, who came to Guru Gobind Singh and said, "I wish to serve you." The Guru asked him what he could do, and Bela replied that he knew how to look after horses. The use of horses was extensive and common in those days, and so the Guru gave Bela the service. He worked diligently and with love, and even the Guru saw the difference in the horses' condition, and he asked, "Who is taking care of the horses these days?" He was told that Bela was the groom, and the Guru sent for him, congratulated him, and told him how pleased he was with his service. In further token of his pleasure, the Guru said "Come to me daily, and I will give you one stanza from the Jap Ji Sahib, to learn and digest." So each morning, Bela would go to the Master and receive his lesson, and then spend the whole day repeating the words with full concentration on his Master, while doing his work in the stables. One day Guru Gobind Singh decided

to leave early on some urgent work, and was about to gallop away when Bela ran up to the Guru and cried, “But what about my lesson?” The Guru replied, “O brother Bela, do you not see the time or opportunity?” and he galloped off. Brother Bela accepted what the Guru had said without question in his heart, and in all sincerity started learning the words with full attention- “O brother Bela, do you not see the time or opportunity?” Guru Gobind Singh’s attention had been so fierce when uttering these words that the full force of it went deep into them. The result was that on repeating them, Bela began to go into samadhi (began to leave the body). One of the senior disciples, who had long been chief reader of the Guru Granth Sahib and was the Guru’s constant companion, even in the fighting during the war, was a very learned man and would not only read but explain the words and their meaning. On hearing that Bela had gone into samadhi, he went to the Master and said, “Maharaj, there is injustice in your court, for this Jat Bela who arrived here only a few days ago and who is an illiterate and understands nothing, has gone into deep samadhi; whereas we who are with you constantly even in the wars, have sacrificed our lives and lives under terrible conditions, and have studied the books for countless hours, and yet we cannot meditate as successfully as this man.”

Do you understand what this all means? It is a question of the person’s attitude of mind. If you do not absorb the teachings practically into your very lives, you will gain

nothing. It is not achieved by dancing and jumping around (professing devotion outwardly). Some people go as far as to say, “The Master came from Sat Lok and gave me fruit as a parshad.” This type of people is not interested in impressing others- but this is how we can drift away from the Truth. See what is right with your own eyes, and do not be led astray by the prattling of others. This is what Farid Sahib means when he talks of the world dancing to its own tune. He says further, *He does not dance who takes the Lord’s protection*. When you get something, be content with what you have received, and practice it properly so that it may increase. If you can find anything better than what you have been given, then I will also go with you. Our Hazur used to say, “Whatever I had, I have given you; If you find anything better, you are welcome to take it, and let me know that I may also benefit.”

So truly celebrating Divali does not lie in getting parshad or any outer action, but rather in taking the Truth of Divali into yourself and practicing it. You will see that your life will change in a matter of months. If up to now you have not done this, and are not going to do it, you will remain in darkness. If you have done something and have received a little Light, but do not devote your full attention and do not practice it daily in all expression of life, you will not increase whatever you have. I will now take a short hymn of Guru Ram Das Ji, on the subject of Divali-how to light the lamps of Divali within you.

To realize God, we have sold our body to a complete

Master.

The words are very clear; but why a Complete Master? Because today the world is full of people who are not what they profess to be. Who in fact is the Guru? The God Himself is the Guru. When Guru Nanak Sahib was asked about this, he said, *Shabd is the Guru, and the Surat (attention) is the disciple*. In other words, that God Power which came into expression is my Guru. Kabir Sahib was asked where his Guru lived, and he replied, *My Guru resides in the gaggan (seat of the soul), and the disciple in this body; When the surat and Shabd meet, there will be no separation*. To come into contact with that, our attention must rise above the senses. Guru Gobind Singh has said, *The Ultimate God is One, know Him to be our Guru*. The Lord residing in each being is the Guru. *My beloved is in each form, no place is without Him; I rejoice in that form where He is manifest*. We should respect the form in which He has manifested-such a personality never declares himself to be the Guru, but always refers to the God in him. It is a very valuable criterion. Whoever says, “I am a Guru,” know him to be yet short of that very status. *O Bheeka, the Incomprehensible (Agam) is beyond speaking of or hearing about; He who knows speaks not, he who speaks knows not*. Kabir Sahiib describes a Master in this way: *Kabir says we are the knowers of the true home of your Father, and have brought the Lord’s orders*. It is a beautiful description. He did not say, “I am the Guru.”

Who is the Complete Guru? *Through the Complete Guru, Satsang oorrurs (comes out).* And what is the Complete Guru? He is one with the Shabd. *The word was made flesh and dwelt among us. Also, He manifests Himself in the Guru, and distributes the Shabd.* It is that manifested God which joins us to Himself- that is the Guru. No son of man can do it. Christ said, *I am the light of the world, those that come to me shall never walk in darkness.* It is another criterion: whoever has got the Light can give it to others. It cannot be given by teachers of the outer customs, or by intellectuals, or by any scripturist. But he who is one with the Light can give the Light. *He who takes the veil from my eye and gives the glimpse-O sadhu, that satguru is to my liking.*

When it says we have sold the body, it means that he has given himself over completely and has no further claim on himself. And he did this just to realize God. *Someone should make me meet my Beloved Lord; To Him will I sell myself; I am in torment for darshan of my Lord.* He does not make you a slave, but rejoins you to the Lord Himself. Another Master says the same things: *Someone should come and join me back to god.* And how is that done? *A strong Guru drags the attention (soul) out.* He is full controller of his attention, and has become therefore the mouthpiece of God. By his single thought, ten, twenty, one hundred, one thousand, can be taken above the senses and shown the Light within.

There should be no misunderstanding of the term “selling the body.” Through the *prarabdh* or destiny karmas, children, friends; so this body belongs to them. But the Lord

Wishes us to make the best use of it, by being pure and chaste, doing meditation, living righteously, and keeping His commandments; this is the true meaning of giving the body. It does not mean leaving one’s home, family, and so on, Why has the body been given to us? *The Feet of the Lord should reside in this body, and the tongue should repeat His Name; O Nanak, for this reason, take care of the body.* Keep it clean and pure, for cleanliness is next to godliness, but there is no need to be constantly decorating it. Furthermore, cleaning outwardly and remaining dirty inside is useless, for no matter how much perfume is poured on a garbage heap, it will never impart a clean inside, he tells you that no sins should be committed through this body, and no bad thoughts should enter it. This is what it means to sell one’s body to Him.

Hazrat Ibrahim once bought a slave; it was the custom of those days. When he and the slave reached the house, Hazrat Ibrahim said, “What would you like to eat?” The slave replied, “whatever food you give, for I have been sold to you.” The next day, Ibrahim asked the slave what kind of clothes he wanted to wear, and the slave replied, “Whatever you give, for I have been sold.” He asked for nothing and claimed no choice, for he knew his body had

been sold and surrendered himself to the fact, fully resigned.

Complete obedience is the essence of selling the body to the Guru-it means nothing more nor less. Christ told his disciples, *If ye love me, keep my commandments*. Those who do respect the Guru's words will most decidedly receive salvation. Christ also said, *If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you*. Whatever words enter your heart, that much have you understood fully. *The words the Guru uttered have I tied into my heart*. But don't just keep them there-they are not meant for repeating to others as a demonstration of knowledge; they should be lived up to. And how can one reside in *his* heart? *Keep someone on your heart, and you will reside in his*. If you think of a person, there is always a reaction. When the disciple remembers his Guru, then *Satguru gives protection his very life*. His attention is his very life's essence. Though he may be hundreds of miles away, yet he constantly cares for his children- through his attention. The more you remember him, the greater will be the reaction. As you think, so you think, so you become; and if he is truly a Guru, you will gain spiritual upliftment and salvation. When one can hear sound and voice through radio, across thousands of miles, and can see images through television, then surely the God Power which is all omnipotent, that same Power which is the Guru, surely that can manifest, if one's needle is tuned in correctly. Just keep your thoughts

toward him and you will benefit from the direct radiation.

This body, this wealth, this mind, I have given to the Master. It does not mean to give the body literally- that belongs to those with whom you are connected, as a reaction of the past. The Master guides your soul, so your soul should be surrendered to him, not the body. By giving the mind, you should think as he wants you to think, and your wealth used for good cause-not for misuse, or to harm the lives of others. Share with others, and then eat. Think of everything as being the Guru's property given in yours safe-keeping, and use it in a like manner. If you do all this, what happens? You receive Par Brahm (God beyond Brahmand). *O brothers, keep connection with the Satsang, and all your wrongs will be righted.* Even your earthly life will be a success.

So Guru Ram Das Ji is giving out some of his own life's experience. You should know that he was a great devotee of his Guru. Devotion therefore is the keynote to success, for as you think, so you become. If you obey his every wish, your success will be beyond words. If he puts his hands on your head (gives you his protection), then you have got his attention, and what more is wanted?

*To realize God, we have sold our
body to a complete Master;
Satguru, the giver, intoned us*

*with the Naam, and our countenance
radiated with this transformation of destiny.*

The True Forms, the Master, gives the experience of God within us, through which our whole destiny is awakened. After more than seventy years of searching, Guru Amar Das Ji said, *I was very tired, performing all these karmas; Then, without effort, I met the Satguru.* And what type of Guru is the Satguru? *When the Satguru is met, the eye can see and realize the Truth within.* It clearly indicates what the Satguru should be. But we must take our attention from outer things-give him our body, our mind, and our wealth.

When King Janak was given as experience by Maharishi Ashtavakra, he was also required to first give his body, mind and wealth. The king had announced that he wanted the experience, and it should be given in as short a time as it takes to mount a horse. A huge gathering of sages and holy men had been called, and a large stage set for the purpose. When the announcement was made, none of the wise men present had the courage to mount the stage and declare himself capable of giving the experience. Many could give fine talks, but only one who is in oneness with the Light can give experience of it. These are not words of pride- it is his daily work, or you may call it his vocation, and he has been commanded by God to this purpose. The Lord Himself works through him. So from all the great sages present, only Ashtavakra stepped forward and mounted the stage. His body was crippled and deformed in

eight places (the name *Ashtavakra* means “eight humps” or deformities). When the rest of the holy men saw him come forward, they laughed and thought he must be mad. They considered his strange figure ridiculous, and his claim of knowledge pretentious, and were not impressed but amused. It was a rare thing, even in those days. Where can you find such a person today? Go into the world and search for one. Many will give ethical teachings and repeat what is written in books, but those who actually give an experience of the Beyond are very rare; there have always been only a few, and even now they are rare, but the world is not without them.

But the amusement died into an embarrassed silence when in a calm clear voice, Ashtavakra turned to the king and said, “If you want the knowledge of the beyond, then why are you sitting with a gathering of cobblers, whose eyes are only on my body?” All the audience was ashamed. Then he asked the king, “Do you really want this experience?” The king replied that he did. “Then, you will have to make an offering to me of your body, wealth, and mind.” The king agreed. In those days, the custom of sealing agreements between men was to pour a little clear water in the person’s hand, and the ceremony was finished. These days, special stamped paper is prepared and typed upon, and even then there remains some doubt as to whether the man is being cheated or not.

So the Rishi said, “You have given me your body-go and

sit among the shoes at the entrance of this court.” (By Indian custom, especially in those days, no one would dream of taking their shoes into a place of worship or respect.) One can imagine the depth of humiliation for the king to have to sit among the shoes, with his followers and subject in full view, sitting on carpets. But the king told himself that his body now belonged to the Guru, and in meek obedience went and sat among the shoes at the entrance. The Rishi called to him, “O king, where are you sitting now?” The king replied, “In the lowest place of all, with the shoes.” The Rishi’s purpose was for the king to admit his place. He then said, “As you have given all your wealth and possessions, then do not even think of them—they do not belong to you.” The king saw his court and palace before him, and his mind wandered from one thing to another, so he closed his eyes. Then he closed his ears so that he would hear no sound, but even then his mind wandered about the palace and his kingdom. He again and again reminded himself that he had given everything to the Rishi, but could not still his mind. The Rishi asked, “Where are you now?” The king said, “My condition is like that of a cow sitting on a ship’s mast. He flies in all directions but can see no land to alight on, and so returns to his perch on the mast, again and again.” The Maharishi told him, “You have given your mind to me, so do not flit around with my mind.” Then for a while the king’s mind was stilled. Ashtavakra then gave his attention, and he soul withdrew, rose above body-consciousness, and the Rishi connected it to the Light and Sound. The king was asked if

he was satisfied, and he replied in the affirmative. Even now, when Naam is given, the instructions are the same: to withdraw one's attentions from outer things and forget the body, etc., and then with a little attention the soul rises. The Maharishi then said, "All right, I am giving all these things back to you-body, wealth, and mind-as a parshad, so deal with them remembering that they are mine. Think of the body as mine; keep it clean and pure. Think of the wealth as mine; share with those in need, and use it only for good purpose. Do not entertain any bad thoughts; keep all thoughts pure."

Do you all see the significance of this story? The same teaching is given now; it has not changed at all with the passing of time. It is true that the extent of our success depends upon how obedient we are to his words. If we can concentrate our scattered attention, we will become the controller of that attention, and in due course, the mouthpiece of the Greater Attention. What then will we not be able to do?! Though God is in us, we must become man-in-God and God-in-man; this is our aim. Whoever becomes that can then help others, that is, to see the manifestation of the Light of God in him. *He who thinks of the Guru as a human being will come back, birth by birth.* If the Guru seems to be a mere man to you, then what can you expect to receive from him? Each man sees through his own spectacles: whatever color the glass is, so will the vision be. In whatever manner you regard the Guru, your benefit will measure accordingly.

The Guru's knowledge attached us to the all-pervading Lord.

A Guru's single thought can accomplish vast tasks. Masters are not made in a day; every Saint has his past, and every sinner a future. We can also become Masters-with proper help and guidance. When I was in English, two small boys came to me and I asked them, "What do you want, boys?" They both said, "We want to become Masters." You have all receive the gift-increase it- then you may be selected as a Master, by God. This is not an election by votes; the Lord Himself gives the commission. Furthermore, *He manifests Himself in the Guru, and distributes the shabd*. It is not the kind of work that can be done through the puny power of man. Each man sees only at his own level; he makes mistakes, and then falls. Then he dances to the world's tune, and others follow his example. Who suffers? One's own self. What does the Master lose? Does a mirror are if anyone looks into it or not? *The Guru's knowledge attaches us*-so become one with God, this is the very essence of all this teaching. Light can only come from Light. Merely pressing or rubbing the eyes to bring sparks through friction within the physical vision, or trying to visualize Light, will not give anyone a connection with the Light. He who has that power in his attention can, in one sitting, reveal some Light in others-by withdrawing their attention from outside. This is the only

method of connecting the soul with the Light, and that connection increases daily with practice.

In each living being the Lord is vibrating; Get connected to the Guru's Shabd.

I would cut my mind and body as an offering to the Guru; All my doubts are removed by his word.

I have explained that giving one's body to the Guru does not mean that one loses it-and cutting the body and mind does not mean they are cut into pieces, but they should work only to obey the Guru's commands. Why and how are the doubts removed by the Guru's words? *The Whole world is sleeping in attachment and illusion; When will the doubt be removed?* Maya-illusion or forgetfulness-starts when we become identified with the body, for then we begin to see everything from the body's is changing every moment. The world is also made of matter, changing at the same speed. When two things, namely body and the world, are made of matter, changing at the same speed, they both appear to be still. Those who are one with them are under a grand delusion. For a simple instance, the world appears to be still, but in actual fact it is moving. We have bound ourselves to this illusion and all it means, with all its effects. How can it be removed? Only by rising above body-consciousness. *O Lord, some Master-soul should show me the easy way.* Only then can the doubts be removed so that the Truth can be seen. The Master-soul's vision is correct: he does not dance to *anyone's* tune. He

can never see anything inaccurately, so naturally he will never do anything wrong, like the depraved man with his smoky spectacles. This is how a man's character changes from bad to good. But only through the Lord's blessing. How? By being attached in love to him in whom the Lord Himself has manifested.

If you have good karmas from the Beyond, you get the connection to the Name of the Lord. The Guru never lives in an untrue way; he does not act and pose. When a person tells one lie, then one hundred more lies must be told subsequently, to cover up that one. This sort of thing results in part factions and other undesirable situations. It is not necessary for the Satguru to tell any lies; he will say what he has seen; and that is the Truth Kabir Sahib says, You cannot describe Him who is above all / But what the Guru gives becomes sweeter day by day. / Kabir says, My doubts have been removed by seeing the ever-lasting Lord It is a very clear statement which gives the situation exactly-if we are still in doubt as to what we should do, then what can be done? *Having a lamp in the hand, still we fall in the well.*

In the darkness He lights the lamp When we love the Guru's knowledge.

Through getting attached by love to the Guru, the darkness is dispelled; thousands of suns shine forth with the repetition of Naam. Due to the difficulties of Kal Yuga,

this blessing is being given freely. In the past, many restrictions were imposed before connection to Naam was given. After many years of service, the Master would then give the first part of the theory, and so on. But the darker the age, the more mercy does the Master extend, and today everyone receives an experience from the very beginning. This special concession is due to the bad condition of the world, which is drifting speedily into negativity. A Master would use any means to save the souls from such a terrible fate, but if the soul receives the gift and then wastes it well, that is a tragic misfortune.

What is the Guru's knowledge? *The Guru's knowledge reveals the true Light, and the darkness of ignorance is split asunder.* Light appears in the darkness-the God manifests in the form of Light, and he in whom the Complete Light is burning, is the true Khalsa (a true and pure disciple). Guru Gobind Singh Ji says, *know a khalsa only when the fully light shines in his body.* He also says, *Khalsa is my true form.* Also, *In the khalsa I reside, and also, Khalsa is my Complete Satguru.* Finally he declares, *These are not words of imaginative lies; I take the par Brahm Guru Nanak as my witness.* If you have done every other work *but* this, it will all be of little value; but if you do *this* work, all other efforts will be fruitful. When the Master recommend the company of Saints who can give contact with the True Naam, they do so with infinite purpose. It is gift which gives benefit both here and hereafter. *Tie with the Gift of Life, which is with you here*

and there. In the Hindu religion, when a man is approaching death, His people say, "Quickly light a lamp and place it before him, or he may die without first seeing the light." People do not realize that the light should be lit while living-within one, not outside. What is the use at the time of death, when even every-day consciousness is withdrawing?

At Hardwar in northern India, the pilgrims light a small wick in a boat of leaves and flowers, and set this afloat on the sacred River Ganges. If it gets extinguished by the water or a breeze, they light another and float it. The meaning behind this outer ritual is to show that to cross this ocean of life, one needs the aidance of the Light. But that Light is different; it has no wick, no oil; it cannot be overturned or sunk, and remains burning forever. *If someone lights such a Light, O Nanak, he does not come round in transmigration.* And ahead there is sound in this Light; it is the basic teaching of all true Masters, irrespective of religions

*The darkness of ignorance is banished;
Through that Treasure lying in the house, the mind is awakened.*

The mind is steep in illusion-a kind of sleep state-and can only be awakened by the connection to Naam.

The Lord of Death will take reckoning of those imprisoning themselves in illusion.

Illusion is like a guard with a bow and arrow, keeping the prison closely guarded so that those who have forgotten their freedom in the enjoyments may not escape. The Lord of Death's toll for these prisoners is very heavy. When one enters a beautiful park, one is free to roam around, relax on the grass, enjoy the beauty of the flowers, plants and trees, but the gardener will deal very severely with anyone attempting to pluck the flowers or steal the plants. A true sadhu is he who lives in the garden of the word, but never thinks of claiming anything as his own. Those who live their lives according to their Guru's commands and remember the Lord continuously will not be under the world's influence with all its corruption. Those who have not the good fortune of knowing their Guru is with them, remain under the mind's influence, and they eat, drink, and live according to the dictates of their minds. Even after meeting the Guru, there are those who remain under the influence of the mind. *He is a manukh (mouthpiece of the mind) who does not recognize the shabd, and knows not the fear of the Guru.* Such a man has no awe or respect in his heart, and often thinks of the Guru as being on his own level. At times he considers the Guru to be lower than himself; so what can this type of person receive? *The words of a depraved man are like a scorpion's sting, the pain of which is like the prick of a driving thorn, but it increases to an unbearable extent.* So do not believe such people, as it will give unbearable pain in the long run. The

worldly things were given with useful purpose-not for enjoyment's sake. Those who go on enjoying will have to pay the price; he who plucks the flowers will get the fine.

The unfortunates who have not sold their heads to the Satguru, will come and go in the world.

One will go on coming and going until one surrenders one's whole being to the Guru; and this means living in accordance with his wishes, thinking as he advocates. *The keeper of the intellect is the Guru.* Maulana Rumi Sahib prays to God, saying. *This intellect will turn my face from you; Keep Your control on it, and I am saved- otherwise I am lost.* It does not take much time to spoil the milk! The intellect is like that. *If your mind obeys the Guru one hundred per cent, you will know then who the God is.* Don't let your intellect interfere in the slightest fraction with what you know is right. He who is willing to obey him without a question will receive the treasure. *Naam's Perpetual Song, precious jewel of the Lord, is in the Sadhu's keeping.* You can also say that God has handed over His treasure to the Master. Then? *The Guru places it before him who takes His words as Truth.* To find a Guru who can do this is the height of good fortune.

Without good fortune, the Satguru is not met.

Please, my Lord, listen to my appeal:

I wish only to be a Thy Feet.

To be at His Feet means to obey him-to surrender unto

him. He would like to dye you in the same color as his own soul. In deep humility he has said *I want to be at Your Feet*. He is wearily acknowledging his defeat in the world; it is not a matter of force. It has also been said that by force you cannot get, and by force you cannot give. You can neither gain the inner knowledge by force, not can you learn to leave the body at will by force. Whoever feels that he can achieve anything through force is welcome to try and see. All is in the Lord's hands; if He wants to give anything, then you will receive. He most definitely will give to one who will surrender to His Feet. Dwell only on the understanding that the Guru has given; imbibe the virtues therein, and as you think, so you will become. In this way you will absorb the radiation.

O Nanak, the Guru looks after my honor here and hereafter;

So I have sold my head to the Satguru.

Our protection and honor is all safe in the Master's hands—we have sold our heads and our attention to him. It reminds me of my own life, about 1917. There is potential for searching out the Truth within all men, some more, some less, according to the sanskaras (back ground). I used to enjoy an intoxication within, but after two to three months it would cease, for as long as a week sometimes. Naturally I would feel very unhappy during those periods. I went to many Mahatmas for help, so that the intoxication would continue and not break. When I asked for the cure

from a certain holy sage, he said, “Yes, but you will have to give your head.” In my heart I felt that the giving of one’s head should happen with one’s own free will, whenever one feels it right, and not by order. Once a person has given himself, there is then no question of rights. But there, whoever searches will one day find, and Hazur Baba Sawan Singh Ji started coming to me within, seven years before I ever met him physically. So giving the head must come with one’s own will and pleasure. You can be sure that he who asks for it, is hungry for it-and if he is in such a hungry conditions, what will he be able to give? When I finally came to Hazur’s feet, with his mercy I truly understood what is meant by giving one’s head.

Keep the Guru’s words always before you-they should become part and parcel of your life. You may ask why Hazur said I should do this spiritual work; It was His wish, that is all. The people are receiving the benefit, what better evidence is wanted? Property and other things can be given through official papers and man-made laws, but not spirituality. Fire is lighted from fire, and Light comes from Light. Those who are getting the Light are receiving with Hazur’s blessing-I have not earned it. What did he see in me? It might be that I was very open-I never hide anything from him. I used to see that He was seeing all my actions-that is really the truth of it. So, to have a clean heart is most necessary, for he who is one thing inside and tries to show he is something different will remain far from this true wealth. If he has a small part of it, it will stop further

progress.

So let each of our days be a Divali day. Light the inner lamp. If you have any bad thoughts for anyone, stop them, and if anyone has wittingly or unwittingly harmed you, forgive and forget. There is no other cure. If you cannot forgive the misdemeanors of others, your progress will stop, for forgiveness and justice are different. Forget justice, and develop the virtue of forgiveness. Keep your heart clear; do not think badly of anyone, even if they have deliberately harmed you. And do not dance to the world's tune. Protect yourself from lies and hypocrisy. Everyone has God within them, so have love for all men. Do selfless service, and regular meditation. As is also usual on Divali day, the houses and shops are cleaned and decorated. Man should also clean himself inside, decorate himself within with the inner Light, and sit in the Lord's sweet remembrance. Then only can Divali be truly beautiful.

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THE MEANING OF CHRISTMAS

This picture, taken in Houston, Texas, on Christmas Night, 1963, shows Master in his hotel room shortly after inviting all of us who were following him to join him. (Visible are marian ojeda, Lucille Gunn, and Mr. Khanna.) The bowl on the table was filled with big nuts, which Master was giving out as parshad-so generously that they were cascading from our filled-up hands onto the floor! The sweetness of that blessed time with him will never be forgotten by those of us lucky enough to be there.

That Christmas with Christ was highlighted by the beautiful Message given below, issued on that day.

THERE IS A tradition which tells us that Christmas symbolizes the birth of the Christ Child in the human heart. To be truly Christ-like, the disciple must become as a little child, a pure and unsullied vessel, receiving the nectar of the Holy Spirit as an upturned chalice. "If you love me, keep my commandments!"

Truth is above all, but true living is still above Truth. This requires leading a life of continence, humility, truthfulness, love and devotion to God and all creation. To become a mouthpiece of Master, expressing Master's will and purpose, you must surrender all to Master. This does not mean the giving up of employment, home, possessions,

family and friends. It means simply: let the will of the Master work in you and through you, let your whole life be dedicated to service of the Master. Like a flute, be all vacant from within so that the Master may make sweet music of your life.

This is the Christ-like way, the true message, meaning and purpose of Christmas. Master brought the Christ Child to birth in your heart. You, in turn, must “become as a little child” and surrender yourselves to the ever-loving and merciful Father who watches over you, guides you, and cares for you. I wish you all a joyful Christmas and a Happy New Year. My love goes to you all.

Kirpal Singh

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Before the Year Runs Out . . .

The Master's Circular Letters of December 28, 1967

DEAR SOULS: Before the year runs out, I would like all the children of light to manifest that light in abundance, and take care that it is not darkened through any default. You have had an experience of this light, the light of God; the light that never is on sea or land, but burns day and night, unquenchably, in the human breast. Let this light be a lamp unto your feet, and serve as a beacon light and signal fire to the world-weary traveler trudging on the sands of time in search of a haven of peace. All of you must know that you have voluntarily and joyously taken upon yourself a great trust and responsibility-an obligation which you have to discharge under the Law of Divine Dispensation, and it is your proud privilege and a sacred duty to serve the great Cause which is so very dear to the Master.

All the Initiates of the Master, wherever they be-in the East or in the West-form one great family of the Master and as such are equally dear to me, and nothing will give me greater pleasure than to see you all living in loving peace and harmony as His children, serving one another with love in your hearts. Love is the highest and the greatest attribute of God, and all other virtues flow on their own from it.

All of you have been put on the God-way, which of course is the same. It is now for you to hasten the advent of the Master within you, and thereby complete your *Guru-bhakti*, or single-hearted devotion to Him. The proof of this you can experience within you as the self-luminous form of the master appears, stays with you, talks to you face to face, and helps you within by instruction and experience, in the same way as he does without: *Behold! I stand at the door and knock, and if any man hear my voice, I will come in to him, and will sup with him, and he with me.* From here begins *Naam-bhakti*, or devotion to the Holy Word, and it is the Master's job to make you proficient in it, and lead you to perfection and make you perfect *as your Father in heaven is perfect.*

Thus you see you have all been put on the Path leading to God. The proof of the pudding, however, lies in tasting it. The more you will taste of the Truth in you, the more your life in a work-a-day world will reflect the Light of God in all your dealings with one another, and you yourself will feel that each day sees you nobler than before as you tread Godward.

It is from amongst you that representatives, group leaders, and workers are chosen by the Master for administrative convenience, to carry on the work efficiently-to wit, to arrange spiritual get-togethers (Satsangs) for mutual help and benefit. My Master, Hazzur Sawan Singh Ji, used to

say that Satsangs served a very useful purpose as a protective hedge around the field of Simran and Bhajan, so that these vital and life-giving processes continue to develop and thrive, in spite of the otherwise busy life in the family, in society, in your respective avocations, and the like.

I cannot help emphasizing that all the Satsangis, whatever their qualifications and the degrees of advancement, are equally dear to me. With all our seeming righteousnesses, we are yet far from righteousness, for none are righteous in the real sense of the word, and there is no ground for us to feel exalted simply because we had the good fortune to work in the vineyard of the Lord. On the contrary, this very thing-the work entrusted to us so graciously-casts upon us an added responsibility to make ourselves worthy of it.

I would very much like you to forge and strengthen loving links in the ever-expanding fraternity that is ours. The representatives should, in a missionary spirit, travel from center to center in their areas so as to see things for themselves at each centers in the spiritual fabric, and in a loving spirit, exchange their views with one another, and offer suitable suggestions for improving the position wherever necessary. To facilitate work at each center, we should set up small committees of three to four members with the idea of division of work as may make for more efficiency and better understanding, and also enthuse a

spirit of good will and fellowship among all who are engaged in the holy work. It may be worthwhile to establish separate study circles for mutual discussion on one or the other spiritual subject, so that those participating in them get a training to give small inspiring talks on their own, and be able to keep the work going without any let or hindrance. A small lending library with essential literature on Sant Mat will be a great help to all, old and new Satsangis as well as fresh aspirants for and seekers after Truth.

A tree is known by the fruit it bears, and so we should act and behave in a manner that glorifies God and is befitting to us a children of God. It will be a healthy beginning if representatives, group leaders, and workers invite each other for talks and addressing the Satsangis and others interest in the subject in their respective areas; and the invitees in their turn should give out their best to their listeners without in any way interfering with their susceptibilities and loyalties as may tend to estrange them from each other, and cause any to stumble on the way. This, it is hoped, will in a way help to expand the “Self” in you, and your hearts will go out to serve the Lord whenever and wherever you may get an opportunity to do so. This is the greatest service that one can do to oneself, and to the self-same Self in others around you, and those with whom you may come in contact from day to day.

Those going around in connection with Satsang work at

different places should not accept any offerings whatsoever for their personal benefit. However, they are allowed to share lodging and simple food with the dear ones, if possible and necessary. The travel expenses and other allied charges incurred may be debited to Satsang funds. The non-acceptance of gifts for personal self is one of the prescriptions given by the ancient sages for persons living the spiritual life. It will be easy to see how this rule becomes more important for those who are in their service to God, and have been placed in a position of public authority. It is the duty of the spiritual leaders and counselors, whatever their capacity, to remain impersonal servants of all. Since the acceptance of gifts involves one, even against his/her will, in some measure of obligation to the giver, it may cause unwittingly a lowering of his/her ideals. This should be considered sufficient to avert serious difficulties that could arise from laxity in this principle.

In this respect it would be worth your while and profitable for you to read this, along with the previous circulars of June 6, 1967, and November 11, 1967, together with the Birthday Message of July, 1967, as all of these, including this one, present an integrated view of true living as enjoined by the Masters.

I would greatly appreciate it if you would chalk out the lines for yourself, and also send periodical reports on the progress made from time to time. The Master Power overhead, I am sure, will help us to achieve the desired

results. My best wishes are with you.

With all love, and more of it,

Yours affectionately,

KIRPAL SINGH

* * *

December 28, 1967

I HAVE OBSERVED that with the rapidly growing work of the Master, the load of correspondence has increase considerably. It is practically becoming difficult to handle the same during my short intervals between tours and multifarious Satsang engagements. It would be much better if the dear ones are requested to restrict their letters to the minimum length of purely spiritual nature, thereby avoiding detailed descriptions, and at three month intervals,* which will facilitate work. There are now several printed books which contain exhaustive explanations for the day-to-day life problems of an initiate, and the dear ones can safely refer to them. The diary forms should, however, be continued to be sent every three months,* with brief results, etc.

I know it for certain that every soul has certain personal problems which he/she is anxious to bring to the notice of the Master, so as to seek His blessings and guidance. You should please note that the life-plan of each of us has already been drawn by the Great Planner, and what

actually we see and come by is nothing but an unfoldment of the Divine plan, which if rightly adjudged is being executed with fine exactitude. But it should be taken as certain, that all things work to the good for them who love God; and since you are all directly linked with the God-into-Expression Power within you are under His Grace and not the Law, to the minutest detail, and so severity, intensity and duration of the trials and tribulations of life, whatever they be, are suitably and gracefully mitigated, softened, and toned down by the Master Power. Just have more of deep faith in that Supreme Power within you, for undoubtedly it will come to your aid, guide you aright, and eventually take you out of the seemingly impossible situations, in such a sublime manner which you cannot possibly imagine. So all such matters can reasonably be eliminated from the letters, making them concise and exact in their contents.

This may kindly be circulated among all the dear ones.

With all love and best wishes,

Yours affectionately,
KIRPAL SINGH

* The Master has since requested that the completed diaries be sent to him every *four* months.

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In the Name of the Masters

A letter to initiates from T. S. Khanna

November 21, 1971

DEAR ONES: In the Name of His Holiness Satguru Kirpal Singh Ji Maharaj, the living Master of spiritual enlightenment, and in the Name of al His predecessors in the line of God-realized men, especially Hazur Baba Sawan Singh Ji Maharaj, the Beloved Master of the present Master and of mine, Who is daily appearing to many souls initiated and uninitiated, while being already ascended; I issue this serious and significant message to all initiates and near initiates of the Great Living Master Kirpal Singh Ji, to wit:

I have observed some wild propaganda set afloat by certain vested elements to deflect dear ones from the Holy path. Of late, news has spread about several teachers, swamis, yogis, preachers, masters and the like visiting abroad causing disruption in the unsophisticated minds of immature initiates, misleading and making these precious souls fall prey to their fantasies. I have love for all souls even though they work in their own chosen spheres on the basis of their own intelligence or comprehension.

Therefore, a word of caution is indeed essential for the

initiates who have been accepted by the Master and granted inner conscious contact with Holy Naam-viz., Word, the Divine Light and Sound Principles-after rising above body or outer consciousness.

The sacred books published from the forum of Ruhani satsang discuss the theory in most lucid and illustrative terms, leaving little doubt whatsoever. A careful and unbiased study of these books would reveal that the most important aspect of the teachings is actually living a life full of spiritual discipline and beatitude. The dear ones who are putting in regular time for meditations are progressing gracefully on the path with the Grace of the Master.

However, easily misled folks among the Satsangis are cajoled by the shrewd and sophisticated preachers, et al, with flowery promises of quick access into the Beyond, coupled with some so-called elixir or nectar. Such allurements not only estrange the dear ones but entangle them in this network of negative power illusion, with the result that they suffer immeasurably. Although the Holy Seed of Initiation implanted by the Master can in no way be dimmed or destroyed by such heretofore mentioned deflection, the initiate's inner receptivity and growth are considerably jeopardized and retarded. In addition, whatever inner contacts of Light and Sound Principles the initiates have been experiencing since the time of Initiation are ruined.

Some people have approached the very (Ruhani Satsang) representatives and group leaders with documents to deface the Master and mislead them from the Holy Path by confusing their minds with concocted stories and corroborations conjured up to suit their own causes. Faith is the root cause of all religion. Little do such people know about the immense harm they inflict on the dear ones who have been put on the path, and the huge Karmic debt they are causing for themselves. It is the most reverential and rewarding act to guide the sincere seekers after Truth to the living Master. Contrarily, it is the gravest and most heinous sin to mislead and disrupt, by false propaganda, those who have already been accepted and put on the way.

I feel astonished and surprised when such sad events come to my notice as when some of the dear ones who have held responsible positions step down or resign without first going into the case and verifying the facts. This is Maya employing all of its fabulous and flabbergasting phenomena to bewilder the young and tender saplings.

I recall that as recently as 1948, when Hazur Baba Sawan Singh Ji Maharaj left this physical plane, the Great Master Kirpal Singh wrote a brief life sketch of Hazur which contained all the facts. I also recall and can reproduce the ringing words that Baba Sawan Singh Ji Maharaj told Master Kirpal Singh. They are as fresh and fruitful as when they were spoken:

“Baba Jaimal Singh brought Naam with Him from Swami Ji and meditated on the banks of Beas which eventually bloomed into the nucleus of spiritual guidance for erring humanity. Similarly, wherever you will sit, the sincere seekers after truth shall be guided to you by the Gracious Master Power.”

Your attention is invited to Circulars 55,56, and the pamphlet *Truth Triumphs*, which contain full facts of the case; copies of which can be had from me.

It is through the abounding grace of Hazur Baba Sawan Singh Ji Maharaj that the sacred forum of Ruhani Satsang, with a humble beginning, has spread over all the world, with about 125 centers functioning in various countries. All credit goes to Him, the God-man Hazur Baba Sawan Singh Ji Maharaj, Whose edict is bearing fruit through the blessed Satguru Kripal Singh Ji.

I would stress the great importance of regular, faithful and accurate meditations combined with utmost vigil against misleading elements.

Bhakti-loving faith and devotion-develops slowly. This world is full of Maya (illusion). Imitation is at times more alluring than Reality. Do not be led away by the eyes and ears of others until you see for yourself and hear with your own ears. It is not all gold that glitters. I therefore give you

a word of caution: You should thoroughly investigate and get to the bottom of statements made by interested persons.

You can seldom imagine how much love I have for each one of you and how I wish you all to turn your faces to the Master within Who is awaiting more eagerly, by far, to greet you. The glow and glamour of this world is futile and momentary. You should earn your spiritual wealth right now and here while living in this world. One should attend to his mundane obligations and do everything for the sake of realizing the eternal Ringing Radiance, vibrant in all the Source of all life. He is a wise person who rests after reaching the destination.

With all best wishes.

Yours affectionately,
T. S. KHANNA

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MAHARAJ JI

The Superior One

A remembrance by Kira Redeen

MORNING AND EVENING are darshan times at Sawan Ashram.

The crowd starts collecting in advance. They meditate and wait in from of the house of Master Kirpal Singh Ji.

When the Satguru comes out everyone's expression changes. You can see that these are the loving children who once again are sitting together with their beloved Father.

The Indian disciples come to talk to our Master in family groups, in pairs, or just by themselves. Each one brings his problem, be it mundane or spiritual, to the feet of the Master.

When everyone has been taken care of, Master goes to the portico of His house, often inviting the visiting disciples from the West to join Him there.

The Indian remain outside and you can hear them talking in a melodious foreign language which you do not

understand. But one word chimes and rings without letup as a thrilling undertone: “*Maharaj ji, Maharaj Ji, Maharaj Ji,*” and you understand Whom they are talking about.

We heard that shortly before our arrival a little old woman who lives at the Ashram had approached Master at one of the darshans saying that she didn’t see anything inside.

Asking if she had kept her diary, Master was informed she couldn’t read or write but that she did have a candle. Master reportedly asked, “Why do you people need all these outward symbols, candle, flowers? Just go within and then see for yourself.”

However, His comment apparently made little impression or was misinterpreted because a few days later at darshan she said that she had seen Master inside in all His glory. Please, her Satguru inquired what she had done.

“I put candles and flowers around the dairy forms and you appeared to me,” she said.

Later, Master told us, “The simple folk get there so much faster than the pundits, the learned men, the intellectuals. You ask me, ‘Why do some disciples see much light and others very little?’ Ego is in the why, I tell you, and not before you become a conscious co-worker of the divine plan will the ego completely disappear. One pundit,” continued our Satguru Ji, “figures out this and that and works out a plan how to do it. But when it comes to really

doing it, he comes running to me to find out whether it is really safe. He does not know. So learning does not help you, you see.”

Pundits, architects, magistrates, millionaires and paupers, a commodore, a princess from the Punjab, and the sister of the late Prime Minister Nehru, Madame Pandit, all were there paying their respects to the Master.

“They all come for one thing,” explained our Guru, “for the bread of life and the water of life.”

And to every one of them, including the Western disciples, Master gave His love in equal measure as there is only one measure of love for everyone-the utmost. It is there without letup all the time. Love flows from Master in an endless stream. And no matter when you come for it or what condition you are in “be rest assured” the flow is constant. No matter how Master feels physically, whether He is busy or not, the fountain of divine love is so big there is enough for everyone.

“You cannot drain the Master,” said Gianiji.

Sometimes Gianiji would come to our room at the ashram after the evening darshan to find out if we had understood everything Master had told us. And we would sit there on a red flowery rug in a circle, the fan going overhead mixing up the heat, the moon looking in through the opened window, the water from Master’s well dripping peacefully

in the bathroom, a pink lizard motionless on the white wall and a gray frog hopping undisturbed in the middle of the rug. We sat there talking over what Master had said at the darshan:

“If you love someone, the time-you do not notice it. So in meditation sit there with the one you love. At attention! Alone!

“You want someone else there? No? And what do you do?

“Your body sits and you, you are not there. God alone should be enthroned in your heart. In meditation you find out how many other people and things you have put on the throne, too.

“You will have to leave everyone and everything behind you at the moment of death. I’m the only one that will be your companion till the very end. I’m already within you.

“Where love is, you are drawn this way. You think you love me, but the truth is I loved you first. Your love is a reflection of my love.

“So love God alone and for His sake love everyone else.

“Love knows service and sacrifice,” our Satguru said to us. He amply proved this to us during our visit at Manav Kendra.

We stayed to begin with in Master’s guesthouse on Rajpur Road and Master Himself had moved to Manav Kendra, fourteen miles away. So in our loneliness we asked His permission to join Him. We did not know at the time that our beloved Master planned to be with us that very

evening at His home on Rajpur Road.

“Is that what you want?” He asked us lovingly. “All right, then, move immediately. A car will come for you.”

Master remained at Manav Kendra and we proceeded to move out there. Rooms were assigned to us in the still uncompleted hospital. By Master’s orders the following was done for us:

Since there was no electricity in the hospital as yet, an electrician stretched a wire from the main cable to our rooms. The building debris was cleaned out; a plumber was summoned to make the bathroom and sink workable and to open the main waterline. Our cook Ramji was moved to Manav Kendra, his wife and baby also; the refrigerator was moved from Dehra Dun; the stove moved; a carload of food came in; four wooden beds arrived; spreads, pillows, blankets, quilts, all were moved to Manav Kendra. Rugs were brought in, a couch, two club chairs came via truck, an air conditioner, a fan, a dining room set appeared from somewhere, even a Western-type top was immediately created by the carpenter and put above the Indian bathroom’s opening in the floor.

And the next morning as we were blissfully meditating, we heard Master’s footsteps and cane on the Cement sidewalk of our portico.

Out we rushed and there He was, radiant and smiling.

I came here for your darshan,” He said.

Later, we sat at Master’s feet at His bungalow in Manav Kendra forming part of a half-circle around Him. Bending a little forward in His chair, He looked at us lovingly.

“Sir,” someone asked Him, “How do you manage to love us? We are so imperfect.”

“You are like a stone,” replied Maharaj Ji, “and I am chiseling out of it the precious thing that is within it.

“Be in life like a compass. Always point to the north. In the world you vacillate here and there, no aim. Point to God at all times. Watch your thoughts. Check your dreams. Do you see Master there?”

As the talk continued, the sun fell on one side of Master’s forehead and for the first time I suddenly saw the mark in God’s own handwriting there-the sign of Om.

It was so prominent, so outstanding, so thick, that a shadow from it fell on the other side of the forehead. I looked at it and could not take my eyes away. It is one thing to talk about the physical signs that every Saint possesses but it is quite another thing to see them for oneself.

Going back to our hospital headquarters, I peered at every forehead I saw and each one of them, compared with Master’s resembled a flat Indian chapatti.

Back at the hospital we found our dinner waiting for us.

A noble-looking Sikh in a maroon turban joined us. He was on his way to Kashmir and had stopped over at Manav Kendra for a few days to pay his respects to the Satguru. He stayed in the room next to ours with David Teed, the Dallas group leader, and Ed Handley from Toronto.

This gentleman told us the story of his brother who has three sons and one daughter. The daughter died and the grief-stricken parents begged Master Kirpal Singh to come immediately.

“Please,” pleaded the bereaved father when Master arrived, “please, Maharaj Ji, take the life of any one of my sons, but give me back my daughter.”

Master, however, did not do it, and got in His car for the trip to Delhi.

Halfway down the road Master ordered His driver to take Him back to the saddened family.

On His return, Maharaj Ji put His fingers on the forehead of the dead girl, pressed both of her eyes, and lo and behold, she was alive once again. And Master did not take the life of any of the three sons either. The Sikh gentleman had ended his story.

Master holds the power over life and death in His hands,

we observed. And securely in His hands is our fate and salvation.

“ ‘I want to talk to the Saint,’ a man once accosted me,” Maharaj Ji told us.

“I asked him, ‘What do you want to talk about with the saint?’

“The man exclaimed in surprise, ‘Are you the Saint? But you look like a man.’

“ ‘A Saint is a man first,’ I explained to him.”

Our Master has a lot of human touches.

He likes to laugh although it is almost a soundless laugh which you see more than hear.

At times, moved by our human wretchedness, Master is so compassionate that His eyes fill with tears that trickle slowly down His cheeks.

When Taiji insists that Master change His clothes because they are crumpled and have spots on them, He will say,

“The people do not come to see my clothes. They come to see me.” And he does not change them.

Master’s sense of humor is very gentle.

We bought a small toy for Ramji’s little daughter. We gave the present to our Master to give in turn to Ramji with His blessing.

Master asked, “Is that for me?”

“No, sir, it is for ramji.”

Master looked at the toy rubber dog, squeezed it slightly so that it whistled, and said, “I want a toy, too. I am also a child-of God,” He added smilingly.

Once a very dear soul, Guru Parshad, the head of the Radhasoami group in Agra, came to Delhi to pay his respects to our Master. The Guru had walked ten miles and came in covered with dust. He is a little man. An ancient yellow turban adorned his head. His sweet, old face with its loving eyes had humility written in every wrinkle. Half sitting, half slipping off the couch next to Master, he related that once before he had returned to his congregation in Agra bringing them some sweet parshad from Maharaj Ji. They ate it with gratitude and asked him, “Now that we’ve eaten the sweet parshad, could we eat you, too, Guru Parshad?”

Master was pleased with the story and even took the pains to translate it to us.

A final personal darshan is given to each departing disciple. It was our turn now. Master’s silvery blue eyes rested on us with such love and compassionate understanding we were bathed in bliss.

“Maharaj Ji, what if a disciple wants to remain a disciple forever so He could stay in the Holy Presence of his Beloved, safe, secure and happy forever?”

“You become a Master,” replied Maharaj Ji, “as soon as you become a true Gurmukh as at that time you will realize that

you and the Master are one.”

The words of an India disciple who lives in Rajpur came immediately to mind: “When you go up there,” he said, “you will see the Master’s body made out of light. You will see yourself coming out of His body as light. You and your Master are one, you know.”

We left in the dark of evening. As we sat in the back seat of a car waiting to go, Maharaj Ji stepped up to the window, looked at us once again, eyes to eyes, touched our hands with both of His Holy Hands and said warmly, “God bless you.”

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Recognition

Into the Master's presence I slowly went,
All unknowing Who and What was He,
My eyes unseeing for the tears unspent,
My ears not hearing the inner melody.

A strange delight into my hear upsurged,
That filled my inmost being with joy untold.
From wondrous eyes such holy power emerged,
Such love and gentle welcome made me bold.

But at His sacred feet I humbly fell,
Thrilling to His voice, all ecstasy.
The Living Perfect Master bade me tell
Something of my Soul's past agony.

With loving words He gently eased the pain
And took away the burden from my heart.
With His grace such peace I did regain,
Drawing me to Him, never more to part.

On Christmas Day the Master set His seal
Upon my Soul, and in it the NAAM did sow,
And opening my inner eye He did reveal
The Light within and inner scenes did show.

Thou didst long years ago upon an inner plane

Place in my palm a lovely jeweled cross,
Guiding lower self to higher Self, and gain
The inner Way, all purged of dross.

O Satguru! Word made manifest,
Now I know thee, thou Who art all Love,
For long ago I knelt at thy behest
Before Thee in the spirit realm above.

Upon my forehead didst Thou place Thy mark;
I remember now the ecstasy of soul,
And here on earth the third time meeting Thee.

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Sat Sandesh

The Meaning of Christmas

December 1971

volume four number twelve

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THE MASTER'S TALK

Never Dance to the World's Tune

When Masters come to the world and see its condition, great pity swells in their hearts. They wonder, “What is the world doing?” for they can stand aside from the activities of worldliness, and they see that truth is being ignored and untrue things are accepted as the truth. When a lie is repeated ten times or more, people begin to accept it as being true: men drift away into iniquity just through witnessing the bad actions of others.

There is a certain story, which is illustrative of how easily a man can be influenced and blindly follow the lead of other. A farmer was returning home from his fields with his head uncovered, perspiring, on account of the hot season. According to tradition in those days, going with one’s head uncovered showed that something tragic had happened, like a death, etc. So when the farmer’s family saw him approaching the house with a bare head, perspiring, and with dishelved hair, they jumped to the conclusion that someone had died, and immediately commenced lamenting and beating their breasts in the usual customary manner. The farmer saw his relatives mourning, and without hesitation joined in the demonstration of woe. But after a short time, his curiosity got better of him and he asked someone, “Can you tell me who has died?” The person was astounded and explained that, seeing his bare head, they had thought the farmer had brought news of death.

This story is very descriptive of the world’s condition. Man is easily influenced, and does not turn his head in the direction of the Truth. Farid Sahib says, *The whole world is sounding, and you are also dancing with it.* Without thinking for themselves, people agree or go along with anything. Do you know anyone who does not? He *does not become the echo, on whom the hand of Allah rests.* These are God’s children, who look to the truth, and can see what is really happening. They do not drift, nor do they echo along with the worldly people, but try to discover what the truth is behind everything. So who is wise in this world? He who searches for the why and the wherefore of things, thereby escaping the pitfalls. For those

who play along with the world's tune, and follow that tune, only unhappiness can result. The Masters have no selfish motives, so they speak the truth only---and that with love.

In India, Divali Day (the Indian festival of lights) is celebrated by lighting candles. The people usually gamble, and if you ask them why, they will tell you that by gambling on that day our births and deaths will cease. There is a kind of gambling that finishes up the incarnations, but what kind of gambling it is, very few really know. The true gambling lies in sacrificing all other things—body and its environments---for the purpose of enkindling the Light within. Being ignorant of the true gambling, they started outer gambling instead; and the people blindly follow them, without going into the truth of it. He who will see the Light within withdraws his attention from the outgoing faculties and outer objects. Even in the field of spiritual matters, everyone is singing the name of God on top notes—no one stops to think exactly what those names stand for. Every religion contains the same basic teachings in the various languages: that is, in the Naam, Word, etc., lies salvation, and not in any other teaching. But unfortunately people follow the outer practice of repetition of names of God and lighting candles, considering it to be the beginning and the end.

All religions encourage the reading of holy scriptures—that is to understand the subject, the theory; it is not necessary to make a lot of noise by singing and playing tunes to the words. The words are there to give thought to the subject. *Very few will think on the words of the hymn, or what they denote.* People imagine that merely reading out the words, parrot-like, is enough. Sometimes they shout the words at the tops of their voices, and even clap the hands and read—the more noise, the happier they are. But if the words were read like this for one hundred years without a pause, it would be of little avail. In the *Shrimad Bhagavat* it says that God cannot be realized just by reading the Vedas. Guru Nanak has said, *To read year by year, month by month, with intense yearning while the breath lasts; O Nanak, this avails nothing unless the written word is lived.* Reading alone is valueless; the

teaching must be followed.

The greatest aspiration of human life is to realize God: the God which expressed Himself into Creation, the Maker of Khand and Brahmand (astral and casual planes), the Sustainer of all things. In the language of the Saints, that God expressed is called Naam, through which they say soul can gain salvation, irrespective of religion. The Ultimate or Absolute Lord is Nameless, but that which came into expression is called Naam, or Shabd, or Word—the God-into-Expression Power, which is not separate from His creation. *World is the room of Truth, and Truth resides therein.* If the scriptures are read for long enough, it may be possible to gain some power of concentration and there by perform small “miracles”; but there is no true awareness in this.

Read one hymn only try to understand it thoroughly. Get the full meaning of the words, for those words have been spoken by one who has realized the Truth. *Listen to the Master's true words; He speaks of what he sees.* And to have the true import of what is written, one should get the interpretation from someone who has taken at least one step toward the Truth. Otherwise, the learned people will present the subject from an intellectual level, each with a different explanation. This is why so many different schools of thought have been established in the world. Reading the scriptures is like the mother's lap to a child; just the beginning of understanding that which they give out.

I was born in a Sikh family, and as a small boy I would read the holy Granth Sahib. I would read only one hymn only, and write it down as a day's lesson. All day I would think on the words, and try to discover their meaning. No doubt the reservoir of the heart must be emptied, but reading the holy words is good, though not doing anything; but to read, think, understand, and finally have contact with the God mentioned therein will bring salvation. Neither following customs nor the performance of rituals brings salvation—the Lord can only be realized by coming in contact with

that for which these customs and rituals stand.

The Masters give accounts in the books of their experiences: the bliss they enjoyed when they came in contact with God, the things that helped them on the way, and what was detrimental. True understanding of the writings will naturally encourage one to discard those traits which are stopping progress, and to adopt those qualities which serve to increase it. Outer actions of devotion are not rewarding where the subject of Spirituality is concerned. There have been Masters of Truth in the world, who give some experience, a contact with the Truth, by withdrawing the attention and raising it above senses and outgoing faculties. *While the senses are not controlled, the mind and intellect not stilled, the soul cannot open the inner eye to eye the Manifestation of God.*

Now, what about prayer and rites? The purpose behind them is to develop faith and devotion. The rite must be performed with all respect in the heart. If one goes to a temple or church to wait upon the Lord, one should go all alone, and not think of others around: you should be alone with Him. God is one, and alone, and He desires that we should go to Him all alone, with intellect stilled.

Unfortunately, these prayers and rites are usually performed with the mind on other things. Something that is done daily becomes a habit, and habit turns into nature. Surdas Ji, a great devotee of God says, *The steps are going forward but the mind is dragging backward.* It is our habit to follow the mind, and if the mind is not on devotion, there will be no benefit derived there from. Have you ever seen the white stork, standing motionless, concentrating for fish, just as if in deep meditation? What a wonderful single-pointed attention! But upon what? To swallow a fish! Outwardly he shows the world he is a great mahatma, but his mind is on food.

I have nothing against customs and rites, for they prepare the ground for

something higher: they beget good karmas, will bear good fruit. But by what means is salvation attained? By that process which all holy books give out to the world. The means to salvation is the very Soul of one's soul; and it is called Naam. What indication is there that one has attained Naam? *By repeating the Naam, the Light of millions of suns will manifest.* In the Naam is the Light, and Light is the form of God, and in that Light there is Sound—*Udgit, Nad*, the Music of the Spheres, and so on. There is no benefit in nodding one's head in pretense of intoxication and saying emptily, "There is Light, there is Sound" if one has never seen or heard them. Some people light a lamp and wave it around their heads. This outer ritual holds the meaning that there is God's Light within, but they never see the Light. Do not lose sight of the true purpose for which they stand.

Diwali day is celebrated in sweet remembrance of important past events: Mahavira Swami got Nirvana on this day, and Swami Dayanand got illuminated on this day. Lord Rama returned to his kingdom after fourteen years of banishment, and his people lit millions of lamps in celebration. Diwali was the day that Guru Har Gobind returned to Amritsar after fourteen years of imprisonment in Gwalior. Swami Ram Tirath was born on Diwali day and renounced the world on Diwali day. This is all very auspicious, so brother should meet brother, and all differences in the heart should be ironed out. The true meaning behind the Festival of Lights should be practiced, and that is to enkindle the light, the true Light of the Lord, within. On this day the people clean the house, throw out all the worn-out unwanted things, whitewash the walls, and light the lamps and candles; but this is outer Diwali. Truly speaking, Diwali will be fruitful if the inner Light is lighted. When the Light is lit inside, that is an indication of the manifestation of God. This is achieved only when all the dirt and filth in the heart is washed away.

The heart is soiled with the dirt of the ages, and to remove the dirt, one should observe *ahimsa* (non-violence), so as not to add any more to it.

Ahimsa is the greatest virtue. It is the highest virtue never to think ill of any one, actually in thought, speech, and action. Secondly, one should avoid the company of those who have low traits. If a person has low traits, they will influence you; keeping his company will prevent the Light from shining within you. So one should imbibe first the virtues of Truth. Lies, cheating, deceit, hypocrisy, showing something different on the face than whatever is in the heart—these things increase the corruption inside. Keep these facts in mind, for he who has no ill will against anyone will say what is true. His tongue will be sweet because he has no intention to hurt anyone's feelings, but rather speaks frankly for the sake of right understanding.

Who speaks the truth without fear? Either an established enemy or a true friend, although the enemy may make a mountain out of a molehill, because his intentions are dishonorable and he exaggerates. A true friend will never broadcast one's shortcomings, but with love will try to explain where you are going wrong, with your interests at heart. Imbibe the virtues of truth, and with love encourage better understanding in others. And what is more important, do not fail in your own good intentions and principles because of hearsay or rumors. Some tongues are led by selfish motives with little respect for truth. There is purpose behind everything, which may be obvious or hidden. Do not therefore be a puppet to the tunes played by others; you will do harm to yourself.

His heart becomes clean who does not indulge in vice, bad habits, deceit, hypocrisy, etc., and leads a chaste life in thought, speech and actions. We aim to realize God, that God which is in all beings, whom all worship as One, though He may be given many different names. He is great Controlling Power which keeps all souls in the body; which, when He withdraws, we also must leave. When a person truly understands these facts, how can the question of hatred for others arise? Whom will one hate? Out of right understanding, true thoughts and actions develop and follow naturally. God is in everyone—if you know that someone is unhappy or in

need, go and help them. If they are hungry or thirsty, share whatever you have. Because of God, do service to His children. This does not mean bondage, but rather it is a helping factor. Bondage lies in forgetting Him and tying oneself to the world and its environments. On the day of Divali you will find that the atmosphere in the home changes for the better, due to the increased devotion, the extra cleanliness, the added fragrance of incense and burning of lamps and candles—all done with devoted attitude of mind. There is some radiation in this, but the real remedy for cutting out all evil propensities from the mind is to enkindle the Light within you.

I have kept no sect here (in Sawan Ashram)—nor will any be started at any time. You should stay in your own social bodies and religions, speak your own languages, keep your own customs, apparel, emblems and identifying labels. All religions demand an ethical and righteous way of life. *Blessed are the pure in heart for they shall see God.* It is also said, *Clean the core of your heart for the Arrival; Sweep all impressions away so that He may sit there.* That heart is truly clean in which no other thought remains save that of the Lord. You may ask, “How can we do this while we are in the world?” It is written in the Gita, *He who sees everyone in Me and Me in everyone, is my most loved one.* If you have children, or father, mother, wife, husband, see the Light of God in them. He has united you in this relationship, not merely for an outer bond but to see and serve God in them. If you do so, there will be no bondage in your relationships. Bondage occurs only when the I-hood steps in and the Lord is forgotten. So you can do all the world’s work, but live like a compass whose needle always points in one direction. Keep your attention on the Lord, for if the direction changes, then? *The Giver is forgotten, the gifts become loved, and miserable Man forgets the approaching death.* Man is fully enwrapped in the world—he is all “me and mine,” and wherever “me and mine” are, there rules Illusion. “Me and mine” have some bearing on one’s life, but the Lord Himself has arranged it, and when everything is seen in the correct perspective there will be no binding effect. If the children make mistakes, appeal to their finer instincts, with love and careful understanding. Losing

one's temper, shouting, and taking violent action will only confuse them; they will not know what they have done wrong. Take time to explain, even three or four times, and it will eventually have effect.

This necessity of cleaning the heart has been advised in all religions. You will find in the Sermon on the Mount, in Buddha's Eight-fold Path, and in other teachings. But we deceive ourselves by sprinkling a little fragrance on our pile of dirt; how will the smell leave like this? We would like to dye our filthy clothes, but how will the color take? Even with a little color, a clean cloth will dye beautifully. If a room is perfectly clean, a single flower will fill its atmosphere with refreshing fragrance. Even if the disciple has been given the experience and continues the practice but does not make good progress, you will find that this very thing is at the root of the trouble.

Lighting the lamp and ringing the bell as an empty religious custom, though performed up to one million years, will remain an empty religious custom. All religious rites remain in this category, though good actions may be earned which will bear the fruit of reward, if they are performed with sincerity of thought. But there is no salvation in this. Kabir Sahib says, *In the palace of silence, light the lamp*. The body itself is the true temple of the Lord, in which the Light of God is shimmering, and in that Light the Sound is vibrating. Masters speak of this in various terms: Intrinsic Hearing (Buddha), Truth clothed in Light (Pythagoras), the Unstruck Fire (Zoroaster), the Music of the Spheres, etc. So even if one could remember every known scripture by heart and could fill the memory with the words, but yet without lighting the Light inside and bearing the Sound, all this knowledge is bearing no real fruit.

Light and Sound are the direct way back to Absolute God. They are like two electric lifts which will take us to that place from whence they emanate. Learn the basic teaching of your own religion properly and you will find it all starts from here. It was due purely to climatic variations that different customs and rites were adopted, but basically it is all very simple

and clear, so do not remain under any misapprehension. Blessed is each religion, and blessed is each emblem or symbol, so remain wherever God has placed you; He cannot be realized just by changing one's outer form of religion. *The garb was changed many times, resulting in misery to the body; You have to bear the brunt of all that!* It is man that must change, not the religion.

The Muslims do not commence their *namaz* (prayer) without doing *vazu*, which is washing the hands, feet and face with water or sand. There is a very definite meaning behind this, which is to wash oneself away from the world and its affairs; then one may stand in attendance at the court of the Lord. The Muslim prophets say that if you have not washed your hands of the world you have no right to sit in the remembrance of God. In such unwashed attitude there would be no true *namaz*. *Mind was given elsewhere, body was in the Sadhu's company; Kabir says, how can an unbleached cloth be dyed?* The thoughts may not necessarily be bad, but do not forget your aim, which is to realize God. Relationships and property, etc., were given to man to help him to achieve this end. If the inner Light has not been lit and one has not seen that the Lord is Doer and Operator of all this machinery of body and world, then one's main task has not been accomplished. *While he thinks he is the doer, he will continue in the womb-cycle.* Lord Krishna has said, *Good and bad karmas both bind the soul, as chains of gold and iron.* Salvation consists solely of the soul being rejoined to the Lord. To achieve this, the mind must be stilled. If the mind is not stilled, the attention constantly wanders outward and becomes the image of the body and the world; day and night this impregnation of *sanskaras* (impressions in the mind) continues. The heart's reservoir overflows with these impressions—even the nightly dreams are full of them. The meeting with the Lord is very far from those who stay in such a condition.

The same Light of God is in all creatures—animals, birds, fish, etc—so one should love also all creation, for He is in all. This constitutes a true way of celebrating Divali. You may do it today, or tomorrow, or next year, in ten

years' time, or later on in life, or you can take millions of births to do it, but this very work will have to be done sooner or later. The learned and illiterate alike must be able to control the attention—if the attention is not feeding the senses, the senses remain out of action. This has been proved in an ordinary way by a person keeping his attention fully concentrated upon a certain thing or task; he will not be aware of anyone speaking to him or calling him. In truth, everything is within you, and you are the Light. He is the Greater Light, and you the smaller. After you have been cleaned from all dirt, you will see the Light, and ultimately be absorbed into the Greater Light, for this is the law of Nature: that everything is drawn to its own kind. In this way, you will become one—in Him. If on Divali day you enkindle the Light within you, then I congratulate you; otherwise your “house” is in darkness. As Kabir Sahib says, *In the silent palace of the void, light the lamp.*

When you close your eyes there is darkness, but when the Light is seen, then the inner journey starts; first to rise above the physical into the astral plane where the Light will become stronger. In the causal plane it will be yet stronger, and from then onward the Light is so strong as to be incomparable with millions of suns and moons. A certain pandit (Vedic scholar) came here recently and read to me a section from the Yajur Veda which mentioned these very things I am now telling you about. Brothers, there *is* Light within you, and there is also Sound within. In the Gurbani, we have, *There is Light within, and the Everlasting Music reverberating therefrom.* The Chandogya Upanishad gives the same information. It is a real thing, and if you have received this gift—in *any* religion—know that you have received the means to salvation.

The Muslim Fakirs also say that within man the Kalam-I-Kadim is vibrating, but we are imprisoned in the body and alas do not hear it. Shamas Tabrez Sahib says, *Every minute One Voice is coming to my soul from the Lord's direction. What kind of Voice is this? It is said to be like an ordinary voice, but alas we cannot hear it.* There is an inner eye, which when open can see the Light of God. Lord Krishna has said, *You cannot see Me with*

these eyes of flesh and blood, but only through that Divine Eye with which I have blessed you. Guru Nanak Sahib said similarly says, O Nanak, that eye is different through which the Lord is seen. Everyone has got this eye—it is called the Third Eye, the Single Eye, the Shiv Netra. If thine eye be single, thy whole body shall be full of light. And where is this eye? Fix your attention above the outgoing faculties, where even Mahesh is meditating. Even Lord Shiva (Mahesh) is meditating upon that same invisible place, and that is why we sometimes call it the Shiv Netra—Shiva's Eye.

Excuse me, but performing customs and rites and distributing parshad is not a true way of celebrating a Divali festival. Our condition in this respect can be likened to the story of the camel which when thrust its nose into its master's tent on a cold night. It gradually edged farther until its head and neck were inside, and then farther until half its body was in the tent. Finally through steadily inching its way, the camel took over the tent and its master had to go outside in the cold. Likewise, these customs and rituals of ours will throw out the Truth completely if we are not careful enough to find the right understanding. Right understanding is a noble factor—it prepares the ground for the Truth itself. Perform all rites, customs and prayers with right understanding and they will all be acceptable at the Lord's feet. Even if you do it as a gymnastic exercise, yet at least there is hope for you in the future.

We cry every day that communism is increasing (atheism), but what is the condition of our own homes? We rise in the morning, drink tea, do this and that, read newspaper, and then we have to eat something. Someone goes to the office, someone else to the shop, etc. Is there a routine whereby all members of the family sit in remembrance of the Lord every morning, for even one hour, or half an hour? There is nothing like this. In Punjabi there is a saying that if the child is spoiled while in his diapers he will never right himself. Well, people are crying about the communists outside, but communists are being created in our own homes. Our children have knowledge of even the most basic teachings of spirituality—many of the parents do not know them. We worry about possessing things and being

happy—we are concerned that our children should be educated—these things are all right, but we are ignoring the most useful part of their upbringing.

I told the people in the West also, that everyone at home should have a church—a temple, a gurudwara, or mosque—call it if you will; then morning and evening the whole family, big and small, should sit down in remembrance of God. The children's lives will change, and yours also. Example is always better than precept, and seeing you doing what is right, the children will copy you. We are in fact responsible for the coming generation's character, and if we will not change, how can we expect that character to be decent and upright? Stop for a while wherever you are, and review your own situation. Search for the true meanings hidden behind all things, and make sure you have got the right understanding. Up to now, most of our life has been lived in a very artificial manner, and if we have gained nothing real thereby, then what is the use? Farid Sahib has warned us that *The whole world is sounding, and you are also dancing with it*. Do not go on blindly following what others do without knowing the reasons. What can be achieved from such actions? I am not trying to belittle anything, but rather am trying to help you understand from the right perspective.

Seeing Him, all our durmath (misconception) is finished; He is our True Friend. This is very true way to banish all wrong thinking and establish right understanding. The company of such a true friend is called Satsang. By searching the whole world you will find these true friends, which are very rare. So be wise, take in the Truth and throw out untruth. It is written in the Upanishads, *Lead me from the unreal to the real, from darkness to light*. It is no new teaching, and whatever company you keep, you will take on the same color. There are many formations in the world, but making formations is not the Master's purpose or mission. They were made after the advent of each Master, without whom, as a matter of course, stagnation sets in, from which bad smells arose. The result of all this was misery upon

misery. There is no exaggeration in a Master's words—he will tell you exactly what is what.

From this lowly level, we cannot see the Absolute God, but that same God came into expression in creation and is permeating throughout, in the form of Light, in which the *Akhand Kirtan* (Perpetual Song), or Nad, or Udgit, is vibrating. All philosophy deals merely with theories, but mysticism deals with direct contact with Reality: the God-into-Expression Power. But that can only be contacted when one arises above the senses, which can only be done in the human form. Where does our attention finally reach? To that place from where the Sound is coming—the Ultimate Source. Some people practice the path of Light only, but on that path the soul finds itself surrounded and discover the way out. Here, the path of the Sound is most necessary. The various holy scriptures have been explained in detail countless times, but no one explain the sound; it is beyond description or explanation. Anything which is above intellect cannot be explained—it can be contacted only. Furthermore, it will be one thing; it has eternally been one, and cannot be made into two or more. That is why those realized souls who are in direct contact with the Sound all speak of it similarly.

So on this Divali Day I would like to impress upon you particularly to give up thinking ill of others. *While you do not make the enemy you friend, you will have no peace within.* Your sleep state will be full of restless dreams. If anyone speaks of you in an aggressive way, do not follow his example, otherwise his very thoughts will react upon you. If a wave of water hits a hard surface, it will bounce back, but if it strikes something resilient, it will be absorbed, like the action of a sponge, and there will be no violent reaction. *One curse is given, but on its return becomes many.* If this is not returned, then? *It was one, and remained one.* Again we remember Farid Sahib saying, *The whole world is sounding, and you are dancing with it.* It is better, with a cool head, to try and read between lines to discover why the person is acting so antagonistically, and then take action accordingly. You

will save yourself from degradation this way. To think or speak of a person badly, to tell lies or cheat, to be hypocritical, indulging in backbiting and other ill-becoming traits—these are all degrading to the soul. Keep your hearts pure, and as God is in everyone, try to see only the best in all.

Whatever duties have been given to you by God, perform them with love, and if others are shirking their duties, appeal to them with love, and pray for their better understanding. Then, leave them to the Lord. If we always remember that the God we worship is in all men, we would not even allow a single brother to go hungry.

There was once a devotee who worshiped the lord very faithfully, and one day he prayed,

“O God, please give me your darshan.” God replied to him, “All right, I will come to you.” The devotee started preparing for the lord’s arrival with great enthusiasm, cleaning his house spotlessly, making a specially comfortable seat decorated with flowers for Him to rest on, and preparing many different delicious delicacies for the Lord’s refreshment. When all was ready, he sat at the door awaiting God’s arrival. From morning until night he did not leave the door; but the Lord did not come. An old man in very ragged clothes passed by, and in passing, called out, “Brother, I am very hungry, could you give me just one piece of bread?” The devotee was so engrossed in expectantly awaiting the Lord’s arrival that he totally ignored the old man, who went away hungry. In the depth of night, the devotee spoke to the lord in meditation, asking Him why He had not come, as promised. God said, “Why, I came to you, and I asked you for food, but you gave me nothing.”

So we never know in what form God will visit us. Whatever our attitude in approaching the Lord, so will be our reward. Whatever the desire, that will be fulfilled. If, for instance, you think of this as a place of Truth (Satsang) then leave all worldly thoughts when entering. This more elevated attitude of mind will enable you to absorb the radiation therein, from which you will be greatly uplifted. When you fully understand what it is you are

receiving and also make it a part of your everyday life, most decidedly you will have salvation. However, *If you see the satguru as the world sees him, there is no salvati on in this / If you do not love the Satguru's Shabd.* There are various attitudes of regard toward the Satguru, and accordingly does each man receive. If he is met with faith and respect in the heart, receptivity develops, and the radiation is absorbed.

I have led a householder's life. You also should live in the world, but there is no need to add to its degradation, and to your own. Women in the home should maintain it properly with cleanliness and tidy habits, look after the children with interest, and serve their husbands wholeheartedly. This is also a dharma (principle of righteous living). To him whose home is heaven, the whole world is heaven. How can anyone hope to realize the lord if they serve Him and ignore the needs of others? Does it mean that we dislike God in some forms?

Those personalities who are Truth personified never advise the seekers to leave their hearths and homes to take up vigil in the jungles and lonely places. This is not at all necessary. *When you meet a complete satguru, competent is his method; Laughing, playing, eating, wearing, you will gain salvation by following him.* It is not a matter of leaving the condition wherein God has placed you; there is no need to change your location, but simply change your angle of vision. Bow down to the satguru's words, not his body only, or you will remain very far away-from him and from your aim.

There is a very explanatory example of obedience during the life of Guru Gobind Singh, the tenth Guru of the Sikhs. There was a Jat farmer by the name of Bela, who came to GuruGobind Singh and said, "I wish to serve you." The Guru asked him what he could do, and Bela replied that he knew how to look after horses. The use of horses was extensive and common in those days, and so the Guru gave Bela the service. He worked diligently and with love, and even the Guru saw the difference in the horses' condition, and he asked, "Who is taking care of the horses these days?" He

was told that Bela was the groom, and the Guru sent for him, congratulated him, and told him how pleased he was with his service. In further token of his pleasure, the Guru said’ “Come to me daily, and I will give you one stanza from the Jap Ji Sahib, to learn and digest.” So each morning, Bela would go to the Master and receive his lesson, and then spend the whole day repeating the words with full concentration on his Master, while doing his work in the stables. One day Guru Gobind Singh decided to leave early on some urgent work, and was about to gallop away when Bela ran up to the Guru and cried, “But what about my lesson?” The Guru replied, “O brother Bela, do you not see the time or opportunity?” and he galloped off. Brother Bela accepted what the Guru had said without question in his heart, and in all sincerity started learning the words with full attention- “O brother Bela, do you not see the time or opportunity?” Guru Gobind Singh’s attention had been so fierce when uttering these words that the full force of it went deep into them. The result was that on repeating them, Bela began to go into samadhi (began to leave the body). One of the senior disciples, who had long been chief reader of the Guru Granth Sahib and was the Guru’s constant companion, even in the fighting during the war, was a very learned man and would not only read but explain the words and their meaning. On hearing that Bela had gone into samadhi, he went to the Master and said, “Maharaj, there is injustice in your court, for this Jat Bela who arrived here only a few days ago and who is an illiterate and understands nothing, has gone into deep samadhi; whereas we who are with you constantly even in the wars, have sacrificed our lives and lives under terrible conditions, and have studied the books for countless hours, and yet we cannot meditate as successfully as this man.”

Do you understand what this all means? It is a question of the person’s attitude of mind. If you do not absorb the teachings practically into your very lives, you will gain nothing. It is not achieved by dancing and jumping around (professing devotion outwardly). Some people go as far as to say, “The Master came from Sat Lok and gave me fruit as a parshad.” This type of people is not interested in impressing others- but this is how we can drift

away from the Truth. See what is right with your own eyes, and do not be led astray by the prattling of others. This is what Farid Sahib means when he talks of the world dancing to its own tune. He says further, *He does not dance who takes the Lord's protection*. When you get something, be content with what you have received, and practice it properly so that it may increase. If you can find anything better than what you have been given, then I will also go with you. Our Hazur used to say, "Whatever I had, I have given you; If you find anything better, you are welcome to take it, and let me know that I may also benefit."

So truly celebrating Divali does not lie in getting parshad or any outer action, but rather in taking the Truth of Divali into yourself and practicing it. You will see that your life will change in a matter of months. If up to now you have not done this, and are not going to do it, you will remain in darkness. If you have done something and have received a little Light, but do not devote your full attention and do not practice it daily in all expression of life, you will not increase whatever you have. I will now take a short hymn of Guru Ram Das Ji, on the subject of Divali-how to light the lamps of Divali within you.

To realize God, we have sold our body to a complete Master.

The words are very clear; but why a Complete Master? Because today the world is full of people who are not what they profess to be. Who in fact is the Guru? The God Himself is the Guru. When Guru Nanak Sahib was asked about this, he said, *Shabd is the Guru, and the Surat (attention) is the disciple*. In other words, that God Power which came into expression is my Guru. Kabir Sahib was asked where his Guru lived, and he replied, *My Guru resides in the gaggan (seat of the soul), and the disciple in this body; When the surat and Shabd meet, there will be no separation*. To come into contact with that, our attention must rise above the senses. Guru Gobind Singh has said, *The Ultimate God is One, know Him to be our Guru*. The Lord residing in each being is the Guru. *My beloved is in each form, no place is without Him; I rejoice in that form where He is manifest*. We

should respect the form in which He has manifested-such a personality never declares himself to be the Guru, but always refers to the God in him. It is a very valuable criterion. Whoever says, "I am a Guru," know him to be yet short of that very status. *O Bheeka, the Incomprehensible (Agam) is beyond speaking of or hearing about; He who knows speaks not, he who speaks knows not.* Kabir Sahiib describes a Master in this way: *Kabir says we are the knowers of the true home of your Father, and have brought the Lord's orders.* It is a beautiful description. He did not say, "I am the Guru."

Who is the Complete Guru? *Through the Complete Guru, Satsang orrurs (comes out).* And what is the Complete Guru? He is one with the Shabd. *The word was made flesh and dwelt among us. Also, He manifests Himself in the Guru, and distributes the Shabd.* It is that manifested God which joins us to Himself- that is the Guru. No son of man can do it. Christ said, *I am the light of the world, those that come to me shall never walk in darkness.* It is another criterion: whoever has got the Light can give it to others. It cannot be given by teachers of the outer customs, or by intellectuals, or by any scripturist. But he who is one with the Light can give the Light. *He who takes the veil from my eye and gives the glimpse-O sadhu, that satguru is to my liking.*

When it says we have sold the body, it means that he has given himself over completely and has no further claim on himself. And he did this just to realize God. *Someone should make me meet my Beloved Lord; To Him will I sell myself; I am in torment for darshan of my Lord.* He does not make you a slave, but rejoins you to the Lord Himself. Another Master says the same things: *Someone should come and join me back to god.* And how is that done? *A strong Guru drags the attention (soul) out.* He is full controller of his attention, and has become therefore the mouthpiece of God. By his single thought, ten, twenty, one hundred, one thousand, can be taken above the senses and shown the Light within.

There should be no misunderstanding of the term “selling the body.” Through the *prarabdh* or destiny karmas, children, friends; so this body belongs to them. But the Lord Wishes us to make the best use of it, by being pure and chaste, doing meditation, living righteously, and keeping His commandments; this is the true meaning of giving the body. It does not mean leaving one’s home, family, and so on, Why has the body been given to us? *The Feet of the Lord should reside in this body, and the tongue should repeat His Name; O Nanak, for this reason, take care of the body.* Keep it clean and pure, for cleanliness is next to godliness, but there is no need to be constantly decorating it. Furthermore, cleaning outwardly and remaining dirty inside is useless, for no matter how much perfume is poured on a garbage heap, it will never impart a clean inside, he tells you that no sins should be committed through this body, and no bad thoughts should enter it. This is what it means to sell one’s body to Him.

Hazrat Ibrahim once bought a slave; it was the custom of those days. When he and the slave reached the house, Hazrat Ibrahim said, “What would you like to eat?” The slave replied, “whatever food you give, for I have been sold to you.” The next day, Ibrahim asked the slave what kind of clothes he wanted to wear, and the slave replied, “Whatever you give, for I have been sold.” He asked for nothing and claimed no choice, for he knew his body had been sold and surrendered himself to the fact, fully resigned.

Complete obedience is the essence of selling the body to the Guru-it means nothing more nor less. Christ told his disciples, *If ye love me, keep my commandments.* Those who do respect the Guru’s words will most decidedly receive salvation. Christ also said, *If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.* Whatever words enter your heart, that much have you understood fully. *The words the Guru uttered have I tied into my heart.* But don’t just keep them there-they are not meant for repeating to others as a demonstration of knowledge; they should be lived up to. And how can one reside in his

heart? *Keep someone on your heart, and you will reside in his.* If you think of a person, there is always a reaction. When the disciple remembers his Guru, then *Satguru gives protection his very life.* His attention is his very life's essence. Though he may be hundreds of miles away, yet he constantly cares for his children- through his attention. The more you remember him, the greater will be the reaction. As you think, so you think, so you become; and if he is truly a Guru, you will gain spiritual upliftment and salvation. When one can hear sound and voice through radio, across thousands of miles, and can see images through television, then surely the God Power which is all omnipotent, that same Power which is the Guru, surely that can manifest, if one's needle is tuned in correctly. Just keep your thoughts toward him and you will benefit from the direct radiation.

This body, this wealth, this mind, I have given to the Master. It does not mean to give the body literally- that belongs to those with whom you are connected, as a reaction of the past. The Master guides your soul, so your soul should be surrendered to him, not the body. By giving the mind, you should think as he wants you to think, and your wealth used for good cause- not for misuse, or to harm the lives of others. Share with others, and then eat. Think of everything as being the Guru's property given in yours safe-keeping, and use it in a like manner. If you do all this, what happens? You receive Par Brahm (God beyond Brahmand). *O brothers, keep connection with the Satsang, and all your wrongs will be righted.* Even your earthly life will be a success.

So Guru Ram Das Ji is giving out some of his own life's experience. You should know that he was a great devotee of his Guru. Devotion therefore is the keynote to success, for as you think, so you become. If you obey his every wish, your success will be beyond words. If he puts his hands on your head (gives you his protection), then you have got his attention, and what more is wanted?

To realize God, we have sold our

*body to a complete Master;
Satguru, the giver, intoned us
with the Naam, and our countenance
radiated with this transformation of destiny.*

The True Forms, the Master, gives the experience of God within us, through which our whole destiny is awakened. After more than seventy years of searching, Guru Amar Das Ji said, *I was very tired, performing all these karmas; Then, without effort, I met the Satguru.* And what type of Guru is the Satguru? *When the Satguru is met, the eye can see and realize the Truth within.* It clearly indicates what the Satguru should be. But we must take our attention from outer things-give him our body, our mind, and our wealth.

When King Janak was given as experience by Maharishi Ashtavakra, he was also required to first give his body, mind and wealth. The king had announced that he wanted the experience, and it should be given in as short a time as it takes to mount a horse. A huge gathering of sages and holy men had been called, and a large stage set for the purpose. When the announcement was made, none of the wise men present had the courage to mount the stage and declare himself capable of giving the experience. Many could give fine talks, but only one who is in oneness with the Light can give experience of it. These are not words of pride- it is his daily work, or you may call it his vocation, and he has been commanded by God to this purpose. The Lord Himself works through him. So from all the great sages present, only Ashtavakra stepped forward and mounted the stage. His body was crippled and deformed in eight places (the name *Ashtavakra* means “eight humps” or deformities). When the rest of the holy men saw him come forward, they laughed and thought he must be mad. They considered his strange figure ridiculous, and his claim of knowledge pretentious, and were not impressed but amused. It was a rare thing, even in those days. Where can you find such a person today? Go into the world and search for one. Many will give ethical teachings and repeat what is written in books,

but those who actually give an experience of the Beyond are very rare; there have always been only a few, and even now they are rare, but the world is not without them.

But the amusement died into an embarrassed silence when in a calm clear voice, Ashtavakra turned to the king and said, "If you want the knowledge of the beyond, then why are you sitting with a gathering of cobblers, whose eyes are only on my body?" All the audience was ashamed. Then he asked the king, "Do you really want this experience?" The king replied that he did. "Then, you will have to make an offering to me of your body, wealth, and mind." The king agreed. In those days, the custom of sealing agreements between men was to pour a little clear water in the person's hand, and the ceremony was finished. These days, special stamped paper is prepared and typed upon, and even then there remains some doubt as to whether the man is being cheated or not.

So the Rishi said, "You have given me your body-go and sit among the shoes at the entrance of this court." (By Indian custom, especially in those days, no one would dream of taking their shoes into a place of worship or respect.) One can imagine the depth of humiliation for the king to have to sit among the shoes, with his followers and subject in full view, sitting on carpets. But the king told himself that his body now belonged to the Guru, and in meek obedience went and sat among the shoes at the entrance. The Rishi called to him, "O king, where are you sitting now?" The king replied, "In the lowest place of all, with the shoes." The Rishi's purpose was for the king to admit his place. He then said, "As you have given all your wealth and possessions, then do not even think of them-they do not belong to you." The king saw his court and palace before him, and his mind wandered from one thing to another, so he closed his eyes. Then he closed his ears so that he would hear no sound, but even then his mind wandered about the palace and his kingdom. He again and again reminded himself that he had given everything to the Rishi, but could not still his mind. The Rishi asked,

“Where are you now?” The king said, “My condition is like that of a cow sitting on a ship’s mast. He flies in all directions but can see no land to alight on, and so returns to his perch on the mast, again and again.” The Maharishi told him, “You have given your mind to me, so do not flit around with my mind.” Then for a while the king’s mind was stilled. Ashtavakra then gave his attention, and he soul withdrew, rose above body-consciousness, and the Rishi connected it to the Light and Sound. The king was asked if he was satisfied, and he replied in the affirmative. Even now, when Naam is given, the instructions are the same: to withdraw one’s attentions from outer things and forget the body, etc., and then with a little attention the soul rises. The Maharishi then said, “All right, I am giving all these things back to you-body, wealth, and mind-as a parshad, so deal with them remembering that they are mine. Think of the body as mine; keep it clean and pure. Think of the wealth as mine; share with those in need, and use it only for good purpose. Do not entertain any bad thoughts; keep all thoughts pure.”

Do you all see the significance of this story? The same teaching is given now; it has not changed at all with the passing of time. It is true that the extent of our success depends upon how obedient we are to his words. If we can concentrate our scattered attention, we will become the controller of that attention, and in due course, the mouthpiece of the Greater Attention. What then will we not be able to do?! Though God is in us, we must become man-in-God and God-in-man; this is our aim. Whoever becomes that can then help others, that is, to see the manifestation of the Light of God in him. *He who thinks of the Guru as a human being will come back, birth by birth.* If the Guru seems to be a mere man to you, then what can you expect to receive from him? Each man sees through his own spectacles: whatever color the glass is, so will the vision be. In whatever manner you regard the Guru, your benefit will measure accordingly.

The Guru’s knowledge attached us to the all-pervading Lord.

A Guru's single thought can accomplish vast tasks. Masters are not made in a day; every Saint has his past, and every sinner a future. We can also become Masters-with proper help and guidance. When I was in English, two small boys came to me and I asked them, "What do you want, boys?" They both said, "We want to become Masters." You have all receive the gift-increase it- then you may be selected as a Master, by God. This is not an election by votes; the Lord Himself gives the commission. Furthermore, *He manifests Himself in the Guru, and distributes the shabd*. It is not the kind of work that can be done through the puny power of man. Each man sees only at his own level; he makes mistakes, and then falls. Then he dances to the world's tune, and others follow his example. Who suffers? One's own self. What does the Master lose? Does a mirror are if anyone looks into it or not? *The Guru's knowledge attaches us*-so become one with God, this is the very essence of all this teaching. Light can only come from Light. Merely pressing or rubbing the eyes to bring sparks through friction within the physical vision, or trying to visualize Light, will not give anyone a connection with the Light. He who has that power in his attention can, in one sitting, reveal some Light in others-by withdrawing their attention from outside. This is the only method of connecting the soul with the Light, and that connection increases daily with practice.

In each living being the Lord is vibrating; Get connected to the Guru's Shabd.

*I would cut my mind and body as an offering to the Guru;
All my doubts are removed by his word.*

I have explained that giving one's body to the Guru does not mean that one loses it-and cutting the body and mind does not mean they are cut into pieces, but they should work only to obey the Guru's commands. Why and how are the doubts removed by the Guru's words? *The Whole world is sleeping in attachment and illusion; When will the doubt be removed?* Maya-illusion or forgetfulness-starts when we become identified with the body, for then we begin to see everything from the body's is changing

every moment. The world is also made of matter, changing at the same speed. When two things, namely body and the world, are made of matter, changing at the same speed, they both appear to be still. Those who are one with them are under a grand delusion. For a simple instance, the world appears to be still, but in actual fact it is moving. We have bound ourselves to this illusion and all it means, with all its effects. How can it be removed? Only by rising above body-consciousness. *O Lord, some Master-soul should show me the easy way.* Only then can the doubts be removed so that the Truth can be seen. The Master-soul's vision is correct: he does not dance to *anyone's* tune. He can never see anything inaccurately, so naturally he will never do anything wrong, like the depraved man with his smoky spectacles. This is how a man's character changes from bad to good. But only through the Lord's blessing. How? By being attached in love to him in whom the Lord Himself has manifested.

If you have good karmas from the Beyond, you get the connection to the Name of the Lord. The Guru never lives in an untrue way; he does not act and pose. When a person tells one lie, then one hundred more lies must be told subsequently, to cover up that one. This sort of thing results in part factions and other undesirable situations. It is not necessary for the Satguru to tell any lies; he will say what he has seen; and that is the Truth Kabir Sahib says, *You cannot describe Him who is above all / But what the Guru gives becomes sweeter day by day. / Kabir says, My doubts have been removed by seeing the ever-lasting Lord* It is a very clear statement which gives the situation exactly-if we are still in doubt as to what we should do, then what can be done? *Having a lamp in the hand, still we fall in the well.*

In the darkness He lights the lamp When we love the Guru's knowledge.

Through getting attached by love to the Guru, the darkness is dispelled; thousands of suns shine forth with the repetition of Naam. Due to the difficulties of Kal Yuga, this blessing is being given freely. In the past, many restrictions were imposed before connection to Naam was given.

After many years of service, the Master would then give the first part of the theory, and so on. But the darker the age, the more mercy does the Master extend, and today everyone receives an experience from the very beginning. This special concession is due to the bad condition of the world, which is drifting speedily into negativity. A Master would use any means to save the souls from such a terrible fate, but if the soul receives the gift and then wastes it-well, that is a tragic misfortune.

What is the Guru's knowledge? *The Guru's knowledge reveals the true Light, and the darkness of ignorance is split asunder.* Light appears in the darkness-the God manifests in the form of Light, and he in whom the Complete Light is burning, is the true Khalsa (a true and pure disciple). Guru Gobind Singh Ji says, *know a khalsa only when the fully light shines in his body.* He also says, *Khalsa is my true form.* Also, *In the khalsa I reside, and also, Khalsa is my Complete Satguru.* Finally he declares, *These are not words of imaginative lies; I take the par Brahm Guru Nanak as my witness.* If you have done every other work *but* this, it will all be of little value; but if you do *this* work, all other efforts will be fruitful. When the Master recommend the company of Saints who can give contact with the True Naam, they do so with infinite purpose. It is gift which gives benefit both here and hereafter. *Tie with the Gift of Life, which is with you here and there.* In the Hindu religion, when a man is approaching death, His people say, "Quickly light a lamp and place it before him, or he may die without first seeing the light." People do not realize that the light should be lit while living-within one, not outside. What is the use at the time of death, when even every-day consciousness is withdrawing?

At Hardwar in northern India, the pilgrims light a small wick in a boat of leaves and flowers, and set this afloat on the sacred River Ganges. If it gets extinguished by the water or a breeze, they light another and float it. The meaning behind this outer ritual is to show that to cross this ocean of life, one needs the aidance of the Light. But that Light is different; it has no

wick, no oil; it cannot be overturned or sunk, and remains burning forever. *If someone lights such a Light, O Nanak, he does not come round in transmigration.* And ahead there is sound in this Light; it is the basic teaching of all true Masters, irrespective of religions

*The darkness of ignorance is banished;
Through that Treasure lying in the house, the mind is awakened.*
The mind is steep in illusion-a kind of sleep state-and can only be awakened by the connection to Naam.

The Lord of Death will take reckoning of those imprisoning themselves in illusion.

Illusion is like a guard with a bow and arrow, keeping the prison closely guarded so that those who have forgotten their freedom in the enjoyments may not escape. The Lord of Death's toll for these prisoners is very heavy. When one enters a beautiful park, one is free to roam around, relax on the grass, enjoy the beauty of the flowers, plants and trees, but the gardener will deal very severely with anyone attempting to pluck the flowers or steal the plants. A true sadhu is he who lives in the garden of the word, but never thinks of claiming anything as his own. Those who live their lives according to their Guru's commands and remember the Lord continuously will not be under the world's influence with all its corruption. Those who have not the good fortune of knowing their Guru is with them, remain under the mind's influence, and they eat, drink, and live according to the dictates of their minds. Even after meeting the Guru, there are those who remain under the influence of the mind. *He is a mankuh* (mouthpiece of the mind) *who does not recognize the shabd, and knows not the fear of the Guru.* Such a man has no awe or respect in his heart, and often thinks of the Guru as being on his own level. At times he considers the Guru to be lower than himself; so what can this type of person receive? *The words of a depraved man are like a scorpion's sting, the pain of which is like the prick of a driving thorn, but it increases to an unbearable extent.* So do not

believe such people, as it will give unbearable pain in the long run. The worldly things were given with useful purpose-not for enjoyment's sake. Those who go on enjoying will have to pay the price; he who plucks the flowers will get the fine.

The unfortunates who have not sold their heads to the Satguru, will come and go in the world.

One will go on coming and going until one surrenders one's whole being to the Guru; and this means living in accordance with his wishes, thinking as he advocates. *The keeper of the intellect is the Guru.* Maulana Rumi Sahib prays to God, saying. *This intellect will turn my face from you; Keep Your control on it, and I am saved- otherwise I am lost.* It does not take much time to spoil the milk! The intellect is like that. *If your mind obeys the Guru one hundred per cent, you will know then who the God is.* Don't let your intellect interfere in the slightest fraction with what you know is right. He who is willing to obey him without a question will receive the treasure. *Naam's Perpetual Song, precious jewel of the Lord, is in the Sadhu's keeping.* You can also say that God has handed over His treasure to the Master. Then? *The Guru places it before him who takes His words as Truth.* To find a Guru who can do this is the height of good fortune.

Without good fortune, the Satguru is not met.

Please, my Lord, listen to my appeal:

I wish only to be a Thy Feet.

To be at His Feet means to obey him-to surrender unto him. He would like to dye you in the same color as his own soul. In deep humility he has said *I want to be at Your Feet.* He is wearily acknowledging his defeat in the world; it is not a matter of force. It has also been said that by force you cannot get, and by force you cannot give. You can neither gain the inner knowledge by force, nor can you learn to leave the body at will by force. Whoever feels that he can achieve anything through force is welcome to try and see. All is in the Lord's hands; if He wants to give anything, then you

will receive. He most definitely will give to one who will surrender to His Feet. Dwell only on the understanding that the Guru has given; imbibe the virtues therein, and as you think, so you will become. In this way you will absorb the radiation.

*O Nanak, the Guru looks after my honor here and hereafter;
So I have sold my head to the Satguru.*

Our protection and honor is all safe in the Master's hands-we have sold our heads and our attention to him. It reminds me of my own life, about 1917. There is potential for searching out the Truth within all men, some more, some less, according to the sanskaras (back ground). I used to enjoy an intoxication within, but after two to three months it would cease, for as long as a week sometimes. Naturally I would feel very unhappy during those periods. I went to many Mahatmas for help, so that the intoxication would continue and not break. When I asked for the cure from a certain holy sage, he said, "Yes, but you will have to give your head." In my heart I felt that the giving of one's head should happen with one's own free will, whenever one feels it right, and not by order. Once a person has given himself, there is then no question of rights. But there, whoever searches will one day find, and Hazur Baba Sawan Singh Ji started coming to me within, seven years before I ever met him physically. So giving the head must come with one's own will and pleasure. You can be sure that he who asks for it, is hungry for it-and if he is in such a hungry conditions, what will he be able to give? When I finally came to Hazur's feet, with his mercy I truly understood what is meant by giving one's head.

Keep the Guru's words always before you-they should become part and parcel of your life. You may ask why Hazur said I should do this spiritual work; It was His wish, that is all. The people are receiving the benefit, what better evidence is wanted? Property and other things can be given through official papers and man-made laws, but not spirituality. Fire is lighted from fire, and Light comes from Light. Those who are getting the Light are

receiving with Hazur's blessing-I have not earned it. What did he see in me? It might be that I was very open-I never hide anything from him. I used to see that He was seeing all my actions-that is really the truth of it. So, to have a clean heart is most necessary, for he who is one thing inside and tries to show he is something different will remain far from this true wealth. If he has a small part of it, it will stop further progress.

So let each of our days be a Divali day. Light the inner lamp. If you have any bad thoughts for anyone, stop them, and if anyone has wittingly or unwittingly harmed you, forgive and forget. There is no other cure. If you cannot forgive the misdemeanors of others, your progress will stop, for forgiveness and justice are different. Forget justice, and develop the virtue of forgiveness. Keep your heart clear; do not think badly of anyone, even if they have deliberately harmed you. And do not dance to the world's tune. Protect yourself from lies and hypocrisy. Everyone has God within them, so have love for all men. Do selfless service, and regular meditation. As is also usual on Divali day, the houses and shops are cleaned and decorated. Man should also clean himself inside, decorate himself within with the inner Light, and sit in the Lord's sweet remembrance. Then only can Divali be truly beautiful.

THE MEANING OF CHRISTMAS

This picture, taken in Houston, Texas, on Christmas Night, 1963, shows Master in his hotel room shortly after inviting all of us who were following him to join him. (Visible are marian ojeda, Lucille Gunn, and Mr. Khanna.) The bowl on the table was filled with big nuts, which Master was giving out as parshad-so generously that they were cascading from our filled-up hands onto the floor! The sweetness of that blessed time with him will never be forgotten by those of us lucky enough to be there.

That Christmas with Christ was highlighted by the beautiful Message given

below, issued on that day.

THERE IS A tradition which tells us that Christmas symbolizes the birth of the Christ Child in the human heart. To be truly Christ-like, the disciple must become as a little child, a pure and unsullied vessel, receiving the nectar of the Holy Spirit as an upturned chalice. “If you love me, keep my commandments!”

Truth is above all, but true living is still above Truth. This requires leading a life of continence, humility, truthfulness, love and devotion to God and all creation. To become a mouthpiece of Master, expressing Master’s will and purpose, you must surrender all to Master. This does not mean the giving up of employment, home, possessions, family and friends. It means simply: let the will of the Master work in you and through you, let your whole life be dedicated to service of the Master. Like a flute, be all vacant from within so that the Master may make sweet music of your life.

This is the Christ-like way, the true message, meaning and purpose of Christmas. Master brought the Christ Child to birth in your heart. You, in turn, must “become as a little child” and surrender yourselves to the ever-loving and merciful Father who watches over you, guides you, and cares for you. I wish you all a joyful Christmas and a Happy New Year. My love goes to you all.

Kirpal Singh

**MAHARAJ
JI**

The Superior One

A remembrance by Kira Redeen

MORNING AND EVENING are darshan times at Sawan Ashram.

The crowd starts collecting in advance. They meditate and wait in from of the house of Master Kirpal Singh Ji.

When the Satguru comes out everyone's expression changes. You can see that these are the loving children who once again are sitting together with their beloved Father.

The Indian disciples come to talk to our Master in family groups, in pairs, or just by themselves. Each one brings his problem, be it mundane or spiritual, to the feet of the Master.

When everyone has been taken care of, Master goes to the portico of His house, often inviting the visiting disciples from the West to join Him there. The Indian remain outside and you can hear them talking in a melodious foreign language which you do not understand. But one word chimes and rings without letup as a thrilling undertone: "*Maharaj ji, Maharaj Ji, Maharaj Ji,*" and you understand Whom they are talking about.

We heard that shortly before our arrival a little old woman who lives at the Ashram had approached Master at one of the darshans saying that she didn't see anything inside.

Asking if she had kept her diary, Master was informed she couldn't read or write but that she did have a candle. Master reportedly asked, "Why do you people need all these outward symbols, candle, flowers? Just go within and then see for yourself."

However, His comment apparently made little impression or was misinterpreted because a few days later at darshan she said that she had seen Master inside in all His glory.

Please, her Satguru inquired what she had done.

“I put candles and flowers around the dairy forms and you appeared to me,” she said.

Later, Master told us, “The simple folk get there so much faster than the pundits, the learned men, the intellectuals. You ask me, ‘Why do some disciples see much light and others very little?’ Ego is in the why, I tell you, and not before you become a conscious co-worker of the divine plan will the ego completely disappear. One pundit,” continued our Satguru Ji, “figures out this and that and works out a plan how to do it. But when it comes to really doing it, he comes running to me to find out whether it is really safe. He does not know. So learning does not help you, you see.” Pundits, architects, magistrates, millionaires and paupers, a commodore, a princess from the Punjab, and the sister of the late Prime Minister Nehru, Madame Pandit, all were there paying their respects to the Master.

“They all come for one thing,” explained our Guru, “for the bread of life and the water of life.”

And to every one of them, including the Western disciples, Master gave His love in equal measure as there is only one measure of love for everyone-the utmost. It is there without letup all the time. Love flows from Master in an endless stream. And no matter when you come for it or what condition you are in “be rest assured” the flow is constant. No matter how Master feels physically, whether He is busy or not, the fountain of divine love is so big there is enough for everyone.

“You cannot drain the Master,” said Gianiji.

Sometimes Gianiji would come to our room at the ashram after the evening darshan to find out if we had understood everything Master had told us. And we would sit there on a red flowery rug in a circle, the fan going overhead mixing up the heat, the moon looking in through the opened

window, the water from Master's well dripping peacefully in the bathroom, a pink lizard motionless on the white wall and a gray frog hopping undisturbed in the middle of the rug. We sat there talking over what Master had said at the darshan:

"If you love someone, the time-you do not notice it. So in meditation sit there with the one you love. At attention! Alone!

"You want someone else there? No? And what do you do?

"Your body sits and you, you are not there. God alone should be enthroned in your heart. In meditation you find out how many other people and things you have put on the throne, too.

"You will have to leave everyone and everything behind you at the moment of death. I'm the only one that will be your companion till the very end. I'm already within you.

"Where love is, you are drawn this way. You think you love me, but the truth is I loved you first. Your love is a reflection of my love.

"So love God alone and for His sake love everyone else.

"Love knows service and sacrifice," our Satguru said to us.

He amply proved this to us during our visit at Manav Kendra.

We stayed to begin with in Master's guesthouse on Rajpur Road and Master Himself had moved to Manav Kendra, fourteen miles away. So in our loneliness we asked His permission to join Him. We did not know at the time that our beloved Master planned to be with us that very evening at His home on Rajpur Road.

"Is that what you want?" He asked us lovingly. "All right, then, move immediately. A car will come for you."

Master remained at Manav Kendra and we proceeded to move out there. Rooms were assigned to us in the still uncompleted hospital. By Master's orders the following was done for us:

Since there was no electricity in the hospital as yet, an electrician stretched

a wire from the main cable to our rooms. The building debris was cleaned out; a plumber was summoned to make the bathroom and sink workable and to open the main waterline. Our cook Ramji was moved to Manav Kendra, his wife and baby also; the refrigerator was moved from Dehra Dun; the stove moved; a carload of food came in; four wooden beds arrived; spreads, pillows, blankets, quilts, all were moved to Manav Kendra. Rugs were brought in, a couch, two club chairs came via truck, an air conditioner, a fan, a dining room set appeared from somewhere, even a Western-type top was immediately created by the carpenter and put above the Indian bathroom's opening in the floor.

And the next morning as we were blissfully meditating, we heard Master's footsteps and cane on the Cement sidewalk of our portico.

Out we rushed and there He was, radiant and smiling.
I came here for your darshan," He said.

Later, we sat at Master's feet at His bungalow in Manav Kendra forming part of a half-circle around Him. Bending a little forward in His chair, He looked at us lovingly.

"Sir," someone asked Him, "How do you manage to love us? We are so imperfect."

"You are like a stone," replied Maharaj Ji, "and I am chiseling out of it the precious thing that is within it.

"Be in life like a compass. Always point to the north. In the world you vacillate here and there, no aim. Point to God at all times. Watch your thoughts. Check your dreams. Do you see Master there?"

As the talk continued, the sun fell on one side of Master's forehead and for the first time I suddenly saw the mark in God's own handwriting there-the sign of Om.

It was so prominent, so outstanding, so thick, that a shadow from it fell on the other side of the forehead. I looked at it and could not take my eyes away. It is one thing to talk about the physical signs that every Saint possesses but it is quite another thing to see them for oneself.

Going back to our hospital headquarters, I peered at every forehead I saw and each one of them, compared with Master's resembled a flat Indian chapatti.

Back at the hospital we found our dinner waiting for us.

A noble-looking Sikh in a maroon turban joined us. He was on his way to Kashmir and had stopped over at Manav Kendra for a few days to pay his respects to the Satguru. He stayed in the room next to ours with David Teed, the Dallas group leader, and Ed Handley from Toronto.

This gentleman told us the story of his brother who has three sons and one daughter. The daughter died and the grief-stricken parents begged Master Kirpal Singh to come immediately.

“Please,” pleaded the bereaved father when Master arrived, “please, Maharaj Ji, take the life of any one of my sons, but give me back my daughter.”

Master, however, did not do it, and got in His car for the trip to Delhi. Halfway down the road Master ordered His driver to take Him back to the saddened family.

On His return, Maharaj Ji put His fingers on the forehead of the dead girl, pressed both of her eyes, and lo and behold, she was alive once again. And Master did not take the life of any of the three sons either. The Sikh gentleman had ended his story.

Master holds the power over life and death in His hands, we observed. And

securely in His hands is our fate and salvation.

“ ‘I want to talk to the Saint,’ a man once accosted me,” Maharaj Ji told us.

“I asked him, ‘What do you want to talk about with the saint?’

“The man exclaimed in surprise, ‘Are you the Saint? But you look like a man.’

“ ‘A Saint is a man first,’ I explained to him.”

Our Master has a lot of human touches.

He likes to laugh although it is almost a soundless laugh which you see more than hear.

At times, moved by our human wretchedness, Master is so compassionate that His eyes fill with tears that trickle slowly down His cheeks.

When Taiji insists that Master change His clothes because they are crumpled and have spots on them, He will say, “The people do not come to see my clothes. They come to see me.” And he does not change them.

Master’s sense of humor is very gentle.

We bought a small toy for Ramji’s little daughter. We gave the present to our Master to give in turn to Ramji with His blessing.

Master asked, “Is that for me?”

“No, sir, it is for ramji.”

Master looked at the toy rubber dog, squeezed it slightly so that it whistled, and said, “I want a toy, too. I am also a child-of God,” He added smilingly.

Once a very dear soul, Guru Parshad, the head of the Radhasoami group in Agra, came to Delhi to pay his respects to our Master. The Guru had walked ten miles and came in covered with dust. He is a little man. An ancient yellow turban adorned his head. His sweet, old face with its loving eyes had humility written in every wrinkle. Half sitting, half slipping off the couch next to Master, he related that once before he had returned to his congregation in Agra bringing them some sweet parshad from Maharaj Ji.

They ate it with gratitude and asked him, “Now that we’ve eaten the sweet parshad, could we eat you, too, Guru Parshad?”

Master was pleased with the story and even took the pains to translate it to us.

A final personal darshan is given to each departing disciple. It was our turn now. Master’s silvery blue eyes rested on us with such love and compassionate understanding we were bathed in bliss.

“Maharaj Ji, what if a disciple wants to remain a disciple forever so He could stay in the Holy Presence of his Beloved, safe, secure and happy forever?”

“You become a Master,” replied Maharaj Ji, “as soon as you become a true Gurmukh as at that time you will realize that you and the Master are one.” The words of an India disciple who lives in Rajpur came immediately to mind: “When you go up there,” he said,

“you will see the Master’s body made out of light. You will see yourself coming out of His body as light. You and your Master are one, you know.” We left in the dark of evening. As we sat in the back seat of a car waiting to go, Maharaj Ji stepped up to the window, looked at us once again, eyes to eyes, touched our hands with both of His Holy Hands and said warmly, “God bless you.”

Before the Year Runs Out . . .

The Master’s Circular Letters of December 28, 1967

DEAR SOULS: Before the year runs out, I would like all the children of light to manifest that light in abundance, and take care that it is not darkened through any default. You have had an experience of this light, the light of God; the light that never is on sea or land, but burns day and night, unquenchably, in the human breast. Let this light be a lamp unto your feet,

and serve as a beacon light and signal fire to the world-weary traveler trudging on the sands of time in search of a haven of peace. All of you must know that you have voluntarily and joyously taken upon yourself a great trust and responsibility-an obligation which you have to discharge under the Law of Divine Dispensation, and it is your proud privilege and a sacred duty to serve the great Cause which is so very dear to the Master.

All the Initiates of the Master, wherever they be-in the East or in the West-form one great family of the Master and as such are equally dear to me, and nothing will give me greater pleasure than to see you all living in loving peace and harmony as His children, serving one another with love in your hearts. Love is the highest and the greatest attribute of God, and all other virtues flow on their own from it.

All of you have been put on the God-way, which of course is the same. It is now for you to hasten the advent of the Master within you, and thereby complete your *Guru-bhakti*, or single-hearted devotion to Him. The proof of this you can experience within you as the self-luminous form of the master appears, stays with you, talks to you face to face, and helps you within by instruction and experience, in the same way as he does without: *Behold! I stand at the door and knock, and if any man hear my voice, I will come in to him, and will sup with him, and he with me.* From here begins *Naam-bhakti*, or devotion to the Holy Word, and it is the Master's job to make you proficient in it, and lead you to perfection and make you perfect *as your Father in heaven is perfect.*

Thus you see you have all been put on the Path leading to God. The proof of the pudding, however, lies in tasting it. The more you will taste of the Truth in you, the more your life in a work-a-day world will reflect the Light of God in all your dealings with one another, and you yourself will feel that each day sees you nobler than before as you tread Godward.

It is from amongst you that representatives, group leaders, and workers are

chosen by the Master for administrative convenience, to carry on the work efficiently-to wit, to arrange spiritual get-togethers (Satsangs) for mutual help and benefit. My Master, Hazzur Sawan Singh Ji, used to say that Satsangs served a very useful purpose as a protective hedge around the field of Simran and Bhajan, so that these vital and life-giving processes continue to develop and thrive, in spite of the otherwise busy life in the family, in society, in your respective avocations, and the like.

I cannot help emphasizing that all the Satsangis, whatever their qualifications and the degrees of advancement, are equally dear to me. With all our seeming righteousnesses, we are yet far from righteousness, for none are righteous in the real sense of the word, and there is no ground for us to feel exalted simply because we had the good fortune to work in the vineyard of the Lord. On the contrary, this very thing-the work entrusted to us so graciously-casts upon us an added responsibility to make ourselves worthy of it.

I would very much like you to forge and strengthen loving links in the ever-expanding fraternity that is ours. The representatives should, in a missionary spirit, travel from center to center in their areas so as to see things for themselves at each centers in the spiritual fabric, and in a loving spirit, exchange their views with one another, and offer suitable suggestions for improving the position wherever necessary. To facilitate work at each center, we should set up small committees of three to four members with the idea of division of work as may make for more efficiency and better understanding, and also enthuse a spirit of good will and fellowship among all who are engaged in the holy work. It may be worthwhile to establish separate study circles for mutual discussion on one or the other spiritual subject, so that those participating in them get a training to give small inspiring talks on their own, and be able to keep the work going without any let or hindrance. A small lending library with essential literature on Sant Mat will be a great help to all, old and new Satsangis as well as fresh aspirants for and seekers after Truth.

A tree is known by the fruit it bears, and so we should act and behave in a manner that glorifies God and is befitting to us as children of God. It will be a healthy beginning if representatives, group leaders, and workers invite each other for talks and addressing the Satsangis and others' interest in the subject in their respective areas; and the invitees in their turn should give out their best to their listeners without in any way interfering with their susceptibilities and loyalties as may tend to estrange them from each other, and cause any to stumble on the way. This, it is hoped, will in a way help to expand the "Self" in you, and your hearts will go out to serve the Lord whenever and wherever you may get an opportunity to do so. This is the greatest service that one can do to oneself, and to the self-same Self in others around you, and those with whom you may come in contact from day to day.

Those going around in connection with Satsang work at different places should not accept any offerings whatsoever for their personal benefit. However, they are allowed to share lodging and simple food with the dear ones, if possible and necessary. The travel expenses and other allied charges incurred may be debited to Satsang funds. The non-acceptance of gifts for personal self is one of the prescriptions given by the ancient sages for persons living the spiritual life. It will be easy to see how this rule becomes more important for those who are in their service to God, and have been placed in a position of public authority. It is the duty of the spiritual leaders and counselors, whatever their capacity, to remain impersonal servants of all. Since the acceptance of gifts involves one, even against his/her will, in some measure of obligation to the giver, it may cause unwittingly a lowering of his/her ideals. This should be considered sufficient to avert serious difficulties that could arise from laxity in this principle.

In this respect it would be worth your while and profitable for you to read this, along with the previous circulars of June 6, 1967, and November 11,

1967, together with the Birthday Message of July, 1967, as all of these, including this one, present an integrated view of true living as enjoined by the Masters.

I would greatly appreciate it if you would chalk out the lines for yourself, and also send periodical reports on the progress made from time to time. The Master Power overhead, I am sure, will help us to achieve the desired results. My best wishes are with you.

With all love, and more of it,

Yours affectionately,

KIRPAL SINGH

* * *

December 28, 1967

I HAVE OBSERVED that with the rapidly growing work of the Master, the load of correspondence has increase considerably. It is practically becoming difficult to handle the same during my short intervals between tours and multifarious Satsang engagements. It would be much better if the dear ones are requested to restrict their letters to the minimum length of purely spiritual nature, thereby avoiding detailed descriptions, and at three month intervals,* which will facilitate work. There are now several printed books which contain exhaustive explanations for the day-to-day life problems of an initiate, and the dear ones can safely refer to them. The diary forms should, however, be continued to be sent every three months,* with brief results, etc.

I know it for certain that every soul has certain personal problems which he/she is anxious to bring to the notice of the Master, so as to seek His blessings and guidance. You should please note that the life-plan of each of us has already been drawn by the Great Planner, and what actually we see and come by is nothing but an unfoldment of the Divine plan, which if rightly adjudged is being executed with fine exactitude. But it should be

taken as certain, that all things work to the good for them who love God; and since you are all directly linked with the God-into-Expression Power within you are under His Grace and not the Law, to the minutest detail, and so severity, intensity and duration of the trials and tribulations of life, whatever they be, are suitably and gracefully mitigated, softened, and toned down by the Master Power. Just have more of deep faith in that Supreme Power within you, for undoubtedly it will come to your aid, guide you aright, and eventually take you out of the seemingly impossible situations, in such a sublime manner which you cannot possibly imagine. So all such matters can reasonably be eliminated from the letters, making them concise and exact in their contents.

This may kindly be circulated among all the dear ones.

With all love and best wishes,

Yours affectionately,
KIRPAL SINGH

* The Master has since requested that the completed diaries be sent to him every *four* months.

In the Name of the Masters

A letter to initiates from T. S. Khanna

November 21, 1971

DEAR ONES: In the Name of His Holiness Satguru Kirpal Singh Ji Maharaj, the living Master of spiritual enlightenment, and in the Name of all His predecessors in the line of God-realized men, especially Hazur Baba Sawan Singh Ji Maharaj, the Beloved Master of the present Master and of mine, Who is daily appearing to many souls initiated and uninitiated, while

being already ascended; I issue this serious and significant message to all initiates and near initiates of the Great Living Master Kirpal Singh Ji, to wit:

I have observed some wild propaganda set afloat by certain vested elements to deflect dear ones from the Holy path. Of late, news has spread about several teachers, swamis, yogis, preachers, masters and the like visiting abroad causing disruption in the unsophisticated minds of immature initiates, misleading and making these precious souls fall prey to their fantasies. I have love for all souls even though they work in their own chosen spheres on the basis of their own intelligence or comprehension.

Therefore, a word of caution is indeed essential for the initiates who have been accepted by the Master and granted inner conscious contact with Holy Naam-viz., Word, the Divine Light and Sound Principles-after rising above body or outer consciousness.

The sacred books published from the forum of Ruhani satsang discuss the theory in most lucid and illustrative terms, leaving little doubt whatsoever. A careful and unbiased study of these books would reveal that the most important aspect of the teachings is actually living a life full of spiritual discipline and beatitude. The dear ones who are putting in regular time for meditations are progressing gracefully on the path with the Grace of the Master.

However, easily misled folks among the Satsangis are cajoled by the shrewd and sophisticated preachers, et al, with flowery promises of quick access into the Beyond, coupled with some so-called elixir or nectar. Such allurements not only estrange the dear ones but entangle them in this network of negative power illusion, with the result that they suffer immeasurably. Although the Holy Seed of Initiation implanted by the Master can in no way be dimmed or destroyed by such heretofore mentioned deflection, the initiate's inner receptivity and growth are

considerably jeopardized and retarded. In addition, whatever inner contacts of Light and Sound Principles the initiates have been experiencing since the time of Initiation are ruined.

Some people have approached the very (Ruhani Satsang) representatives and group leaders with documents to deface the Master and mislead them from the Holy Path by confusing their minds with concocted stories and corroborations conjured up to suit their own causes. Faith is the root cause of all religion. Little do such people know about the immense harm they inflict on the dear ones who have been put on the path, and the huge Karmic debt they are causing for themselves. It is the most reverential and rewarding act to guide the sincere seekers after Truth to the living Master. Contrarily, it is the gravest and most heinous sin to mislead and disrupt, by false propaganda, those who have already been accepted and put on the way.

I feel astonished and surprised when such sad events come to my notice as when some of the dear ones who have held responsible positions step down or resign without first going into the case and verifying the facts. This is Maya employing all of its fabulous and flabbergasting phenomena to bewilder the young and tender saplings.

I recall that as recently as 1948, when Hazur Baba Sawan Singh Ji Maharaj left this physical plane, the Great Master Kirpal Singh wrote a brief life sketch of Hazur which contained all the facts. I also recall and can reproduce the ringing words that Baba Sawan Singh Ji Maharaj told Master Kirpal Singh. They are as fresh and fruitful as when they were spoken:

“Baba Jaimal Singh brought Naam with Him from Swami Ji and meditated on the banks of Beas which eventually bloomed into the nucleus of spiritual guidance for erring humanity. Similarly, wherever you will sit, the sincere seekers after truth shall be guided to you by the Gracious Master Power.”

Your attention is invited to Circulars 55,56, and the pamphlet *Truth Triumphats*, which contain full facts of the case; copies of which can be had from me.

It is through the abounding grace of Hazur Baba Sawan Singh Ji Maharaj that the sacred forum of Ruhani Satsang, with a humble beginning, has spread over all the world, with about 125 centers functioning in various countries. All credit goes to Him, the God-man Hazur Baba Sawan Singh Ji Maharaj, Whose edict is bearing fruit through the blessed Satguru Kripal Singh Ji.

I would stress the great importance of regular, faithful and accurate mediations combined with utmost vigil against misleading elements.

Bhakti-loving faith and devotion-develops slowly. This world is full of Maya (illusion). Imitation is at times more alluring than Reality. Do not be led away by the eyes and ears of others until you see for yourself and hear with your own ears. It is not all gold that glitters. I therefore give you a word of caution: You should thoroughly investigate and get to the bottom of statements made by interested persons.

You can seldom imagine how much love I have for each one of you and how I wish you all to turn your faces to the Master within Who is awaiting more eagerly, by far, to greet you. The glow and glamour of this world is futile and momentary. You should earn your spiritual wealth right now and here while living in this world. One should attend to his mundane obligations and do everything for the sake of realizing the eternal Ringing Radiance, vibrant in all the Source of all life. He is a wise person who rests after reaching the destination.

With all best wishes.

Yours affectionately,
T. S. KHANNA

Recognition

Into the Master's presence I slowly went,
All unknowing Who and What was He,
My eyes unseeing for the tears unspent,
My ears not hearing the inner melody.

A strange delight into my hear upsurged,
That filled my inmost being with joy untold.
From wondrous eyes such holy power emerged,
Such love and gentle welcome made me bold.

But at His sacred feet I humbly fell,
Thrilling to His voice, all ecstasy.
The Living Perfect Master bade me tell
Something of my Soul's past agony.

With loving words He gently eased the pain
And took away the burden from my heart.
With His grace such peace I did regain,
Drawing me to Him, never more to part.

On Christmas Day the Master set His seal
Upon my Soul, and in it the NAAM did sow,
And opening my inner eye He did reveal
The Light within and inner scenes did show.

Thou didst long years ago upon an inner plane
Place in my palm a lovely jeweled cross,
Guiding lower self to higher Self, and gain
The inner Way, all purged of dross.

O Satguru! Word made manifest,
Now I know thee, thou Who art all Love,
For long ago I knelt at thy behest
Before Thee in the spirit realm above.

Upon my forehead didst Thou place Thy mark;
I remember now the ecstasy of soul,
And here on earth the third time meeting Thee.

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THE MASTER'S MESSAGE

For Christmas and the New Year

Dear once,

This blessed day of 25th December 1971 is celebrated in the sweet remembrance of Christ when he manifested at the human pole of Jesus for the guidance of the child humanity.

He was the light of the world as long as he was in the world (John 9:5). He gave the light of life to whosoever came in contact with him.

Each of the prophets and messiahs who is sent into the world carries on his work of uniting souls to God. The law of supply and demand is always his work of uniting souls to God. The law of supply and demand is always working in nature: there is food for the hungry and water for the thirsty; where there is fire, oxygen of its own comes to its aid. When he full fills his mission, he is recalled, gathered up, and passes away from the scene of his mission, he is recalled, gathered up, and passes away from the scene of his activity on the earth plane.

Those in search of God are ultimately led by the God Power of the feet of the Master saint –the “world made flesh” – for the journey back to God.

“No man can come to me except the father which has sent me, draws Him; last day of the earthly life, when the sensory currents are withdrawn from the body.

You are taught to rise above body consciousness by daily spiritual practices and meet the Master within. It is only when the outward

man perishes that the inward man (spirit) is renewed.

“For whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it” (Luke 9:24).

It is a pity that we have made wonderful progress in all walks of life but woefully lack self –knowledge and God –knowledge.

“what does it profit a man to gain the possession of the world and lose his own soul?”

we are fortunate to have the man body –which is the highest in all creation –in which we can know our selves and develop God –consciousness.

The word “religious” is derived from a Latin word, “ligare,” which, with its derivative, “ligament,” means to bind. “Re” denotes “again,” so it means to bind back the soul to God, which is a common heritage of all mankind.

Time and tide wait for no man. We should do our utmost to achieve the object before us. –and my best wishes are with each one of you.

KIRPAL SINGH

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Life is a Game of Chaupar

During a meeting with madame blavatsky, founder of the theosophical society, the learned professors of Lahore (then part of India) were most skeptical over many of her statements. A particular professor remarked, “madame, what you are saying is a mere rigmarole, what you are saying is a mere rigmarole and as impossible as flowers raining down from the ceiling.” Madame Blavarsky calmly replied, “professor, do you think that is impossible?” and at once, showers of flowers began to fall from above, and the table became covered with fragrant blooms. Naturally, the professors and others present were amazed, but Madame Blavatsky smiled and explained, “ you see, it is all in accordance with the laws of nature, which are hidden from most of us as yet.”

Many of natures laws are not known to the common man. For instance, one’s length of sleep can be decreased by natural law as much as you like, if one has the knowledge of that law. This also applies to the intake of food, which can be decreased to a bare minimum –one can decrease it to a single grain of rice, for instance. As for rest, actual sleep is how. When prophet mohammed was asked if he slept, he replied, “no, I do not sleep –my soul is ever awake –but my body sleeps.” In meditation, when you rise above body consciousness, the body gets complete rest, and your consciousness increases. When you resume the body, it is recharged and gets a fresh lease on life.

In 1912, I saw an interesting example of the use of Natures laws. There was a Muslim fakir, by the name of Abdul Vahab, who allowed no one to remain in his room at his night, yet he permitted me to come and go freely. In meditation, his body would rise to an elevated position, several feet from the floor. You must have heard

also about the famous devotees, Dhruv and Prahalad who it is said used to elevate their bodies. It is purely a matter of knowledge of these things and term them miracles, but is a wrong term; they are according to the hidden laws of Nature. Many such incidents occur in the lives of Saints, and if we also live as they do, and according to their instructions, we will also become as knowledgeable as they, for every Saint has his past and every sinner a future. One can say that whoever is a master today, was like us yesterday. The man with an M.A. degree was studying in the first class at one time. So those on the first rung of the ladder will reach the top one day, if they go the right way about it.

The present conditions of the world are not at all new – discord has ever been present in one degree or another but it is the Masters and other sages who see the condition as it truly is, in this critical stage. This land of rishis and munis has ever been protected by the lord and always will be; but nevertheless, upheaval will come, and for that the only answer is to love one another. Our religions are like schools and colleges, and blessed are they, so remain in your own formations, for when the masters come they all give the same advice: to sit together and try to understand each other.

Guru Arjan Sahib was here at a very difficult time in the religious history of India, and during those drastic days he collected the words of the true masters into a comprehensive omnibus – a work which can truly be called a banquet hall of spirituality. He named it the Sri Adi Granth (i.e., “Supreme sacred scripture”) although it is now called the Sri Guru Granth Sahib. This monumental work serves as proof that although they spoke in different languages, yet all masters have said the same things, and have given the same teaching to mankind: that all human beings are one, for God Himself made man, giving the same privileges to all; so none are different. It is man who has made the religions and encompassed them in variety of customs

and rituals. Whenever masters came, they revised the ordinances to meet the mode of the age, thereby affording continuance of their missions; and as long as these realized souls were here, peace and happiness lasted. Unrest and unhappiness returned some time after they left the scene. For want of them, the formations which were made for a noble purpose dwindled down into stagnation, which resulted in deterioration.

Truly, when we enter any religion we join the Army of God, and thus all become God's people, with no difference one from another. While the master is here, there is right understanding that first we are human beings, and also that each one is a soul in the human form. Furthermore the soul's caste is that of God, only he is the life sustainer, and we are all his devotees. As long as this right understanding was prevalent man had right thoughts, which followed through with right speech and right actions, and peace reigned because of it. When man forgets this right understanding the only solution is for the master to come again to revive it; it is the saving grace.

During the religious troubles of the Muslims and Hindus in India, Kabir, Guru Nanak, Guru Arjan singh and others came. The need is none the less great today, for in those days there were principally two religions whereas today they are numerous: one on top of another. But, *he who sees becomes one in thought*. Regardless of language or mode of expression, whoever has seen the truth will say the same thing, for the subject remains the same.

There is hymn of Guru Arjan Sahib which deals with this subject, which I will now take:

*Get together and become one, my brothers;
Put aside your differences, with love.*

Masters think of all as brothers, being the children of God, and therefore all are brothers and sisters in God. Guru Arjan Sahib is explaining that our duality or diversity is the root cause of all our misery, and while this remains, how can we expect to be happy? One person's rigid thought against another's – this dogmatic attitude incites conflict. All variance should be removed, but how? – for each one stubbornly sticks in pride to his own views and insists that everyone else is wrong. True understanding of one's religion is the only cure, for deep in each religion one will find that every master's teaching was the same: for the purpose of helping man to come nearer to God. All true masters awakened mankind to the realization of oneness.

When I visited Rome, I met the bishop in charge of the Roman Catholic Church's relationship with other religions. We had a heart to heart talk, and he said, "What we can all understand by sitting together, cannot otherwise be understood at all." It stands to reason, if there are two charged bodies opposite to each other, there will be sparks. If they become blended in one, there will be no sparks. Sitting together in oneness avoids all that. What does it matter how many different religions, sects or dogmas there are – we are all men, and brothers and sisters in God, are we not? This is a complete and natural relationship which can never be broken but we have forgotten it because when formations are made, the same good old customs corrupt themselves. The formations stagnate, and also the devotees of the formations deteriorate them; when this happens, another master comes to revive the pure Truth. It is then discovered that he says the same as other masters have said. The very same message continues to be given to the same children, age after age. *The world is a room wherein the truth dwells.* But man forgets again and again. Guru Arjan Sahib's wonderful collection of the words of the masters is one of the world's most valuable possessions for each

one gave out the understanding to all mankind; but on what grounds can all men sit together?

*Get together in God's Name
And sit in the Gurumukh's company.*

What does this mean? It means that our attention should be connected to the Lord – each one of us. This is the goal of all religion. Our attention should be constantly directed toward him, no matter what customs or rites we daily perform, for it is he who has given us birth, and we are all in the same human form. We are embodied souls and God resides in each human form; the Sustainer of all life. When any man prays, does not the thought go out to God? Put the attention on Him more and more until even the body is forgotten completely. While the attention, even a minute part of it, remains in the body, the mind's directional attitude is divided.

So the name of God is the only suitable ground upon which all men can sit together; and what is this Hari Naam or God's Name? Hari is supreme Name through which all creation came about. How does this help? In the company of the Gurumukh, whose face is turned to the Lord, who has the right understanding, who has experience of Him, and has become the very expression of that Name, the souls can be directed to God. We are in fact all one in His Name, although not as far as customs and rituals are concerned. And yet, if we look deeply into the customs and rituals, we find that the meaning and purpose remains the same. For instance, in Arabia there is usually a dearth of water, and they say that the namaz [Islamic prayer] may be read by first washing only the hands and face with water. In places where water is more scarce, people perform their namaz by first cleaning the hands with sand, which is called taumam. The meaning in this action is to be wide awake for the prayer. In India where there is no shortage of water, they say that devotions cannot be truly

performed without first taking full bath. Again the meaning is to sit in His remembrance fully awake and refreshed. In Sikh temples, it is the custom for men to enter with their heads covered, whereas in churches gentlemen enter with bare head; they are gestures of respect to the Lord, but are different in each religion. Customs also changes with climatic variations, but all have the same purpose; that is, to show respect, to sit in God's remembrance quite wide awake in a respectful attitude. Only in the Gurumukh's company can this single – pointed attention on the Lord, with all thoughts of the body and its surroundings abandoned, be achieved and the duality removed.

They asked Guru Nanak, “Who are you?” and he replied, “I am neither Hindu nor Muslim; Allah and Ram are the very breath of my body.” But they persisted in their questioning, and he enlarged on this: “If I say I am a Hindu, you will kill me, and Muslim I also am not.” He meant that by outward appearances he looked like a Hindu, and through narrow-mindedness they might kill him. It also indicated that their idea of a true Muslim was one who paid attention to outer form only. We face the world always, even though our mode of dress may indicate that we profess to follow the lord in a certain way. We may hoodwink the world but no one can deceive the Lord, who resides in every being and sees everything. So, Guru Nanak explained that he was not their kind of Muslim. Then they asked, “But who are you?” and he said, “I am a puppet made of five elements, called Nanak.” Even the name Nanak is not specifically Hindu or Muslim. They pressed him further, to think deeply and try to explain exactly what he was, and finally he said, “A puppet of five elements in which the invisible is playing.”

Our real aim is to realize the Lord – He who resides in every being. With this understanding we can have a sympathetic attitude toward each other – then who will be an enemy? It is a truly spiritual ground

upon which we can all sit together in loving harmony. There is an underlying unison, of which the Masters remind us when they come. In this age, Baba Sawan Singh Ji also came and he said, “Make me a common ground on which brothers of all religions can sit together.” It is the crying need of the hour, when there have sprung up many different branches and sects out of the few original religions. However, little opportunity is available to do this, for in the temples you will find only Hindus, and in the mosques only Muslims, and in the churches only Christians, and so on; what chance do the people have for sitting together? There is so much narrow-mindedness. By god’s grace, people have started mixing together a little in this age; whereas before, one sect would dislike to see even the faces of another.

So to sit together in the name of God is the only way and the only cure to eradicate all divisions. To be born into this human form is really a great blessing, for only in this form can the Truth be realized. If all sit together without any attention on outer forms, the attention will rise and see the inner sky. How can this be seen when we are all imprisoned within four walls? Man is a social being and must have social bodies in which to live, which are called religions, and which are already so many. In the word “religion”, re means “back”, and ligio means “to bind”; so the full meaning of religion is to bind our soul back to God. To remain in one’s own religions is necessary, otherwise corruption will spread; but while in that religion one should seek out a Gurumukh – an awakened soul – one who has come into full realization already. Without such right company, right understanding cannot be gained. *Meeting one through whom all durmat (wrong understanding) goes; he is our true friend.* If you search the whole world, such a friend you will rarely find.

Masters are also born into some religions or sect, but they rise above

all forms and formularies, and can see everyone at the level of the soul. *Whatever the master say is equally for all.* When all men live as one, diversity and divisions vanish. All difficulties can be lessened by sharing them, one with another. Each would share his food with one who is without, and we need not depend on foreign aid for food supplement. A man would eat a little less to share with his needy brother. Some time ago there was a shortage of wheat, and it was rationed by the government who appealed to everyone to give up one days ration to help the areas in need. Someone mentioned this to me, and I asked the people during Satsang to give up one days ration each. At my single request that day, thousands gave; which shows that when all are sitting together in sympathy, need or misery as well as joy will be instantly shared. When woes and misery are shared they become less. Wrong understanding or dogmatic attitude only tends to increase the bad condition; all differences, whether social, political or religious, can be moved if all sit together in the company of an awakened person in whose radiant presence all blend in harmony and oneness.

When a persons spiritual foundation has been established and his soul is fed daily with spiritual food, anyone who comes into his contact feels uplifted and everything becomes beautiful – because of his radiance. Without this upliftment the pressure of life's misery weighs upon a man in full measure. Two kinds of Gurumukh come to this world – one is called an Avatar, and the other a Sant – but both do the lord's important work. When they meet, both highly respect each other; but their work is different. The Avatar is like a Commander-in-chief, without whom the world would be in a topsy-turvy state; so his work is very necessary. He works at the outer level, when mans righteousness is at stake, punishing the wrongdoers and rewarding the righteous; but the Sant's mission is to unite man with God at the level of the soul. *Whosoever meets them, becomes at once connected back to God.*

When Guru Gobind Singh announced that he required an offering of heads as a sacrifice, how many people came forward to give their lives? Only those few whose spiritual background had been established – actually five in number. He did not cut off their heads, but made them his five generals in charge, and called them the Khalsas (true and pure disciples, in whom God's light is effulgent). When the spiritual background is firm, no matter what happens in life, or what a man must do, the spiritual strength remains. If the background is not developed then temporary upliftment can be had, but it dies out. If Mahatma Gandhi achieved success, it was because of this spiritual basis. So sit together and share each others joys and sorrows. We usually think only of our own comfort and advantage, without even a care for others, and the result of all this selfishness is all-round misery- in the home and in religion too.

O braves, adopt this means and repeat the name as given by the Godman day and night;

When the end comes, you will not feel the sting of death.

Follow the way referred to above, by which all unhappiness and pain of the sting of deaths will subside. Just try this for a while, putting all your attention into you meditation: you will forget your body and the soul will withdraw. Attraction to God can only be developed by full concentration on Naam. The man who learns to control his attention by turning it towards the Lord within, acquires great power. The greater attention which is God, through whose single word all creation came into being, is all powerful; and our soul is of the same essence and therefore has great power also – but our scattered attention has rendered us very weak. Single pointed attention can be gained by turning one's face towards him; then outer thoughts will go and even awareness of the body will not remain.

At the time of death, what happens? The soul withdraws from all parts of the body, and gathers at a place behind the eyes. Rising above like this, at will, drives away all fear of death; but this can only be done through development of love for the lord. With such spiritual advancement we see clearly a glimpse of him in each and every being – whom then would we wish to hurt or hate? How could we then covet the possessions of others? Or squeeze the blood of our brothers for our own greedy gain? The masters speak with brevity, placing the clear Truth before us in a few concise words.

*Think of karma and dharma as a game of Chaupar,
And you become the counters.*

Life in this world is just like a game of Chaupar – a game with four sides. The jiva (embodies soul) is born in four kind of species; sethaji (born of moisture); uthbuj (growing from the earth); andaj (born through eggs); and jeraj (born through the womb). We are all counters in this game of life, and just as the game is played, we all have to reach Home. The nearer one is to reaching Home, the less likelihood there is of being knocked off the board, and having to begin again. If we have a guiding principle at the back of us – the Gurumukh – we will be able to go through our journey unharmed. In the game of life, lust, greed, anger, attachment and ego are causing our downfall daily, but with the aid of a true companion there is a chance of reaching Home. And if we can reach Home in this life, we will have achieved our true purpose – otherwise we will have to go round the board again. In the game, if two counters of a kind stand together, the other players cannot knock them off the board; similarly, if we have the company of an awakened soul we will be able to qualify for the higher expression of life, instead of losing whatever we have gained. When we learn how to rise above the body-consciousness and its environments at will, this enables us to reach our True Home. *The kingdom of God cometh not with*

observation ... behold the kingdom of God is within you. God's kingdom cannot be had by Man, because his attention is constantly scattered outwards. *Conquer lust, anger, greed, attachment – this play is loved by the lord.* The fifth, which is not mentioned here, is the ego.

What is lust? *All the mind's desires are called lust.* To protect one's chastity is the first task, and also to lessen all other desires. Be desireless. And how does anger occur? When there is a blockage in the path of one's desire and one does not get the desired thing, then anger results. When desire is pursued, any blockage in the way causes greed, which results in jealousy, hatred, backbiting, and many other unwanted traits. They are all basically due to desire or lust. If one does receive the object or subject of one's desire, this in turn becomes an attachment – you won't like to part with it. You will notice that if water is flowing very fast in some stream and a large rock is placed in the middle, two things occur – froth and noise. A man who is in the throes of anger cannot speak softly, and in his mouth foam begins to form. All because he insists that he must have his way. When he gets it, he asserts and enjoys – resulting in ego. So we must conquer these expressions of iniquity, and the only successful way is to place a higher desire in the path which will overcome the lower ones. The ego remains strong while in the body, but when you can leave it at will, you will be able to reach the True Home. But, unless we conquer the sinful side of our character, we will go on being dragged into the outer expressions of life.

A very broad view has been given; that life in the world is like a game, with four kinds of births. We are the counters, and we create our own karmas and dharma.

*Rise and take a bath before sunrise;
Have the sweet remembrance all through sleep;*

Small hours are best for communion with Naam.

Rise early everyday, and do your meditation. *Rise before sunrise, and repeat the Naam; al negative effects will be mitigated, O Nanak.* Early morning is the most beneficial time for meditation. *Supreme oneness of thought upon the True Naam is had at the ambrosial small hours before dawn.* So rise early and shake off all feeling of sloth. Go into the remembrance of him even if you are lying down – even at night, or when resting. Go to sleep with the same thought, so that the very remembrance of him will be the very beat of your pulse. When you arise in the morning, be awakened – have a bath or wake yourself by any means, but be really awake when you sit down for meditation. With these habits, even in sleep your meditation will continue, and when awake, even then you will have that meditative attitude all day. *He is always awake – never seen sleeping.*

Masters never sleep. Our Hazur would retire to his bedroom at about midnight or 1 a.m. and at 3 a.m. would rise again. So this can become a habit. When the soul gets a connection with the greater consciousness, it gains strength and refreshment. If one removes the attention from the body and goes up, the body gets perfect rest. The law is that if one gets true sleep for just a few minutes, it is enough. For those who travel on this path, reduction in sleep is a very frequent occurrence. But for those who have not progressed very far, it is something like a miracle to see a person awake all the time.

So when night comes along, be in his remembrance. Go into the lord's lap and rest. If the night is used unwisely, the whole life is ruined, and those who use the nights to their advantage secure their whole future. Free your mind of all things and have but a single thought all night, and in the morning continue with that thought and sit in an awakened state; you soul will partake of the spiritual food, the very bread of life. With this, all gifts will be received.

*My satguru takes me across all the difficulties, here and hereafter;
Reaches me home, safe and sound.*

Outwardly, in the body and all its environments, and inwardly when one rises. He who is the very form of truth works here and there also. How can anyone be of any real help if he just gives a lecture and leaves us here? So it is said, *O Nanak, leave the company of these who are not constant and search for the true friend, the sant; the former will leave you while living, the latter will be with you even after death.* It is also said, *save for the true satguru, who gives the true protection? At the end, he comes to meet you.* All the masters say the same thing. A Muslim fakir says, *O brave man, catch hold of someone's shirt-tail – one who is the knower of this world and beyond.* The illusion of negativeness is very far-reaching, but the positive power, which is God's will always protect.

The path to the true home really starts when the soul is reborn for the first birth is in the body, and the second above the body into the beyond. Learn to die so that you may begin to live. *Except a man be born again, he cannot see the kingdom of God.* The meaning of meditation is to concentrate or meditate upon one thing, so much so that all other things are forgotten. Remain in any religion – in any country – it makes no difference, but sit in the company of a gurmukh and gain the helpful upliftment that comes from his radiation.

*The Lord himself plays, and he himself observes;
The lord himself designed all this.*

The game of life is the play of the lord, who has created it, and it is he who sees all this. The body is merely a shell, through which the soul works and is directed. If the trend of a man's mind is inclined to

the soul, he becomes spiritual, and if it is inclined to the body through the senses and into the outer environment then he becomes worldly. If he is worldly, he creates such conditions for himself that he must come again and again into the worldly environment.

Those in the great Powerhouse know and say that without his orders, nothing can move, but those on lower levels think that all things are due to their own actions. If they would only come up to that higher level, they would see that it is not themselves but someone else in control, and their I-hood would depart. That is the stage when one becomes the conscious co-worker of the Divine plan, and one sees that on every level, according to the laws there, he is working throughout.

*O Nanak, those who play in the company of a Gurumukh,
Will win the game and return home.*

In the Gurumukh's company this game of life can be won; and the winner returns to his home. Those how unfortunately never meet the Gurumukh, continue round and round the everlasting circle of births and deaths. This hymn started with the words:

*Get together and become one, my brothers,
Put aside your difference, with love;
Get together in God's name,
And sit in the Gurumukh's company.*

You will become the same as whatever company you keep; so an awakened soul will awaken you. An experienced person will give you an experience, and he who has right understanding will teach you that also. Remain in whatever religion you are in present, for it is good to be born in a temple, but this does not fully benefit us or give us the full opportunity of the human birth if, while in that

religion, one does not learn to rise above and become one with all life. When masters come, they are born into various religions, but they rise higher and see that *With one light the whole world came into being; who is high and who is low?* They have this profound realization, and no matter what their country of residence is, they bring an awakening to the whole world.

This great light has ever gone from the East to the West. One well-known Archbishop was heard to remark, “Brothers, we await the light from the East.” And we of the East? Well, most of us are without it yet. India has always been fortunate to have those great souls with knowledge of the beyond – this is a play of nature – but the people must turn their faces toward the truth to gain the benefit. So all truly spiritual teaching goes out from the East to the whole world, and the West has great respect for unity in all religions. Each really great spiritual voice has risen from the East, and we in India are highly blessed therefore. The unity already exists in all men, but Man has forgotten it; that is all. Under the present circumstances it is most necessary that everyone should sit together in love and share all weal and woe. If all are bound together in love, even in the worst conditions there will be no fear. Strive to give happiness to others, and you yourself will receive joy. When we selfishly want only our own happiness and care little for others, naturally it ends in fighting for it in one way or another, and the result is the very opposite of happiness.

Love knows service and sacrifice. If you desire to love God, then start by loving all, for he is in everyone, and in true love there is service and sacrifice. Learn to give instead of taking always. If all, in love, were prepared to give their lives for others, then who would be unhappy in such a world? You will be living for me, and I will be living for you. *Seek ye first the kingdom of God, and all these things shall be added unto you.* Whom should we love? Not everyone, but

the God in everyone – the overself. If from outside some trouble is threatening, then let the government do whatever they must from their level – but we should sit together in love and help each other.

Both Avatars and Sants are necessary for the world's balance, but the cementing power is Spirituality, and there is a crying need for it at this time. Keep in the company of the awakened soul, and stay away from those who are still asleep, who are deep in narrow-mindedness, and therefore have no right understanding. This kind of company will drag down.

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IN THE GARDER OF LOVE

A REMINISCENCE OF MICHAEL RAYSSON

We came before him hungry for his glances. The air would become permeated with love at his approach till it overflowed like wine. And then he sat before us explaining the mystery of life and death, and the tale of love began to play in our hearts. His eyes were a magic bridge where the timeless peered out on time. All sickness and cares were soon forgotten (or else when they rose pitifully and poignantly before us, the heart wished nothing but that pristine purity that shone in all glory before us). In that enchantment the world would fall away and there was only the Beloved there.

Sometimes people would be leaving soon, and he would say, would they not like to stretch the hours out so the time of leaving would be put off and those happy hours prolonged? And indeed the hours would stretch out. Alas, that time did come!

Would that something could be said of those eyes that danced before us or the beauty that ravished our hearts.

Once he spoke on the value of sitting before the master. The words were so overladen with intoxication and love that though we caught only a drop our hearts were drowned with that madness of love. And when he spoke of his love for his master we saw the tears flow from his eyes. Mother Taiji sang a love-song of the masters and he asked someone to translate but she did not dare to speak.

Once he told the story of Gunga, the wrestler. He was the greatest wrestler. He was the greatest wrestler. People thought that he had just grown that way naturally. He was a simpleton and as a boy his

father would turn him out into the cold night with no clothes. He would send him to the river to bathe and in order to keep warm he would exercise all night long. In this way he grew strong and became a great wrestler. The master was also at the river where he would spend the whole night in meditation. There he saw Gunga and so learned his story. "A strong man revels in his strength and a weak man wonder how he got it."

He told us that there were two ways – one very difficult and time-consuming, one very simple, very easy. The first is, "God helps those who help themselves," the second is "God helps those who do not help themselves" – the way of self-surrender to him.

He once said that the greatness of his master was that he would meet with everyone on his own level. And we saw the master with so many people – he was always like that.

The more closely we looked, the more perfect he became, the more we saw everything was in his hands, the less we became. These things are true of course, near or far, even across the seas.

At initiations hundreds of people would come to the master. He would sit before them and explain the ancient science as Masters have done from time immemorial. Then time and place would dim and he would attach each one to the holy Naam.

It happened while we were there that one man from a rival faction came to an initiation in order to defame the master. But when he was given a sitting he rose above body consciousness so much that he had to be revived. Still he began to defame the master. So he was given a second sitting and finally he had to admit he had seen the inner light in abundance. The master said, "He is in the jaws of a very strong Lion. He cannot get away."

Day by day he came before us in all his greatness. In spite of our lowness we were awe-struck and love-smitten. And he would say he was only a student. And one of us exclaimed, "Master! How can you be only a student?" He is the great mystery.

Among those who came from afar there was at that time one baby. The Master would shower her with love-parshad, all she could hold and more. And she would be happy, so happy. "A king with all his kingdoms was never so happy," said the Master. One time as he came out to us for evening Darshan she ran out to him and grabbed his hand and he let her lead him back toward his place. Then at last he turned her around and they returned. With the loveliest of smiles he said, "sometimes the father becomes the child and the child becomes the father." The day she was leaving he gave her a dress. And when they put that dress on her she danced in ecstasy for hours just calling out his name.

One said, "He is like a hole through which the whole universe is flowing." Another said, "He is so much! He is so much! How can we begin to take it in!" and another said, "he is the ocean and we stand on the shore and try to catch little droplets." And he said to us that when he was a disciple someone asked him how great his master was and he simply said, "I don't now how great the Master is – but HE IS MORE THAN ENOUGH FOR ME."

So in the worldly sense that time came to an end and we too had to leave. He stabbed our hearts with the knife of love and we felt the pain.

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CIRCULAR NO. 4

INSTRUCTIONS FOR HOLDING SATSANG

This circular, first issued by the Master in December 1956, includes the basic guidelines laid down by him for conducting Satsang meetings. Many of the specific injunctions have been modified or clarified by the Master in later writings, particularly “How to develop Receptivity”, which should be studied carefully in connection with this circular.

Satsang, as the term implies, is association with sat or truth. Satsang meetings should therefore be exclusively devoted to the discourses on Sat, which in its broader connotation includes talks on God, soul, word, the relation between soul and God on the one hand and soul and the universe on the other, the God-Way or the path of God-realization, and the Godman or spiritual Master, what he is, his need and importance, and his teachings. It also includes discourses on allied topics like ethical life, love, faith, compassion, and all that which makes way for the healthy and progressive development of Divine Life leading to efflorescence of spirit in cosmic awareness.

THE PURPOSE OF SATSANG

It must always be borne in mind that the actual awakening of the spirit is the work of their power overhead. The talks and discourses are just like refresher courses which may help in the proper understanding of Sant Mat, or the teachings of the Master, on the intellectual level; for theory precedes practice. Both the initiates and non-initiates derive immense benefit from such talks. In these congregations, universal truths are brought home to all alike. A spirit of universal brotherhood on the broad basis of human beings as the

children of one supreme father is inculcated, so as to link all with the silken bonds of love and amity. For the initiates, these talks serve as cementing factors on the path, clarify doubts and misapprehensions, if any; and for the non-initiates ground is prepared for an inner search which may stimulate the inquisitive mind and help the individuals in their innate craving for the way out.

The highway of the Masters has been, is, and ever shall remain the same for one and all. It is secular in character and everyone, whosoever, can tread it. There are no turnpike gates of religion, faith, caste, color, creed, nationality or avocation. All are welcome to it, even though retaining their distinctive religious organization, social modes of life, and use of national language, etc., for the spirit or soul in man is above them all and remains unaffected by outer pursuits.

SATSANG APART FROM RITUALS

The “Science of soul” is just like any other science, but more exact, more natural, more lasting, and the oldest of all the sciences. It is the science of realized truth directly connected with the soul in man, and should therefore be kept in man, and should therefore be kept distinct and apart from rites and rituals forms and ceremonies; the performance or observance of which keeps one tied down to the plane of the senses, and as such must be strictly eschewed. Our discourses and talks in satsang should be confined only to explaining the science itself in lucid terms, without any outer embellishment like lighting of candles, burning of incense, offering of flowers, tinkling of bells, exhibiting photographs and the like. Even though these may appear innocent and harmless in themselves, yet the seekers after Truth are likely to go astray by such symbolisms and forms, and may get entangled and lost.

SUBJECT AND SCOPE OF SATSANG

For the subject of a talk, we may take up the hymns from any scripture, preferably from the Masters of the sound current. It may be supplemented by apt quotations from the parallel writings of other Master saints. The holy Gospels themselves are full of such material as may fit in with such a context. The illustrations from various Masters are essential so as to bring out the essential unity in the teachings of all saints. We should not, however, discuss the practical part of the science.

Again, the subject itself should be of a non-controversial type. It must strictly refer to the spiritual science. Its exposition should be couched in terms that are loving and create a fragrant atmosphere which may have a universal appeal to the audience, without hurting the feelings of anyone. At the conclusion of the talk there should be no questions and answers in the open congregations. It should not form a debating club. If anyone has to inquire anything or wants elucidation on any particular point, that can be done more happily in private. The thistles of doubt and misapprehensions, if any, have to be weeded out with a tender hand, and nobody should be allowed to remain in suspense, for clearing of the mental ground is absolutely necessary before sowing the seed of Naam.

The satsang should end with meditation for sometime, say half an hour, in which all should take part, except for an urgent and unavoidable reason.

LOVE AND SERVICE THE BASIS OF SATSANG

The work of satsang should be conducted in a dignified spirit of love and service. Our thoughts, words and deeds should radiate nothing but love and sweetness. As “Service” precedes the “Science”, our

motto should be “Service before self”. We cannot adequately advance the interests of any science of realized truth, unless we are prepared to devote our hearts and soul in its service, like a worshipful votary. The science will make headway of itself if we are true to ourselves and truly offer to serve it.

In case of disagreement on any important issue among the workers themselves, it is better to immediately refer the matter to the master for his decision, instead of indulging in controversies that ruffle the feelings, cause unnecessary tensions, and lead to unpleasant rifts. It is all the Master’s work and he knows best how to guide and straighten out things. With friendly love, we can win over even the dissidents to the great cause, and avoid defections. Love can surmount all obstacles and is a veritable cure for all the ills of the world. The necessity for love cannot therefore be over-emphasized in the service of the Masters cause.

EXTRACTS FROM HAZUR’S LETTERS

“It is very beneficial for the satsangis to meet with each other; it promotes their love and faith towards each other and the Holy Master; it also gives stimulus to the spiritual exercises. It helps to clear doubts and difficulties of other satsangis. Combined satsang serves a useful purpose. It gives an opportunity for exchange of ideas. The satsang time is especially valuable in this: that it increases love for the Master. In a large satsang there are some advanced satsangis also who speak from their personal experiences, and this helps in developing faith in others who may come into contact with them.

“Karmas may be physical as well as mental. The gross karmas are washed out by means of external methods such as satsang, reading of good books, as well as by the company of the Master; while subtle

karmas are removed by internal sound practice. Initiation is sowing of the seed, which needs the water of satsang and concentration for sprouting, while love and faith are necessary for its growth.

“Meetings with the members will benefit them greatly. Meet them all with love and affection, such that even a dry, withered heart takes courage and flourishes.”

INDIVIDUAL MEDITATION

A few words about individual meditation will not be amiss here. A daily and regular practice of the three sadhnas or disciplines – viz., Simran, dhyan, and bhajan – as enjoyed by the Master, is of the utmost importance to achieve results. A disciple must do his or her part of the job and the Master does his. It is for him or her to sit and do the sadhnas in an atmosphere conducive to progress, with a sweet remembrance of the Master. He or she is not to presuppose things or visualize results, for those will follow of their own accord. We have but to sit in loving remembrance, with steady gaze fixed in between and behind the two eyebrows and do mental repetition of the Five Holy words, without any exertion or strain on the eyes or on the forehead. Ours is to be an attitude of passivity, for the doer is one and only one: the Master, who is to the best judge of the time and measure and manner of each step on the path.

INITIATION – RECORDING OF INNER EXPERIENCES

Last but not least, I may add that the human memory is very short-lived and in moments of weakness one, under the pressure of ever assertive ego, is prone to forget the invaluable boon the Master confers, and perhaps begins to think that the spiritual results achieved are of one's own doing, or due to over-zealousness and over-active imagination. At times one, for lack of practice, either

does not make progress or, in the mighty and irresistible whirl of the world, loses contact with the word and begins to forget the great benefit conferred upon him or her at the time of initiation. To guard against all such lapses it is considered necessary that, in the future, each of the initiates should, at the time of initiation be required to record in his or her own hands, the actual inner experience gained, both as to light and sound principles. The manifestation from within of these principles, by helping the individual spirit to rise above body consciousness is the task of the Master; and it is the paramount duty of the disciples to develop the same by day to day practice – the injunction in this behalf being, “Take heed therefore that the light which is in thee be not darkness!”

The disciples should therefore be encouraged to wholeheartedly devote sometime to the practice of spiritual disciplines; maintain regular diaries for introspection, showing lapses in daily life and conduct, the endeavors made and the results gained thereby; and they should be sent regularly, say after every three months, for the inspection of the Master so that he may extend all feasible help and guide us on the Path. If an initiate has any difficulty or doubts, he or she should refer them directly to the Master, as and when needed, instead of discussing with others who are as ignorant as he or she is, and making the confusion worse confounded.

Standing at the crossroads of time, we must make a firm resolve to do better from day to day; at least from the New Year’s day that beckons us on with a promise of rosy dawn. As there are landmarks on earth, so there are landmarks in time. The past and the future are like sealed books to us: the one is in the limbo of oblivion, while the other is in the womb of uncertainty. It is only the living present that is ours, and we must make the best use of it, ere it slips away through the fingers and is lost forever. Human birth is a great privilege and offers us a golden opportunity. It is for us to make or

mar the same, for it is given to each individual to forge his or her own destiny as best he may.

With lots of love and hearty best wishes to you all for a bright and happy new year.

KIRPAL SINGH

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KIRPAL SINGH AND CHRISTIAN INCARNATION

Rev. R. Stephen Drane, Ph.D.

For too long, Christian teaching about incarnation have been only backward-looking. But today there is an intense search for values and loyalties. Some people develop a conservative reaction in facing current doubts and changes. Others, the majority, seem to reject all interest in older doctrines and dogmas as repressive. Christianity, along with all world religions, is affected by this current cultural turmoil. But hopefully, youth seem today to be searching for practical demonstrations of honesty and truth. It was hopeful for the writer in his own search to become acquainted with the person and teaching of Kirpal singh, who pointed out demonstrated practical truths where only mental constructs were before in the Christian Western world. This blessing can be helpful to the agnostic, questioning majority of people who have no direction. Through Ruhani Satsang, the meeting of the seeker after personal spiritual truths, it can be shown and known that "God is not dead."

Many people within and without organized religion have given up, i.e., are agnostic by default in facing the frustrations of life. They become bitter when the theories and teachings of the faith were not demonstrated. This is one reason the writer sought work outside the institutional church. He needed to help himself and others in finding integrated self-awareness, before God-awareness could come about. The difficulty for many persons is a lack of a reference point, a guided experience, by which they can patiently learn to know the reality of their own inner spiritual life. Kirpal Singh's booklet, *Man, Know thy self*, is very important as a beginning, along with his book,

prayer. Yet the experience itself, through Master's meditation practice, is the real knowledge.

Secondly, believing Christians usually stop on the surface with social and cultural benefits. Master Kirpal Singh would not criticize people to stay and serve. However, emphases for deepening one's spiritual life are often seen as "foreign", even with Western leaders. Glen Clark, Frank Laubach, E. Stanley Jones, Sam Shoemaker, and other Protestant spiritual leaders were often looked upon as "foreign". Yet it seems these and other Christians of great magnitude had an awareness of Jesus as an "Easterner", breaking cultural dogmas. E. Stanley Jones reflected this by beautifully calling his retreats in the United States "ashrams", from the spirit he found serving many years in India.

Another barrier in this search is the human problem of lethargy. The Western world, as all other civilizations, has fallen into the cultural traditions of its immediate past. Pitirim Sorokin, the Russian sociologist at Harvard a few years ago, said we have substituted another religion in the last two hundred years in our "sensate culture": the religion of the "good neighbor." While this serves some social purpose, it does not endure in times of social turmoil as today.

Our institutions of religion, as in Jesus time and all others, aren't able to produce the ideals set forth. Why? How might one renew one's faith in oneself or Christianity? Kirpal Singh has shown that the "Human Bridge" is the vital one: "Wanted – reformers; not of others but of yourself!" These are powerful words, like Jesus : "By your fruits you are known." Kirpal Singh, again like Jesus, avoided all special privileges to divine right – the self imposed hierarchies of false prophets – when he said, "God made man and man made religions." At this point the theoretical and doctrinal traps of religion are avoided, without discarding their eternal truths. No arguments

ever gave new life. With Kirpal Singh, non-violence would include non-argument. No one can be convinced of a truth if he or she isn't ready.

Confusions always come when theories or doctrines are added as rational attempts to "make sense" out of earlier positive experiences or events. We forget that beliefs are secondary to the experience, the person who acted in such a totally loving, extraordinary way. Jesus was called "The Christ" by Peter when he demonstrated such love. Later political allegiance or salvation was granted by the church on this second hand belief structure with the little feeling for no contact with the living Christ. Now people confuse the man Jesus with the Universal Christ power.

From many varied experiences and understandings, the writers in the early church developed the isolated doctrine of Christian Incarnation. The idea was not uniquely Christian, but often misused under political pressures, with a desire for group loyalty. Probably many in the new Testament times believed in reincarnation, as they thought Jesus was Elijah or Elisha returned. Yet, a narrow view has played havoc in the pressures for conversion in the Western world, with some of the greatest persecutions and scapegoating of all history. This persecution has run from Constantine to Hitler in our own times, often in the name of religion, "keeping the faith pure." Incarnation – the exclusive Christian application only to Jesus – some what like segregation in the southern United states, has had much negative attachment. The west is just now awakening to its karma or guilt, its inability to get contact with its origins in a truly loving, giving, saintly person. Jesus also had to push aside the pious critics: "Why do you call me good (Master) – there is none good but the Father." His most frequently used term for himself was "son of man", yet most Christians overemphasize the later segregating doctrine of the Virgin Birth (implied only "son of God"). Jesus, later

in his ministry, told his disciples “greater things than these you shall do,” but they did not take him seriously. It seems that men, in their spiritual poverty, reject the inner power possibly through the Master power. In man’s rejection of his inner light, he persecutes others through his own blindness.

Some Christians writers have continually sought to overcome the separation of man from God. Some catholic mystics throughout the centuries have called us to be “little Christs”, to “Practice the presence of God”, to be “imitations of Christ”. The recent theologian Paul Tillich talked of the Christ in Jesus as “the new being”. He emphasized, experientially, that the new being was not one person but an awakening, a rebirth, touching personal life and transforming it wherever and whenever it happened. Tillich sought with this view, to help Christians to see the transforming experience as primary, the older focus on the historical Jesus as secondary. This was not to discount Jesus, but to find an inner Christ-even today, in order to have a living religion, instead of just historical traditions.

Jesus once was asked by his followers to criticize others for “casting out demons”. He refused to criticize any doctors or workers for helping people. Kirpal Singh also refused to Criticize other religious leaders in their work. His practical openness in doing one’s own work shows the “spirit of Christ” today, a continuing incarnation in the way of the Masters, a spiritual apostolic succession.”

God in his providence is not cheap. He has given great teachers to sincere seekers through the ages. We are fortunate today to have a living Master. Many Christians, in attempting to be faithful, avoid exploring through other teachers the depths of the living Christ today. This search within and without for the Christ the Master of life and death, is not an easy one. It sometimes means criticism for those within strict traditions. Yet this writer feels that the truths

shown by Kirpal Singh can do nothing but verify the original teachings of Jesus, within and beneath the overlays of the centuries.

Many people today in the West are seeking a new view of their religion and a vital faith for themselves. Ruhani Satsang offers this experience to all, Christian and secular alike. A Christian should find a special fulfillment, to find the true life through daily struggles, through the death in life – the being born again that Jesus spoke of. The ever living Christ spirit is the same.

Jesus would want us to fulfill ourselves, his Kingdom in acknowledging the Christ, the New Being. We can discover him in spiritual leader today. Kirpal Singh is a Godman in the life of this writer. This is not giving up one Master for another. It is finding the Christian gospel fulfilled today in a living person, acknowledging the same God and father.

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SORROW

*The cup is deeper than we dream.
Each time we drink and think
We drain it, we find instead
An ocean in a golden bowl-
Love's fingers tip it up and up and up.*

Tracy Leddy.

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DHARMA

By

Vimla S. Bhagat

The term dharma (Pali Dhamma) is one of those highly technical terms impossible to translate into English. With its varying meanings, depending on the place, time and environs of the people using it, it has acquired a significance as vast as the universe. To the Hindus, it includes rituals of the Vedic age and the traditions in the form of Dharma Shastras and Dharma Sutras of the later lawgivers like Manu and Yajnavalkya. The Jains regard it as the universal law of non-violence, essentially pure and eternally the same, based on the human principle of “Respect for life” in all form. The Buddhists take it as self-discipline founded on the “Doctrine of Rightness” for Buddha truly set in motion the wheel of the cosmic law of rightness” for Buddha truly set in motion the wheel of the cosmic law of rightness that led to Nirvana (a sublime state of conscious rest in Omniscience). “Love” is the central theme in the teachings of Jesus: *thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind.... Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.* Islam, as the name indicates, stands for “peace” born of faith in the unity of God – peace with God through complete surrender and resignation to his will, and peace with men as children of one God, making all mankind one. Nanak laid great stress on true living: *truth is higher than everything but higher still is true living, that is, living truly by the will of God already wrought in the pattern of our being.*

Dharma is thus a compendium of ritualistic activities and ethical obligations, as well as ideals and higher values of life, as conceived from time to time for the well-being of mankind, with the reference

to the different walks and stages of life. It is a socio-religious code of moral conduct which aims at securing for man peace, power, plenty and prosperity here on earth and in the afterlife. In its all embracing aspect, it is the law that enriches human life to fullness, making it perfect as our “heavenly father is perfect”, and aiming at the entire transmutation of man into God (*sat-chit-anand, or all existence, consciousness and bliss*).

From this, it becomes abundantly clear that real dharma is not something static, fixed and rigid, settled down and rusting away under its own dead weight. On the contrary, it is essentially a dynamic force and fiery energy that keeps moving from age to age, from time to time and field to field, upholding both the individual and society generally and in special circumstances, through all of life. It is the great cementing factor and controlling power that holds together and energizes the various jarring elements in man and society; not mention the beasts and birds below and the stars and gods above. Nobody can live without it.

THE DEVELOPMENT OF OUTER DHARMA

For the origin of the outer dharma, we have to go back to the pre-historic past. With the first flicker of awakening in man, there arose in him a desire to evolve principles which would make human existence smooth and worthwhile and finally profitable. It was part of the natural instinct for self-preservation and survival of the human race.

In course of time, the origin nebulous idea evolved into what came to be known as varn-ashram dharma, which ordained specific duties and obligations for different classes of people in the different social order (Which originally was divided according to varna or color), and for the different ashramas or stages in life of an individual. Thus

it had a two-fold object: the amelioration and uplift of society and of man at the same time.

To preserve the supremacy of their status and to keep the gains of conquest, the early Aryans conquerors of India regarded themselves as superior beings, the favorite of the gods. Why else would the gods give them new lands with rich soil, and fresh pastures, of such inestimable value to them? This is why they came to attach great importance to the blue blood in their veins and the fair complexion they possessed, considering themselves, like their contemporaries the Israelites, as the chosen people conducted to a land overflowing with milk and honey. Thus varna dharma or a social order based on color came into being, with the fair-colored Aryans exercising superiority over the dark-complected natives. Inter-marriage and intercourse between the two was forbidden, so as to keep the purity of their blood intact and continue the grounds on which they based their claim to supremacy.

With the passage of time, the rigidity of the strict Aryan varna dharma softened and the color bar gradually began to give way under the pressure of circumstances; with the result that all the fair-colored northerners became dissolved into the mainstream of the new society, adopting one uniform mode of life for both classes. In order to meet the growing needs of the complex new social order emerging from the fusion of races, it was felt necessary to draw up some sort of division of work in the society, so that each of its natural divisions could effectively and efficiently take up work within their area of competence. The work was divided four ways: (1) the learning of the sacred lore (*Brahm-vidya*), teaching and officiating as priests at secular as well as religious ceremonies; (2) the government and defense of the country, with special knowledge in the sciences of Rajniti (statecraft) and armament and ordnance (*shaster-vidya*); (3) the economic development of the country, including trade and

commerce, agriculture, industry, etc., aimed at production and distribution of wealth (arthashastra). In this way the bulk of the people were divided into (1) *Brahmins*, (2) *kshatriyas*, and (3) *Vaishyas* (4) Those people who could not reasonably be fitted into the above scheme were employed as laborers and servants of the upper three classes and formed a separate class of servers or sudras. Each of the classes then had their own code of conduct or class dharma (svadharma).

Within this broad-based division of varna dharma, there grew up the complex Jati-vayastha or caste system on the pattern of trade-guilds: iron-smiths, carpenters, potters, etc. These became hereditary, and the children served as apprentices with their fathers and naturally became proficient. Each of these guilds formulated rules for the conduct of its trade or profession and for regulating family relationships.

Down in the scale of the social order came the individual, the unit in society, who had his own svadharma or personal duties at different periods (called ashrams) of his life. He was supposed to pass through four such stages within the ultimate objective of becoming one undivided whole, an integrated being, complete in himself, a fully developed man. These stages or ashrams were: (1) Brahmcharya, the stage of a chaste student living with a teacher); (2) Grehasth, the stage of a householder, bring up children in holy wedlock, supporting his family, and serving not only his family members but persons in other stages – students, renunciates, etc. – for they too depended on him for their maintenances. This Greshasth ashram or the householder stage was the pivot round which the entire economic well-being of the society as a whole revolved; (3) Vanprasth, a period of retirement from the world, with the householder leaving his family and friends and all worldly ties and possessions, and retiring to some forest retreat or cave. Here he

would spend his time in meditation on his self and God, and put into practice what he had learned as brahmchari. (4) Last of all came the stage of sanyas ashram, in which the individual, renouncing all, wandered from place to place disseminating the wisdom he had gained in his personal, experimental, quest for Truth. Now, a true sanyasin, he shared his truth and knowledge with others. In this way each individual was supposed to end his days on earth, happily and consciously doing his duty to himself and to society. The life of such a one was lived in dharma from birth to death.

THE ESOTERIC OR INNER DHARMA

“Dharma,” says Nanak, “is born of the grace of God and is the proverbial bull (in Hindu mythology) that is harmoniously sustaining the creation.” Etymologically, the term dharma is derived from the Sanskrit root dhr, meaning to hold, bear, support, maintain and preserve. In the metaphysical sense, dharma is the cosmic Law that sustains, controls, and upholds the universe; and in the physical sense, it works for the general good of each individual soul, leading him on the path of morality toward salvation or freedom from the endless cycle of births and deaths. These are just two aspects of the same life-force or Spirit and power of God that works both in individuals and in nature. Samuel Taylor Coleridge has given expression to this grand truth: *O! the one life within us and abroad,/ which meets all motion and becomes its soul, / A light in sound, a sound-like power in light,/ Rhythm in all thought, and joyance everywhere.*

Looked at from the angle, dharma is quite distinct from and far above the institutionalized religious and social beliefs and faiths, which are based on feelings, emotions and inferences. The outer dharma does serve a very useful purpose, which cannot be denied. It keeps the various social orders from sliding into corruption, and shows us the elementary but necessary steps on the God-way,

providing us with a basis for the life of the spirit.

The spirit and power of God is the dharma of God. God in his own dharma created man in His own image and endowed him with His own life-breath. The entire universe is but a manifestation of the will of God which is ceaselessly working to fulfill His purpose and plan. The different religions are the outcome of human endeavors to find the secret of the life-principle in all that is. The founders of all the religions did, in varying degrees, get an insight into his mysterious power and recorded their experiences for our guidance. So long as they lived, they gave individual souls practical contact with the saving lifelines within (the dharma of God or the holy word).

The religious dogmas and doctrines contained in the scriptural texts are often elaborated commentaries on the truths revealed by God to sages and seers; who in their turn gave a practical demonstration of Evam Brahm (this is Brahm) to their close associates and disciples. God in spirit and can only be worshipped in spirit. The self in man is also of the spirit of God: we live, move and have our very being in God and His dharma within and without us.

Dharma born of the grace of God is essentially divine, while the religious or outer dharma are but offshoots spreading from the great wish-yielding tree (kalp-briksh) or real dharma. They are built round one or another aspect of eternal dharma and are but imperfect attempts to limit the Limitless in the language of the people. The Word of the Wordless cannot be expressed in words. His law is unwritten and His language unspoken. This is an transcendental dharma, though at the same time it is all-pervasive and all-permeating. The divine ground provided by dharma is the only firm ground provided by dharma is the only firm ground on which our lives can be build and come to fruition, so that we may truly become dharma-putra (the son of dharma) and dharma-atma (a soul

ingrained in dharma). It is only on getting the second birth, the birth of the spirit (duai-janma) that one becomes truly begotten of God.

The dharma of God is not only inherent in life, it is life. Being and Becoming are but two different states of one Reality. The spirit and power of God can no more be separated from God and than the rays of the sun from the sun. The sun may be momentarily darkened by the clouds, but it cannot be hid forever; and clouds cannot help reflecting the silver lining around their periphery.

This transcendental dharma is the primordial expression of God in the form of sound and light (the audible life stream). As it is the oldest of all, since time itself owes its origin to it, it is known as puratan dharma. The yuga dharma or dharma of the ages came into being in time and pertains only to the specific time cycle it relates to. Again, as the transcendental dharma is essentially pure and eternally the same with no variableness, it is called sanatan-dharma, meaning the eternal and unchangeable in nature. And closely associated with this is *manav-dharma*, of which we have had glimpses above, for the guidance of man as man, as taught by the prophets of the various religions. Manav-dharma is built around one or another attributes of Godhead, so that the common man may live in peace and concord and lead a healthy-minded, harmonious life until such a time that theocentric Saints or perfect Master rooted in Truth (sant satguru) comes on the scene to impart practical training in the inner path.

Manav-dharma itself has two phases corresponding to the dual nature of man; the sensuous self and the rational self, each contending for mastery. Man in relation to society is just a unit; but in relation to society is just a unit; but his relation to God is through his divine center. The first imparts of Manav-dharma tries to humanize the animal in man and the second part tries to divinize the human in man. The first part of the process consists of the moral

precepts as found in all scriptures. These are sometimes given negatively, as Moses did in the Ten commandments, with the emphasis on “Thou shalt not” this is or that; sometimes positively as done by Christ in his beatitudes. Patanjali, the reputed author of the Yoga sutras paid equal attention, in his exposition of Ashtang Yoga, to both methods by separately listing yamas (prohibitions) on one hand and niyamas (observance) on the other. It is after successfully passing through these strict disciplines that one becomes qualified to undertake the higher path, the path Godward – the transcendental dharma.

There is no religion higher than truth, and if it is understood and practiced one can have the kingdom of God right here on earth. All that one needs to practice is the presence of the living God within. The kingdom of God cometh not by observation. . . . for behold, the kingdom of God is within you. And once this is realized and experienced in the holy mountain of God – the mount of transfiguration in the body – the entire outlook is changed. The very world which now appears to be bristling with imperfections and contradictions will put on a divine mantle and appear as the veritable abode of God, with Him dwelling therein.

The inner perceptual knowledge needs no other proof. Seeing is believing; and belief brings conviction (awakened Consciousness) and conviction brings faith (reliance and trust founded on personal authority) which no sensuous storms can shake. “True knowledge is an action of the soul independent of the senses.” The reality or real life is seen to the full only when one rises above the Consciousness of the body and all the bodily adjuncts. The experience of truth, or true dharma, comes only “when the senses are subdued, the mind is at rest and the intellect wavers not,” say the sacred texts. In a poetic vein, Milton asserts: The divine philosophy is musical as Apollo’s lute, / and a perpetual feast of nectared sweet. This is learning real

dharma at its roots. Another poet, wordsworth, speaks of it: It is an ever active principle; however removed/ from senses and observation. It is a direct experience of the knowledge of God, “ by knowing which all else becomes known and nothing remains to be know,” affirm the Upanishads. “Whosoever has found himself, can never again lose anything in the world. He who has grasped the human in himself, understands all mankind” – stefang Zewig. All this and much more comes easily within reach, when one, by transhumanizing the human in him, truly becomes a living spirit, for in truth it is the spirit which alone proceeds Godwards. “it is by the practice of God that one comes closer to dharma (the will of God),” says Nanak.

Before closing, it may be worthwhile to consider dharma in relation to Karma, another extremely subtle term. By the compulsive force of the actions set in motion in the distant past, long since forgotten, we are being influenced in the living present. The law of karma – “as you sow, so shall you reap” – is inexorable in its operation and keeps every creature in its iron grip. The wheel of life remains in perpetual motion because of the karmic momentum; and under its influence some are born high, some low, some rich and some poor, and everyone has to work out his destiny, whatever it may be. But it is neither birth nor caste nor vocation that determines the man and his intrinsic worth. It is given to man to be able to rise above the magnetic field of karma and contact the dharma, the liberating Power of God. As Karma binds the jiva or embodied soul, dharma liberates. “Ye shall know the truth and the truth shall make you free,” is the cosmic law of the transcendental dharma. “To know the true God truly” is the real and true dharma, the acme of perfection and the goal of life. And, the highest religion is to rise to universal brotherhood,/Aye, to consider all creatures your equals, affirms Nanak. Dharma is truth and truth is dharma: dharma is inherent in truth and truth works through dharma. When one rightly practices

dharma while living on the earth plane, one becomes a Jivan-mukta or self-fulfilled and self-illuminated being, eternally free.

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MY Tabernacle

My mind is the temple of the Divine
More surely than any man-made edifice:
Here, I await alone, the coming of the Lord,
Here I await the all-surpassing Bliss.

First, I must empty the mind of mundane clutter
And sweep it clean of passion's sordid stain,
And sternly banish imagination's trash,
Preparing the space which is the Lord's domain.

Then I must still the voices of the world,
And hush my own loquacious inner speech –
That I may hear the Master's quiet voice
And in the silence learn what he may teach.

My tabernacle awaits, serene and tranquil,
The infusion and the plenitude of Grace:
Here must I consecrate myself to Him
Who is the liberator of our race.

The mental screen is erased and free of faces,
Colors, images and places: undeterred
By rituals – in the formless, voiceless dark –
I await the light that marks the coming of the word.

Out of the somber dark, intense luminosity;
Out of the silence, an esoteric call;
Out of the solitude, a nameless wonder;
Out of the barren nothingness – the all.

- Carem Blumen kron

[Introduction](#)

Sat Sandesh

Januar 1972 Volume five number two

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THE MASTER'S MESSAGE

For Christmas and the New Year

Dear once,

This blessed day of 25th December 1971 is celebrated in the sweet remembrance of Christ when he manifested at the human pole of Jesus for the guidance of the child humanity.

He was the light of the world as long as he was in the world (John 9:5). He gave the light of life to whosoever came in contact with him.

Each of the prophets and messiahs who is sent into the world carries on his work of uniting souls to God. The law of supply and demand is always his work of uniting souls to God. The law of supply and demand is always working in nature: there is food for the hungry and water for the thirsty; where there is fire, oxygen of its own comes to its aid. When he full fills his mission, he is recalled, gathered up, and passes away from the scene of his mission, he is recalled, gathered up, and passes away from the scene of his activity on the earth plane.

Those in search of God are ultimately led by the God Power of the feet of the Master saint –the “world made flesh” – for the journey back to God.

“No man can come to me except the father which has sent me, draws Him; last day of the earthly life, when the sensory currents are withdrawn from the body.

You are taught to rise above body consciousness by daily spiritual practices and meet the Master within. It is only when the outward man perishes that the inward man (spirit) is renewed.

“For whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it” (Luke 9:24).

It is a pity that we have made wonderful progress in all walks of life but woefully lack self –knowledge and God –knowledge.

“what does it profit a man to gain the possession of the world and lose his own soul?”

we are fortunate to have the man body –which is the highest in all creation –in which we can know our selves and develop God –consciousness.

The word “religious” is derived from a Latin word, “ligare,” which, with its derivative, “ligament,” means to bind. “Re” denotes “again,” so it means to bind back the soul to God, which is a common heritage of all mankind.

Time and tide wait for no man. We should do our utmost to achieve the object before us. –and my best wishes are with each one of you.

KIRPAL SINGH

Life is a Game of Chaupar

During a meeting with madame blavatsky, founder of the theophical society, the learned professors of Lahore (then part of India) were most skeptical over many of her statements. A particular professor remarked, “madame, what you are saying is a mere rigmarole, what you are saying is a mere rigmarole and as impossible as flowers raining down from the ceiling.” Madame Blavarsky calmly replied, “professor, do you think that is impossible?” and at once, showers of flowers began to fall from above, and the table became covered with fragrant blooms. Naturally, the professors and others present were amazed, but Madame Blavatsky smiled and explained, “ you see, it is all in accordance with the laws of nature, which are hidden from most of us as yet.”

Many of natures laws are not known to the common man. For instance, one's length of sleep can be decreased by natural law as much as you like, if one has the knowledge of that law. This also applies to the intake of food, which can be decreased to a bare minimum –one can decrease it to a single grain of rice, for instance. As for rest, actual sleep is how. When prophet mohammed was asked if he slept, he replied, “no, I do not sleep –my soul is ever awake –but my body sleeps.” In meditation, when you rise above body consciousness, the body gets complete rest, and your consciousness increases. When you resume the body, it is recharged and gets a fresh lease on life.

In 1912, I saw an interesting example of the use of Natures laws. There was a Muslim fakir, by the name of Abdul Vahab, who allowed no one to remain in his room at his night, yet he permitted me to come and go freely. In meditation, his body would rise to an elevated position, several feet from the floor. You must have heard also about the famous devotees, Dhruv and Prahalad who it is said used to elevate their bodies. It is purely a matter of knowledge of these things and term them miracles, but is a wrong term; they are according to the hidden laws of Nature. Many such incidents occur in the lives of Saints, and if we also live as they do, and according to their instructions, we will also become as knowledgeable

as they, for every Saint has his past and every sinner a future. One can say that whoever is a master today, was like us yesterday. The man with an M.A. degree was studying in the first class at one time. So those on the first rung of the ladder will reach the top one day, if they go the right way about it.

The present conditions of the world are not at all new – discord has ever been present in one degree or another but it is the Masters and other sages who see the condition as it truly is, in this critical stage. This land of rishis and munis has ever been protected by the lord and always will be; but nevertheless, upheaval will come, and for that the only answer is to love one another. Our religions are like schools and colleges, and blessed are they, so remain in your own formations, for when the masters come they all give the same advice: to sit together and try to understand each other.

Guru Arjan Sahib was here at a very difficult time in the religious history of India, and during those drastic days he collected the words of the true masters into a comprehensive omnibus – a work which can truly be called a banquet hall of spirituality. He named it the Sri Adi Granth (i.e., “Supreme sacred scripture”) although it is now called the Sri Guru Granth Sahib. This monumental work serves as proof that although they spoke in different languages, yet all masters have said the same things, and have given the same teaching to mankind: that all human beings are one, for God Himself made man, giving the same privileges to all; so none are different. It is man who has made the religions and encompassed them in variety of customs and rituals. Whenever masters came, they revised the ordinances to meet the mode of the age, thereby affording continuance of their missions; and as long as these realized souls were here, peace and happiness lasted. Unrest and unhappiness returned some time after they left the scene. For want of them, the formations which were made for a noble purpose dwindled down into stagnation, which resulted in deterioration.

Truly, when we enter any religion we join the Army of God, and thus all become God's people, with no difference one from another. While the master is here, there is right understanding that first we are human beings, and also that each one is a soul in the human form. Furthermore the soul's caste is that of God, only he is the life sustainer, and we are all his devotees. As long as this right understanding was prevalent man had right thoughts, which followed through with right speech and right actions, and peace reigned because of it. When man forgets this right understanding the only solution is for the master to come again to revive it; it is the saving grace.

During the religious troubles of the Muslims and Hindus in India, Kabir, Guru Nanak, Guru Arjan Singh and others came. The need is none the less great today, for in those days there were principally two religions whereas today they are numerous: one on top of another. But, *he who sees becomes one in thought*. Regardless of language or mode of expression, whoever has seen the truth will say the same thing, for the subject remains the same.

There is hymn of Guru Arjan Sahib which deals with this subject, which I will now take:

*Get together and become one, my brothers;
Put aside your differences, with love.*

Masters think of all as brothers, being the children of God, and therefore all are brothers and sisters in God. Guru Arjan Sahib is explaining that our duality or diversity is the root cause of all our misery, and while this remains, how can we expect to be happy? One person's rigid thought against another's – this dogmatic attitude incites conflict. All variance should be removed, but how? – for each one stubbornly sticks in pride to his own views and insists that everyone else is wrong. True understanding of one's religion is the only cure, for deep in each religion one will find that every master's teaching was the same: for the purpose of helping man to come nearer to God. All true masters awakened mankind to the realization of oneness.

When I visited Rome, I met the bishop in charge of the Roman Catholic Church's relationship with other religions. We had a heart to heart talk, and he said, "What we can all understand by sitting together, cannot otherwise be understood at all." It stands to reason, if there are two charged bodies opposite to each other, there will be sparks. If they become blended in one, there will be no sparks. Sitting together in oneness avoids all that. What does it matter how many different religions, sects or dogmas there are – we are all men, and brothers and sisters in God, are we not? This is a complete and natural relationship which can never be broken but we have forgotten it because when formations are made, the same good old customs corrupt themselves. The formations stagnate, and also the devotees of the formations deteriorate them; when this happens, another master comes to revive the pure Truth. It is then discovered that he says the same as other masters have said. The very same message continues to be given to the same children, age after age. *The world is a room wherein the truth dwells*. But man forgets again and again. Guru Arjan Sahib's wonderful collection of the words of the masters is one of the world's most valuable possessions for each one gave out the understanding to all

mankind; but on what grounds can all men sit together?

Get together in God's Name

And sit in the Gurumukh's company.

What does this mean? It means that our attention should be connected to the Lord – each one of us. This is the goal of all religion. Our attention should be constantly directed toward him, no matter what customs or rites we daily perform, for it is he who has given us birth, and we are all in the same human form. We are embodied souls and God resides in each human form; the Sustainer of all life. When any man prays, does not the thought go out to God? Put the attention on Him more and more until even the body is forgotten completely. While the attention, even a minute part of it, remains in the body, the mind's directional attitude is divided.

So the name of God is the only suitable ground upon which all men can sit together; and what is this Hari Naam or God's Name? Hari is supreme Name through which all creation came about. How does this help? In the company of the Gurumukh, whose face is turned to the Lord, who has the right understanding, who has experience of Him, and has become the very expression of that Name, the souls can be directed to God. We are in fact all one in His Name, although not as far as customs and rituals are concerned. And yet, if we look deeply into the customs and rituals, we find that the meaning and purpose remains the same. For instance, in Arabia there is usually a dearth of water, and they say that the namaz [Islamic prayer] may be read by first washing only the hands and face with water. In places where water is more scarce, people perform their namaz by first cleaning the hands with sand, which is called taumam. The meaning in this action is to be wide awake for the prayer. In India where there is no shortage of water, they say that devotions cannot be truly performed without first taking full bath. Again the meaning is to sit in His remembrance fully awake and refreshed. In Sikh temples, it is the custom for men to enter with their heads covered, whereas in churches gentlemen enter with bare head; they are gestures of respect to the Lord, but are different in each religion. Customs also change with climatic variations, but all have the same purpose; that is, to show respect, to sit in God's remembrance quite wide awake in a respectful attitude. Only in the Gurumukh's company can this single – pointed attention on the Lord, with all thoughts of the body and its surroundings abandoned, be achieved and the duality removed.

They asked Guru Nanak, "Who are you?" and he replied, "I am neither Hindu nor Muslim; Allah and Ram are the very breath of my body." But they persisted in their questioning, and he enlarged on this: "If I say I am a Hindu, you will kill me,

and Muslim I also am not.” He meant that by outward appearances he looked like a Hindu, and through narrow-mindedness they might kill him. It also indicated that their idea of a true Muslim was one who paid attention to outer form only. We face the world always, even though our mode of dress may indicate that we profess to follow the lord in a certain way. We may hoodwink the world but no one can deceive the Lord, who resides in every being and sees everything. So, Guru Nanak explained that he was not their kind of Muslim. Then they asked, “But who are you?” and he said, “I am a puppet made of five elements, called Nanak.” Even the name Nanak is not specifically Hindu or Muslim. They pressed him further, to think deeply and try to explain exactly what he was, and finally he said, “A puppet of five elements in which the invisible is playing.”

Our real aim is to realize the Lord – He who resides in every being. With this understanding we can have a sympathetic attitude toward each other – then who will be an enemy? It is a truly spiritual ground upon which we can all sit together in loving harmony. There is an underlying unison, of which the Masters remind us when they come. In this age, Baba Sawan Singh Ji also came and he said, “Make me a common ground on which brothers of all religions can sit together.” It is the crying need of the hour, when there have sprung up many different branches and sects out of the few original religions. However, little opportunity is available to do this, for in the temples you will find only Hindus, and in the mosques only Muslims, and in the churches only Christians, and so on; what chance do the people have for sitting together? There is so much narrow-mindedness. By god’s grace, people have started mixing together a little in this age; whereas before, one sect would dislike to see even the faces of another.

So to sit together in the name of God is the only way and the only cure to eradicate all divisions. To be born into this human form is really a great blessing, for only in this form can the Truth be realized. If all sit together without any attention on outer forms, the attention will rise and see the inner sky. How can this be seen when we are all imprisoned within four walls? Man is a social being and must have social bodies in which to live, which are called religions, and which are already so many. In the word “religion”, re means “back”, and ligio means “to bind”; so the full meaning of religion is to bind our soul back to God. To remain in one’s own religions is necessary, otherwise corruption will spread; but while in that religion one should seek out a Gurumukh – an awakened soul – one who has come into full realization already. Without such right company, right understanding cannot be gained. *Meeting one through whom all durmat (wrong understanding) goes; he is our true friend.* If you search the whole world, such a friend you will rarely find.

Masters are also born into some religions or sect, but they rise above all forms and formularies, and can see everyone at the level of the soul. *Whatever the master say is equally for all.* When all men live as one, diversity and divisions vanish. All difficulties can be lessened by sharing them, one with another. Each would share his food with one who is without, and we need not depend on foreign aid for food supplement. A man would eat a little less to share with his needy brother. Some time ago there was a shortage of wheat, and it was rationed by the government who appealed to everyone to give up one days ration to help the areas in need. Someone mentioned this to me, and I asked the people during Satsang to give up one days ration each. At my single request that day, thousands gave; which shows that when all are sitting together in sympathy, need or misery as well as joy will be instantly shared. When woes and misery are shared they become less. Wrong understanding or dogmatic attitude only tends to increase the bad condition; all differences, whether social, political or religious, can be moved if all sit together in the company of an awakened person in whose radiant presence all blend in harmony and oneness.

When a persons spiritual foundation has been established and his soul is fed daily with spiritual food, anyone who comes into his contact feels uplifted and everything becomes beautiful – because of his radiance. Without this upliftment the pressure of life's misery weighs upon a man in full measure. Two kinds of Gurumukh come to this world – one is called an Avatar, and the other a Sant – but both do the lord's important work. When they meet, both highly respect each other; but their work is different. The Avatar is like a Commander-in-chief, without whom the world would be in a topsy-turvy state; so his work is very necessary. He works at the outer level, when mans righteousness is at stake, punishing the wrongdoers and rewarding the righteous; but the Sant's mission is to unite man with God at the level of the soul. *Whosoever meets them, becomes at once connected back to God.*

When Guru Gobind Singh announced that he required an offering of heads as a sacrifice, how many people came forward to give their lives? Only those few whose spiritual background had been established – actually five in number. He did not cut of their heads, but made them his five generals in charge, and called them the Khalsas(true and pure disciples, in whom God's light is effulgent). When the spiritual background is firm, no matter what happens in life, or what a man must do, the spiritual strength remains. If the background is not developed then temporary upliftment can be had, but it dies out. If Mahatma Gandhi achieved success, it was because of this spiritual basis. So sit together and share each others

joys and sorrows. We usually think only of our own comfort and advantage, without even a care for others, and the result of all this selfishness is all-round misery- in the home and in religion too.

O braves, adopt this means and repeat the name as given by the Godman day and night;

When the end comes, you will not feel the sting of death.

Follow the way referred to above, by which all unhappiness and pain of the sting of deaths will subside. Just try this for a while, putting all your attention into you meditation: you will forget your body and the soul will withdraw. Attraction to God can only be developed by full concentration on Naam. The man who learns to control his attention by turning it towards the Lord within, acquires great power. The greater attention which is God, through whose single word all creation came into being, is all powerful; and our soul is of the same essence and therefore has great power also – but our scattered attention has rendered us very weak. Single pointed attention can be gained by turning one's face towards him; then outer thoughts will go and even awareness of the body will not remain.

At the time of death, what happens? The soul withdraws from all parts of the body, and gathers at a place behind the eyes. Rising above like this, at will, drives away all fear of death; but this can only be done through development of love for the lord. With such spiritual advancement we see clearly a glimpse of him in each and every being – whom then would we wish to hurt or hate? How could we then covet the possessions of others? Or squeeze the blood of our brothers for our own greedy gain? The masters speak with brevity, placing the clear Truth before us in a few concise words.

*Think of karma and dharma as a game of Chaupar,
And you become the counters.*

Life in this world is just like a game of Chaupar – a game with four sides. The jiva (embodies soul) is born in four kind of species; sethaj (born of moisture); uthbuj (growing from the earth); andaj (born through eggs); and jeraj (born through the womb). We are all counters in this game of life, and just as the game is played, we all have to reach Home. The nearer one is to reaching Home, the less likelihood there is of being knocked off the board, and having to begin again. If we have a guiding principle at the back of us – the Gurumukh – we will be able to go through our journey unharmed. In the game of life, lust, greed, anger, attachment and ego are causing our downfall daily, but with the aid of a true companion there is a

chance of reaching Home. And if we can reach Home in this life, we will have achieved our true purpose – otherwise we will have to go round the board again. In the game, if two counters of a kind stand together, the other players cannot knock them off the board; similarly, if we have the company of an awakened soul we will be able to qualify for the higher expression of life, instead of losing whatever we have gained. When we learn how to rise above the body-consciousness and its environments at will, this enables us to reach our True Home. *The kingdom of God cometh not with observation ... behold the kingdom of God is within you.* God's kingdom cannot be had by Man, because his attention is constantly scattered outwards. *Conquer lust, anger, greed, attachment – this play is loved by the lord.* The fifth, which is not mentioned here, is the ego.

What is lust? *All the mind's desires are called lust.* To protect one's chastity is the first task, and also to lessen all other desires. Be desireless. And how does anger occur? When there is a blockage in the path of one's desire and one does not get the desired thing, then anger results. When desire is pursued, any blockage in the way causes greed, which results in jealousy, hatred, backbiting, and many other unwanted traits. They are all basically due to desire or lust. If one does receive the object or subject of one's desire, this in turn becomes an attachment – you won't like to part with it. You will notice that if water is flowing very fast in some stream and a large rock is placed in the middle, two things occur – froth and noise. A man who is in the throes of anger cannot speak softly, and in his mouth foam begins to form. All because he insists that he must have his way. When he gets it, he asserts and enjoys – resulting in ego. So we must conquer these expressions of iniquity, and the only successful way is to place a higher desire in the path which will overcome the lower ones. The ego remains strong while in the body, but when you can leave it at will, you will be able to reach the True Home. But, unless we conquer the sinful side of our character, we will go one being dragged into the outer expressions of life.

A very broad view has been given; that life in the world is like a game, with four kinds of births. We are the counters, and we create our own karmas and dharma.

*Rise and take a bath before sunrise;
Have the sweet remembrance all through sleep;
Small hours are best for communion with Naam.*

Rise early everyday, and do your meditation. *Rise before sunrise, and repeat the Naam; all negative effects will be mitigated, O Nanak.* Early morning is the most beneficial time for meditation. *Supreme oneness of thought upon the True Naam is*

had at the ambrosial small hours before dawn. So rise early and shake off all feeling of sloth. Go into the remembrance of him even if you are lying down – even at night, or when resting. Go to sleep with the same thought, so that the very remembrance of him will be the very beat of your pulse. When you arise in the morning, be awakened – have a bath or wake yourself by any means, but be really awake when you sit down for meditation. With these habits, even in sleep your meditation will continue, and when awake, even then you will have that meditative attitude all day. He is always awake – never seen sleeping.

Masters never sleep. Our Hazur would retire to his bedroom at about midnight or 1 a.m. and at 3 a.m. would rise again. So this can become a habit. When the soul gets a connection with the greater consciousness, it gains strength and refreshment. If one removes the attention from the body and goes up, the body gets perfect rest. The law is that if one gets true sleep for just a few minutes, it is enough. For those who travel on this path, reduction in sleep is a very frequent occurrence. But for those who have not progressed very far, it is something like a miracle to see a person awake all the time.

So when night comes along, be in his remembrance. Go into the lord's lap and rest. If the night is used unwisely, the whole life is ruined, and those who use the nights to their advantage secure their whole future. Free your mind of all things and have but a single thought all night, and in the morning continue with that thought and sit in an awakened state; you soul will partake of the spiritual food, the very bread of life. With this, all gifts will be received.

*My satguru takes me across all the difficulties, here and hereafter;
Reaches me home, safe and sound.*

Outwardly, in the body and all its environments, and inwardly when one rises. He who is the very form of truth works here and there also. How can anyone be of any real help if he just gives a lecture and leaves us here? So it is said, *O Nanak, leave the company of these who are not constant and search for the true friend, the sant; the former will leave you while living, the latter will be with you even after death.* It is also said, *save for the true satguru, who gives the true protection? At the end, he comes to meet you.* All the masters say the same thing. A Muslim fakir says, *O brave man, catch hold of someone's shirt-tail – one who is the knower of this world and beyond.* The illusion of negativeness is very far-reaching, but the positive power, which is God's will always protect.

The path to the true home really starts when the soul is reborn for the first birth is

in the body, and the second above the body into the beyond. Learn to die so that you may begin to live. *Except a man be born again, he cannot see the kingdom of God.* The meaning of meditation is to concentrate or meditate upon one thing, so much so that all other things are forgotten. Remain in any religion – in any country – it makes no difference, but sit in the company of a gurumukh and gain the helpful upliftment that comes from his radiation.

*The Lord himself plays, and he himself observes;
The lord himself designed all this.*

The game of life is the play of the lord, who has created it, and it is he who sees all this. The body is merely a shell, through which the soul works and is directed. If the trend of a man's mind is inclined to the soul, he becomes spiritual, and if it is inclined to the body through the senses and into the outer environment then he becomes worldly. If he is worldly, he creates such conditions for himself that he must come again and again into the worldly environment.

Those in the great Powerhouse know and say that without his orders, nothing can move, but those on lower levels think that all things are due to their own actions. If they would only come up to that higher level, they would see that it is not themselves but someone else in control, and their I-hood would depart. That is the stage when one becomes the conscious co-worker of the Divine plan, and one sees that on every level, according to the laws there, he is working throughout.

*O Nanak, those who play in the company of a Gurumukh,
Will win the game and return home.*

In the Gurumukh's company this game of life can be won; and the winner returns to his home. Those how unfortunately never meet the Gurumukh, continue round and round the everlasting circle of births and deaths. This hymn started with the words:

*Get together and become one, my brothers,
Put aside your difference, with love;
Get together in God's name,
And sit in the Gurumukh's company.*

You will become the same as whatever company you keep; so an awakened soul will awaken you. An experienced person will give you an experience, and he who has right understanding will teach you that also. Remain in whatever religion you

are in present, for it is good to be born in a temple, but this does not fully benefit us or give us the full opportunity of the human birth if, while in that religion, one does not learn to rise above and become one with all life. When masters come, they are born into various religions, but they rise higher and see that *With one light the whole world came into being; who is high and who is low?* They have this profound realization, and no matter what their country of residence is, they bring an awakening to the whole world.

This great light has ever gone from the East to the West. One well-known Archbishop was heard to remark, "Brothers, we await the light from the East." And we of the East? Well, most of us are without it yet. India has always been fortunate to have those great souls with knowledge of the beyond – this is a play of nature – but the people must turn their faces toward the truth to gain the benefit. So all truly spiritual teaching goes out from the East to the whole world, and the West has great respect for unity in all religions. Each really great spiritual voice has risen from the East, and we in India are highly blessed therefore. The unity already exists in all men, but Man has forgotten it; that is all. Under the present circumstances it is most necessary that everyone should sit together in love and share all weal and woe. If all are bound together in love, even in the worst conditions there will be no fear. Strive to give happiness to others, and you yourself will receive joy. When we selfishly want only our own happiness and care little for others, naturally it ends in fighting for it in one way or another, and the result is the very opposite of happiness.

Love knows service and sacrifice. If you desire to love God, then start by loving all, for he is in everyone, and in true love there is service and sacrifice. Learn to give instead of taking always. If all, in love, were prepared to give their lives for others, then who would be unhappy in such a world? You will be living for me, and I will be living for you. *Seek ye first the kingdom of God, and all these things shall be added unto you.* Whom should we love? Not everyone, but the God in everyone – the overself. If from outside some trouble is threatening, then let the government do whatever they must from their level – but we should sit together in love and help each other.

Both Avatars and Sants are necessary for the world's balance, but the cementing power is Spirituality, and there is a crying need for it at this time. Keep in the company of the awakened soul, and stay away from those who are still asleep, who are deep in narrow-mindedness, and therefore have no right understanding. This kind of company will drag down.

IN THE GARDER OF LOVE

A REMINISCENCE OF MICHAEL RAYSSON

We came before him hungry for his glances. The air would become permeated with love at his approach till it overflowed like wine. And then he sat before us explaining the mystery of life and death, and the tale of love began to play in our hearts. His eyes were a magic bridge where the timeless peered out on time. All sickness and cares were soon forgotten (or else when they rose pitifully and poignantly before us, the heart wished nothing but that pristine purity that shone in all glory before us). In that enchantment the world would fall away and there was only the Beloved there.

Sometimes people would be leaving soon, and he would say, would they not like to stretch the hours out so the time of leaving would be put off and those happy hours prolonged? And indeed the hours would stretch out. Alas, that time did come!

Would that something could be said of those eyes that danced before us or the beauty that ravished our hearts.

Once he spoke on the value of sitting before the master. The words were so overladen with intoxication and love that though we caught only a drop our hearts were drowned with that madness of love. And when he spoke of his love for his master we saw the tears flow from his eyes. Mother Taiji sang a love-song of the masters and he asked someone to translate but she did not dare to speak.

Once he told the story of Gunga, the wrestler. He was the greatest wrestler. He was the greatest wrestler. People thought that he had just grown that way naturally. He was a simpleton and as a boy his father would turn him out into the cold night with no clothes. He would send him to the river to bathe and in order to keep warm he would exercise all night long. In this way he grew strong and became a great wrestler. The master was also at the river where he would spend the whole night in meditation. There he saw Gunga and so learned his story. "A strong man revels in his strength and a weak man wonder how he got it."

He told us that there were two ways – one very difficult and time-consuming, one

very simple, very easy. The first is, "God helps those who help themselves," the second is "God helps those who do not help themselves" – the way of self-surrender to him.

He once said that the greatness of his master was that he would meet with everyone on his own level. And we saw the master with so many people – he was always like that.

The more closely we looked, the more perfect he became, the more we saw everything was in his hands, the less we became. These things are true of course, near or far, even across the seas.

At initiations hundreds of people would come to the master. He would sit before them and explain the ancient science as Masters have done from time immemorial. Then time and place would dim and he would attach each one to the holy Naam.

It happened while we were there that one man from a rival faction came to an initiation in order to defame the master. But when he was given a sitting he rose above body consciousness so much that he had to be revived. Still he began to defame the master. So he was given a second sitting and finally he had to admit he had seen the inner light in abundance. The master said, "He is in the jaws of a very strong Lion. He cannot get away."

Day by day he came before us in all his greatness. In spite of our lowness we were awe-struck and love-smitten. And he would say he was only a student. And one of us exclaimed, "Master! How can you be only a student?" He is the great mystery.

Among those who came from afar there was at that time one baby. The Master would shower her with love-parshad, all she could hold and more. And she would be happy, so happy. "A king with all his kingdoms was never so happy," said the Master. One time as he came out to us for evening Darshan she ran out to him and grabbed his hand and he let her lead him back toward his place. Then at last he turned her around and they returned. With the loveliest of smiles he said, "sometimes the father becomes the child and the child becomes the father." The day she was leaving he gave her a dress. And when they put that dress on her she danced in ecstasy for hours just calling out his name.

One said, "He is like a hole through which the whole universe is flowing." Another said, "He is so much! He is so much! How can we begin to take it in!" and another said, "he is the ocean and we stand on the shore and try to catch

little droplets.” And he said to us that when he was a disciple someone asked him how great his master was and he simply said, “ I don’t now how great the Master is – but HE IS MORE THAN ENOUGH FOR ME.”

So in the worldly sense that time came to an end and we too had to leave. He stabbed our hearts with the knife of love and we felt the pain.

CIRCULAR NO. 4

INSTRUCTIONS FOR HOLDING SATSANG

This circular, first issued by the Master in December 1956, includes the basic guidelines laid down by him for conducting Satsang meetings. Many of the specific injunctions have been modified or clarified by the Master in later writings, particularly “How to develop Receptivity”, which should be studied carefully in connection with this circular.

Satsang, as the term implies, is association with sat or truth. Satsang meetings should therefore be exclusively devoted to the discourses on Sat, which in its broader connotation includes talks on God, soul, word, the relation between soul and God on the one hand and soul and the universe on the other, the God-Way or the path of God-realization, and the Godman or spiritual Master, what he is, his need and importance, and his teachings. It also includes discourses on allied topics like ethical life, love, faith, compassion, and all that which makes way for the healthy and progressive development of Divine Life leading to efflorescence of spirit in cosmic awareness.

THE PURPOSE OF SATSANG

It must always be borne in mind that the actual awakening of the spirit is the work of them power overhead. The talks and discourses are just like refresher courses which may help in the proper understanding of Sant Mat, or the teachings of the Master, on the intellectual level; for theory precedes practice. Both the initiates and non-initiates derive immense benefit from such talks. In these congregations, universal truths are brought home to all alike. A spirit of universal brotherhood on the broad basis of human beings as the children of one supreme father is

inculcated, so as to link all with the silken bonds of love and amity. For the initiates, these talks serve as cementing factors on the path, clarify doubts and misapprehensions, if any; and for the non-initiates ground is prepared for an inner search which may stimulate the inquisitive mind and help the individuals in their innate craving for the way out.

The highway of the Masters has been, is, and ever shall remain the same for one and all. It is secular in character and everyone, whosoever, can tread it. There are no turnpike gates of religion, faith, caste, color, creed, nationality or avocation. All are welcome to it, even though retaining their distinctive religious organization, social modes of life, and use of national language, etc., for the spirit or soul in man is above them all and remains unaffected by outer pursuits.

SATSANG APART FROM RITUALS

The “Science of soul” is just like any other science, but more exact, more natural, more lasting, and the oldest of all the sciences. It is the science of realized truth directly connected with the soul in man, and should therefore be kept in man, and should therefore be kept distinct and apart from rites and rituals forms and ceremonials; the performance or observance of which keeps one tied down to the plane of the senses, and as such must be strictly eschewed. Our discourses and talks in satsang should be confined only to explaining the science itself in lucid terms, without any outer embellishment like lighting of candles, burning of incense, offering of flowers, tinkling of bells, exhibiting photographs and the like. Even though these may appear innocent and harmless in themselves, yet the seekers after Truth are likely to go astray by such symbolisms and forms, and may get entangled and lost.

SUBJECT AND SCOPE OF SATSANG

For the subject of a talk, we may take up the hymns from any scripture, preferably from the Masters of the sound current. It may be supplemented by apt quotations from the parallel writings of other Master saints. The holy Gospels themselves are full of such material as may fit in with such a context. The illustrations from various Masters are essential so as to bring out the essential unity in the teachings of all saints. We should not, however, discuss the practical part of the science.

Again, the subject itself should be of a non-controversial type. It must strictly refer to the spiritual science. Its exposition should be couched in terms that are loving and create a fragrant atmosphere which may have a universal appeal to the

audience, without hurting the feelings of anyone. At the conclusion of the talk there should be no questions and answers in the open congregations. It should not form a debating club. If anyone has to inquire anything or wants elucidation on any particular point, that can be done more happily in private. The thistles of doubt and misapprehensions, if any, have to be weeded out with a tender hand, and nobody should be allowed to remain in suspense, for clearing of the mental ground is absolutely necessary before sowing the seed of Naam.

The satsang should end with meditation for sometime, say half an hour, in which all should take part, except for an urgent and unavoidable reason.

LOVE AND SERVICE THE BASIS OF SATSANG

The work of satsang should be conducted in a dignified spirit of love and service. Our thoughts, words and deeds should radiate nothing but love and sweetness. As “Service” precedes the “Science”, our motto should be “Service before self”. We cannot adequately advance the interests of any science of realized truth, unless we are prepared to devote our hearts and soul in its service, like a worshipful votary. The science will make headway of itself if we are true to ourselves and truly offer to serve it.

In case of disagreement on any important issue among the workers themselves, it is better to immediately refer the matter to the master for his decision, instead of indulging in controversies that ruffle the feelings, cause unnecessary tensions, and lead to unpleasant rifts. It is all the Master's work and he knows best how to guide and straighten out things. With friendly love, we can win over even the dissidents to the great cause, and avoid defections. Love can surmount all obstacles and is a veritable cure for all the ills of the world. The necessity for love cannot therefore be over-emphasized in the service of the Masters cause.

EXTRACTS FROM HAZUR'S LETTERS

“It is very beneficial for the satsangis to meet with each other; it promotes their love and faith towards each other and the Holy Master; it also gives stimulus to the spiritual exercises. It helps to clear doubts and difficulties of other satsangis. Combined satsang serves a useful purpose. It gives an opportunity for exchange of ideas. The satsang time is especially valuable in this: that it increases love for the Master. In a large satsang there are some advanced satsangis also who speak from their personal experiences, and this helps in developing faith in others who may come into contact with them.”

“Karmas may be physical as well as mental. The gross karmas are washed out by means of external methods such as satsang, reading of good books, as well as by the company of the Master; while subtle karmas are removed by internal sound practice. Initiation is sowing of the seed, which needs the water of satsang and concentration for sprouting, while love and faith are necessary for its growth.

“Meetings with the members will benefit them greatly. Meet them all with love and affection, such that even a dry, withered heart takes courage and flourishes.”

INDIVIDUAL MEDITATION

A few words about individual meditation will not be amiss here. A daily and regular practice of the three sadhnas or disciplines – viz., Simran, dhyan, and bhajan – as enjoyed by the Master, is of the utmost importance to achieve results. A disciple must do his or her part of the job and the Master does his. It is for him or her to sit and do the sadhnas in an atmosphere conducive to progress, with a sweet remembrance of the Master. He or she is not to presuppose things or visualize results, for those will follow of their own accord. We have but to sit in loving remembrance, with steady gaze fixed in between and behind the two eyebrows and do mental repetition of the Five Holy words, without any exertion or strain on the eyes or on the forehead. Ours is to be an attitude of passivity, for the doer is one and only one: the Master, who is to the best judge of the time and measure and manner of each step on the path.

INITIATION – RECORDING OF INNER EXPERIENCES

Last but not least, I may add that the human memory is very short-lived and in moments of weakness one, under the pressure of ever assertive ego, is prone to forget the invaluable boon the Master confers, and perhaps begins to think that the spiritual results achieved are of one's own doing, or due to over-zealousness and over-active imagination. At times one, for lack of practice, either does not make progress or, in the mighty and irresistible whirl of the world, loses contact with the word and begins to forget the great benefit conferred upon him or her at the time of initiation. To guard against all such lapses it is considered necessary that, in the future, each of the initiates should, at the time of initiation be required to record in his or her own hands, the actual inner experience gained, both as to light and sound principles. The manifestation from within of these principles, by helping the individual spirit to rise above body consciousness is the task of the Master; and it is the paramount duty of the disciples to develop the same by day to day practice –

the injunction in this behalf being, "Take heed therefore that the light which is in thee be not darkness!"

The disciples should therefore be encouraged to wholeheartedly devote sometime to the practice of spiritual disciplines; maintain regular diaries for introspection, showing lapses in daily life and conduct, the endeavors made and the results gained thereby; and they should be sent regularly, say after every three months, for the inspection of the Master so that he may extend all feasible help and guide us on the Path. If an initiate has any difficulty or doubts, he or she should refer them directly to the Master, as and when needed, instead of discussing with others who are as ignorant as he or she is, and making the confusion worse confounded.

Standing at the crossroads of time, we must make a firm resolve to do better from day to day; at least from the New Year's day that beckons us on with a promise of rosy dawn. As there are landmarks on earth, so there are landmarks in time. The past and the future are like sealed books to us: the one is in the limbo of oblivion, while the other is in the womb of uncertainty. It is only the living present that is ours, and we must make the best use of it, ere it slips away through the fingers and is lost forever. Human birth is a great privilege and offers us a golden opportunity. It is for us to make or mar the same, for it is given to each individual to forge his or her own destiny as best he may.

With lots of love and hearty best wishes to you all for a bright and happy new year.

KIRPAL SINGH

KIRPAL SINGH AND CHRISTIAN INCARNATION

Rev. R. Stephen Drane, Ph.D.

For too long, Christian teaching about incarnation have been only backward-looking. But today there is an intense search for values and loyalties. Some people develop a conservative reaction in facing current doubts and changes. Others, the majority, seem to reject all interest in older doctrines and dogmas as repressive. Christianity, along with all world religions, is affected by this current cultural turmoil. But hopefully, youth seem today to be searching for practical demonstrations of honesty and truth. It was hopeful for the writer in his own search to become acquainted with the person and teaching of Kirpal Singh, who pointed out demonstrated practical truths where only mental constructs were before in the Christian Western world. This blessing can be helpful to the agnostic, questioning majority of people who have no direction. Through Ruhani Satsang, the meeting of the seeker after personal spiritual truths, it can be shown and known that "God is not dead."

Many people within and without organized religion have given up, i.e., are agnostic by default in facing the frustrations of life. They become bitter when the theories and teachings of the faith were not demonstrated. This is one reason the writer sought work outside the institutional church. He needed to help himself and others in finding integrated self-awareness, before God-awareness could come about. The difficulty for many persons is a lack of a reference point, a guided experience, by which they can patiently learn to know the reality of their own inner spiritual life. Kirpal Singh's booklet, *Man, Know thy self*, is very important as a beginning, along with his book, *prayer*. Yet the experience itself, through Master's meditation practice, is the real knowledge.

Secondly, believing Christians usually stop on the surface with social and cultural benefits. Master Kirpal Singh would not criticize people to stay and serve. However, emphases for deepening one's spiritual life are often seen as "foreign", even with Western leaders. Glen Clark, Frank Laubach, E. Stanley Jones, Sam Shoemaker, and other Protestant spiritual leaders were often looked upon as "foreign". Yet it seems these and other Christians of great magnitude had an awareness of Jesus as an "Easterner", breaking cultural dogmas. E. Stanley Jones reflected this by beautifully calling his retreats in the United States "ashrams", from the spirit he found serving many years in India.

Another barrier in this search is the human problem of lethargy. The Western world, as all other civilizations, has fallen into the cultural traditions of its immediate past. Pitirim Sorokin, the Russian sociologist at Harvard a few years ago, said we have substituted another religion in the last two hundred years in our "sensate culture": the religion of the "good neighbor." While this serves some social purpose, it does not endure in times of social turmoil as today.

Our institutions of religion, as in Jesus time and all others, aren't able to produce the ideals set forth. Why? How might one renew one's faith in oneself or Christianity? Kirpal Singh has shown that the "Human Bridge" is the vital one: "Wanted – reformers; not of others but of yourself!" These are powerful words, like Jesus : "By your fruits you are known." Kirpal Singh, again like Jesus, avoided all special privileges to divine right – the self imposed hierarchies of false prophets – when he said, "God made man and man made religions." At this point the theoretical and doctrinal traps of religion are avoided, without discarding their eternal truths. No arguments ever gave new life. With Kirpal Singh, non-violence would include non-argument. No one can be convinced of a truth if he or she isn't ready.

Confusions always come when theories or doctrines are added as rational attempts to "make sense" out of earlier positive experiences or events. We forget that beliefs are secondary to the experience, the person who acted in such a totally loving, extraordinary way. Jesus was called "The Christ" by Peter when he demonstrated such love. Later political allegiance or salvation was granted by the church on this second hand belief structure with the little feeling for no contact with the living Christ. Now people confuse the man Jesus with the Universal Christ power.

From many varied experiences and understandings, the writers in the early church

developed the isolated doctrine of Christian Incarnation. The idea was not uniquely Christian, but often misused under political pressures, with a desire for group loyalty. Probably many in the new Testament times believed in reincarnation, as they thought Jesus was Elijah or Elisha returned. Yet, a narrow view has played havoc in the pressures for conversion in the Western world, with some of the greatest persecutions and scapegoating of all history. This persecution has run from Constantine to Hitler in our own times, often in the name of religion, “keeping the faith pure.” Incarnation – the exclusive Christian application only to Jesus – some what like segregation in the southern United states, has had much negative attachment. The west is just now awakening to its karma or guilt, its inability to get contact with its origins in a truly loving, giving, saintly person. Jesus also had to push aside the pious critics: “Why do you call me good (Master) – there is none good but the Father.” His most frequently used term for himself was “son of man”, yet most Christians overemphasize the later segregating doctrine of the Virgin Birth (implied only “son of God”). Jesus, later in his ministry, told his disciples “greater things than these you shall do,” but they did not take him seriously. It seems that men, in their spiritual poverty, reject the inner power possibly through the Master power. In man’s rejection of his inner light, he persecutes others through his own blindness.

Some Christians writers have continually sought to overcome the separation of man from God. Some catholic mystics throughout the centuries have called us to be “little Christs”, to “Practice the presence of God”, to be “imitations of Christ”. The recent theologian Paul Tillich talked of the Christ in Jesus as “the new being”. He emphasized, experientially, that the new being was not one person but an awakening, a rebirth, touching personal life and transforming it wherever and whenever it happened. Tillich sought with this view, to help Christians to see the transforming experience as primary, the older focus on the historical Jesus as secondary. This was not to discount Jesus, but to find an inner Christ-even today, in order to have a living religion, instead of just historical traditions.

Jesus once was asked by his followers to criticize others for “casting out demons”. He refused to criticize any doctors or workers for helping people. Kirpal Singh also refused to Criticize other religious leaders in their work. His practical openness in doing one’s own work shows the “spirit of Christ” today, a continuing incarnation in the way of the Masters, a spiritual apostolic succession.”

God in his providence is not cheap. He has given great teachers to sincere seekers through the ages. We are fortunate today to have a living Master. Many Christians, in attempting to be faithful, avoid exploring through other teachers the depths of

the living Christ today. This search within and without for the Christ the Master of life and death, is not an easy one. It sometimes means criticism for those within strict traditions. Yet this writer feels that the truths shown by Kirpal Singh can do nothing but verify the original teachings of Jesus, within and beneath the overlays of the centuries.

Many people today in the West are seeking a new view of their religion and a vital faith for themselves. Ruhani Satsang offers this experience to all, Christian and secular alike. A Christian should find a special fulfillment, to find the true life through daily struggles, through the death in life – the being born again that Jesus spoke of. The ever living Christ spirit is the same.

Jesus would want us to fulfill ourselves, his Kingdom in acknowledging the Christ, the New Being. We can discover him in spiritual leader today. Kirpal Singh is a Godman in the life of this writer. This is not giving up one Master for another. It is finding the Christian gospel fulfilled today in a living person, acknowledging the same God and father.

SORROW

*The cup is deeper than we dream.
Each time we drink and think
We drain it, we find instead
An ocean in a golden bowl-
Love's fingers tip it up and up and up.*

Tracy Leddy.

DHARMA

By
Vimla S. Bhagat

The term dharma (Pali Dhamma) is one of those highly technical terms impossible to translate into English. With its varying meanings, depending on the place, time and environs of the people using it, it has acquired a significance as vast as the universe. To the Hindus, it includes rituals of the Vedic age and the traditions in the form of Dharma Shastras and Dharma Sutras of the later lawgivers like Manu and Yajnavalkya. The Jains regard it as the universal law of non-violence, essentially pure and eternally the same, based on the human principle of “Respect for life” in all form. The Buddhists take it as self-discipline founded on the “Doctrine of Rightness” for Buddha truly set in motion the wheel of the cosmic law of rightness that led to Nirvana (a sublime state of conscious rest in Omniscience). “Love” is the central theme in the teachings of Jesus: *thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind.... Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.* Islam, as the name indicates, stands for “peace” born of faith in the unity of God – peace with God through complete surrender and resignation to his will, and peace with men as children of one God, making all mankind one. Nanak laid great stress on true living: *truth is higher than everything but higher still is true living, that is, living truly by the will of God already wrought in the pattern of our being.*

Dharma is thus a compendium of ritualistic activities and ethical obligations, as well as ideals and higher values of life, as conceived from time to time for the well-being of mankind, with the reference to the different walks and stages of life. It is a socio-religious code of moral conduct which aims at securing for man peace, power, plenty and prosperity here on earth and in the afterlife. In its all embracing aspect, it is the law that enriches human life to fullness, making it perfect as our “heavenly father is perfect”, and aiming at the entire transmutation of man into God (*sat-chit-anand, or all existence, consciousness and bliss*).

From this, it becomes abundantly clear that real dharma is not something static, fixed and rigid, settled down and rusting away under its own dead weight. On the contrary, it is essentially a dynamic force and fiery energy that keeps moving from age to age, from time to time and field to field, upholding both the individual and

society generally and in special circumstances, through all of life. It is the great cementing factor and controlling power that holds together and energizes the various jarring elements in man and society; not mention the beasts and birds below and the stars and gods above. Nobody can live without it.

THE DEVELOPMENT OF OUTER DHARMA

For the origin of the outer dharma, we have to go back to the pre-historic past. With the first flicker of awakening in man, there arose in him a desire to evolve principles which would make human existence smooth and worthwhile and finally profitable. It was part of the natural instinct for self-preservation and survival of the human race.

In course of time, the origin nebulous idea evolved into what came to be known as varn-ashram dharma, which ordained specific duties and obligations for different classes of people in the different social order (Which originally was divided according to varna or color), and for the different ashramas or stages in life of an individual. Thus it had a two-fold object: the amelioration and uplift of society and of man at the same time.

To preserve the supremacy of the their status and to keep the gains of conquest, the early Aryans conquerors of India regarded themselves as superior beings, the favorite of the gods. Why else would the gods give them new lands with rich soil, and fresh pastures, of such inestimable value to them? This is why they came to attach great importance to the blue blood in their veins and the fair complexion they possessed, considering themselves, like their contemporaries the Israelites, as the chosen people conducted to a land overflowing with milk and honey. Thus varna dharma or a social order based on color came into being, with the fair-colored Aryans exercising superiority over the dark-complected natives. Intermarriage and intercourse between the two was forbidden, so as to keep the purity of their blood intact and continue the grounds on which they based their claim to supremacy.

With the passage of time, the rigidity of the strict Aryan varna dharma softened and the color bar gradually began to give way under the pressure of circumstances; with the result that all the fair-colored northerners became dissolved into the mainstream of the new society, adopting one uniform mode of life for both classes. In order to meet the growing needs of the complex new social order emerging from the fusion of races, it was felt necessary to draw up some sort of division of work in the society, so that each of its natural division could effectively and

efficiently take up work within their area of competence. The work was divided four ways: (1) the learning of the sacred lore (*Brahm-vidya*), teaching and officiating as priests at secular as well as religious ceremonies; (2) the government and defense of the country, with special knowledge in the sciences of Rajniti (statecraft) and armament and ordnance (*shaster-vidya*); (3) the economic development of the country, including trade and commerce, agriculture, industry, etc., aimed at production and distribution of wealth (*arthashastra*). In this way the bulk of the people were divided into (1) *Brahmins*, (2) *kshatriyas*, and (3) *Vaishyas* (4) Those people who could not reasonably be fitted into the above scheme were employed as laborers and servants of the upper three classes and formed a separate class of servers or *sudras*. Each of the classes then had their own code of conduct or class dharma (*svadharm*).

Within this broad-based division of *varna dharma*, there grew up the complex *Jati-vayastha* or caste system on the pattern of trade-guilds: iron-smiths, carpenters, potters, etc. These became hereditary, and the children served as apprentices with their fathers and naturally became proficient. Each of these guilds formulated rules for the conduct of its trade or profession and for regulating family relationships.

Down in the scale of the social order came the individual, the unit in society, who had his own *svadharm* or personal duties at different periods (called *ashrams*) of his life. He was supposed to pass through four such stages within the ultimate objective of becoming one undivided whole, an integrated being, complete in himself, a fully developed man. These stages or *ashrams* were: (1) *Brahmcharya*, the stage of a chaste student living with a teacher); (2) *Grehasth*, the stage of a householder, bring up children in holy wedlock, supporting his family, and serving not only his family members but persons in other stages – students, renunciates, etc. – for they too depended on him for their maintenances. This *Gheshasth ashram* or the householder stage was the pivot round which the entire economic well-being of the society as a whole revolved; (3) *Vanprasth*, a period of retirement from the world, with the householder leaving his family and friends and all worldly ties and possessions, and retiring to some forest retreat or cave. Here he would spend his time in meditation on his self and God, and put into practice what he had learned as *brahmchari*. (4) Last of all came the stage of *sanyas ashram*, in which the individual, renouncing all, wandered from place to place disseminating the wisdom he had gained in his personal, experimental, quest for Truth. Now, a true *sanyasin*, he shared his truth and knowledge with others. In this way each individual was supposed to end his days on earth, happily and consciously doing his duty to himself and to society. The life of such a one was lived in *dharma* from birth to death.

THE ESOTERIC OR INNER DHARMA

“Dharma,” says Nanak, “is born of the grace of God and is the proverbial bull (in Hindu mythology) that is harmoniously sustaining the creation.” Etymologically, the term dharma is derived from the Sanskrit root dhr, meaning to hold, bear, support, maintain and preserve. In the metaphysical sense, dharma is the cosmic Law that sustains, controls, and upholds the universe; and in the physical sense, it works for the general good of each individual soul, leading him on the path of morality toward salvation or freedom from the endless cycle of births and deaths. These are just two aspects of the same life-force or Spirit and power of God that works both in individuals and in nature. Samuel Taylor Coleridge has given expression to this grand truth: *O! the one life within us and abroad,/ which meets all motion and becomes its soul, / A light in sound, a sound-like power in light,/ Rhythm in all thought, and joyance everywhere.*

Looked at from the angle, dharma is quite distinct from and far above the institutionalized religious and social beliefs and faiths, which are based on feelings, emotions and inferences. The outer dharma does serve a very useful purpose, which cannot be denied. It keeps the various social orders from sliding into corruption, and shows us the elementary but necessary steps on the God-way, providing us with a basis for the life of the spirit.

The spirit and power of God is the dharma of God. God in his own dharma created man in His own image and endowed him with His own life-breath. The entire universe is but a manifestation of the will of God which is ceaselessly working to fulfill His purpose and plan. The different religions are the outcome of human endeavors to find the secret of the life-principle in all that is. The founders of all the religions did, in varying degrees, get an insight into his mysterious power and recorded their experiences for our guidance. So long as they lived, they gave individual souls practical contact with the saving lifelines within (the dharma of God or the holy word).

The religious dogmas and doctrines contained in the scriptural texts are often elaborated commentaries on the truths revealed by God to sages and seers; who in their turn gave a practical demonstration of Evam Brahm (this is Brahm) to their close associates and disciples. God in spirit and can only be worshipped in spirit. The self in man is also of the spirit of God: we live, move and have our very being in God and His dharma within and without us.

Dharma born of the grace of God is essentially divine, while the religious or outer

dharmas are but offshoots spreading from the great wish-yielding tree (kalp-briksh) or real dharma. They are built round one or another aspect of eternal dharma and are but imperfect attempts to limit the Limitless in the language of the people. The Word of the Wordless cannot be expressed in words. His law is unwritten and His language unspoken. This is an transcendental dharma, though at the same time it is all-pervasive and all-permeating. The divine ground provided by dharma is the only firm ground provided by dharma is the only firm ground on which our lives can be built and come to fruition, so that we may truly become dharma-putra (the son of dharma) and dharma-atma (a soul ingrained in dharma). It is only on getting the second birth, the birth of the spirit (duai-janma) that one becomes truly begotten of God.

The dharma of God is not only inherent in life, it is life. Being and Becoming are but two different states of one Reality. The spirit and power of God can no more be separated from God and than the rays of the sun from the sun. The sun may be momentarily darkened by the clouds, but it cannot be hid forever; and clouds cannot help reflecting the silver lining around their periphery.

This transcendental dharma is the primordial expression of God in the form of sound and light (the audible life stream). As it is the oldest of all, since time itself owes its origin to it, it is known as puratan dharma. The yuga dharma or dharma of the ages came into being in time and pertains only to the specific time cycle it relates to. Again, as the transcendental dharma is essentially pure and eternally the same with no variableness, it is called sanatan-dharma, meaning the eternal and unchangeable in nature. And closely associated with this is *manav-dharma*, of which we have had glimpses above, for the guidance of man as man, as taught by the prophets of the various religions. Manav-dharma is built around one or another attributes of Godhead, so that the common man may live in peace and concord and lead a healthy-minded, harmonious life until such a time that theocentric Saints or perfect Master rooted in Truth (sant satguru) comes on the scene to impart practical training in the inner path.

Manav-dharma itself has two phases corresponding to the dual nature of man; the sensuous self and the rational self, each contending for mastery. Man in relation to society is just a unit; but in relation to society is just a unit; but his relation to God is through his divine center. The first imparts of Manav-dharma tries to humanize the animal in man and the second part tries to divinize the human in man. The first part of the process consists of the moral precepts as found in all scriptures. These are sometimes given negatively, as Moses did in the Ten commandments, with the emphasis on "Thou shalt not" this is or that; sometimes positively as done by Christ

in his beatitudes. Patanjali, the reputed author of the Yoga sutras paid equal attention, in his exposition of Ashtang Yoga, to both methods by separately listing yamas (prohibitions) on one hand and niyamas (observance on the other. It is after successfully passing through these strict disciplines that one becomes qualified to undertake the higher path, the path Godward – the transcendental dharma.

There is no religion higher than truth, and if it is understood and practiced one can have the kingdom of God right here on earth. All that one needs to practice is the presence of the living God within. The kingdom of God cometh not by observation. . . . for behold, the kingdom of God is within you. And once this is realized and experienced in the holy mountain of God – the mount of transfiguration in the body – the entire outlook is changed. The very world which now appears to be bristling with imperfections and contradictions will put on a divine mantle and appear as the veritable abode of God, with Him dwelling therein.

The inner perceptual knowledge needs no other proof. Seeing is believing; and belief brings conviction (awakened Consciousness) and conviction brings faith (reliance and trust founded on personal authority) which no sensuous storms can shake. “True knowledge is an action of the soul independent of the senses.” The reality or real life is seen to the fully only when one rises above the Consciousness of the body and all the bodily adjuncts. The experience of truth, or true dharma, comes only “when the senses are subdued, the mind is at rest and the intellect wavers not,” say the sacred texts. In a poetic vein, Milton asserts: The divine philosophy is musical as Apollo’s lute,/ and a perpetual feasts of nectared sweet. This is learning real dharma at its roots. Another poet, wordsworth, speaks of it: It is an ever active principle; however removed/ from senses and observation. It is a direct experience of the knowledge of God, “ by knowing which all else becomes known and nothing remains to be know,” affirm the Upanishads. “Whosoever has found himself, can never again lose anything in the world. He who has grasped the human in himself, understands all mankind” – stefang Zewig. All this and much more comes easily within reach, when one, by transhumanizing the human in him, truly becomes a living spirit, for in truth it is the spirit which alone proceeds Godwards. “it is by the practice of God that one comes closer to dharma (the will of God),” says Nanak.

Before closing, it may be worthwhile to consider dharma in relation to Karma, another extremely subtle term. By the compulsive force of the actions set in motion in the distant past, long since forgotten, we are being influenced in the living present. The law of karma – “as you sow, so shall you reap” – is inexorable

in its operation and keeps every creature in its iron grip. The wheel of life remains in perpetual motion because of the karmic momentum; and under its influence some are born high, some low, some rich and some poor, and everyone has to work out his destiny, whatever it may be. But it is neither birth nor caste nor vocation that determines the man and his intrinsic worth. It is given to man to be able to rise above the magnetic field of karma and contact the dharma, the liberating Power of God. As Karma binds the jiva or embodied soul, dharma liberates. "Ye shall know the truth and the truth shall make you free," is the cosmic law of the transcendental dharma. "To know the true God truly" is the real and true dharma, the acme of perfection and the goal of life. And, the highest religion is to rise to universal brotherhood, /Aye, to consider all creatures your equals, affirms Nanak. Dharma is truth and truth is dharma: dharma is inherent in truth and truth works through dharma. When one rightly practices dharma while living on the earth plane, one becomes a Jivan-mukta or self-fulfilled and self-illuminated being, eternally free.

MY Tabernacle

My mind is the temple of the Divine
 More surely than any man-made edifice:
 Here, I await alone, the coming of the Lord,
 Here I await the all-surpassing Bliss.

First, I must empty the mind of mundane clutter
 And sweep it clean of passion's sordid stain,
 And sternly banish imagination's trash,
 Preparing the space which is the Lord's domain.

Then I must still the voices of the world,
 And hush my own loquacious inner speech –
 That I may hear the Master's quiet voice
 And in the silence learn what he may teach.

My tabernacle awaits, serene and tranquil,
 The infusion and the plenitude of Grace:
 Here must I consecrate myself to Him
 Who is the liberator of our race.

The mental screen is erased and free of faces,
 Colors, images and places: undeterred

By rituals – in the formless, voiceless dark –
I await the light that marks the coming of the word.

Out of the somber dark, intense luminosity;
Out of the silence, an esoteric call;
Out of the solitude, a nameless wonder;
Out of the baren nothingness – the all.

- Carem Blumen kron

Sat Sandesh

December 1972 Volume five number twelve

From the Master

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The Master's Birthday Message

January 10, 1972

Dear Ones:

I am sending you the following message in brief on my physical birthday, which will bring peace to all the world over.

BE GOOD, DO GOOD, AND BE ONE

(i) Be good and do good: means, to be able to do good, you must be good in the first instance. Being good means good in thought, words and deed.

God is all goodness and innate in all. Be friendly with everyone, be kind and compassionate.
See goodness in all around you including even those who hate you.

God is all love, love all, serve all and do good to all

(ii) Be one: God made man. All mankind is one. Man is an ensouled body – bearing labels of different social bodies.

As men we are all one, born the same way with equal privileges from God.

As soul we are all of the same essence as that of God, a drop of the ocean of all consciousness, and controlled by the same power, which we worship – calling by different

names.

Unity already exists, we have forgotten.

BE ONE.

WITH ALL LOVE AND BEST WISHES,

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THE MASTER'S TALK

Joyfully I surrender

All Great souls who have come to this world told mankind, “You have great potential within you, and you are therefore exceedingly blessed to have been given human birth.” But what is the purpose of this human life? Why is it highly praised, and what is this great potential it holds?

The value of human life lies in the fact that only in the human form can God be realized. But we must remember that it is the soul which can experience knowledge of the Lord – not the mind, not the senses, not the intellect nor vital airs. Through every age this subject has been explained by sages: that to establish clear understanding the intellect is made to work; but as those sages have proved, realization is different matter. Intellectual understanding at the level of mind and senses is useful and in nearly all cases, necessary but man must gain knowledge of what he is - what is the soul – then only does it become possible for Him to realize what God is.

So, on the spiritual path to God –realization, one must first take steps towards self-realization. And what does it mean to know oneself? It is not enough to merely say, “I am a conscious entity, I am soul.” This is just a verbal expression of feeling, or is the sum total of inference gained by reaching a conclusion through the intellect. Realization is something separate from all this.

In the Upanishads, it says, when the senses are controlled, the mind is stilled, the intellect is also stilled, then the soul is united.

So it can be understood from this that as long as the soul does not gain freedom from mind, senses, and intellect, it cannot experience or know itself, and therefore cannot experience God also. If this highest knowledge is not gained in life, then man has not derived the full benefit or potential that lies within the grasp as the human being.

We must create conditions wherein we can see the Lord, if we want to realize Him. As long as I do not see with my own eyes, I cannot believe even Guru's words. All Master say that there is a God, that he is everywhere, that there is no place without him. They say also that He resides in this body that we are carrying, in which we also reside, and so the body is truly the temple of God.. but in what form is the Lord experienced by the soul? He is experienced in the form of light. To praise Him without having seen Him is like a description of the sun by a blind man.

One Master advises to see him and then sing His praises; such praises will bear forth fruit. But to be able to see Him, He must be revealed by one who has this spiritual sight already – one who can make others see also. Who can reveal such knowledge? God has no father, mother, brothers or other relative, so we must accept that he himself will reveal such knowledge? God has no father, mother brother or other relatives, so we must accept that He himself will reveal Himself, when and as He so wills, by his own mercy and through His own methods. Electricity is everywhere, but we control it at a definite point called powerhouse, electricity can be made to do our work. Just like this, God is everywhere – there is no place without him but the soul can only get a direct connection to Him through that powerhouse or pole where he is manifested. The true temple of God is the body wherein the light of truth is aflame. When he gives His darshan, He gives it in the form of the Light.

So without the Guru – the powerhouse in the world – one cannot have this light. The very meaning of the word Guru is “dispeller of the darkness.” He who gives his life-impulse through the light is the word made flesh and is also called a Guru. He manifested Himself in the Guru and distributed the shabd. It is most necessary that the seeking soul find someone in whom God has manifested Himself, for only such a complete personality is competent to rejoin the soul back to Him. God is everywhere, but He is not manifested everywhere. Why? Because our soul – that spark of the all-consciousness – is under control of mind and senses, and through its sojourn in creation has become the image of the world, thereby forgetting its true self. It must just know itself, then it can have the experience of the overself; if it does not rise above body consciousness – how can God be manifested? Do you understand this?

All Masters have advised man, know thyself in their various languages. What is it in the Guru that does this delicate work? It is God manifested in the guru who performs the operation – it is the type of work that God alone can do. Maulana Rumi says that God pointed out that he cannot contain himself in all the heavens, the earth, or the skies he created, for none of these are sufficient to contain him: *O my loved one, believe in me, all these things are incapable of containing me – I am so big. And yet I can dwell in the heart of a true devotee – if you want me, go to him.* Such a true devotee is called *sadhu, sant, mahatma, Master, etc.* different outer garbs cannot make a *Masadhu, sant, mahatma, Master, etc.* different outer garbs cannot make a *Mahatma*. Many are accepted as great men in this world who can give very powerful lectures, but have they realized God? How can anyone truly say he has experienced that which he has never seen? Furthermore, this holds no meaning for others unless they can be made to see also. It is a

delicate point; but it is most necessary for the true seeker to meet a competent person who can reveal the Lord within.

God is most merciful; he continues to send these competent persons to the world to help suffering humanity. Even the company of such a person is highly beneficial to a soul; and what is infinitely important, one may do the whole world's work through the intellect and senses, but one cannot realize the lord without the company of such a saint. Even the very best actions will not enable you to realize God. It is only through seeking him and knowing that he is the doer and not I, that the rounds of births and deaths can be stopped. A true guru or saint must have the knowledge himself and be able to give same experience to others so that they may increase it steadily. The sant gave the capital to me. A little capital to start with is worth something. Even in business, if a man gives a very fine lecture on how to succeed in business, and yet the poor people listening have not a penny of their own to start with, what is the use of the lecture, there would be some ground foe success.

Competent masters have come in every age, and will continue in every age, and will continue to come. But how many know them? When Christ asked his disciples, "whom do men say that I am?" they answered, "some say John the Baptist; some, Elias; and others, Jeremias, or one of the prophets." But when he asked them, "whom say ye that I am?" Simon answered, "thou art the Christ."

All good actions bear the fruit of reward, but unless one sees for one's own self, the I hood remains, and so we remain chained to the wheel of births and deaths. How can the ego be killed? *Shabd burns the ego and attachment when the Gurumukh sees the Jyoti within.* It is then that one begins to see that the Lord is doing everything. *What can the poor wooden puppet do? The Puppeteer*

knows. I will now related to you a hymn by one such great soul who had this realization:

The true facts and stories of the Lord are told by the guru, who is the true friend;

Unto him I joyfully surrender myself in sacrifice.

This is a hymn of guru Ramdas, who saw his Guru as he truly was: one who spoke to them of his experience with God. There are those who give statements about God from the level of the intellect; but there are the rare few also who speak from actual experience. Many are just lecturers – we should be grateful to anyone who has taught us even little. Every saint has his past and every sinner a future. Guru Amar Das says, *from the lowest I became pure, ever since I sat at God's feet, in the guru. I was like a stone sinking in water; he lifted me up, praise be to the lord.* When one is pulled up above the level of the senses, one realizes how low one was. Great is the guru, who not only pulls us up and gives an experience of the Lord, but remains our true friend always.

What is a true friend? A true friend is one who is always with you, and never leaves you; he appears even when one is called upon to account for one's actions. Worldly friendship is plentiful enough – children, relatives, acquaintances – but last only as long as selfish desires are fulfilled. Without this, who remains faithful? The very same person who may appear to be a beneficent friend at one moment can turn into a thief at the next. A true friend is one who will remain with you always – even when you have to pay up your accounts. This is true Guru. What is more: *he gives new life, and through devotion connects you with the lord.* He bestows a new life upon us; and what is that new life? It is light, it is sound. Out of his mercy, he gives his own life-impulse; and nothing could be a

greater gift. You can find many who will give gifts of money, clothing, articles, etc.; but how many can give their very life? With this life impulse he enthuses new life into others, and if the account are to be rendered, he will do that also. And for whom will he do all this? For a gurusikh only – a true disciple of the guru.

He says that one would give oneself in complete surrender or sacrifice unto such a guru. Brothers, would you not also joyfully surrender at the feet of a complete guru, if you were fortunate enough to meet one? But make sure you surrender only to him in whom the truth is awakened. Guru Ramdas is telling us about his guru. Only a true Master can how he has found a true Master, and how abounding and unlimited is his guru's love. Only those with full faith can ever come to know of it; but how many have the inner conviction of their Guru being a Guru? He who really knows what the Guru is becomes a Gurumukh.

*Come, my gurusikh, come;
You are the beloved of my guru.*

Who is actually beloved of the guru? He who becomes a true disciple – who lives up to the teachings of the guru – who obeys the Guru's every command. Such a follower is a gurusikh. Otherwise he is a mansikh or disciple of the mind. Who loves a true disciple? Whoever has true love for his guru. Would anyone who truly loved his Guru stand and fight in the court, or tell lies and cheat, as some people do? How could anyone do this type of thing if he truly loved his Guru? Try to understand these things fully, for they are an integral part of the Masters teachings. A person who declares love for his Guru and sits at his feet should have love for each and every other person coming to his feet – especially those who are on the same path. And he who has this true love for everyone is a gurusikh. He says, *O Gurusikh, let me*

embrace you. Why? Out of love for his Guru.

In the story about the between Laila and Majnu, it is said that one day Majnu was seen kissing the feet of a dog, and when he was asked why he was doing this, he replied, “I have seen this dog on occasion going along the street where my Laila lives.” This is an example of the extent of even the worldly kind of love, so if people say they love their guru and do not love one another, this is nothing but a lie. It is also a lie if anyone claims love for God and yet does not love him in whom he is manifested. One's whole life can be changed with meditation and love for the guru. The guru will then appear within. This is why Christ advised his disciples, *if ye love me, keep my commandments*.

The dear ones often ask, “How can we develop love for you?” you have all been given the proof of this path, so remain linked with it; for the more you are joined to that, the more will the love flow out of that union. This is the only thing lacking.

*God likes God's own attributes –
Which can be realized through the Guru.*

Here he is telling us that God loves anyone who tries to adopt his own attributes; so we should find out what they are, and also inculcate them into our being. If there is a vacancy in a certain office, and the man in charge has good talent in handwriting, he will naturally be more attracted to those applications which have been written in a good hand. So if we desire the Lord's pleasure, we should adopt His attributes. But how can we know what they are, when no one has seen Him? We can only observe his attributes as they are demonstrated in the Guru, who is the Word made flesh – God manifested in human form. Whatever God's attributes are, the Guru will have them. By loving the Guru, and

placing all our attention on him, we can imbibe all virtues, and those very virtues will then manifest in us. As a man thinks, so he becomes. If one goes on thinking of some depraved person who has broken away from God and all things God-like, one will become like that in a short space of time. The Lord's love is innate in whomsoever He has manifested Himself. God's attributes can be seen when you see the Guru.

When my Guru, Hazur Baba Sawan Singh, was stationed in the Murree Hills while in service, he returned to his residence one day, and as he entered the courtyard a man passed him on his way out. when the Master inquired from a servant what was the nature of the man's visit, he was told that the man was a tuberculosis patient who was looking for accommodation, but no one was giving him a place. The Master then asked why he was told that not only was the man suffering from tuberculosis, but worse than that, he was an atheist. Hazur said, "Even if the poor fellow does not know there is a God, at least we know; and what is more, God is in Him also." The man was at once called back and given a room in Hazur's house. This is a simple example of God's attributes being expressed His own qualities? If you have not yet seen the Lord, then you will find His qualities manifested in whosoever He has manifested, who sees him and can give you an experience of Him. Even though you may try and leave Him, such a friend will never leave you. As Christ said, Lo, I am with you always, even unto the end of the world. Our Hazur also used to say, the Guru will never leave Him who has been given the Naam.

In 1962 a certain man wrote to me for the first time since his initiation nine years earlier. He complained of many things and at the end of the letter said, "I am leaving you." I replied to him, "No matter what you do, the Power will never leave you." The Guru does allow a long rope, in order to test the disciplines depth in the

water, but he never leaves Him.

When Pakistan was formed, many trainloads of Muslims left India to take up residence in Pakistan. Hazur gathered a number of disciples together and took baskets upon baskets of bread to distribute to the weary traveling people. Whoever truly loves God, truly loves each and every being, regardless of religion, caste, or nationality.

We are enraptured by those who obeyed the Guru.

He explains that he could even sacrifice himself for anyone who lives completely according to the Guru's wishes. The Guru may give happiness or misery, for he has to make a beautiful form from a rough piece of stone and therefore has to wind up all the karmas; but a true follower will never complain, no matter what condition he has to face in life – no matter what hardship the Guru allows.

The stages of discipleship are many. Using a worldly example to explain a spiritual matter, we can take a married woman whose heart is not with her husband. In the world's eye, she is respectably married to one man; but in fact she is not a faithful wife. On the other hand, there is the type of wife who, although she remains faithful, yet is constantly demanding something from the husband. Her demands never cease; though her neighbors may be starving she will have concern only for her own selfish desires. There is yet a third kind of wife, who does request her husband to supply various needs, but if he does not comply she accepts the facts and drops the subject. The fourth and last type of wife is one who loves her husband, what more is required? This is the highest kind of love.

Guru Ramdas goes on to tell of the greatness of the gurusikh:

I will sacrifice for him who has seen the beloved Satguru.

There is so much love in the statement . One glance from such an imbued person is enough to change one for life. It never wears off. Hazrat Junaid Sahib once went to the house of the Prophet Mohammed, but the Prophet was not at home at the time, so Junaid Sahib left. When the Prophet Mohammed arrived, his servant told him if Junaid had spoken to him. The servant said that he had not. “Then did you have his darshan at least?” asked the Prophet. The servant explained that he had arrived on the scene just as Junaid Sahib was leaving, and only caught glimpse of his back. The Prophet told him, “You are indeed blessed with good fortune to see the back of such a great soul.”

Just consider this story carefully. You want parshad, but with what kind of mouth will you eat it? Guru Ramdas is saying that he is willing to sacrifice himself for that fortunate person who received even a brief glimpse of his Guru. People usually have a very critical attitude toward each other: one is not initiated, another has no Guru whatsoever, another belongs to a different religion, and so on. But Guru Ramdas says he would sacrifice himself for anyone who had seen his Guru. Only a realized person who sees the Truth can sincerely make such a statement, for he sees the Lord in everyone, and has love for each and every individual because of this – whether they call Him Paramatma, Khuda, God, Shabd, Naam or any other name. God is in all men, even in those who do not realize or believe it. In the first epistle of John, he tells us, if a man says “I love God” and hateth his brother, he is a liar; for he that loveth not his brother whom he has seen, how can he love God whom he has not seen? John also says, and this commandment have we from him [Christ], that he who loveth God loveth his brother also.

I will not sacrifice myself for those who serve the Guru,
 Hari, Hari, is Your Name;
 In the depth of our misery You appear;
 By serving the Guru, the Gurumuk gains his freedom.

There are four kinds of people who journey towards God. One is a gurusikh – the beloved of the Guru. Another is he who lives according to the Guru's wishes. Yet another is he who is fortunate enough to have seen the Guru. Fourth is the still more fortunate one who has the opportunity to serve the Guru. And who can truly love all these disciples? Only he who loves the Guru truly, who, in the Guru's company, has had the love of the Lord awakened in him.

How is this kind of love developed? It can only develop through contact with Naam, whereby the love which is innate will break forth, manifest and overflow. If you sit beside a fire, all your chills will leave. Similarly, to sit beside something cool, such as ice, all heat in body fades away. Many, many blessings can be yours when connected to the Naam, for it is the most powerful force. Hari, Hari, is the pure Naam which created all creation. The supreme Lord is nameless, but He came into expression; and that expression is called Naam. Naam is controlling Kahnd and Brahmand. We can go as far as to say, "Oh Lord, this Naam of yours is the dispeller of all unhappiness" – and where can we get it? Through the grace of the Guru – and then by serving him. Merely bowing down before him does not make a disciple; one must obey him, and then bow before him in devotion. This is what is meant by serving him. In the Gurbani it is written, Satguru's words – words are the Satguru. Whoever bows down to his words and obeys them is a true gurusikh. Otherwise, the whole world sees the Satguru, but by just seeing there is no salvation; as long as love for the satguru's shabd

is not developed.

What is the Naam? There is the word Naam – just as there is the word “Water,” or pani, aqua, aab, etc. but by merely repeating the word “Water,” or pani, aqua, aab etc. but by merely repeating the Word “Water” ones thirst is not quenched, until the liquid which is denoted by the word “Water” is drunk. When Christ met the Samaritan woman at Jacob’s well, she was surprised when he asked her to give him water, knowing that the Jews did not mix up with Samaritans. But Jesus explained that if she really knew who it was that was asking her for water, she would have asked him for the Living Water, by drinking which all thirst is quenched forever. So that water of life is also know as Naam. It is the God - in - expression Power , which came into Being, and which has two phases – Light and Sound. A connection with this awakens the soul and makes it aware of the God within. It is no good saying, “dollar, dollar,” if one wishes to have money; it must be earned in some way. By uttering the name of the Lord, one may gain some small interest in Him, or get some direction toward Him, which will certainly earn good karma; but it does not give a connection with Him, which will certainly earn good karma; but it does not give a connection with Him. It is something quite different to see that Power working in reality, and to thereby know that oneself is not the doer of anything.

Naam can be given through the Guru only, who is the Naam or the word made flesh. Only the Lord himself can give His own gift, and He is working through the form of the Guru. Though he resides in every form, it is only the Guru who can give the way up by bringing the soul above the senses. So there are two indications by which the seeker can know that he has got the connection: the Naam’s two phases must be experienced within – the light and the sound, or the music of the spheres. God comes in the form of light.

And that personality where He is manifested will give that new life of Light to the true seeker. Many will give happiness or worldly achievement, but how often can you find someone to give his own life-impulse? Through his life impulse you get the bhakti and the connection with God. It is the Satguru's work. And, with the Gurumukh's bhakti, the sound is easily heard. A Gurumukh is he who has become the mouthpiece of his Guru, one who truly takes the Guru as the ever-present Lord and keeps his head low before all his Guru's commands. Thereby he has become the mouthpiece of God. It is a constant law which never changes.

God –realized souls are always present in the world, but in the past they were few, and even now they are very rare. Who then are the privileged ones who get to meet them? Those whose hearts are true. Those without deceit in the heart not only have the privilege of the Lord's own arrangements for meeting the Guru; with a clean heart they are able to absorb the full benefit of that meeting. The best attitude of mind is to sincerely serve in humility, and in more and more humility. Then the Guru will come by himself. God himself makes the soul hungry – then he feeds it. There is really no need to worry about anything: simply be sincere and true to your own self. He has sent you to the right place; and He is the giver. It is a very subtle and exacting subject; what can I say about it? If a person thinks of him as a Guru outwardly, tremendous change will take place; and if that person gets the higher contact – then?

Hafiz sahib once wrote a poem in Arabic saying that if once wrote a poem in Arabic saying that if one should leave one's home and go to the wild places. Bhai Nandlal was great gurubhakta (of Guru Gobind Singh) and when he read this, he said, "God? Who was nearby. He then added, "Where will you go? What is here." Who can say this sort of things with any accuracy? Only he whose eyes is developed – he who has seen, and then speaks of what he has seen. Those who boast of their Guru without truly seeing what he

is speak without real knowledge; their words are empty. For such people the Guru is the Guru when conditions are favorable, but when the conditions become difficult they turn their back on him.

*Those who do the dhyan of the Naam are accepted at God's court;
For them, O Nanak, will forever sacrifice myself.*

Those who meditate on Naam not only succeed spiritually but in worldly attainment also. They are the lighthouses which give Light to the whole world – as long as they are in the world. Christ also said, as long as I am in the world I am the light of the world [John 9:5]. When they leave, another Light replaces them, in an unbroken chain. So there is always food for the hungry and water for the thirsty. The Master gives the Light, and when he leaves, whoever has become attuned to him continues the work, when the Master hands over that precious gift to him. One bulb fuses, but another is put in its place; and when that fuses another is placed, and so on. But the light remains the same; the light is the Guru, not the body, although the physical form is respected because of the Light working in it and shining forth from it.

We find throughout history that whatever land has been touched by the holy feet of the Master is worshipped and their names are praised, but while they are living in the world very few value them or recognize them. Guru Nanak was termed an atheist, but when he left the world many places he frequented became places of pilgrimage. But if one gains faith and knowledge in what the Guru is while he is in the world, what more is needed? For he is the one who will give. And whoever loves the Guru, and loves all who go to him, is truly a gurusikh.

*Whatever pleases Thee, O Lord,
That is the real worship;*

The Gurumukh is one who truly serves the Guru – he sees and enjoys God.

What can cause the Guru's pleasure? There is no criterion for that. Whatever may appeal to him may entice his pleasure; for instance, the way a true Gurumukh lives by serving the Lord in humility, having love for everyone, and whose meditation is fruitful. This kind of service is true, and is likely to appeal to the Guru; so first become a Gurumukh, then only one can truly serve the Lord. Satguru Paul said, I live, yet not I, but Christ liveth in me. There is also, father and son are drenched in the same color. It is a condition which comes when the inner knowledge is really awakened. God's attributes are in the Guru, and Guru Ramdas is saying that if even the slightest reflection of that is seen in the disciple, then he would sacrifice himself for such a follower. Guru Nanak sahib had one such follower, who later became Guru Angad. Guru Angad had one disciple who was a Gurumukh and he became Guru Amar Das, the Master of Guru Ramdas who has written this hymn. So, first and the last lesson on the path of spirituality. Those who do not obey, who show one thing on the face and feel something different in the heart, will never gain the Guru's pleasure.

God never leaves those who have true love for Him.

God is with those who love Him each and every moment; they are aware of Him. If only truly loves someone, does not that person reside in one's heart? In that case, no one can love any other? This constant loving remembrance of a loved one comes after getting to know them, living together in harmony; but what real love can one have for someone has never seen, known, or lived with? We cannot develop love by just saying we love.

Whenever the beloved is remembered by such, new life surges within.

So the Gurumukh's life is lived in constant remembrance. The new life starts from initiation, and then he lives on remembrance, remembrance, remembrance which increases that new life – it begins to surge within. As a person thinks, so does he become. It starts as a remembrance, but eventually the remembrance occurs by itself – that means he has become that very remembrance. Only a person who has given his heart to another can know what it means to give the heart. It is a practical matter, for in true love there is no incessant remembrance of the loved one – perpetual. Gurumukh's remembrance is only one- continuous. It continues without pause of end, unlike us who remember many times with breaks in between. What kind love is here today and gone tomorrow – with this person one day and another the next? Love is only one. That is not love which changes. And the truest love is that which the soul receives through experience; that never changes.

*I am a sacrifice to those who serve the Gurumukh with love;
He is free himself, he frees his family, and the whole world.*

Here he is not speaking of the Guru but the Gurumukh; and those who serve the Gurumukh sincerely with love not only will receive salvation for themselves, but also for their relatives and friends, for the Gurumukh comes to give salvation to the whole world. Gurumukh frees millions with a spark of Naam. His resources are everlasting, but those people who have gained a little and start distributing it everywhere only end up with regret. They are doomed themselves and so are those who follow them.

Guru serves the Lord with love – hail to the Guru's name;

Guru showed the way to God – O sacred endeavor!

Now he speaks of the Guru with praise, for he truly serves the Lord. He shows the way to those seeking the Lord by connecting them to the Naam; there can be no higher service, no more sacred service. Many take payment for what they do in God's name, but he gives freely – just as God is free. It is the blessing of the Guru.

Gurusikh who serves the Guru are fortunate;
Again and again, O Nanak, do I sacrifice myself on them.

There can be no higher destiny than this; for human birth comes with past good actions, and after receiving the human birth, those who become true disciples of a true Master have great virtue awakened within them. people who have the darshan of such a soul, or who serve them, also receive the Guru's blessing:

All Gurumukh are beloved sisters in God, who are accepted by Him.

To gain the Guru's pleasure is to gain the Lord's pleasure, for the Lord is manifested in him. Though we have all respect for the physical form wherein He resides, yet the Guru is not the physical form; he is the Shabd in the physical form. Guru Gobind Singh explains it in this way: from beginning to end, there is only One – and that is our Guru. That Power has ever been One, and always will be. The true Master never says, "I am the Guru," but rather "God is the Guru." Guru Gobind Singh says, think of me as the servant – but there is no difference between us. He also says I have come to see the world's play. He tells us that he was ordered by the Lord to go into the world and work, and also that those who say they are the Guru are not Gurus. How can the one who sees the God Power working say that he is the Guru doing everything? The

true God cannot say it.

They shine in the Lord's court, and He embraces them.

Those who becomes gurusikh are the Lord's soul, but he also has love for the others who go to the Guru's court; he has love for all mankind, for those who love the Lord, love everyone. He suffers with the sufferer – and the result? O Nanak, the Naam is ever-ascending; may peace be to all the world over, under thy will, O Lord. A Muslim Prophet explains that if one part of the body has pain, the rest feels it in sympathy. He is likening this to those who have love for the Lord. Excuse me, but where are those with love? Today it is like a business in the Lords name. One Master says, think of the lowly as great, if in his heart the Lord dwells. There is no heart greater than that in which the Lord resides. That physical form is beautiful in which the Lord resides. The eyes become astounded to see this sight – that form in which the beloved is manifested.

*Give us darshan of those Gurumukhs absorbed in Naam;
We would wash their feet and drink that water.*

There is a Sikh daily prayer which says, give us association with a Gurumukh, company of a sadhu, color of the Naam; O beloved, through such true connection, Naam awakens within one. The saint's darshan is invaluable. Washing the feet is an expression of love. Majnu wanted to kiss the dogs feet because it had walked along the street where his beloved Laila lived. Surely lovers of the Lord should respect that form in which He resides. We are lacking in love. Our love is not true love; it is driven by selfish motives. The heart is the rightful abode of the Lord – do not let anyone or anything else live there.

Chewing betel-nut and betel leaf, a cigarette in his mouth – God is never remembered by such people, and the Lord of death will take them.

He has been speaking about the Gurumukh, and now he refers to the typical manmukh who even by mistakes never thinks of the Lord at all, and lives only for worldly enjoyments. This type of person ends up in the hands of Yama, the Lord of Death. the continuous cycle of births and deaths that they revolve on cannot be broken. If you appropriate anything from another, you will have to return it in some way or other. If you hurt someone, you will have to bear the reaction of that also. As ye sow, so shall ye reap.

*Enlightened are the hearts of those who remember the Lord;
Yama cannot approach these gurusikhs, the Guru's beloved.*

The Lord of death has no power over those who have received the Naam and who have true love for the Lord. He rules only over that which is governed by the law of debt and payment. He who oppresses no one and hurts no one, who sees the Lord above, and in all things is filled with a serene tranquility – how can such a person be under any law? If he in whom the Lord is manifested places his hand upon someone's head, the Lord of death will not be able to come near that person either. What power has the Lord of Death in the face of such light? He cannot enter the place where a true gurusikh is sitting, not to speak of anything else. To become a gurusikh is a great thing.

*God's name is a priceless treasure, known only by the gurusikh;
O Nanak, those who see the Satguru, they dwell in bliss.*

Naam can only be properly valued by those who now what it is, those who then live in the Lord's color instead of the worlds color.

Outside there is light and music, inside there is Light and sound. Worldly people are in a state of intoxication through the worldly atmosphere, and those who have met the True form and live their lives according to the Guru's behests hear the inner Sound twenty-four hours a day. This inner Light is infinitely more attractive than any outer light or sight, and gives a vastly different intoxication of Naam, O Nanak, inebriates day and night. Guru Nanak met the famous King Babar and boldly told him, "The intoxication you enjoy in the evening wears off in the morning, but the intoxications I enjoy remains night and day." it is the soul's color – or you can call it the color of Ram. He who meets the Satguru and follows his word, gets this color.

Satguru is the giver of this blessing, which he gives out of compassion.

It is not an ordinary gift, and it can only be got from a Satguru. He gives you the gift from the Lord, Who has manifested Himself in him. He sees the child's misery and in compassion saves him from wretchedness. The Father has great love for His children, and the more unhappy they are, the greater is his compassion – especially in this dense Kali yuga. Through his compassion, at least those who have their faces turned to Him can be saved, if not all.

I sacrifice myself on the guru who gave me Naam; Praise be to him who brought us this message of God.

He is full of praise for such a Guru – at least we should value this gift, and take full advantage of it. Kabir says, we are the knower of the secret of that faraway Home, bringing the Lord's orders. It is given free, out of the Lord's orders. It is given free, out of the Lord's compassion; but, excuse me, there is hardly anyone to take it, and from those, very few receivers value it. Most of them are like the

women who marries for outer appearance of respectability only, and then lives in an outrageous and immoral manner.

Listen to the complete Guru's advice, and see Par Brahm brought nearer. The purpose of Naam is that one should be aware of the Lord always. But what is the use of advice from those who are not exemplars of it? This is why people cannot escape from the law of birth and death. man must be sincere to his own self. I always advise, "Be true to yourself, God is within you and Guru is within you." Could a person go on sinning if he was constantly aware of the Lord within him? We first deceive ourselves and then others. Many people forge wills, cheat, lie, give false evidence – the courts are full of such liars – forgive me. But no one can deceive God who is within each and every man.

When gazing upon the Guru, I blossom forth;
This is the condition of one of those who beloved has come: he cannot take his eyes from his beloved, and the more he gazes, the more he blooms. Guru Ramdas greatly loved his Master, Guru Amar Das Ji, who lived for more than one hundred years. His love was so strong that he would attend all his Master's needs in constant service. If one has true love for someone, that love extends to the body also. Maulana Rumi Sahib explains in this way: that this love is the love of the soul, and yet, when one sees even the physical form of the loved one, great happiness and joy sprouts forth within.

*The Guru's tongue speaks out the words drenched with ambrosial beatitude of Naam;
For those who obey his words, the inner hunger will be satisfied.*

The Guru's tongue is drenched with the Lord's Nectar, and when it speaks a charged intoxication radiates forth; so wherever the Guru

goes, he intoxicates others. No matter how sweet may be the words of a lecture, if the person delivering it is not imbued with the love of God, there will be no spiritual effect. When the Guru's words are heard and put into practice, all hunger leaves, and that charging gives a tranquil and perfect peace.

How can I travel the path of the Lord?

He asks this question, and then he himself answer it:

Naam is Thy Naam, O Lord, which helps here and hereafter.

To return to the spiritual home, Naam is the means; and it lies within each being. When the connection to Naam is made, it then must be increased. It is the treasure of the two worlds: physical and spiritual. When you meet the Sant, brothers, value the true Naam; This treasure of life remains here and hereafter. It is potent in both phases of life.

Those who love the Lord, love everyone; but this can only happen in one who has seen the Lord within. Guru Arjan Sahib, the fifth Guru of the Sikhs, had the foundation stone of the holy city of Amritsar laid by the Muslim, Hazrat mian Mir, Chaju Bhagat, and Guru Arjan were great friends. When they get that higher degree, all are one: there is no consideration of religion or different outer society. When the illusion lifts, who is a Hindu, who is a Turk? This is the Truth.

Gurumukh who have worshiped the Lord have the wealth of the Emperor.

Master are often called Emperors, for they have an abundance of the true wealth, and the Gurumukh is the one who receive liberally from the Guru's treasure house.

I sacrifice myself on that Satguru, who is one with his Guru's words;

You are the Lord, the Master, the Saviour;

Your virtues are intrinsic, Your pleasure is the true bhakti,

You are one color, yet all colors;

O Nanak, Your pleasure is the best things.

This is a hymn of Guru Ramdas, but all Master come for all mankind. They are the light of the world – as long as they remain in the world. One bulb fuses and another is placed there to continue the supply. We are all the Lord's children, and He has concern and compassion for us all. There is, therefore bread for the hungry and water for the thirsty.

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Master's 1964 Birthday Message

You never lose anything when you give. . . .

January 25, 1964

Dear ones: May the Grace of God be on you all.

We are seeker after Truth and for that purpose we have joined various religion, which are our schools of thought.

Truth is not the exclusive right of any particular creed, or place, or age. It is a man's birthright. Just as every man has the right to breathe the air, and absorb the rays of the sun, we are all privileged to draw from the Unseen Source of Life, Strength, and Wisdom, which are within each of us. That infinite supply cannot be exhausted. Anyone belonging to any religion can delve it out from within with the help of somebody who is competent call him by a name you like. Take all that you can. Not only will it suffice for you, but through it you will become instrumental in helping your fellows.

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Your smile will inspire another to smile. Your strength will impel another to be strong. A noble soul always draws forth the noble quality in others.

God is love, and our souls are also love and it is through love alone we can know God. Love knows true renunciation, service and sacrifice for the good of others without any consideration.

A true man is one who is truthful, leads a life of continence, radiates love to all for the sake of God residing in them, and knows “giving,” “giving,” and always “giving.”

We never lose anything when we give. When you give love, do you find that you have less love in your heart? On the contrary, you are conscious of an ever greater power of loving, but no one can be convinced of these things till he has applied them in a practical way. An ounce of practice is worth tons of theories.

It is a practical age; therefore, it is for us to make our idealism more practical. Believe in God, who is spirit; Love, the principle of all things, who is in me and I am in Him; who resides in every heart. We should therefore love all mankind and others. If one cannot love those whom he sees, how can he love God whom he does not see?

There is a Religion above all religions, which teach rituals, dogmas and doctrines. That is truth. Religions truly means re (back) and ligio, which comes from ligore (to bind); i.e., to bind our soul back to Truth (God). You have to be born into the Truth.

All Master who come from time to time speaks of the same truth. We are lovers of Truth. That is the True Religion, on the basis of which the whole world can sit together and the east and west could be united.

The purpose before me is to bring together all children of God (now forming part of various religious) to understand each other and find a way back to God. I am glad that I found great response to this Message of Love, with the Grace of my Master – the Man-in-God.

My hearty thanks and best wishes go to all who have been helpers in this noble cause of humanity.

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The Case For Chastity

Introduction

Perhaps the most difficult to keep of Master's commandments, especially for young, men is chastity. The society we live in is so permeated with sexuality, and most of us have been surrounded since birth by so many people and so much material inundated with unchaste preconceptions, that the concept of self-restraint comes hard.

And yet, experience shows that the Master's teachings on his subject are grounded firmly both in spiritual necessity and in human nature. It does not takes us long to discover, if we are serious about the Path and our commitment to it, that sexuality and inner experience are incompatible; and once we get past the fears and prejudices that have been implanted in us by all segments of society (including, sadly the churches), and actually live for a while free from the addiction to sex, we begin to discover for ourselves the peace and contentment that real chastity brings.

We have learned that the first step toward an honestly chaste life is intellectual acceptance of the value of chastity. Since most of us have been assuming the opposite for years, anything that goes to reinforce the concept in our mind is helpful. And if we realize that the Master's teaching is thoroughly and completely in harmony with all Masters who have come as well as an astonishing number of great men in all walks of life, we may perhaps feel more secure in our own practices.

The following article, made up of excerpts from the writing of Masters and great men, is a step toward this understanding. It is

only a beginning; much remains to be said. God willing, a complete and thoroughly documented inquiry into the physiological and psychological consequences of chastity will shortly appear in these pages, in which many question left unanswered in this article will be taken up. One point only might be mentioned: all Master and others who understand the value of chastity have consistently opposed the use of contraceptives (Mahatma Gandhi, for example, has written explicitly and at great length on this point). This has led many critics to feel that the Masters and others are out of touch with the modern world and its tremendous problem of over-population, and have consistently advised their disciples to have small families. But they also know that all attempts to subvert the basic natural law (in any field) brings new problem in its wake which are worse than the one that is supposedly being cured.

The commonly expressed opinion that chastity is an unworkable and unnatural alternative to contraceptives is effectively refuted by observing the condition of inhabitants of the Hunza Valley in northern Pakistan. These people, known throughout the world for their excellent health and long life, are by no means Saints; they have nevertheless successfully practiced population control by means of chastity for centuries. In 1949 a remarkable American woman, Jean Bowie Shor, visited the Hunza valley as part of an epic journey in the footsteps of Marco Polo. This is what she says:

“While marriage is important, so is birth control. There are only a limited number of arable acres in Hunza, and if the Hunzukuts had as many children as other Asiatic or Oriental people, there would soon be serious overpopulation. Centuries ago they solved the problem. When a wife becomes pregnant she leaves her husband’s bed, not to return again until the baby is weaned, two years for a girls, three for a boy.

“Families, therefore, are small, usually three or four children, and the population does not vary appreciably.....”

and how this “unnatural” practice affect the Hunzokuts? Are they nervous, weak, frustrated, repressed?

“ ‘We are the happiest people in the world,’ the Mir said with a quiet sureness which precluded any boastfulness, ‘and I will tell you why. We have just enough of everything, but not enough to make anyone else want to take it away. You might call this the a Happy Land of Just Enough.

“The longer we stayed in Hunza the more we were impressed with the stamina of the people. It is not unheard of for a Hunzokut to hike sixty miles over the mountain trail in a single day. they climb mountains higher than any in the United states with greater nonchalance than I show walking up four flight of stairs in an apartment building

“Sir Robert McCarrison, once surgeon general of India, describes the Hunzokuts as ‘ unsurpassed in perfection of physique. . . . capable of great physical endurance, and enjoying a remarkable freedom from disease in general.’”

“Once the Hunzokuts were mighty mountains warriors, feared by the surroundings countries.. . . But now they live in serene peace with each other and their nervous neighbors. There is no poverty in Hunza, and yet money is not considered a necessity. . . .Longevity is a national characteristic. While the arbab of Misgar was in his sixties, some of his advisers were pressing a hundred. Many of the disease of civilization, including cancer, are unknown. . .

“ ‘Tell us about the Mir,’ France asked. . . . And by the way, where are the soldiers and police?’

“Nabi khan laughed. ‘There is no police,’ he said, ‘because there is no crime. Therefore there are no jails. Nor does Hunza have an army. . . . A few years ago the Mir had a small bodyguard, but he disbanded it. Why should he have a bodyguard? He has no enemies.’”

“There are no doctors in Hunza – except an occasional foreign medical man who visits to marvel at their phenomenal freedom from disease. McCarrison, who spent some time in Hunza, noted the complete absence of ulcers and dyspepsia, as well as the non-existence of cancer.”

Pity the poor Hunzukul! Strong, healthy, contented, serene, happy – and chaste. Living examples of what the Master means when he says, “Even if you don't take up the spiritual way, I tell you, if you live a life of restraint, you will have peace.” The Hunzukuluts are not Saints; but they are men.

The selections following are given to demonstrate the fact that the Master does not stand alone in his advocacy of restraint; consequently, only a tiny part of his own writings on the subject are included. Those readers who have not already read morning Talk 11, “Chastity – How to become Self-centered,” in the book Morning Talks should do so, as it probably the single most valuable writing on this subject extant. Also helpful is the section “Chastity” in the booklet Seven Paths to Perfection.

1. GAUTAMA BUDDHA

In response to this appeal, the blessed One addressed the assembly:

- Ananda has just requested me teach how to arrange a True Altar of Enlightenment to which sentient being of this last kalpa may come for deliverance and protection. Listen carefully as I explain it to you.

Ananda and all in this assembly! In explaining to you the rules of the Vinaya, I have frequently emphasized three good lessons, namely 1. The only way to keep the Precepts is first to be able to concentrate the mind; 2. by keeping the Precepts you will be able to attain Samadhi; 3. by means of Samadhi one develops intelligence and wisdom. Having learned these three good lessons, one has gained freedom from the intoxicatants and hindrances.

Ananda, why is concentration of mind necessary before one can keep the precepts? And why is it necessary to keep the precepts before one can rightly practice dhyana and attain samadhi? And why is the attainment of Samadhi necessary before one may attain true intelligence and wisdom? Let me explain this to you. All sentient beings in all the six realms of existence are susceptible to temptations and allurements. As they yield to these temptations and allurements, they fall into and become fast bound to the recurring cycles of deaths and rebirths. Being prone to yield to these temptations and allurements, one must, in order to free himself from their bondage and their intoxication, concentrate his whole mind in a resolution to resist them to the uttermost. The most important of these allurements are the temptations to yield to sexual thoughts, desires and indulgence, with all their following waste and bondage and suffering. Unless one can free himself from this bondage and these contaminations and exterminate these sexual lusts, there will be no escape from the following suffering, nor hope of advancement to enlightenment and peacefulness. No matter how keen you may be mentally, no matter how much you may be able to practice dhyana, no matter to how high a degree of

apparent samadhi you may attain, unless you have wholly annihilated all sexual lust, you will ultimately fall into the lower realms of existence. In these lower Mara realms of existence there are three ranks of evil ones: the Mara king, evil demons, and female fiends, and all of them have each his and her own double who disguise themselves as “angels of light” who have attained supreme Enlightenment.

After my Parinirvana, in the last kalpa of this world, there will be plenty of all these kinds of evil spirits everywhere. Some of them will beset you openly with avarice and concupiscence and others of them will pose as holy and learned masters. No one will escape their machinations to lure them in the swamps of defilement and thus to lose the Path to Enlightenment. Therefore, Ananda, and all of you, should persistently teach the people of this world to attain perfect concentration of mind, so that they may be able to practice dhyana successfully and attain Samadhi. This is the clear teaching of all the Blessed Buddhas of the past, and it is my instruction at the present, and it will be the instruction of all Tatagatas of the future.

Therefore, Ananda, a man who tries to practice dhyana without first attaining control of his mind is like a man trying to bake bread out of a dough made of sand; bake it as long as he will, it will only be sand made a little hot. It is the same with sentient beings, Ananda. They can not hope to attain Buddhahood by means of an indecent body. How can they hope to attain the wonderful experience of Samadhi out of bawdiness? If the source is indecent, the outcome will be indecent; there will ever be a return to the never-ending recurrence of deaths and rebirths. Sexual lust leads to multiplicity; control of mind and Samadhi leads to enlightenment and the unitive life of Buddhahood. Multiplicity leads to strife and suffering; control of mind and dhyana leads to the blissful peace of

Samadhi and Buddhahood.

Inhibition of sexual thoughts and annihilation of sexual lusts is the path to Samadhi, and even the conception of inhibiting and annihilating must be discarded and forgotten. When the mind is under perfect control and all indecent thoughts excluded, then there may be a reasonable expectation for the Enlightenment of the Buddhas. Any other teaching than this is but the teaching of the evil Maras. This is my first admonition as to keeping the Precepts.

2. JESUS CHRIST

Ye have heard that it was said by them of old time, thou shalt not commit adultery: But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

* * * *

The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

And he answered and said unto them, Have ye not read, the he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and the twain shall be one flesh?

Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

They say unto him, why did Moses then command to give a writing of divorcement, and to put her away?

He saith unto them, Moses because of the hardness of your heart suffered you to put away your wives, but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and who so marrieth her which is put away doth commit adultery.

His disciples say unto him, if the case of the man be so with his wife, it is not good to marry.

But he said unto them, all man cannot receive this saying, save they to whom it is given. For there are some eunuchs which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of me: and there be eunuchs for the kingdom of heave's sake. He that is able to receive it, let him receive it.

3. RAMAKRISHNA

MAD! That's the word. One must become mad with love in order to realize God. But that love is not possible if the mind dwells on "woman and gold." Sex-life with woman! What happiness is there in that? The realization of God gives ten million times more happiness. Gauri used to say that when a man attains ecstatic love of God all the pores of the skin, even the root of the hair, becomes like so many sexual organs, and in every pore the aspirant enjoys the happiness of communion with the atman.

One must call on God with a longing hear. One must learn from

the Guru how God can be realized. Only if the Guru himself has attained Perfect knowledge can he show the way.

A man gets rid of all desires when he has Perfect knowledge. He becomes like a child five years old. Sages like Dattatreya and Jadabharata had the nature of a child.

To be able to realize God, one must practice absolute continence. Sages like Sukadeva are examples of an urdhareta [a man of unbroken and complete continence]. Their chastity was absolutely unbroken. There is another class, who previously have had discharges of semen but who later on have controlled them. A man controlling the seminal fluid for twelve years develops a special power. He grows a new inner nerve called the nerve of memory. Through that nerve he remembers all, he understands all.

* * * *

RAMAKRISHNA (*to Mahima*): “What I said about aspirants practicing continence is true. Without chastity one cannot assimilate these teaching.

“Once a man said to Chaitanya: ‘You give the devotee so much instruction. Why don’t they make much progress?’ Chaitanya said: ‘They dissipate their powers in the company of women. That is why they cannot assimilate spiritual instruction. If the one keeps water in a leaky jar, the water escapes little by little through the leak.’” Mahima and the other devotees remained silent. After a time Mahima said, “Please pray to God for us that we may acquire the necessary strength.”

RAMAKRISHN: “Be on your guard even now. It is difficult, no doubt, to check the torrent in the rainy season. But a great deal of water has gone out. If you build the embankment now it will

stand.”

4. THOREAU

If it is the result of a pure love, there can be nothing sensual in marriage. Chastity is something positive, not negative. It is the virtue of the married especially. All lusts or base pleasures must give place of loftier delights. They who meet as superior beings cannot perform the deeds of inferior ones. The deeds of love are less questionable than any action of an individual can be, for, it being founded on the rarest mutual respect, the parties incessantly stimulate each other to a loftier and purer life, and the act in which they are associated must be pure and noble indeed, for innocence and purity can have no equal. In this relation we deal with one whom we respect religiously even than we respect our better selves, and we shall necessarily conduct as in the presence of God. What presence can be more awful [i.e., awe-inspiring] to the lover than the presence of his beloved? Can love be in ought allied to dissipation? Let us love by refusing, not accepting, one another. Love and lust are far asunder. The one is good, the other bad. When the affectionate sympathize by their higher natures, there is love; but there is danger that they will sympathize by their lower natures; and then there is lust. It is not necessary that this be deliberate, even conscious; but in the close contact of affection, there is danger that we may stain and pollute one another, for we cannot embrace but with an entire embrace.

We must love our friend so much that she shall be associated with our purest and holiest thoughts alone. When there is impurity we have “descended to meet,” though we know it not . . .

There is to be attributed to sensuality the loss to language of how many pregnant symbols? Flowers which, by their infinite hues and fragrance, celebrate the marriage of the plants, are intended for a symbol of the open and unsuspected beauty of all true marriage, when man's flowering season arrives.

Virginity too is a budding flower, and by an impure marriage the virgin is deflowered. Whoever loves flowers loves virgins and chastity. Love and lust are as far asunder as a flower-garden is from a brothel....

A true marriage will differ in no wise from illumination. In all perception of the truth there is a divine ecstasy, an inexpressible delirium of joy... The ultimate delights of a true marriage are one with this.

No wonder that out of such a union, not as end, but as accompaniment, comes the undying race of man. The womb is a most fertile soil.

Some have asked if the stock of man could not be improved, - if they could not be bred as cattle. Let love be purified, and all the rest will follow. A pure love is thus, indeed, the panacea for all the ills of the world.

The only excuse for reproduction is improvement. Nature abhors repetition. Beasts merely propagate their kind; but the offspring of noble men and women will be superior to themselves, as their aspirations are. By their fruits ye shall know them.

5. MAHATMA GANDHI

No, I must Declare with all the power I can command that sensual attraction even between husband and wife is unnatural. Marriage is meant to cleanse the hearts of sordid passions and take them nearer to God. Lustless love between husband and wife is not impossible. Man is not a brute. He has risen to a higher state after countless births in brute creation. He is born to stand, not to walk on all fours or crawl. Bestiality is as far removed from manhood as matter from spirit.

I submit that marriage is a fence that protects religion. If the fence were to be destroyed, religion would go to pieces. The foundation of religion is restraint, and marriage is nothing but restraint. The man who knows no restraint has no hope of self-realization. If it is the latter, there is no room there for libertinism. The spirit needs must curb the flesh every moment.

Human society is a ceaseless growth, an unfoldment in terms of spirituality. If so, it must be based on ever-increasing restraint upon the demands of the flesh. Thus, marriage must be considered to be a sacrament imposing discipline upon the partners, restricting them to the physical union only between themselves and for the purpose only of procreation when both the partners desire it and are prepared for it.

* * *

If the couple can think of each others as brother and sister, they are freed for universal service. The very thought that all the women in the world are one's sisters, mothers or daughters will at once ennoble a man and snap his chains. The husband and wife do not lose anything here, but only add to their resources and even to the family. Their love becomes free from the impurity of lust and so grows stronger. With the disappearance of this impurity, they can serve each other better, and the occasion for quarrel become fewer. There

are more occasions for quarrel, where the love is selfish and bounded.

If the foregoing argument is appreciated, a consideration of the physical benefits of chastity becomes a matter of secondary importance. How foolish it is intentionally to dissipate vital energy in sensual enjoyment! It is a grave misuse to fritter away for physical gratification that which is given to man and women for the full development of their bodily and mental powers. Such misuse is the root cause of many a disease.

Brahmcharya, like all other observances, must be observed in thought, word and deed. We are told in the Gita, and experience will corroborate the statement, that the foolish man, who appear to control his body, but is nursing evil thoughts in mind, makes a vain effort. It may be harmful to suppress the body, if the mind is at the same time allowed to go astray. Where the mind wanders, the body must follow sooner or later.

It is necessary to appreciate a distinction. It is one thing to allow the mind to harbor impure thoughts; it is a different thing altogether if it strays among them in spite of ourselves. Victory will be ours in the end, if we non-cooperate with the mind in its evil wanderings.

We experience every moment of our lives that often while the body is subject to our control, the mind is not. This physical control, the mind is not. This physical control should never be relaxed, and in addition we must put forth a constant endeavor to bring the mind under control. We can do nothing more, nothing else. If we give way to the mind, the mind will pull different ways, and we shall be false to ourselves. Body and mind may be said to go together, so long as we continue to resist the approach of every evil thought.

The observances of Brahmcharya has been believed to very difficult, almost impossible. In trying to find a reason for this belief, we see that the term Brahmcharya has been taken in a narrow sense. Mere control of animal passion has been thought to be tantamount to observing Brahmcharya. I feel that this conception is incomplete and wrong. Brahmcharya means control of all the organs of sense. He who attempts to control only one organ and allow all the others free play is bound to find his effort futile. To hear suggestive stories with the ears, to see suggestive sights with the eyes, to taste stimulating food with tongue, to touch exciting things with the hands, and then at the same time expect to control the only remaining organ, is like putting in one's hand in a fire and then expecting to escape being burnt. He, therefore, who is resolved to control the one must be likewise determined to control the rest. I have always felt that much harm is done by the narrow definition of Brahmcharya. If we practice simultaneous self-control in all directions, the attempt will be scientific and possible to success. Perhaps the palate is the chief sinner. . . .

* * *

Brahmcharya here does not mean mere physical self-control. It means much more. It means complete control over all the senses. Thus an impure thought is a breach of brahmcharya; so is anger. All power comes from the preservation and sublimation of the vitality that is responsible for creation of life. If the vitality of husband instead of being dissipated, is transmuted into creative energy of the highest order. This vitality is continuously and even uncontinuously dissipated by evil, or even rambling, disorderly, unwanted thoughts. And since thought is the root of all speech and action, the quality of the latter corresponds to that of the former. Hence perfectly controlled thought is itself power of the highest potency and can become self-acting. That seems to me to be the meaning of the silent prayer of the heart. If man is after the image of God, he has but to

will a thing in the limited sphere allotted to him and it becomes. Such power is impossible in one who dissipates his energy in any way whatsoever, even as steam kept in a leaky pipe yields no power. The sexual act divorced from the deliberate purpose of generation is a typical and gross form of dissipation and has therefore been specially and rightly chosen for condemnation. But in one who has to organize vast masses of mankind for non-violent action, the full control described by me has to be attempted and virtually achieved.

This control is unattainable save by the grace of God. There is a verse in the second chapter of the Gita which freely rendered means: "Sense-effects remain in abeyance whilst one is fasting or while the particular sense is starved; but the hankering does not cease except when one sees God face to face." This control is not mechanical or temporary. Once attained it is never lost. In that state vital energy is stored up without any chance of escaping by the innumerable outlets.

* * *

Today our entire environment – our reading, our thinking, our social behavior – is generally calculated to subserve and cater for the sex-urge. To break through its coils is no easy task. But it is a task worthy of our highest endeavor....

* * *

Thus it is not proved to my satisfaction that sexual union in marriage is in itself good and beneficial to the unionist. To the contrary effect I can bear ample testimony from my own experience and that of my friends. I am not aware of any of us having derived any benefit, mental, spiritual or physical. Momentary excitement and satisfaction there certainly was. But it was invariably followed by exhaustion. And the desire for union returned immediately the effect of

exhaustion had worn out. although I have been a conscientious worker, I can clearly recall the fact that this indulgence interfered with my work. It was the Consciousness of this limitation that put me on the tract of self-restraint; and I have no manner of doubt that self-restraint is responsible for the comparative freedom from illness and that I have enjoyed for long periods and for my output of energy and work, both physical and mental, which eye-witness have described as phenomenal.

6. BABA SAWAN SINGH

Naam AND KAM are two of the terms used in our literature (vernacular). Naam means “Word” or “Sound Current,” and Kam ordinarily means lust or passion or indulgence in the sensual desires as opposed to self-control; but in its wider sense, it means all outward tendencies of the mind. Naam and Kam are, therefore, opposed to one another. The tendency of Naam is toward the inlet pipe to a reservoir and Kam leads to the outlet pipe. The reservoir may be filled if the inlet pipe is larger than the outlet pipe is small. But it cannot remain filled if the outlet is wide open or even leaking. And the sooner the outlet is stopped, the faster the reservoir will be filled.

Now, take Pinda, or the Physical body as the reservoir. So long as the attention is at the eye focus, it is filling, but when the attention is running below the eye focus, it is leaking. And the lower the attention below the focus, the faster it is leaking. The sensual center is located very low; therefore, playing of the attention on this center causes a enormous leakage, and there is a considerable amount of dissipation of energy. Nobody feels happier after the act of dissipation. That act is a happy act if it leaves you happier. Kabir compares Naam and kam to day and night respectively. Day

and night do not go together. If there is a day, then there is no night; and if there is night, then there is no day. If attention is given to Naam, there is Kaam, and if it is given to Kaam, there is no Naam.. . .

The world is the design of Kal and Maya, the negative forces. To keep the soul down, they based the structure of the world on couples, man and woman. If both man and woman were to catch the sound of Naam and rise up, both would be free. Here, one holds down the other. And because we have not seen the other side of the whole picture, we take our present existence and our surrounding as the normal affair. Strictly speaking, we are living an abnormal life. Soul combined with mind and matter is an abnormality.

The law admits of no exceptions. The longing of no exceptions. The longing for Naam means turning your back on Kam. Turning your face to one means turning your back to the other. Saints find human nature weak. They make it strong, step by step. They attach the individual to Naam and , slowly and slowly, as longing for Naam develops, the karmic tendencies diminish.

Those who indulge in Kam for the sake of indulgence are doing no good to themselves. To hide their ignorance or weakness, they call this indulgence a physiological necessity and have gone to the extent of advocating the user of contraceptives, etc. all this is due to the weakness of human nature. Those who indulge for the sake of children should try to control themselves when they have the required number of children. Now what fun is there in having big families which they cannot support? The rest of life is spent as a family donkey carrying its load. Again , to indulge after conception, and as the child is dependent upon the mother, is something inhuman. Here again, to defend our weakness is

weakness, and no amount of defense will convert it into strength.

To rise up is a slow process, but to fall from a height is sudden. Kam is sudden fall from a height is sudden fall of attention. Saints emphasize the grandeur of Naam and bring it again and again to the attention of those who come in their contact. They advocate looking up, while the world looks down. Whenever Naam will become tasteful, Kam will disappear. There is no other way of controlling kam. Raising the focus of attention automatically subdues Kam.

7. MAHARAJ KIRPAL SINGH

Marriage is a taking up of a life's companion on your earthly sojourn – through weal or woe – to help each other in life and to help each other to know God. One duty may be of begetting children; for which the scriptures lay down that this power should be used for begetting children, and that we should rest from any such communion during the conception period and also thereafter as long as the child is taking milk of the mother. In this way, the child, the mother and the father will all be healthy. Most of the diseases the people are suffering will be eliminated. The saints say that if children are to be born, let them either become saints – or donors to the poor and a servant of the needy – or else let them be valiant ones who can protect the forlorn and the weak.

The saints do lead an ideal married life and when they take up such a role, they stop such a course. So, married life is no bar to spirituality if led in accordance with the scriptures. The partners in life are advised in their best spiritual interest to observe chastity by leading a moderate life by mutual cooperation. The check marks on the dairy forms are essential for the people seeking improvement gradually. One learns by self-introspection and

Careful living. The dear ones are not forbidden to marry or have homes. But they should have an ideal family life flavored with the divine grace of the Master Power. The young ones before marriage should be asked to lead chaste lives, as chastity is life and sexuality is death. A lamp burns splendidly when it has oil within, but if all the oil is leaked away, how can there be light? A life of self-restraint goes to make body and brain strong.

Unfortunately, very few people have the right understanding as to the importance of maintaining the chastity of life. It is because man is not chaste that he is under the domination of other vices such as anger, greed and attachment. If he were to control his sensual appetite, the other vices would gradually drop away. So chastity is the key not only to the spiritual life but also to the success in every field of endeavor. The pity it is that very people who could help their fellow man, such as doctors and the clergy, are themselves in the grip of sexuality and are hardly likely to recommend the practice of that which they themselves are a prey to.

[Introduction](#)

Sat Sandesh

December 1972 Volume five number twelve

From the Master

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The Master's Birthday Message

January 10, 1972

Dear Ones:

I am sending you the following message in brief on my physical birthday, which will bring peace to all the world over.

BE GOOD, DO GOOD, AND BE ONE

(i) Be good and do good: means, to be able to do good, you must be good in the first instance. Being good means good in thought, words and deed.

God is all goodness and innate in all. Be friendly with everyone, be kind and compassionate.

See goodness in all around you including even those who hate you.

God is all love, love all, serve all and do good to all

(ii) Be one: God made man. All mankind is one. Man is an ensouled body – bearing labels of different social bodies.

As men we are all one, born the same way with equal privileges from God.

As soul we are all of the same essence as that of God, a drop of the ocean of all consciousness, and controlled by the same power, which we worship – calling by different names.

Unity already exists, we have forgotten.

BE ONE.

WITH ALL LOVE AND BEST WISHES,

KIRPAL SINGH

THE MASTER'S TALK

Joyfully I surrender

All Great souls who have come to this world told mankind, “You have great potential within you, and you are therefore exceedingly blessed to have been given human birth.” But what is the purpose

of this human life? Why is it highly praised, and what is this great potential it holds?

The value of human life lies in the fact that only in the human form can God be realized. But we must remember that it is the soul which can experience knowledge of the Lord – not the mind, not the senses, not the intellect nor vital airs. Through every age this subject has been explained by sages: that to establish clear understanding the intellect is made to work; but as those sages have proved, realization is different matter. Intellectual understanding at the level of mind and senses is useful and in nearly all cases, necessary but man must gain knowledge of what he is - what is the soul – then only does it become possible for Him to realize what God is.

So, on the spiritual path to God –realization, one must first take steps towards self-realization. And what does it mean to know oneself? It is not enough to merely say, “I am a conscious entity, I am soul.” This is just a verbal expression of feeling, or is the sum total of inference gained by reaching a conclusion through the intellect. Realization is something separate from all this.

In the Upanishads, it says, when the senses are controlled, the mind is stilled, the intellect is also stilled, then the soul is united. So it can be understood from this that as long as the soul does not gain freedom from mind, senses, and intellect, it cannot experience or know itself, and therefore cannot experience God also. If this highest knowledge is not gained in life, then man has not derived the full benefit or potential that lies within the grasp as the human being.

We must create conditions wherein we can see the Lord, if we want to realize Him. As long as I do not see with my own eyes, I

cannot believe even Guru's words. All Master say that there is a God, that he is everywhere, that there is no place without him. They say also that He resides in this body that we are carrying, in which we also reside, and so the body is truly the temple of God.. but in what form is the Lord experienced by the soul? He is experienced in the form of light. To praise Him without having seen Him is like a description of the sun by a blind man.

One Master advises to see him and then sing His praises; such praises will bear forth fruit. But to be able to see Him, He must be revealed by one who has this spiritual sight already – one who can make others see also. Who can reveal such knowledge? God has no father, mother, brothers or other relative, so we must accept that he himself will reveal such knowledge? God has no father, mother brother or other relatives, so we must accept that He himself will reveal Himself, when and as He so wills, by his own mercy and through His own methods. Electricity is everywhere, but we control it at a definite point called powerhouse, electricity can be made to do our work. Just like this, God is everywhere – there is no place without him but the soul can only get a direct connection to Him through that powerhouse or pole where he is manifested. The true temple of God is the body wherein the light of truth is aflame. When he gives His darshan, He gives it in the form of the Light.

So without the Guru – the powerhouse in the world – one cannot have this light. The very meaning of the word Guru is “dispeller of the darkness.” He who gives his life-impulse through the light is the word made flesh and is also called a Guru. He manifested Himself in the Guru and distributed the shabd. It is most necessary that the seeking soul find someone in whom God has manifested Himself, for only such a complete personality is competent to rejoin the soul back to Him. God is everywhere, but He is not

manifested everywhere. Why? Because our soul – that spark of the all-consciousness – is under control of mind and senses, and through its sojourn in creation has become the image of the world, thereby forgetting its true self. It must just know itself, then it can have the experience of the overself; if it does not rise above body consciousness – how can God be manifested? Do you understand this?

All Masters have advised man, know thyself in their various languages. What is it in the Guru that does this delicate work? It is God manifested in the guru who performs the operation – it is the type of work that God alone can do. Maulana Rumi says that God pointed out that he cannot contain himself in all the heavens, the earth, or the skies he created, for none of these are sufficient to contain him: *O my loved one, believe in me, all these things are incapable of containing me – I am so big. And yet I can dwell in the heart of a true devotee – if you want me, go to him.* Such a true devotee is called *sadhu, sant, mahatma, Master, etc.* *different outer garbs cannot make a Masadhu, sant, mahatma, Master, etc.* *different outer garbs cannot make a Mahatma.* Many are accepted as great men in this world who can give very powerful lectures, but have they realized God? How can anyone truly say he has experienced that which he has never seen? Furthermore, this holds no meaning for others unless they can be made to see also. It is a delicate point; but it is most necessary for the true seeker to meet a competent person who can reveal the Lord within.

God is most merciful; he continues to send these competent persons to the world to help suffering humanity. Even the company of such a person is highly beneficial to a soul; and what is infinitely important, one may do the whole world's work through the intellect and senses, but one cannot realize the lord without the company of such a saint. Even the very best actions

will not enable you to realize God. It is only through seeking him and knowing that he is the doer and not I, that the rounds of births and deaths can be stopped. A true guru or saint must have the knowledge himself and be able to give same experience to others so that they may increase it steadily. The sant gave the capital to me. A little capital to start with is worth something. Even in business, if a man gives a very fine lecture on how to succeed in business, and yet the poor people listening have not a penny of their own to start with, what is the use of the lecture, there would be some ground for success.

Competent masters have come in every age, and will continue in every age, and will continue to come. But how many know them? When Christ asked his disciples, “whom do men say that I am ?” they answered, “some say John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.” But when he asked them, “whom say ye that I am?” Simon answered, “thou art the Christ.”

All good actions bear the fruit of reward, but unless one sees for one's own self, the I hood remains, and so we remain chained to the wheel of births and deaths. How can the ego be killed? *Shabd burns the ego and attachment when the Gurumukh sees the Jyoti within.* It is then that one begins to see that the Lord is doing everything. *What can the poor wooden puppet do? The Puppeteer knows.* I will now related to you a hymn by one such great soul who had this realization:

*The true facts and stories of the Lord are told by the guru, who is the true friend;
Unto him I joyfully surrender myself in sacrifice.*

This is a hymn of guru Ramdas, who saw his Guru as he truly was: one who spoke to them of his experience with God. There are

those who give statements about God from the level of the intellect; but there are the rare few also who speak from actual experience. Many are just lecturers – we should be grateful to anyone who has taught us even little. Every saint has his past and every sinner a future. Guru Amar Das says, *from the lowest I became pure, ever since I sat at God's feet, in the guru. I was like a stone sinking in water; he lifted me up, praise be to the lord.* When one is pulled up above the level of the senses, one realizes how low one was. Great is the guru, who not only pulls us up and gives an experience of the Lord, but remains our true friend always.

What is a true friend? A true friend is one who is always with you, and never leaves you; he appears even when one is called upon to account for one's actions. Worldly friendship is plentiful enough – children, relatives, acquaintances – but last only as long as selfish desires are fulfilled. Without this, who remains faithful? The very same person who may appear to be a beneficent friend at one moment can turn into a thief at the next. A true friend is one who will remain with you always – even when you have to pay up your accounts. This is true Guru. What is more: *he gives new life, and through devotion connects you with the lord.* He bestows a new life upon us; and what is that new life? It is light, it is sound. Out of his mercy, he gives his own life-impulse; and nothing could be a greater gift. You can find many who will give gifts of money, clothing, articles, etc.; but how many can give their very life? With this life impulse he enthuses new life into others, and if the account are to be rendered, he will do that also. And for whom will he do all this? For a gurusikh only – a true disciple of the guru.

He says that one would give oneself in complete surrender or sacrifice unto such a guru. Brothers, would you not also joyfully surrender at the feet of a complete guru, if you were fortunate

enough to meet one? But make sure you surrender only to him in whom the truth is awakened. Guru Ramdas is telling us about his guru. Only a true Master can how he has found a true Master, and how abounding and unlimited is his guru's love. Only those with full faith can ever come to know of it; but how many have the inner conviction of their Guru being a Guru? He who really knows what the Guru is becomes a Gurumukh.

*Come, my gurusikh, come;
You are the beloved of my guru.*

Who is actually beloved of the guru? He who becomes a true disciple – who lives up to the teachings of the guru – who obeys the Guru's every command. Such a follower is a gurusikh. Otherwise he is a mansikh or disciple of the mind. Who loves a true disciple? Whoever has true love for his guru. Would anyone who truly loved his Guru stand and fight in the court, or tell lies and cheat, as some people do? How could anyone do this type of thing if he truly loved his Guru? Try to understand these things fully, for they are an integral part of the Masters teachings. A person who declares love for his Guru and sits at his feet should have love for each and every other person coming to his feet – especially those who are on the same path. And he who has this true love for everyone is a gurusikh. He says, *O Gurusikh, let me embrace you.* Why? Out of love for his Guru.

In the story about the between Laila and Majnu, it is said that one day Majnu was seen kissing the feet of a dog, and when he was asked why he was doing this, he replied, "I have seen this dog on occasion going along the street where my Laila lives." This is an example of the extent of even the worldly kind of love, so if people say they love their guru and do not love one another, this is nothing but a lie. It is also a lie if anyone claims love for God and

yet does not love him in whom he is manifested. One's whole life can be changed with meditation and love for the guru. The guru will then appear within. This is why Christ advised his disciples, *if ye love me, keep my commandments*.

The dear ones often ask, "How can we develop love for you?" you have all been given the proof of this path, so remain linked with it; for the more you are joined to that, the more will the love flow out of that union. This is the only thing lacking.

*God likes God's own attributes –
Which can be realized through the Guru.*

Here he is telling us that God loves anyone who tries to adopt his own attributes; so we should find out what they are, and also inculcate them into our being. If there is a vacancy in a certain office, and the man in charge has good talent in handwriting, he will naturally be more attracted to those applications which have been written in a good hand. So if we desire the Lord's pleasure, we should adopt His attributes. But how can we know what they are, when no one has seen Him? We can only observe his attributes as they are demonstrated in the Guru, who is the Word made flesh – God manifested in human form. Whatever God's attributes are, the Guru will have them. By loving the Guru, and placing all our attention on him, we can imbibe all virtues, and those very virtues will then manifest in us. As a man thinks, so he becomes. If one goes on thinking of some depraved person who has broken away from God and all things God-like, one will become like that in a short space of time. The Lord's love is innate in whomsoever He has manifested Himself. God's attributes can be seen when you see the Guru.

When my Guru, Hazur Baba Sawan Singh, was stationed in the

Murree Hills while in service, he returned to his residence one day, and as he entered the courtyard a man passed him on his way out. When the Master inquired from a servant what was the nature of the man's visit, he was told that the man was a tuberculosis patient who was looking for accommodation, but no one was giving him a place. The Master then asked why he was told that not only was the man suffering from tuberculosis, but worse than that, he was an atheist. Hazur said, "Even if the poor fellow does not know there is a God, at least we know; and what is more, God is in Him also." The man was at once called back and given a room in Hazur's house. This is a simple example of God's attributes being expressed His own qualities? If you have not yet seen the Lord, then you will find His qualities manifested in whosoever He has manifested, who sees him and can give you an experience of Him. Even though you may try and leave Him, such a friend will never leave you. As Christ said, Lo, I am with you always, even unto the end of the world. Our Hazur also used to say, the Guru will never leave Him who has been given the Naam.

In 1962 a certain man wrote to me for the first time since his initiation nine years earlier. He complained of many things and at the end of the letter said, "I am leaving you." I replied to him, "No matter what you do, the Power will never leave you." The Guru does allow a long rope, in order to test the disciplines depth in the water, but he never leaves Him.

When Pakistan was formed, many trainloads of Muslims left India to take up residence in Pakistan. Hazur gathered a number of discipline together and took baskets upon baskets of bread to distribute to the weary traveling people. Whoever truly loves God, truly loves each and every being, regardless of religion, caste, or nationality.

We are enraptured by those who obeyed the Guru.

He explains that he could even sacrifice himself for anyone who lives completely according to the Guru's wishes. The Guru may give happiness or misery, for he has to make a beautiful form from a rough piece of stone and therefore has to wind up all the karmas; but a true follower will never complain, no matter what condition he has to face in life – no matter what hardship the Guru allows.

The stages of discipleship are many. Using a worldly example to explain a spiritual matter, we can take a married woman whose heart is not with her husband. In the world's eye, she is respectably married to one man; but in fact she is not a faithful wife. On the other hand, there is the type of wife who, although she remains faithful, yet is constantly demanding something from the husband. Her demands never cease; though her neighbors may be starving she will have concern only for her own selfish desires. There is yet a third kind of wife, who does request her husband to supply various needs, but if he does not comply she accepts the facts and drops the subject. The fourth and last type of wife is one who loves her husband, what more is required? This is the highest kind of love.

Guru Ramdas goes on to tell of the greatness of the gurusikh:

I will sacrifice for him who has seen the beloved Satguru.

There is so much love in the statement . One glance from such an imbued person is enough to change one for life. It never wears off. Hazrat Junaid Sahib once went to the house of the Prophet Mohammed, but the Prophet was not at home at the time, so Junaid Sahib left. When the Prophet Mohammed arrived, his servant told him if Junaid had spoken to him. The servant said that he had not.

“Then did you have his darshan at least?” asked the Prophet. The servant explained that he had arrived on the scene just as Junaid Sahib was leaving, and only caught glimpse of his back. The Prophet told him, “You are indeed blessed with good fortune to see the back of such a great soul.”

Just consider this story carefully. You want parshad, but with what kind of mouth will you eat it? Guru Ramdas is saying that he is willing to sacrifice himself for that fortunate person who received even a brief glimpse of his Guru. People usually have a very critical attitude toward each other: one is not initiated, another has no Guru whatsoever, another belongs to a different religion, and so on. But Guru Ramdas says he would sacrifice himself for anyone who had seen his Guru. Only a realized person who sees the Truth can sincerely make such a statement, for he sees the Lord in everyone, and has love for each and every individual because of this – whether they call Him Paramatma, Khuda, God, Shabd, Naam or any other name. God is in all men, even in those who do not realize or believe it. In the first epistle of John, he tells us, if a man says “I love God” and hateth his brother, he is a liar; for he that loveth not his brother whom he has seen, how can he love God whom he has not seen? John also says, and this commandment have we from him [Christ], that he who loveth God loveth his brother also.

I will not sacrifice myself for those who serve the Guru,
 Hari, Hari, is Your Name;
 In the depth of our misery You appear;
 By serving the Guru, the Gurumuk gains his freedom.

There are four kinds of people who journey towards God. One is a gurusikh – the beloved of the Guru. Another is he who lives according to the Guru’s wishes. Yet another is he who is fortunate

enough to have seen the Guru. Fourth is the still more fortunate one who has the opportunity to serve the Guru. And who can truly love all these disciples? Only he who loves the Guru truly, who, in the Guru's company, has had the love of the Lord awakened in him.

How is this kind of love developed? It can only develop through contact with Naam, whereby the love which is innate will break forth, manifest and overflow. If you sit beside a fire, all your chills will leave. Similarly, to sit beside something cool, such as ice, all heat in body fades away. Many, many blessings can be yours when connected to the Naam, for it is the most powerful force. Hari, Hari, is the pure Naam which created all creation. The supreme Lord is nameless, but He came into expression; and that expression is called Naam. Naam is controlling Kahnd and Brahmand. We can go as far as to say, "Oh Lord, this Naam of yours is the dispeller of all unhappiness" – and where can we get it? Through the grace of the Guru – and then by serving him. Merely bowing down before him does not make a disciple; one must obey him, and then bow before him in devotion. This is what is meant by serving him. In the Gurbani it is written, Satguru's words – words are the Satguru. Whoever bows down to his words and obeys them is a true gurusikh. Otherwise, the whole world sees the Satguru, but by just seeing there is no salvation; as long as love for the satguru's shabd is not developed.

What is the Naam? There is the word Naam – just as there is the word "Water," or pani, aqua, aab, etc. but by merely repeating the word "Water," or pani, aqua, aab etc. but by merely repeating the Word "Water" one's thirst is not quenched, until the liquid which is denoted by the word "Water" is drunk. When Christ met the Samaritan woman at Jacob's well, she was surprised when he asked her to give him water, knowing that the Jews did not mix up

with Samaritans. But Jesus explained that if she really knew who it was that was asking her for water, she would have asked him for the Living Water, by drinking which all thirst is quenched forever. So that water of life is also known as Naam. It is the God - in - expression Power, which came into Being, and which has two phases – Light and Sound. A connection with this awakens the soul and makes it aware of the God within. It is no good saying, “dollar, dollar,” if one wishes to have money; it must be earned in some way. By uttering the name of the Lord, one may gain some small interest in Him, or get some direction toward Him, which will certainly earn good karma; but it does not give a connection with Him, which will certainly earn good karma; but it does not give a connection with Him. It is something quite different to see that Power working in reality, and to thereby know that oneself is not the doer of anything.

Naam can be given through the Guru only, who is the Naam or the word made flesh. Only the Lord himself can give His own gift, and He is working through the form of the Guru. Though he resides in every form, it is only the Guru who can give the way up by bringing the soul above the senses. So there are two indications by which the seeker can know that he has got the connection: the Naam's two phases must be experienced within – the light and the sound, or the music of the spheres. God comes in the form of light. And that personality where He is manifested will give that new life of Light to the true seeker. Many will give happiness or worldly achievement, but how often can you find someone to give his own life-impulse? Through his life impulse you get the bhakti and the connection with God. It is the Satguru's work. And, with the Gurumukh's bhakti, the sound is easily heard. A Gurumukh is he who has become the mouthpiece of his Guru, one who truly takes the Guru as the ever-present Lord and keeps his head low before all his Guru's commands. Thereby he has become the mouthpiece

of God. It is a constant law which never changes.

God –realized souls are always present in the world, but in the past they were few, and even now they are very rare. Who then are the privileged ones who get to meet them? Those whose hearts are true. Those without deceit in the heart not only have the privilege of the Lord's own arrangements for meeting the Guru; with a clean heart they are able to absorb the full benefit of that meeting. The best attitude of mind is to sincerely serve in humility, and in more and more humility. Then the Guru will come by himself. God himself makes the soul hungry – then he feeds it. There is really no need to worry about anything: simply be sincere and true to your own self. He has sent you to the right place; and He is the giver. It is a very subtle and exacting subject; what can I say about it? If a person thinks of him as a Guru outwardly, tremendous change will take place; and if that person gets the higher contact – then?

Hafiz sahib once wrote a poem in Arabic saying that if once wrote a poem in Arabic saying that if one should leave one's home and go to the wild places. Bhai Nandlal was great gurubhakta (of Guru Gobind Singh) and when he read this, he said, "God? Who was nearby. He then added, "Where will you go? What is here." Who can say this sort of things with any accuracy? Only he whose eyes is developed – he who has seen, and then speaks of what he has seen. Those who boast of their Guru without truly seeing what he is speak without real knowledge; their words are empty. For such people the Guru is the Guru when conditions are favorable, but when the conditions become difficult they turn their back on him.

*Those who do the dhyan of the Naam are accepted at God's court;
For them, O Nanak, will forever sacrifice myself.*

Those who meditate on Naam not only succeed spiritually but in worldly attainment also. They are the lighthouses which give Light

to the whole world – as long as they are in the world. Christ also said, as long as I am in the world I am the light of the world [John 9:5]. When they leave, another Light replaces them, in an unbroken chain. So there is always food for the hungry and water for the thirsty. The Master gives the Light, and when he leaves, whoever has become attuned to him continues the work, when the Master hands over that precious gift to him. One bulb fuses, but another is put in its place; and when that fuses another is placed, and so on. But the light remains the same; the light is the Guru, not the body, although the physical form is respected because of the Light working in it and shining forth from it.

We find throughout history that whatever land has been touched by the holy feet of the Master is worshipped and their names are praised, but while they are living in the world very few value them or recognize them. Guru Nanak was termed an atheist, but when he left the world many places he frequented became places of pilgrimage. But if one gains faith and knowledge in what the Guru is while he is in the world, what more is needed? For he is the one who will give. And whoever loves the Guru, and loves all who go to him, is truly a gurusikh.

*Whatever pleases Thee, O Lord,
That is the real worship;
The Gurumukh is one who truly serves the Guru – he sees and
enjoys God.*

What can cause the Guru's pleasure? There is no criterion for that. Whatever may appeal to him may entice his pleasure; for instance, the way a true Gurumukh lives by serving the Lord in humility, having love for everyone, and whose meditation is fruitful. This kind of service is true, and is likely to appeal to the Guru; so first become a Gurumukh, then only one can truly serve the Lord.

Satguru Paul said, I live, yet not I, but Christ liveth in me. There is also, father and son are drenched in the same color. It is a condition which comes when the inner knowledge is really awakened. God's attributes are in the Guru, and Guru Ramdas is saying that if even the slightest reflection of that is seen in the disciple, then he would sacrifice himself for such a follower. Guru Nanak sahib had one such follower, who later became Guru Angad. Guru Angad had one disciple who was a Gurumukh and he became Guru Amar Das, the Master of Guru Ramdas who has written this hymn. So, first and the last lesson on the path of spirituality. Those who do not obey, who show one thing on the face and feel something different in the heart, will never gain the Guru's pleasure.

God never leaves those who have true love for Him.

God is with those who love Him each and every moment; they are aware of Him. If only truly loves someone, does not that person reside in one's heart? In that case, no one can love any other? This constant loving remembrance of a loved one comes after getting to know them, living together in harmony; but what real love can one have for someone has never seen, known, or lived with? We cannot develop love by just saying we love.

Whenever the beloved is remembered by such, new life surges within.

So the Gurumukh's life is lived in constant remembrance. The new life starts from initiation, and then he lives on remembrance, remembrance, remembrance which increases that new life – it begins to surge within. As a person thinks, so does he become. It starts as a remembrance, but eventually the remembrance occurs by itself – that means he has become that very remembrance. Only

a person who has given his heart to another can know what it means to give the heart. It is a practical matter, for in true love there is no incessant remembrance of the loved one – perpetual. Gurumukh's remembrance is only one- continuous. It continues without pause of end, unlike us who remember many times with breaks in between. What kind love is here today and gone tomorrow – with this person one day and another the next? Love is only one. That is not love which changes. And the truest love is that which the soul receives through experience; that never changes.

*I am a sacrifice to those who serve the Gurumukh with love;
He is free himself, he frees his family, and the whole world.*

Here he is not speaking of the Guru but the Gurumukh; and those who serve the Gurumukh sincerely with love not only will receive salvation for themselves, but also for their relatives and friends, for the Gurumukh comes to give salvation to the whole world. Gurumukh frees millions with a spark of Naam. His resources are everlasting, but those people who have gained a little and start distributing it everywhere only end up with regret. They are doomed themselves and so are those who follow them.

Guru serves the Lord with love – hail to the Guru's name;
Guru showed the way to God – O sacred endeavor!

Now he speaks of the Guru with praise, for he truly serves the Lord. He shows the way to those seeking the Lord by connecting them to the Naam; there can be no higher service, no more sacred service. Many take payment for what they do in God's name, but he gives freely – just as God is free. It is the blessing of the Guru.

Gurusikh who serves the Guru are fortunate;

Again and again, O Nanak, do I sacrifice myself on them.

There can be no higher destiny than this; for human birth comes with past good actions, and after receiving the human birth, those who become true disciples of a true Master have great virtue awakened within them. people who have the darshan of such a soul, or who serve them, also receive the Guru's blessing:

All Gurumukh are beloved sisters in God, who are accepted by Him.

To gain the Guru's pleasure is to gain the Lord's pleasure, for the Lord is manifested in him. Though we have all respect for the physical form wherein He resides, yet the Guru is not the physical form; he is the Shabd in the physical form. Guru Gobind Singh explains it in this way: from beginning to end, there is only One – and that is our Guru. That Power has ever been One, and always will be. The true Master never says, “I am the Guru,” but rather “God is the Guru.” Guru Gobind Singh says, think of me as the servant – but there is no difference between us. He also says I have come to see the world's play. He tells us that he was ordered by the Lord to go into the world and work, and also that those who say they are the Guru are not Gurus. How can the one who sees the God Power working say that he is the Guru doing everything? The true God cannot say it.

They shine in the Lord's court, and He embraces them.

Those who become gurusikh are the Lord's soul, but he also has love for the others who go to the Guru's court; he has love for all mankind, for those who love the Lord, love everyone. He suffers with the sufferer – and the result? O Nanak, the Naam is ever-ascending; may peace be to all the world over, under thy will, O

Lord. A Muslim Prophet explains that if one part of the body has pain, the rest feels it in sympathy. He is likening this to those who have love for the Lord. Excuse me, but where are those with love? Today it is like a business in the Lord's name. One Master says, think of the lowly as great, if in his heart the Lord dwells. There is no heart greater than that in which the Lord resides. That physical form is beautiful in which the Lord resides. The eyes become astounded to see this sight – that form in which the beloved is manifested.

*Give us darshan of those Gurumukhs absorbed in Naam;
We would wash their feet and drink that water.*

There is a Sikh daily prayer which says, give us association with a Gurumukh, company of a sadhu, color of the Naam; O beloved, through such true connection, Naam awakens within one. The saint's darshan is invaluable. Washing the feet is an expression of love. Majnu wanted to kiss the dog's feet because it had walked along the street where his beloved Laila lived. Surely lovers of the Lord should respect that form in which He resides. We are lacking in love. Our love is not true love; it is driven by selfish motives. The heart is the rightful abode of the Lord – do not let anyone or anything else live there.

Chewing betel-nut and betel leaf, a cigarette in his mouth – God is never remembered by such people, and the Lord of death will take them.

He has been speaking about the Gurumukh, and now he refers to the typical manmukh who even by mistake never thinks of the Lord at all, and lives only for worldly enjoyments. This type of person ends up in the hands of Yama, the Lord of Death. the continuous cycle of births and deaths that they revolve on cannot

be broken. If you appropriate anything from another, you will have to return it in some way or other. If you hurt someone, you will have to bear the reaction of that also. As ye sow, so shall ye reap.

*Enlightened are the hearts of those who remember the Lord;
Yama cannot approach these gurusikhs, the Guru's beloved.*

The Lord of death has no power over those who have received the Naam and who have true love for the Lord. He rules only over that which is governed by the law of debt and payment. He who oppresses no one and hurts no one, who sees the Lord above, and in all things is filled with a serene tranquility – how can such a person be under any law? If he in whom the Lord is manifested places his hand upon someone's head, the Lord of death will not be able to come near that person either. What power has the Lord of Death in the face of such light? He cannot enter the place where a true gurusikh is sitting, not to speak of anything else. To become a gurusikh is a great thing.

*God's name is a priceless treasure, known only by the gurusikh;
O Nanak, those who see the Satguru, they dwell in bliss.*

Naam can only be properly valued by those who now what it is, those who then live in the Lord's color instead of the worlds color. Outside there is light and music, inside there is Light and sound. Worldly people are in a state of intoxication through the worldly atmosphere, and those who have met the True form and live their lives according to the Guru's behests hear the inner Sound twenty-four hours a day. This inner Light is infinitely more attractive than any outer light or sight, and gives a vastly different intoxication of Naam, O Nanak, inebriates day and night. Guru Nanak met the famous King Babar and boldly told him, "The intoxication you enjoy in the evening wears off in the morning, but the intoxications

I enjoy remains night and day.” it is the soul’s color – or you can call it the color of Ram. He who meets the Satguru and follows his word, gets this color.

Satguru is the giver of this blessing, which he gives out of compassion.

It is not an ordinary gift, and it can only be got from a Satguru. He gives you the gift from the Lord, Who has manifested Himself in him. He sees the child’s misery and in compassion saves him from wretchedness. The Father has great love for His children, and the more unhappy they are, the greater is his compassion – especially in this dense Kali yuga. Through his compassion, at least those who have their faces turned to Him can be saved, if not all.

I sacrifice myself on the guru who gave me Naam; Praise be to him who brought us this message of God.

He is full of praise for such a Guru – at least we should value this gift, and take full advantage of it. Kabir says, we are the knower of the secret of that faraway Home, bringing the Lord’s orders. It is give free, out of the Lords orders. It is given free, out of the Lord’s compassion; but, excuse me, there is hardly anyone to take it, and from those, very few receivers value it. Most of them are like the women who marries for outer appearance of respectability only, and then lives in an outrageous and immoral manner.

Listen to the complete Guru’s advice, and see Par Brahm brought nearer. The purpose of Naam is that one should be aware of the Lord always. But what is the use of advice from those who are not exemplars of it? This is why people cannot escape from the law of birth and death. man must be sincere to his own self. I always advise, “Be true to yourself, God is within you and Guru is within

you.” Could a person go on sinning if he was constantly aware of the Lord within him? We first deceive ourselves and then others. Many people forge wills, cheat, lie, give false evidence – the courts are full of such liars – forgive me. But no one can deceive God who is within each and every man.

When gazing upon the Guru, I blossom forth;
This is the condition of one of those who beloved has come: he cannot take his eyes from his beloved, and the more he gazes, the more he blooms. Guru Ramdas greatly loved his Master, Guru Amar Das Ji, who lived for more than one hundred years. His love was so strong that he would attend all his Master’s needs in constant service. If one has true love for someone, that love extends to the body also. Maulana Rumi Sahib explains in this way: that this love is the love of the soul, and yet, when one sees even the physical form of the loved one, great happiness and joy sprouts forth within.

*The Guru’s tongue speaks out the words drenched with ambrosial beatitude of Naam;
For those who obey his words, the inner hunger will be satisfied.*

The Guru’s tongue is drenched with the Lord’s Nectar, and when it speaks a charged intoxication radiates forth; so wherever the Guru goes, he intoxicates others. No matter how sweet may be the words of a lecture, if the person delivering it is not imbued with the love of God, there will be no spiritual effect. When the Guru’s words are heard and put into practice, all hunger leaves, and that charging gives a tranquil and perfect peace.

How can I travel the path of the Lord?

He asks this question, and then he himself answer it:

Naam is Thy Naam, O Lord, which helps here and hereafter.

To return to the spiritual home, Naam is the means; and it lies within each being. When the connection to Naam is made, it then must be increased. It is the treasure of the two worlds: physical and spiritual. When you meet the Sant, brothers, value the true Naam; This treasure of life remains here and hereafter. It is potent in both phases of life.

Those who love the Lord, love everyone; but this can only happen in one who has seen the Lord within. Guru Arjan Sahib, the fifth Guru of the Sikhs, had the foundation stone of the holy city of Amritsar laid by the Muslim, Hazrat mian Mir, Chaju Bhagat, and Guru Arjan were great friends. When they get that higher degree, all are one: there is no consideration of religion or different outer society. When the illusion lifts, who is a Hindu, who is a Turk? This is the Truth.

Gurumukh who have worshiped the Lord have the wealth of the Emperor.

Master are often called Emperors, for they have an abundance of the true wealth, and the Gurumukh is the one who receive liberally from the Guru's treasure house.

I sacrifice myself on that Satguru, who is one with his Guru's words;

You are the Lord, the Master, the Saviour;

Your virtues are intrinsic, Your pleasure is the true bhakti,

You are one color, yet all colors;

O Nanak, Your pleasure is the best things.

This is a hymn of Guru Ramdas, but all Master come for all

mankind. They are the light of the world – as long as they remain in the world. One bulb fuses and another is placed there to continue the supply. We are all the Lord's children, and He has concern and compassion for us all. There is, therefore bread for the hungry and water for the thirsty.

Master's 1964 Birthday Message

You never lose anything when you give. . . .

January 25, 1964

Dear ones: May the Grace of God be on you all.

We are seeker after Truth and for that purpose we have joined various religion, which are our schools of thought.

Truth is not the exclusive right of any particular creed, or place, or age. It is a man's birthright. Just as every man has the right to breathe the air, and absorb the rays of the sun, we are all privileged to draw from the Unseen Source of Life, Strength, and Wisdom, which are within each of us. That infinite supply cannot be exhausted. Anyone belonging to any religion can delve it out from within with the help of somebody who is competent call him by a name you like. Take all that you can. Not only will it suffice for you, but through it you will become instrumental in helping your fellows.

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Your smile will inspire another to smile. Your strength will impel another to be strong. A noble soul always draws forth the noble quality in others.

God is love, and our souls are also love and it is through love alone we can know God. Love knows true renunciation, service and sacrifice for the good of others without any consideration.

A true man is one who is truthful, leads a life of continence, radiates love to all for the sake of God residing in them, and knows “giving,” “giving,” and always “giving.”

We never lose anything when we give. When you give love, do you find that you have less love in your heart? On the contrary, you are conscious of an ever greater power of loving, but no one can be convinced of these things till he has applied them in a practical way. An ounce of practice is worth tons of theories.

It is a practical age; therefore, it is for us to make our idealism more practical. Believe in God, who is spirit; Love, the principle of

al things, who is in me and I am in Him; who resides in every heart. We should therefore love all mankind and others. If one cannot love those whom he sees, how can he love God whom he does not see?

There is a Religion above all religions, which teach rituals, dogmas and doctrines. That is truth. Religions truly means re (back) and ligio, which comes from ligore (to bind); i.e., to bind our soul back to Truth (God). You have to be born into the Truth.

All Master who come from time to time speaks of the same truth. We are lovers of Truth. That is the True Religion, on the basis of which the whole world can sit together and the east and west could be united.

The purpose before me is to bring together all children of God (now forming part of various religious) to understand each other and find a way back to God. I am glad that I found great response to this Message of Love, with the Grace of my Master – the Man-in-God.

My hearty thanks and best wishes go to all who have been helpers in this noble cause of humanity.

Yours affectionately,

KIRPAL SINGH

The Case For Chastity

Introduction

Perhaps the most difficult to keep of Master's commandments,

especially for young, men is chastity. The society we live in is so permeated with sexuality, and most of us have been surrounded since birth by so many people and so much material inundated with unchaste preconceptions, that the concept of self-restraint comes hard.

And yet, experience shows that the Master's teachings on his subject are grounded firmly both in spiritual necessity and in human nature. It does not takes us long to discover, if we are serious about the Path and our commitment to it, that sexuality and inner experience are incompatible; and once we get past the fears and prejudices that have been implanted in us by all segments of society (including, sadly the churches), and actually live for a while free from the addiction to sex, we begin to discover for ourselves the peace and contentment that real chastity brings.

We have learned that the first step toward an honestly chaste life is intellectual acceptance of the value of chastity. Since most of us have been assuming the opposite for years, anything that goes to reinforce the concept in our mind is helpful. And if we realize that the Master's teaching is thoroughly and completely in harmony with all Masters who have come as well as an astonishing number of great men in all walks of life, we may perhaps feel more secure in our own practices.

The following article, made up of excerpts from the writing of Masters and great men, is a step toward this understanding. It is only a beginning; much remains to be said. God willing, a complete and thoroughly documented inquiry into the physiological and psychological consequences of chastity will shortly appear in these pages, in which many question left unanswered in this article will be taken up. One point only might be mentioned: all Master and others who understand the value of

chastity have consistently opposed the use of contraceptives (Mahatma Gandhi, for example, has written explicitly and at great length on this point). This has led many critics to feel that the Masters and others are out of touch with the modern world and its tremendous problem of over-population, and have consistently advised their disciples to have small families. But they also know that all attempts to subvert the basic natural law (in any field) brings new problem in its wake which are worse than the one that is supposedly being cured.

The commonly expressed opinion that chastity is an unworkable and unnatural alternative to contraceptives is effectively refuted by observing the condition of inhabitants of the Hunza Valley in northern Pakistan. These people, known throughout the world for their excellent health and long life, are by no means Saints; they have nevertheless successfully practiced population control by means of chastity for centuries. In 1949 a remarkable American woman, Jean Bowie Shor, visited the Hunza valley as part of an epic journey in the footsteps of Marco Polo. This is what she says:

“While marriage is important, so is birth control. There are only a limited number of arable acres in Hunza, and if the Hunzukuts had as many children as other Asiatic or Oriental people, there would soon be serious overpopulation. Centuries ago they solved the problem. When a wife becomes pregnant she leaves her husband’s bed, not to return again until the baby is weaned, two years for a girls, three for a boy.

“Families, therefore, are small, usually three or four children, and the population does not vary appreciably.....”

and how this “unnatural” practice affect the Hunzukuts? Are they nervous, weak, frustrated, repressed?

“ ‘We are the happiest people in the world,’ the Mir said with a quiet sureness which precluded any boastfulness, ‘and I will tell you why. We have just enough of everything, but not enough to make anyone else want to take it away. You might call this the a Happy Land of Just Enough.

“The longer we stayed in Hunza the more we were impressed with the stamina of the people. It is not unheard of for a Hunzukur to hike sixty miles over the mountain trail in a single day. they climb mountains higher than any in the United states with greater nonchalance than I show walking up four flight of stairs in an apartment building

“Sir Robert McCarrison, once surgeon general of India, describes the Hunzukurts as ‘ unsurpassed in perfection of physique. . . . capable of great physical endurance, and enjoying a remarkable freedom from disease in general.’”

“Once the Hunzukurts were mighty mountains warriors, feared by the surroundings countries.. . . But now they live in serene peace with each other and their nervous neighbors. There is no poverty in Hunza, and yet money is not considered a necessity. . . .Longevity is a national characteristic. While the arbab of Misgar was in his sixties, some of his advisers were pressing a hundred. Many of the disease of civilization, including cancer, are unknown. . .

“ ‘Tell us about the Mir,’ France asked. . . . And by the way, where are the soldiers and police?’

“Nabi khan laughed. ‘There is no police,’ he said, ‘because there is no crime. Therefore there are no jails. Nor does Hunza have an army. . . A few years ago the Mir had a small bodyguard, but he

disbanded it. Why should he have a bodyguard? He has no enemies.’”

“There are no doctors in Hunza – except an occasional foreign medical man who visits to marvel at their phenomenal freedom from disease. McCarrison, who spent some time in Hunza, noted the complete absence of ulcers and dyspepsia, as well as the non-existence of cancer.”

Pity the poor Hunzikut! Strong, healthy, contented, serene, happy – and chaste. Living examples of what the Master means when he says, “Even if you don't take up the spiritual way, I tell you, if you live a life of restraint, you will have peace.” The Hunzikuts are not Saints; but they are men.

The selections following are given to demonstrate the fact that the Master does not stand alone in his advocacy of restraint; consequently, only a tiny part of his own writings on the subject are included. Those readers who have not already read morning Talk 11, “Chastity – How to become Self-centered,” in the book Morning Talks should do so, as it probably the single most valuable writing on this subject extant. Also helpful is the section “Chastity” in the booklet Seven Paths to Perfection.

1. GAUTAMA BUDDHA

In response to this appeal, the blessed One addressed the assembly:
- Ananda has just requested me teach how to arrange a True Altar of Enlightenment to which sentient being of this last kalpa may come for deliverance and protection. Listen carefully as I explain it to you.

Ananda and all in this assembly! In explaining to you the rules of

the Vinaya, I have frequently emphasized three good lessons, namely 1. The only way to keep the Precepts is first to be able to concentrate the mind; 2. by keeping the Precepts you will be able to attain Samadhi; 3. by means of Samadhi one develops intelligence and wisdom. Having learned these three good lessons, one has gained freedom from the intoxicants and hindrances.

Ananda, why is concentration of mind necessary before one can keep the precepts? And why is it necessary to keep the precepts before one can rightly practice dhyana and attain samadhi? And why is the attainment of Samadhi necessary before one may attain true intelligence and wisdom? Let me explain this to you. All sentient beings in all the six realms of existence are susceptible to temptations and allurements. As they yield to these temptations and allurements, they fall into and become fast bound to the recurring cycles of deaths and rebirths. Being prone to yield to these temptations and allurements, one must, in order to free himself from their bondage and their intoxication, concentrate his whole mind in a resolution to resist them to the uttermost. The most important of these allurements are the temptations to yield to sexual thoughts, desires and indulgence, with all their following waste and bondage and suffering. Unless one can free himself from this bondage and these contaminations and exterminate these sexual lusts, there will be no escape from the following suffering, nor hope of advancement to enlightenment and peacefulness. No matter how keen you may be mentally, no matter how much you may be able to practice dhyana, no matter to how high a degree of apparent samadhi you may attain, unless you have wholly annihilated all sexual lust, you will ultimately fall into the lower realms of existence. In these lower Mara realms of existence there are three ranks of evil ones: the Mara king, evil demons, and female fiends, and all of them have each his and her own double who disguise themselves as “angels of light” who have attained

supreme Enlightenment.

After my Parinirvana, in the last kalpa of this world, there will be plenty of all these kinds of evil spirits everywhere. Some of them will beset you openly with avarice and concupiscence and others of them will pose as holy and learned masters. No one will escape their machinations to lure them in the swamps of defilement and thus to lose the Path to Enlightenment. Therefore, Ananda, and all of you, should persistently teach the people of this world to attain perfect concentration of mind, so that they may be able to practice dhyana successfully and attain Samadhi. This is the clear teaching of all the Blessed Buddhas of the past, and it is my instruction at the present, and it will be the instruction of all Tatagatas of the future.

Therefore, Ananda, a man who tries to practice dhyana without first attaining control of his mind is like a man trying to bake bread out of a dough made of sand; bake it as long as he will, it will only be sand made a little hot. It is the same with sentient beings, Ananda. They can not hope to attain Buddhahood by means of an indecent body. How can they hope to attain the wonderful experience of Samadhi out of bawdiness? If the source is indecent, the outcome will be indecent; there will ever be a return to the never-ending recurrence of deaths and rebirths. Sexual lust leads to multiplicity; control of mind and Samadhi leads to enlightenment and the unitive life of Buddhahood. Multiplicity leads to strife and suffering; control of mind and dhyana leads to the blissful peace of Samadhi and Buddhahood.

Inhibition of sexual thoughts and annihilation of sexual lusts is the path to Samadhi, and even the conception of inhibiting and annihilating must be discarded and forgotten. When the mind is under perfect control and all indecent thoughts excluded, then

there may be a reasonable expectation for the Enlightenment of the Buddhas. Any other teaching than this is but the teaching of the evil Maras. This is my first admonition as to keeping the Precepts.

2. JESUS CHRIST

Ye have heard that it was said by them of old time, thou shalt not commit adultery: But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

* * * *

The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

And he answered and said unto them, Have ye not read, the he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and the twain shall be one flesh?

Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

They say unto him, why did Moses then command to give a writing of divorcement, and to put her away?

He saith unto them, Moses because of the hardness of your heart suffered you to put away your wives, but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife,

except it be for fornication, and shall marry another, committeth adultery: and who so marrieth her which is put away doth commit adultery.

His disciples say unto him, if the case of the man be so with his wife, it is not good to marry.

But he said unto them, all man cannot receive this saying, save they to whom it is given. For there are some eunuchs which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of me: and there be eunuchs for the kingdom of heave's sake. He that is able to receive it, let him receive it.

3. RAMAKRISHNA

MAD! That's the word. One must become mad with love in order to realize God. But that love is not possible if the mind dwells on "woman and gold." Sex-life with woman! What happiness is there in that? The realization of God gives ten million times more happiness. Gauri used to say that when a man attains ecstatic love of God all the pores of the skin, even the root of the hair, becomes like so many sexual organs, and in every pore the aspirant enjoys the happiness of communion with the atman.

One must call on God with a longing hear. One must learn from the Guru how God can be realized. Only if the Guru himself has attained Perfect knowledge can he show the way.

A man gets rid of all desires when he has Perfect knowledge. He becomes like a child five years old. Sages like Dattatreya and Jadabharata had the nature of a child.

To be able to realize God, one must practice absolute continence. Sages like Sukadeva are examples of an urdhareta [a man of unbroken and complete continence]. Their chastity was absolutely unbroken. There is another class, who previously have had discharges of semen but who later on have controlled them. A man controlling the seminal fluid for twelve years develops a special power. He grows a new inner nerve called the nerve of memory. Through that nerve he remembers all, he understands all.

* * * *

RAMAKRISHNA (*to Mahima*): “What I said about aspirants practicing continence is true. Without chastity one cannot assimilate these teaching.

“Once a man said to Chaitanya: ‘You give the devotee so much instruction. Why don’t they make much progress?’ Chaitanya said: ‘They dissipate their powers in the company of women. That is why they cannot assimilate spiritual instruction. If the one keeps water in a leaky jar, the water escapes little by little through the leak.’” Mahima and the other devotees remained silent. After a time Mahima said, “Please pray to God for us that we may acquire the necessary strength.”

RAMAKRISHN: “Be on your guard even now. It is difficult, no doubt, to check the torrent in the rainy season. But a great deal of water has gone out. If you build the embankment now it will stand.”

4. THOREAU

If it is the result of a pure love, there can be nothing sensual in

marriage. Chastity is something positive, not negative. It is the virtue of the married especially. All lusts or base pleasures must give place of loftier delights. They who meet as superior beings cannot perform the deeds of inferior ones. The deeds of love are less questionable than any action of an individual can be, for, it being founded on the rarest mutual respect, the parties incessantly stimulate each other to a loftier and purer life, and the act in which they are associated must be pure and noble indeed, for innocence and purity can have no equal. In this relation we deal with one whom we respect religiously even than we respect our better selves, and we shall necessarily conduct as in the presence of God. What presence can be more awful [i.e., awe-inspiring] to the lover than the presence of his beloved? Can love be in ought allied to dissipation? Let us love by refusing, not accepting, one another. Love and lust are far asunder. The one is good, the other bad. When the affectionate sympathize by their higher natures, there is love; but there is danger that they will sympathize by their lower natures; and then there is lust. It is not necessary that this be deliberate, even conscious; but in the close contact of affection, there is danger that we may stain and pollute one another, for we cannot embrace but with an entire embrace.

We must love our friend so much that she shall be associated with our purest and holiest thoughts alone. When there is impurity we have “descended to meet,” though we know it not . . .

There is to be attributed to sensuality the loss to language of how many pregnant symbols? Flowers which, by their infinite hues and fragrance, celebrate the marriage of the plants, are intended for a symbol of the open and unsuspected beauty of all true marriage, when man’s flowering season arrives.

Virginity too is a budding flower, and by an impure marriage the virgin is deflowered. Whoever loves flowers loves virgins and chastity. Love and lust are as far asunder as a flower-garden is from a brothel....

A true marriage will differ in no wise from illumination. In all perception of the truth there is a divine ecstasy, an inexpressible delirium of joy... The ultimate delights of a true marriage are one with this.

No wonder that out of such a union, not as end, but as accompaniment, comes the undying race of man. The womb is a most fertile soil.

Some have asked if the stock of man could not be improved, - if they could not be bred as cattle. Let love be purified, and all the rest will follow. A pure love is thus, indeed, the panacea for all the ills of the world.

The only excuse for reproduction is improvement. Nature abhors repetition. Beasts merely propagate their kind; but the offspring of noble men and women will be superior to themselves, as their aspirations are. By their fruits ye shall know them.

5. MAHATMA GANDHI

No, I must Declare with all the power I can command that sensual attraction even between husband and wife is unnatural. Marriage is meant to cleanse the hearts of sordid passions and take them nearer to God. Lustless love between husband and wife is not impossible. Man is not a brute. He has risen to a higher state after countless births in brute creation. He is born to stand, not to walk on all fours

or crawl. Bestiality is as far removed from manhood as matter from spirit.

I submit that marriage is a fence that protects religion. If the fence were to be destroyed, religion would go to pieces. The foundation of religion is restraint, and marriage is nothing but restraint. The man who knows no restraint has no hope of self-realization. If it is the latter, there is no room there for libertinism. The spirit needs must curb the flesh every moment.

Human society is a ceaseless growth, an unfoldment in terms of spirituality. If so, it must be based on ever-increasing restraint upon the demands of the flesh. Thus, marriage must be considered to be a sacrament imposing discipline upon the partners, restricting them to the physical union only between themselves and for the purpose only of procreation when both the partners desire it and are prepared for it.

* * *

If the couple can think of each others as brother and sister, they are freed for universal service. The very thought that all the women in the world are one's sisters, mothers or daughters will at once ennoble a man and snap his chains. The husband and wife do not lose anything here, but only add to their resources and even to the family. Their love becomes free from the impurity of lust and so grows stronger. With the disappearance of this impurity, they can serve each other better, and the occasion for quarrel become fewer. There are more occasions for quarrel, where the love is selfish and bounded.

If the foregoing argument is appreciated, a consideration of the physical benefits of chastity becomes a matter of secondary importance. How foolish it is intentionally to dissipate vital energy

in sensual enjoyment! It is a grave misuse to fritter away for physical gratification that which is given to man and women for the full development of their bodily and mental powers. Such misuse is the root cause of many a disease.

Brahmcharya, like all other observances, must be observed in thought, word and deed. We are told in the Gita, and experience will corroborate the statement, that the foolish man, who appear to control his body, but is nursing evil thoughts in mind, makes a vain effort. It may be harmful to suppress the body, if the mind is at the same time allowed to go astray. Where the mind wanders, the body must follow sooner or later.

It is necessary to appreciate a distinction. It is one thing to allow the mind to harbor impure thoughts; it is a different thing altogether if it strays among them in spite of ourselves. Victory will be ours in the end, if we non-cooperate with the mind in its evil wanderings.

We experience every moment of our lives that often while the body is subject to our control, the mind is not. This physical control, the mind is not. This physical control should never be relaxed, and in addition we must put forth a constant endeavor to bring the mind under control. We can do nothing more, nothing else. If we give way to the mind, the mind will pull different ways, and we shall be false to ourselves. Body and mind may be said to go together, so long as we continue to resist the approach of every evil thought.

The observances of Brahmcharya has been believed to very difficult, almost impossible. In trying to find a reason for this belief, we see that the term Brahmcharya has been taken in a narrow sense. Mere control of animal passion has been thought to be tantamount to observing Brahmcharya. I feel that this conception is incomplete and wrong. Brahmcharya means control of all the organs of sense. He

who attempts to control only one organ and allow all the others free play is bound to find his effort futile. To hear suggestive stories with the ears, to see suggestive sights with the eyes, to taste stimulating food with tongue, to touch exciting things with the hands, and then at the same time expect to control the only remaining organ, is like putting in one's hand in a fire and then expecting to escape being burnt. He, therefore, who is resolved to control the one must be likewise determined to control the rest. I have always felt that much harm is done by the narrow definition of Brahmcharya. If we practice simultaneous self-control in all directions, the attempt will be scientific and possible to success. Perhaps the palate is the chief sinner. . . .

* * *

Brahmcharya here does not mean mere physical self-control. It means much more. It means complete control over all the senses. Thus an impure thought is a breach of brahmcharya; so is anger. All power comes from the preservation and sublimation of the vitality that is responsible for creation of life. If the vitality of husband instead of being dissipated, is transmuted into creative energy of the highest order. This vitality is continuously and even uncontinuously dissipated by evil, or even rambling, disorderly, unwanted thoughts. And since thought is the root of all speech and action, the quality of the latter corresponds to that of the former. Hence perfectly controlled thought is itself power of the highest potency and can become self-acting. That seems to me to be the meaning of the silent prayer of the heart. If man is after the image of God, he has but to will a thing in the limited sphere allotted to him and it becomes. Such power is impossible in one who dissipates his energy in any way whatsoever, even as steam kept in a leaky pipe yields no power. The sexual act divorced from the deliberate purpose of generation is a typical and gross form of dissipation and has therefore been specially and rightly chosen for condemnation. But in one who has

to organize vast masses of mankind for non-violent action, the full control described by me has to be attempted and virtually achieved.

This control is unattainable save by the grace of God. There is a verse in the second chapter of the Gita which freely rendered means: “Sense-effects remain in abeyance whilst one is fasting or while the particular sense is starved; but the hankering does not cease except when one sees God face to face.” This control is not mechanical or temporary. Once attained it is never lost. In that state vital energy is stored up without any chance of escaping by the innumerable outlets.

* * *

Today our entire environment – our reading, our thinking, our social behavior – is generally calculated to subserve and cater for the sex-urge. To break through its coils is no easy task. But it is a task worthy of our highest endeavor....

* * *

Thus it is not proved to my satisfaction that sexual union in marriage is in itself good and beneficial to the unionist. To the contrary effect I can bear ample testimony from my own experience and that of my friends. I am not aware of any of us having derived any benefit, mental, spiritual or physical. Momentary excitement and satisfaction there certainly was. But it was invariably followed by exhaustion. And the desire for union returned immediately the effect of exhaustion had worn out. although I have been a conscientious worker, I can clearly recall the fact that this indulgence interfered with my work. It was the Consciousness of this limitation that put me on the tract of self-restraint; and I have no manner of doubt that self-restraint is responsible for the comparative freedom from illness and that I have enjoyed for long periods and for my output of energy

and work, both physical and mental, which eye-witness have described as phenomenal.

6. BABA SAWAN SINGH

Naam AND KAM are two of the terms used in our literature (vernacular). Naam means “Word” or “Sound Current,” and Kam ordinarily means lust or passion or indulgence in the sensual desires as opposed to self-control; but in its wider sense, it means all outward tendencies of the mind. Naam and Kam are, therefore, opposed to one another. The tendency of Naam is toward the inlet pipe to a reservoir and Kam leads to the outlet pipe. The reservoir may be filled if the inlet pipe is larger than the outlet pipe is small. But it cannot remain filled if the outlet is wide open or even leaking. And the sooner the outlet is stopped, the faster the reservoir will be filled.

Now, take Pinda, or the Physical body as the reservoir. So long as the attention is at the eye focus, it is filling, but when the attention is running below the eye focus, it is leaking. And the lower the attention below the focus, the faster it is leaking. The sensual center is located very low; therefore, playing of the attention on this center causes a enormous leakage, and there is a considerable amount of dissipation of energy. Nobody feels happier after the act of dissipation. That act is a happy act if it leaves you happier. Kabir compares Naam and kam to day and night respectively. Day and night do not go together. If there is a day, then there is no night; and if there is night, then there is no day. If attention is given to Naam, there is Kaam, and if it is given to Kaam, there is no Naam.. . .

The world is the desigh of Kal and Maya, the negative forces. To

keep the soul down, they based the structure of the world on couples, man and woman. If both man and woman were to catch the sound of Naam and rise up, both would be free. Here, one holds down the other. And because we have not seen the other side of the whole picture, we take our present existence and our surrounding as the normal affair. Strictly speaking, we are living an abnormal life. Soul combined with mind and matter is an abnormality.

The law admits of no exceptions. The longing of no exceptions. The longing for Naam means turning your back on Kam. Turning your face to one means turning your back to the other. Saints find human nature weak. They make it strong, step by step. They attach the individual to Naam and , slowly and slowly, as longing for Naam develops, the karmic tendencies diminish.

Those who indulge in Kam for the sake of indulgence are doing no good to themselves. To hide their ignorance or weakness, they call this indulgence a physiological necessity and have gone to the extent of advocating the user of contraceptives, etc. all this is due to the weakness of human nature. Those who indulge for the sake of children should try to control themselves when they have the required number of children. Now what fun is there in having big families which they cannot support? The rest of life is spent as a family donkey carrying its load. Again , to indulge after conception, and as the child is dependent upon the mother, is something inhuman. Here again, to defend our weakness is weakness, and no amount of defense will convert it into strength.

To rise up is a slow process, but to fall from a height is sudden. Kam is sudden fall from a height is sudden fall of attention. Saints emphasize the grandeur of Naam and bring it again and again to the attention of those who come in their contact. They advocate

looking up, while the world looks down. Whenever Naam will become tasteful, Kam will disappear. There is no other way of controlling kam. Raising the focus of attention automatically subdues Kam.

7. MAHARAJ KIRPAL SINGH

Marriage is a taking up of a life's companion on your earthly sojourn – through weal or woe – to help each other in life and to help each other to know God. One duty may be of begetting children; for which the scriptures lay down that this power should be used for begetting children, and that we should rest from any such communion during the conception period and also thereafter as long as the child is taking milk of the mother. In this way, the child, the mother and the father will all be healthy. Most of the diseases the people are suffering will be eliminated. The saints say that if children are to be born, let them either become saints – or donors to the poor and a servant of the needy – or else let them be valiant ones who can protect the forlorn and the weak.

The saints do lead an ideal married life and when they take up such a role, they stop such a course. So, married life is no bar to spirituality if led in accordance with the scriptures. The partners in life are advised in their best spiritual interest to observe chastity by leading a moderate life by mutual cooperation. The check marks on the dairy forms are essential for the people seeking improvement gradually. One learns by self-introspection and careful living. The dear ones are not forbidden to marry or have homes. But they should have an ideal family life flavored with the divine grace of the Master Power. The young ones before marriage should be asked to lead chaste lives, as chastity is life and sexuality is death. A lamp burns splendidly when it has oil within, but if all the oil is leaked away, how can there be light? A life of

self-restraint goes to make body and brain strong.

Unfortunately, very few people have the right understanding as to the importance of maintaining the chastity of life. It is because man is not chaste that he is under the domination of other vices such as anger, greed and attachment. If he were to control his sensual appetite, the other vices would gradually drop away. So chastity is the key not only to the spiritual life but also to the success in every field of endeavor. The pity it is that very people who could help their fellow man, such as doctors and the clergy, are themselves in the grip of sexuality and are hardly likely to recommend the practice of that which they themselves are a prey to.

Sat Sandesh

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THE MASTER'S TALK

Inn of Madness

Man spends his whole life exploring the so-called wonders of the world in outer things and places, but few ever dream of exploring the inner depths of this wonderful house in which we live the physical form. Throughout history, few have solved the mystifying riddle of life.

When regarding the body, what do we see? Do we see but a five to six foot statue of matter? Do we not realize that some power sustains this human form, and is in fact imprisoned within it? Even though the body has nine outlets, yet the prisoner within cannot get out through any of them. Why? Because it is being controlled. Breathing goes on incessantly, and when the breath goes out, it does not stay out; some power is drawing it back into the perhaps ten or twenty times – yet he does not die. On the other hand, he might slip when walking and break his neck – what a grand enigma! We have no knowledge of this power within; we never give a thought to it, or to that source from which it draws life and sustenance.

Masters have said that those people who do not believe in God, even though they may always be near the holy places, are atheists. However, those who do not know who they truly are, realistically speaking, are more atheistic. Excuse me, but where God is concerned, are we not all atheists? For no one has seen him. A small child is more conscious of his true self than an adult, but as he grows he becomes more and more aware of the body. When you ask him who he is he will open his eyes and mouth wide in an endeavor to express what he truly is; but when fully grown he will tell you, “I am

Ram Das” or “I am Ram Singh” for he cannot differentiate between his body and his real self.

When you say, “This is my body”, have you ever taken it off as you remove your coat or shoes? We say, “This is my body”, but in fact we have become the body. We do not know who “I” is, or who it is that says “This is mine.” So it is a more damaging ignorance not to know one’s true self – that self which must eventually experience the over self. The self or soul is the conscious entity which enlivens the body, and which depends on something even greater for its very existence. As long as it is not conscious of its true nature, it cannot experience that greater nature, so in the true sense there are very few theists in the world; for a theist is one who has realized himself and has realized the Lord also. Intellectually, the whole world can say, “I am not the mind, I am not the senses, I am not the intellect, I am not the pranas,” and so on, but has anyone ever separated himself from these things? We can take off our coat and hat, but can we step out of the body and see who the indweller is?

Self-realized people say that the greatest book of knowledge is the physical form, through which all written scriptures have come. The explorers of the body, the rishis, munis and mahatmas, realized the truth of the mystery and found the power that controls the human being – and that is one’s true self. That in turn is sustained by the over self. Scriptures came through such men who were in tune from within, who, by analyzing themselves and rising above body consciousness, got into higher touch and became the mouthpiece of the greater power. Whatever they said came direct from that power: they did not speak at the level of mind or senses, and this is the big difference between words that come from a realized person and words that come from the intellect for the intellectual can only speak from that level, whereas the realized soul speaks as inspired from above.

Emerson said, *Though thoughts which come without thinking are always perfect.* A Muslim fakir says, *Actually you are the mother of all books, and he also says, When your outer self finds your real self, Then you will see that something is within you and that God is speaking within you.* Guru Nanak says, *Whatever comes from the beloved, I give out.* He does not speak from his own thoughts. Christs said, *I have not spoken of myself; but he father which sent me, he gave me a commandment, what is should say, and what is should speak.* When Philip asked to be shown the father, Christ reminded him, *Have I been so long with you and yet thou hast not known me, Philip? He that hath seen me, hath seen the father...I am in the father and the father is in me. The words I speak unto you I speak not of myself; but the father that swelleth in me, he doeth the works.*

For example, if one listens to a radio that is tuned in, one hears the sound. From what place does the radio catch the sound? From whatever station it is attuned to. A God-realized person is in tune with the Lord and in him the Lord speaks: *Brahm speaks through the physical form, how would Brahm speak?* That Divine link is in each human being: not more in one and less in another, but the same in all. However, only those who have come into realization and are the mouthpiece of God can see that I and my father are one. This is because they rose above the mind, senses and the net of illusion and saw that the sustainer of all life is the one Lord.

During the life of the Rishi Bhardwaj, a householder by the name of Shonak went to him one day and said, “Maharaj, what is that thing knowing which all else is known?” The rishi looked at him and saw that he was a householder. You should understand that householders are very different today. In those days a man would become a householder after twenty-five years of brahmcharya (chastity in

thought, word and deed), during which time he gained extensive knowledge of the Vedas and Shastras, the ancient Hindu Scriptures. After twenty-five years of leading a householders life according to the teachings of the Shastras, he would enter the Vanaprastha ashram (secluded life, devoted solely to the realization of the Lord), cut off the from worldly life and worldly people. You might say that in this day and age the latter phase has become more like a business. A man reads one or two books and then starts giving lectures, but pays little attention to the inner self. If a mans eye is not open, what can he say on the subject?

Kabir Sahib once had a conversation with a learned pundit, and eventually remarked to him, *Oh brother, your mind and my mind can never agree; I say what I see and you say what has been written.* It is entirely different to speak from experience. One can never be fully convinced by reading someone else's statements, for seeing is believing. God gave equal privileges to all human beings, and the only difference between a Master-soul and an ordinary man is that one is in tune and the other is not. The embodied soul has got consciousness, for while living in this physical form yet it is of the same essence as God, who is all consciousness. He is the ocean and we are the drops, but unfortunately we are under the influence of the mind; the mind in turn is being dragged by the senses, and the senses are dragged by worldly enjoyments. In this way, the jiva (embodied soul; soul in creation) has become the image of the body and the world, identified so much so with these that it has forgotten his own self, the matter of knowing the Lord is very far away. For this reason nearly all Masters have advised, *man know thyself.* Nanak says, *without knowing oneself, this illusion will not go.* And when does one see what the soul is? *When the sense are stilled the mind is stilled and the intellect at rest, then only will one know the soul.* It is for the soul to experience the Lord – *he cannot be known by the senses, mind, intellect or pranas.* It is very clear-cut.

Knowledge is like a child of all books. Love is the mother of all books, for God is love and the soul, being of the same essence as the lord, is also love? At the sense level we scatter it in hundreds and thousands of places. *One heart and millions of desires; on top of that more desires; then where is the place for him to sit?* If one withdraws from everything else and concentrates in one place, great power will spring forth. If a pipe has ten holes and you close up nine of them, the water will simply gush out of the tenth. Up to now our soul has been under the mind's control, but by withdrawing from the outer influences and receiving strength, it can gain control of the whole being. Remember that God is all-attention, and the soul, having the same nature, is also all-attention in miniature. When that all-attention wished to become from one to many the whole of creation came into being. The soul also has great power, but under the mind's influence it has scattered its attention hither and thither, thereby weakening itself. If only it would withdraw from the outer attractions, it could create a town, at least. It is with much sorrow that I say that the souls strength has been divided into so many avenues.

So all true Masters say that realizing God is a simple matter – *what is there to realizing the Lord? Just uproot the attention from here and plant it there.* It is simply a matter of withdrawing and gathering together the scattered attention. As you know the rays of the sun under normal conditions will not ignite anything, but if you pass them through a convex lens and thereby concentrate them, anything they settle upon will burst into flames. The whole of this life's purpose is to become still – to withdraw from the outer environments, and to concentrate. You have strength in you, you are the child of a lion.

So when Bhardwaj Rishi answered the householder Shonak's

question, he sought to reply in such a way as to be of help to Shonak in his household duties. Knowing he was a literate man, the Rishi said, “there are two kinds of teachings. One is called *apra vidya* and the other is *para vidya*. *Apra vidya* comes from books, scriptures, etc., and creates some interest in the seeker, which leads to some devotion too. For this, customs, rites, pilgrimages, saying prayers and singing hymns, giving alms, fasting, performing austerities, etc. will help to create the bhakti (devotion to God). However this is all preparation of the ground and there is all preparation of the ground and there is no real satisfaction in it because it will not give salvation or realization. All these things come under the category of good actions, and one may gain a heavenly place through them, but again and again the soul will have to return to earth, for they are all at the level of the senses.”

These are the first steps to be taken toward the Lord, just as a child goes to school and first learns how to use a pencil, but you can see just how much value these actions hold. You all have taken these steps at some time or other, but now God ahead. Make the best use of the foundation alone cannot take you to the ultimate goal, without your knowing the self. Brothers, withdraw, become conscious of your self, and get the contact with the over self. As Bharadwaj Rishi told Shonak the householder when you know yourself, you will know everything. Now you can see that his teaching is for all true seekers of God.

God made man, but he did not stick any label on him. The purpose of all religions is to realize God and to spend this life's journey in peace, contentment, and usefulness to each other. These were the true aims, but what was the outcome? *He started to realize God, but in between the mind turned turtle*. You may ask, “Have we lost ourselves?” Yes, most decidedly yes.

One Muslim fakir says that the atrocities man has committed against himself could not have been done by even the blindest of all. And the biggest atrocity? Living in this house, we lost contact with the one who runs it. The mystery of life must be solved, no matter to which religion a person belongs. The Masters who solved this mystery were born into various religions, just as were those who contacted them and who in turn were taught the solution. Ravidas was a cobbler, Kabir Sahib was a weaver, Tulsi Sahib was a Brahmin. Man made castes but God made the soul and embodied it within the human form. First rise above the senses, and then tell what you are and what is your religion. No matter which Masters hymns you take the subject will remain the same, even though language and expression may vary. Masters do not consider men from their religious labels, but rather they see everyone as soul in the body, and regard all from the level of soul. They are not Gurus of any particular religion but are Gurus of mankind. *Satguru is one who brings all people together.* For the satguru there is no conflict of caste or creed – no thought of breaking old traditions or making new ones. In fact they do say that there are already more than sufficient religions and sects in existence. Our Hazur would remark that there is no point in digging new wells when there are already more than enough to serve people. Man must either live up to his religion, or make a new one. Is it not better then to remain in your present formation? But while living according to its aims and precepts seek for one who has already solved the mystery of life and who can help you to fulfill the same. You may find such a personality in any religion, and you may call him by any name you wish.

To become proficient in any certain subject, one must go to an expert in that study. If a person has a sincere desire to learn about the soul, he or she should approach a competent teacher of spirituality – one who has realized himself and the over self. This is a matter of common sense, and needs no philosophy. All great teachers of this

subject say that we are all embodied souls, living in the house of the physical form from which we can derive the greatest benefit if we but make the best use of the situation. The human form is the king of all the species and is the highest rung in the ladder of creation, for in this form God has placed the power of differentiation through which one can define truth from untruth and so achieve that which can be done in no other form. There is a prayer in the VedBhagwan which says, *O Lord take us from the untruth to the truth*. But of course if a man has no interest in either, what is the use?

Swami Ji Maharaj says, *Hansni (a mythical swan like bird) separates the milk from the water*. You are a hansni, O soul. Hansni is said to have the ability in her beak to separate milk from water, and drinks only the milk. O soul, you are like that hansni and you can differentiate the truth from the untruth. Drink only the milk and leave the water. *Think of this body as matter; God resides therein, and only he is the truth*. The body and all things connected are in constant flux, for it is the nature of matter to be ever changing. Only the soul is true permanent and unchanging; try to recognize the soul. Atheist or devotee – manmukh or Gurumukh – what is the difference between them? *To know the atheist – he is lost in the world; to know the devotee – the world is lost in him*. The manmukh is lost – lost in the whirl of mind and senses. For the true devotee the world does not really exist, for he has the Lord intoxication and is awakened to the truth within himself, and has thereby forgotten both the world and the after-world.

Great is man. Do not think of him as merely of form – just a five or six foot puppet. If the god and goddess desire to gain salvation, they also must inherit this human form. The Upanishads say, *soul is riding in the chariot of the body; Intellect is the charioteer, mind is the reins senses are the horses dragging it into the fields of enjoyments*. So it means that the sole barrier between us and the

Lord is the mind. If we could only cast aside the mind and the senses, we would realize our true selves, and the Lord. If this aim which has been founded in all religion is not achieved a man's life is wasted. When Zoroaster was asked for advice, he said "join the Army of God", when he was asked what qualification a person required to join this army, he replied, "Good thoughts, good words, good deeds." This means, live a righteous life in every way, and this has been advised by all Masters. *Of all dharmas, which is supreme? Take the name of God and live righteously.* In the sikh religion, it is said, *Repeat the naam and share your food with others.* The teachings are all the same, and we want to enter the army of God; but we enter only the army of religion. And the result of this is that men are fighting among themselves. We put God aside and start saying, "I am a Sikh" or "I am a Muslim" and so on. Kabir Sahib says, No one is Hindu or Muslim; Think of us as one. God made the human beings; and man is older than all philosophies and religions, which were formed long after man's advent for the noble purpose of realizing the soul. If this aim is not achieved where then is the purpose?

I can only say that if the leaders of the religions were to give the correct peace. Is it not the aim of all religions to pass one's sojourn of worldly life in peace, to be of helpful use to each other, to realize God? Surely this is the true aim of all, and if all are devotees of the one God, then why all the conflict and strife? *Hundreds of lovers, but one beloved for all.* Customs and religions may be separate, but the aim is the same. But as things stand, brother is fighting brother, and both declare that their sect is better. Is it not clear that all are the same?

Do not say that the books are all lies; Liar is he who does not absorb. The holy scriptures record the words of realized people who have walked the path of spirituality. However many steps they took

along this path, so accordingly they taught others. We have respect for all. Just consider how the Masters regard life. They are not bound by any special affiliation, and they are not dictated to by any politics. They are cosmic beings. *Peace be unto all the world, under thy will, O Lord. Guru Nanak also said, O Nanak, the Naam is ever-ascending; through thy will the whole world benefits.* The hearts of the Masters are so abounding everyone can have a place therein. When they come, they come for the upliftment of all peoples: all sects are theirs, all religions, all countries. When I was visiting the West, one place held a meeting for East and West, and I was invited to represent the East. To represent the West they invited a certain Frenchman, but at the last minute he could not attend the meeting, so the organizers said to me, “Well, we will leave both East and West to you.” I replied, “There is no doubt that the saying is East is East and West is West, and never the twain shall meet, but some man has said that – not God. The whole creation is the house of the Lord, and there is no East or West in it. All these countries are but so many rooms in the one house of our father.”

Airplanes have eliminated the vast distances between countries. Today one may be in India and tomorrow in England – and the day after in America. But man is a man, no matter where he is regardless of outer garb or custom; all are devotees of the one Lord. When I was asked in America if I had come to found some Ashram, I told them that I had come to uplift the very ashrams that people carry around with them (the physical form). “People have forgotten these things; I have come to awaken them. There is no need for introduction of anything new, for the thing already exists within, but I have come to revive what you have forgotten.” Masters regard situations with a very open outlooks, but those whose outlook is confined to their own closed sect do not give the true teachings.

Just before the partition of India and Pakistan (in 1947) fighting

between Hindus and Muslims was going on, and our Hazur went to many such disturbed areas. People repeatedly told him, “if only you had come before, there would have been no fighting here.” I am trying to explain very clear and straightforward facts. Because of earning food for their stomach through the name of religion, so much misunderstanding has been born. If four drunkards can sit together and enjoy each other's company, then why not four devotees from different religions, for the purpose of love and understanding? It might be said here that the former have some kind of intoxication, but the latter have none. Kabir Sahib explains it this way: that a hans (a mythical swan like bird) once sat in a field of kodrai (kodrai is a rather inferior grain). The farmer saw the hans, and started to chase him with his stick. So Kabir observes: This poor ignorant farmer does not know that the hans never eats grain, but lives on pearls. So Masters never come to take from worldly people. Now listen carefully to Kabir Sahib's hymn:

*In the inn of the body, the jiva-traveler is staying;
But why so enrapt in this madness?*

The body is like an inn; and we are travelers in this world for but a few days. The senses or outgoing faculties through which the worldly impressions enter are firmly attached in this inn or house. The eyes alone absorb 83 percent of all impressions. The ears take in 14 percent, and the remaining three percent is distributed among the other senses. When we sleep, we dream of the impression we have received in our everyday awakened state. As can be seen, our lives are very superficial; we have never taken a dip into our real self.

What is the purpose then of this inn-like body? Its purpose is to enable us to know our true self, and to realize God. If the soul does not do this, then? – *if the life fades away without gaining the benefit, the advent of birth is wasted.* Lord Buddha said the same thing: that

within human life the Truth can be realized. Who knows when one will again receive the blessing of human birth? It was given for a definite use – so why get intoxicated with sense-pleasures? What will be gained this way? You go on seeing the worlds play, but the craving for more and more is never satisfied. The ears are always listening to the world's tune, but are never contented with it. One thinks one is enjoying these sensual pleasures but it is not so. The sense-pleasures are enjoying you.

In the puranas (ancient Hindu scriptures) it is related that the God of food complained to Lord Vishnu that he was tired of the people eating him mercilessly. Lord Vishnu advised him, “Those people who eat you more than they need, well, you eat them up.” Over indulgence in food leads to degeneration of the physical organs. Indulge the senses only as much as necessity demands; do not create gluttony as a habit. If everything is used in a controlled manner, all things will be helping factors instead of doing harm. For instance, there is a certain poison which when taken in infinitesimal doses builds up the physical strength like a tonic, but when taken in large doses, it kills. All the pleasures of the senses were given for man to work through – but in perfect control. This house or inn was given for only a few days so that it should be put to the utmost advantage, but we are destroying it fast.

There are five senses of knowledge and five senses of karmas, and if only one sense gains control, what happens? A moth, for example, is governed by the eyesight, to the extent of burning himself to death in the heat of a flame or bright light. Fish on the other hand are governed by the sense of taste and although happily swimming about in the water, yet they will rise to the anglers bait – only to be caught on the hook and die in agonies of torment, flapping around on the earth. The large black bumblebee has a very strong sense of smell and through this easily loses his life to a certain tropical flower that

has the ability to close its petals over any insect entering within it. The sense of hearing is overpowering in the deer. I do not know if you have spent any time in the forests, but I have seen a deer jump forward as much as twenty yards. Even the fastest horse cannot catch this fleet-footed animal; and yet he is easily caught. Deer hunters play a certain tune on a special drum, hearing which the deer is drawn helplessly toward it in ecstasy of that sound, until he quietly lays his course is captured. He spends the rest of his life imprisoned in captivity. In the male elephant, the sense of touch is very strong, even though he has the strength to uproot huge trees with his trunk. I once lived in the jungle for four or five months, and saw how they prepared to catch the elephant by digging a large pit and covering it with leaves, and then placing a female elephant nearby. When the male scents the female he loses all caution and rushes toward her, and falls into the pit which lies in his path. He is then starved for many days until it is possible for men to handle him and remove him. He then spends his life in captivity. So you can see that when even a single sense is ruling out of the five it can bring death or slavery. What then is the condition of a being who is slave to all five senses?

Your whole life is being wasted and finally you will be withdrawn from the world – you have to leave this body – even if you have no knowledge of when that time will come. The great emperors, the learned intellectuals, famous philosophers, and even God-realized people – where are the bodies of all these persons now? They have all left the scene of action, and we must also leave sometime; there is no exception to the rule. If only the thought remained uppermost in mind: “Who I am? Where am I going?” This could change the very pattern of our life. Just think for a moment: if you received a notice to tell you that you had to leave town tomorrow, how would you spend today? Would you not prepare yourself to leave? The time for leaving the body may already be fixed, but it is not known to you. It

may come at any time. Kabir Sahib says, *Become virtuous, repeat the Naam; tomorrow may never come*. What to speak of tomorrow, we have no guarantee of the very next minute! The breath continues to return to the body and the man remains there – but if it does not come back? Try to see what is sustaining it, for alone it is just a mound of matter that we carry everywhere. *The friend is enlivened as long as the companion is there; when the companion leaves, it is worthless matter*.

When the soul leaves the body, four brothers pick up the inert form in a hurry, and rush it to the cremation ground. No one wants to keep it for long. But those with right understanding see the facts in true prospective. It is no new philosophy. Those who made the best use of the human birth and freed the soul from the rule of mind and senses gained knowledge of the self and also experienced the Lord, and for them there is no return to this world of action. But coming and going is not finished for those who live only and always at the sense-level, whether their actions be good or bad.

Lord Krishna says in Gita that there are only two paths: *priitarian path and deviyan panth*. Priitarian panth is the path of the karmic wheel, and the soul which travels it cannot get off this wheel. But the soul which travels the deviyan panth – the path of light – never returns. It is the custom in the Sanatan sect of the Hindu religion to light a lamp and put it in the hand of a dying person, for it is believed that the soul will not otherwise gain salvation. But in fact this light should be lit while living – the inner light – for it is believed that the soul will not otherwise gain salvation. But in fact this light should be lit while living – the inner light – for only then can the soul become free from births and deaths. Where is this light? *The light is effulgent in him who controls the ten senses*. The light is already within all men, but one must separate from the senses to see it. There is no need to create it, therefore; just invert. You can say to turn the face

inwardly or by self-analysis rise above the senses.

Kabir Sahib says, *why remain intoxicated in this inn of the body?* It is common sense to see that for the soul who is at the level of mind and senses and has become the image of the body and therefore is doing all practices at the same level, how can it be possible to rise above the body, mind and senses? If anyone thinks he can do it, he is welcome to try. After all, what does a blind man desire? Just two eyes. But if you cannot do it, admit the fact and go to seek help from someone who knows the science of rising above the body consciousness. Such a Master soul may give a sitting to ten people, or fifty or one hundred or more, but by his single fraction of attention everyone will receive light. The proof of light will be seen with one's own vision. So the path of the saints is called the reverse path, for they teach the seeker how to invert the senses. *When you meet the Satguru, inversion starts; dying while living will unravel it.*

When the soul inverts, the body becomes lifeless; he who dies while living becomes the one who experiences the Lord. Learn to die, so that you may begin to live. Maulana Rumi says that if you desire to have everlasting life, then learn to die while living. Dadu Sahib says, *Dadu, die before; everyone dies when the time comes.* All Masters have made similar statements on the same subject. That person who has unraveled the mystery of life has no fear of death. *Die you must, so why not now? Stand aloof from the world. Such a death one can die a hundred times a day.* To be able to rise above at will erases all fear of death. You are a guest in this inn of the body for a few days only – do not lose yourself in the madness of the senses and the sense-enjoyments. Do not forget yourself entirely in this outer madness, but try to reach the aim for which the human birth was given. If this opportunity to do the real work is wasted then who knows when you will be given another?

Rest for the night, leave in the morning.

It is a place where you can spend the night, but when daylight comes, you have to leave. Who stays permanently at an inn? *Return to your own place, brother, why live in strange country? Do your own work and ignore alien affairs.* This is not your country. You merely have connections with the physical form for a few days, and will soon have to leave. It can never be your permanent place; but where will you go? Have you ever thought about that? *The house you must leave is tied in your mind; there is never a thought for your permanent home.* You have imprisoned yourself in its environments, and you have given it the status of God. The true home has been completely forgotten. Who can say you are intelligent? Perhaps you are learned through books, but the Masters say that one who does not realize his transient condition and has no knowledge of his real destination is either a fool or an ignorant child.

When a spiritual person is also learned in outer knowledge, he wears this like a garland of flowers and uses it to explain the truth in a variety of ways. For instance, when Keshab Chander Sen went to Sri Ramakrishna, the latter said, “if you want to understand this teaching in one word then listen to me; if you would prefer to learn it through many words, then go to Vivekananda.” It is important that he mind should fully understand and be satisfied, for true spiritual experience can only be had when the senses mind and intellect are perfectly stilled. Nothing can be experienced while one is scattered at the sense-level, whether it be in enjoyments or in intellectual expansion. We should make the best use of the intellect for our own or another's understanding, but remember that reasoning can be a help and it can also be a bar. Through reason we can come to the point of accepting that God does exist, but having done that, why not realize Him? And for that, the intellect must then be stilled.

Everyone must leave the physical form – and that includes you. One Master says, *Where have the parents gone who gave you birth? You have no knowledge of their whereabouts.* The facts are clearly evident, but the world's grease has covered you like a greasy cloth which does not retain water on its surface. We read books and scriptures, listen to numerous lectures, but the truth penetrates neither mind nor heart: that we must also leave the world.

Those who know they must go, why worry and scheme?

Why increase the worries and troubles more than necessary when we must all leave this place one day? if you knew you had to leave the world at the end of this day, how would you spend it? A certain Master advises, *spend each day thinking it is your last on earth.* If this advice was rigidly followed, a person's life would be transformed. We go deeper into the forgetfulness because we do not remember death. death is no bugbear, but is the name given to a change; or you can call it a transfer. That person can truly be termed intelligent who prepares for this event. How wisely we start preparing ahead of time for some worldly event, like a marriage or an examination, etc. The change of death can also be called an examination which lies ahead of us, but we do not know the date. We do nothing to prepare for this. *Wherever the attention is, so do we go and reside.* If one comes up above the body-consciousness our coming and going in births and deaths will cease. Otherwise, good and bad karmas are both binding, like gold and iron shackles. This is written in the Gita. On the path of pitriyan the coming and going continues, but the path of light starts above the senses. Inside there are only two guides – light and sound – and they start when one rises above the senses. Where the world philosophies end, there religions start. You can also say that the ABC of spirituality starts from here. You will meet very few Masters who have knowledge of this. If only those who teach customs and rituals would also teach the true

meaning or basis behind them, there would be love and harmony among men. We must love God, and as God is in each being, we must love all. If all men sincerely took this up as a principle, where would be the conflict? If each one had first hand knowledge of the soul, and that the soul is the same in all, would we not respect each other?

Tulsi Sahib says, *the Guru who bows down to the disciple is called a Sadhu*. The Guru whose eye is open sees the Lord in each individual. However, he whose eye is not open cannot be blamed for not paying his respects to the Lord in others. But what is happening today? Gurus stand proud and erect, and the disciples go on bowing down, bowing down, in all faith.

The Master is trying to help us understand that the time is now. It is night and we are staying at the inn; in the morning we must leave, and what have we accomplished up to the present? Man has achieved so much intellectually and physically? We know little or nothing about the Truth or about our true self. After all, material success is achieved and sustained through you, and you will have to leave it all one day. If you leave the body without solving the mystery of life, it will result only in paying the karmic debts of ignorance. The worldly people will only help and respect you out of their own selfish desires. Even if one person may have all sincere sympathies and fine qualities, what can he do to help you when you have to leave? He can only stand and pray, "O lord, have mercy on this soul." At such a time only a God-realized soul can be of help to you. *O Nanak, break from undeveloped company and seek the realized soul; they will leave you while living, but even after death he will never leave*. Worldly companions cannot be with you always, so why not seek one who will be a constant companion? And who is that? He is what is known as a Master, Sant, etc. A Sant is not necessarily he who is seen in a particular garb, but rather is he who

has realized the truth and has become the mouthpiece of truth. Whoever goes to such a soul will on the first day gain some experience in the science of rising above body consciousness, and will learn how to increase this daily so that the soul might leave the body at will – even one hundred times daily. All fears of death will be removed. And remember this: the truly realized person will never teach you outer practices, but recommends that whatever you have been doing up to now should be made full use of by going ahead.

Salvation can only be achieved by rising above. *Put your attention on that Higher place, where even Shiva is meditating.* That higher place lies above the senses, where it is said that lord Shiva is meditating. This is why the inner or third eye is sometimes called the Shiv Netra – Shiva's Eye. Its position in the body is behind and between the physical eyes, but is above the senses. If one's full attention can be concentrated there while living then the soul becomes free from the wheel of life. With a little right understanding one can soon see that this life was not meant merely for eating, drinking and gratifying all desires and passions. It has a far nobler purpose, and those who do nothing to accomplish this purpose in truth waste their lives.

This pure, priceless, bodily gown you have dirtied, spot upon spot.

It is a priceless gift, this human form – king of all the species. It is written in the Koran that when the human being was made, the angels were ordered to bow before that form. It is the temple of the Lord: keep it pure and clean. *This body is the temple of God, wherein dwells the Light of Truth.* We keep the outer temples in spotless condition, but what happens to the inner temple? We may spend thousands on toilet requisites and beauty treatments, but inwardly the human form is filled with filthy passions of the senses. Even a dog sweeps the ground with his tail before sitting, and even for an insignificant cat one will quickly tidy up the home; and yet we

want the Emperor of all existence to manifest in our heart. Can he manifest in a dirty heart?

*Inside we are black with deeds, outwardly fair and attractive;
Yet we wish to copy the pure and chaste one.*

The enjoyments and passions have blackened our hearts – we are filled with jealousy, greed, anger, lust, backbiting and more. To all outer appearances however we are pure and clean and make a grand show by copying the God-realized person. If you cover a dunghill with silk, will it then issue a forth fragrance? Nature says no. if you cover a block of ice with a thick blanket, it will still give off its coolness. We have the human form, in which we can realize God , but we are daily soiling our lives with more and more spots. Even the dirt alone will eat away the texture. An ethical life is the most important stepping stone toward spirituality. Certain disciplines of the Hindus called yama and niyama were made for this, as was also the eightfold path of the Buddha, the four fasts of the Jains, and Christs Sermon on the Mount. *O Nanak, take the Name of the Lord when the heart is pure; you are trying to absorb the lies of the world.* His Name should not be on your tongue if you have a dagger in your pocket with which to kill someone. You may deceive the whole world, but can you deceive the Lord? Even for the world, the cat will be out of the bag sooner or later, for one cannot hide a lie forever, and in the end it will come out in the open.

Why light this worldly fire for only two days of life?

Why waste the only two days of life in the fire of enjoyments? Soon you must leave it all behind. And why were you given this life? Life is duty; life is Love; Life is the holy gift of God.

Anger, envy, arose in the heart of man, like a serpent.

These ugly things reside in the heart. But the soul is the image of love. For God is love, and he can only be realized through love. The purpose of all outer practice is to develop devotion, to incite interest, and to establish regularity. It is part of the soul's innate nature to attach itself to something, but unfortunately wherever it attaches itself results in a misfit. The soul is consciousness, and if consciousness is to enjoy peace and happiness it must attach itself to some higher consciousness. If it gains some brief enjoyments through attaching itself to matter, it does not mean that the matter is responsible for that; it is but a reflection of the soul's own happy nature, a reflection of consciousness. While the attention is focused on a certain thing, it will go on enjoying, but when the attention is withdrawn the enjoyment ceases. Is this not true? If this conscious entity, the soul, would rejoin the greater consciousness, the over-soul, become fully charged and come into expression, all happiness would manifest in the whole being. But we do not enter that place where the happiness lies. Instead we spend all our lives searching in every other direction – North, South, East, West. Our Hazur used to say that we are like the weaver's shuttle which goes back and forth.

We should have respect for all holy places; but why were they made? They are there for the health of the soul. If one's physical body is sick, people say "Go to the hills and recuperate." A few months carefree relaxation in the high altitude and fresh clean air is very beneficial and health giving. So the holy places had an ideal purpose; to strengthen the soul by allowing it to withdraw from all the worldly affairs, leaving all worries behind, and sitting at the feet of some realized soul. This was the true purpose of the holy place, but today we have made them into holiday resorts and have started our worldly enjoyments there also.

I have been to Hardwar (a famous place of pilgrimage) many times.

Once a large number of Satsnagis gathered and requested a Satsang be held. When the Satsang started, I said, “Brothers, this place is very precious because many great rishis, Munis and Mahatmas have visited here at one time or another. Guru Nanak came, also Guru Amar Das visited here off and on over a period of seventy years. It is therefore a most auspicious site – but what have we done to it? When one travels toward town from the railway station one sees two cinema halls.” A man stood up and corrected me: “No, Maharaj, there are now three!” Now tell me, is it the fault of the holy place? Consider why they were built: was it due to thousands of the countries population flocking there? No, the holy places become holy because a certain one or more realized souls placed their holy feet there. Millions of people have been born in Jerusalem, but today it is held holy by the whole of Christendom due to one man – Jesus Christ. The greatness of each place of pilgrimage can be accredited to at least some realized soul. Now what has more value? The realized soul, or the place that became known because of him?

We do become devotees of the holy books, but we do not want that which the books recommend. We decorate our houses with photographs or pictures of certain Masters and surround them with artificial flowers, etc., but we have no respect for a living Master. When the Masters come to the world, we call them atheists or madmen. Many Masters have been treated like this during their lifetime, but after they leave the world we start worshipping the very ground they placed their feet upon.

So, very lovingly the Master is helping us to understand that the body is ours for a few days only, and eventually we must leave it behind. God is love. The soul is of the same essence as he, and is therefore also love. A true human being is one in whom love exists and is expressed. How can a man be truly human if he does not express love? He should have been the very epitome of love, he

should have loved the Lord, and the Lord in all beings, but instead he became like black cobra. Do you know what happens when the cobra strikes? The place that he strikes upon starts burning; it is very poisonous. A wound from a sword for instance can heal within ten or fifteen days, but the wound from the human tongue never heals. When I visited the West, some people asked, “How can we stem the danger of atomic war?” I told them, “By living up to what your scriptures say.” And what do the scriptures tell us? They tell us to love the Lord, and as the Lord is in each being, to love everyone.

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BIRTHDAY AT MANAV KENDRA

Russell Perkins reports on the 1972 Celebrations

The first thing you see, coming along the highway from Delhi, is the big water tower with MANAV KENDRA on the top.

The second thing you see is the pool. Then a lot of images crowd in at once – Masters buffaloes, the buildings, the spaciousness, the Himalayas along the rim that just take your breath away – and you realize with an awful thrill that you are actually there.

There is no doubt that when Manav Kendra is finished it will be one of the most beautiful places on this planet. Even now, raw and unfinished and muddy, it has the capacity to grip the heart and mind and soul in a way that very few places can.

The pool is just unbelievable. No picture does it justice. Standing at its south end, looking across at the mountains, it seems very obvious that God piled up the mountains with one hand and scooped out the pool with the other. Inner peace comes of itself while standing there; more easily perhaps than anywhere except in the presence of the Master himself.

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We were told that at the January Satsang in Delhi, the Master asked the congregation whether they wanted to celebrate his birthday in Delhi or at Manav Kendra. A vote was taken, and Manav Kendra was the overwhelming winner. It was announced that free bus

service from Delhi would be provided for anyone who wanted to go up, and as always, free food and accommodations (mostly under huge tents) were available for all.

By February 4 (two days before the Birthday) tents were erected all over – a huge tent in front of the main stage to serve as a shelter for Satsang as well as housing, tents in the back field. One big one marked SAWAN ASHRAM CANTEEN where you could purchase tea sweets if you are so inclined – the disciples had begun to arrive, and the visitors from the west (a dozen or so) were moved from their temporary quarters in the hospital (due to be inaugurated as such on the Birthday) to a bungalow about ten minutes walk away from the Manav Kendra. In the afternoon of the 4th the first Satsang was held; a relatively informal affair, with swami Arvindananda as guest speaker.

Then that evening the rain began. It came down in torrents all night and all the next day, knocking down and rendering useless every single tent, turning the whole of Manav Kendra into a vast sea of mud, and forcing a cancellation of a days activities. Thousands of people had their temporary homes literally washed out from under them, and all day long on the 5th, through the cold driving rain, busload after busload of pilgrims with bedrolls and blankets, arrived eagerly and hopefully to attend the Satsang – and there was no place for them....

What did Master do? First of all, every available building at Manav Kendra no matter its state of construction, was pressed into service. The hospital, just vacated by the Westerners (who had slept four to a room), was turned back into a dormitory with twenty to thirty in a room. The guest house, the Father Homes for the Aged, the dormitories for the workers, and the building which will eventually become Masters house, none of them finished, were all utilized and

thousands were taken care of in this way (although the amount of space per person was considerably less than most Westerners would like). For the rest, Master and his staff, working unceasingly all day long, managed to find enough accommodations in the Dehra Dun area to house all those still unprovided for.

And Masters attitude was such a perfect example of his teaching. That night at darshan, calm and unruffled as ever after a day of wrestling with problems that would have buried any of us, Master said to me with his infectious chuckle, “Well what do you think of all our accommodations now? (laughing) Are they quite comfortable?”

That night the rain stopped; the next morning, Masters birthday, dawned bright and clear and cold and beautiful – with the mountains reflected in the pool and the clouds like living things hovering overhead.

Master asked that the 4 a.m. darshan be eliminated this year, and so the Westerners all stayed over in their bungalow. But the devotees at Manav Kendra turned up at 4 a.m. anyway, and Master came out, as usual, and gave them his darshan – just as if he had never asked them not to..

The morning Satsang was held by the side of the pool, because the area that had been set aside for Satsangs was sopping wet. So a temporary dais was erected and Master came over about 8 a.m. and put us in meditation. What a sweet meditation that was! Sitting on the hard ground, overtones of the storm still with us, the air fresh and bright and cold and the grace of the Master within. For forty-five minutes or so the outside world was forgotten and all of us were absorbed inside.

Then Master come back, took us out of meditation, and the Satsang began. Various swamis and yogis were there and spoke and that morning session was very and happy and free. The guest speakers did not speak too long, and one of them, swami Ved Vyasananda of Hardwar, was a positive delight. This gentleman, a mahamandleshwar with 50,000 sadhus owing him allegiance, is one of the really important Hindu leaders; yet he is very humble and differential with the Master, and his talk was full of good humor and laughter. Taiji (bibi Hardevi) turned up and sang one of the Masters beautiful songs; Bibi Lajo (baba Sawan singhs housekeeper for many years and the author of the Sakayan) made a surprise appearance and attempted unsuccessfully to garland the Master (who will not accept garlands from anyone; his usual practice is to take the garland in his hands and slip it over the other persons head before they realize what he is doing); Masters son, Darshan, up form Delhi, recited one or two of his award winning Urdu poems in praise of the Master; there was a great deal of music, including a beautiful hymn by Master Pratap Singh Ji, the Music Master or pothi; and the Satsang concluded, after about four hours, with a beautifully serene discourse by the Master.

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While everyone was eating from the langar, Mr. Sethi, one of Masters secretaries, called me over. "I want you to meet someone," he said. He introduced me to the simplest sweetest poorest old man, wearing a turban and dhoti and little else. He said something in Hindi to the man, who came over and hugged me. And his hug was like a child's hug, you know? Pure and gentle – very, very gentle – like a really young child. When he left, Sethi said, "that man has the form of the Master within twenty-four hours of the day and night. He is authorized to deliver messages from both Master and Baba Sawan Singh to others who cannot reach inside. And he is a very simple

man”, he said, “a very simple man. At his initiation he had a very high experience; but afterwards, when Master was explaining that he had given them all some capital to start with, this man got up and said, “Where, Maharaj Ji? I don’t see any money.’ That is how simple he is.”

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we all gathered again for the afternoon Satsang at 4 pm. This time, the crowd was much larger (about 15000 people – approximately half of what it would have been in Delhi) and the speakers sat on the main stage, which is a permanently constructed building with a roof and addressed the congregation as it sat on the regular Satsang grounds, still soggy but now usable. The honored guests included, in addition to the swamis already mentioned, Swami Govindananda of the Shahansha Ashram in Dehra Dun; Maharaj Jagjit Singh, head of the Namdhari Sikhs and an old friend of the Master; and various Muslim, Sikh and Hindu leaders, both lay and clergy.

As we were taking our seats, an old man, very rough hewn and coarse and ragged, was singing his heart out to his own accompaniment on a tambourine over the microphone to the assembled sangat. The Masters platform is not only open to the so-called leaders, but to the followers too; to the obscure as well as the famous; to anyone, in fact, who has something to say.

About halfway through the Satsang, the Master and Jagjit Singh and a few others left the stage for a few minutes to dedicate the free homeopathic dispensary, functioning for the first time.

The following morning Master gave Naam to (or as we would say, initiated) about three hundred people. Of this number, a little less than half made contact with the Radiant form of the Master inside,

and about half of the rest saw the strong sunlight inside. Some of these people – these dear, dear people, our brothers and sisters – were moving beyond words. One lady was sitting there in all humility with no eyes on her face at all – not even the sockets; she had been horribly burned in a fire, we heard. She got the Guru's form inside. A young Sikh man, smiling so broadly it seemed his face would split apart, was so bubbling over with primordial joy that he could hardly contain himself nodding in ecstatic agreement with every word that Master said. A young, humble Muslim aspirant was given the Sufi Mantra; that is the five names that Master gave him were in Persian rather than Sanskrit and derived from the great Sufi Masters (of course they have the same significance); Master is the embodiment and living fulfillment of both great esoteric lines and can initiate in either way.

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In a few days the crowds were gone, and Manav Kendra became again the way I remember it: a place of quiet hard work and gentle loveliness. Memories crowd each other – walking around and around the pool at dusk, wanting to stop but being caught and held by the exquisite beauty and peace; taking a walk around the center and meeting the Master unexpectedly (not possible in Delhi or most other places anymore, where there are always such huge mobs waiting for him) and sitting in a big room in the library where Master is living for long long darshans: an hour or more sitting at our father's feet and talking things over with him in the sweetest and most direct way imaginable. Oh Master! One night he thanked somebody for something, and he said, "Thank you, so much! What more can I say? In English you say 'Thank you' if a man gives you a million dollars or a pin off the floor." What more can we say? Thank you for giving us life, Master; Thank you for having it to give us. Oh Master! Where are the words?

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The Master's Circular of October 19, 1968

ON KEEPING THE DIARY

DEAR ONES: it appears that column No.6 on the diary form has caused some confusion among the dear ones, in that some record in this column failures to observe selfless service, physically and financially, while others treat it as a record of positive contributions made.

The confusion has apparently arisen because Column No.6 has its own total quite separate from the first five columns and is also adjacent to the positive record of time spent in doing the spiritual practices.

However, since it is desirable to have the diaries kept in a uniform manner by all, Column No.6 should be looked upon as a failure to observe the virtue of selfless service toward others, physically and financially.

In addition, it has been observed that few initiates have been informed as to how they should fill in the diaries. Instead of entering the number of times that they fail in thought word and deed in the appropriate columns under Ahimsa, Truthfulness, Chastity, Love for All, Diet and Selfless Service, there is a tendency to put ticks or crosses. It is the same case with filling in the column under spiritual practices.

The diary forms are divided into several categories deal with the failures to observe the virtues indicated by the heading of these categories, while category number seven is a record of the time spent

in spiritual practices. In the first six categories, you are to enter the number of times that you fail to observe the virtues indicated, in thought, word, and deed. For example, if you fail in “non-violence” in thought, word and deed, four times in one day, you are to enter this figure in the column provided under the day on which the failures occurred.

It is also important that all must fill in their diaries for regular submission to me every three months. Representatives and Group Leaders are not exempt from keeping the diary, as it is just as necessary for them to maintain regular self-introspection, so as to set an example to others as well as to ensure their own spiritual progress. Those who do not maintain the diary will lose valuable ground in making steady spiritual progress. In time, they will cease to apply themselves to their spiritual practices and in consequence the virtues stressed on the diary forms will be observed less and less.

The summaries of progress made in developing the Principles of Light and Sound, and any difficulties in the way of making such progress, should be written concisely, neatly and clearly in the boxes provided for this purpose on the right-hand side of the diaries. It would be greatly appreciated if notations, explanations, and even letter were not to be written on the backs of the diary forms but confined to their proper place on the front side of the diary forms. Letters should always be written separately, if at all necessary. In this way, the report of spiritual progress made may be read at a glance from the diaries and other matters not relevant to the diaries, if any at all, should be included in your covering letter.

Correspondence received shows that in about fifty to sixty percent of the cases, the letters are sent monthly and sometimes bi-monthly, which if avoided will lessen the burden of correspondence. In cases of real importance the usual time limit can be ignored by the Representatives and others.

The diary forms should be a true reflection of your own inner state. The failures made should be as an open self-confession of the shortcomings which stand between you and the Master. Similarly, devoting regular time to the spiritual practices is an indication of the positive efforts that you are making toward your spiritual growth.

If you live up to the sublime purpose behind the keeping of the diary, you will progress from day to day, and achieve your goal in this lifetime.

Satsang: all the dear ones are advised to read carefully Circular No. 4. This circular deals with the proper way to hold Satsang meetings. All Satsangs should be conducted strictly in accordance with the circular.

Satsang is not a meeting place for a hotchpotch of different schools of thoughts. The teachings of the Surat Shabd Yoga only should be the subject of discourse.

Books other than those of the Master should not be read from, sold or displayed at the Satsangs. Other books or saints which speak of the Surat Shabd Yoga may, however, be referred to in your talks.

All subjects such as astrology, palmistry, astral projection, psychic phenomena or other allied schools of thought, should not brought into the satsangs and discussed. You may refer to the book The Crown Of Life in which you will find how the teachings of Surat Shabd Yoga differ from all other Yoga and modern movements.

I cannot stress strongly enough that it is most important that All Representatives and Group Leaders must be fully convinced of the Supremacy of the teaching of the Surat Shabd Yoga, which is

simplest and easiest way back to God. They must have this understanding as well as faith in the God power working through the chosen human pole of the living Master, otherwise they cannot deliver the teachings to others with the firm conviction that the Surat Shabd Yoga is supreme above all other paths. If, however, some Representatives and Group Leaders are not fully convinced of this at heart, then I am afraid that they will not be able to do full justice to the onerous work entrusted to them. We have, of course, respect for all other teachings that point the way back to God.

Satsang is of the Master and every initiate is also part of the Satsangs and can contribute to the general atmosphere of the satsangs by setting an example in living up to the Teachings of the Master. Christ said, "Let my words abide in you, and you abide in me." The words of the Master are the Master, and the Master cannot be separated from his words.

With all love,

Yours Affectionately,

KIRPAL SINGH.

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THE SUPREME LORD OF LOVE

George Arnsby Jones, Litt.D., Ph.D.

Before the creation of the universe of mind and matter, God was an ocean of all consciousness. His nature was all love and all bliss, and he was sufficient unto himself. His basic form was love. No other being existed, and all was love. All creation was the result of love. The soul of man descended into the realms of mind and matter as a result of love, and the path of return to his true spiritual home is the mystical path of love. Every electron, every atom, every particle of dust in creation is imbued with love. There is no void, no place where love is not, no place where love is non-existent.

The meaning of supreme love, which is of God, is only apprehended when the lover merges himself with the object of his love. It is a surrender of the self to the Beloved. "I have become you, and you me." Was the joyous affirmation of Shamas-I-Tabrez. "I have become a body and you have become my soul, my very life; so much so that none can say we have a separate entity." Kabir also referred to this merging with the divinity of love: "Now I am one with thee and feel satiated and blessed.... Having reached the highest abode, I am one with Him; so much so that one cannot distinguish Kabir from God." And Christ affirmed: "I am my and father are one. He that seeth me hath seen the father."

When the lover gives away his heart of love, he casts his gaze upon his beloved and transmits waves of loving devotion towards him. He sees no faults or errors in the being of the Beloved; he has become a servant of the beloved, and separation from the beloved brings despair and anguish. "The home of the Beloved is far off," lamented Farid ud-Din Attar. "The road which leads to it is filled with mire on account of rain, but the lover has only the thought of the Beloved in

his heart. When he walks on such a road his clothes become wet and he slips at every step on account of the mud. But he does not care and goes forward somehow. He does not wish to break the continuity of his love, and he cries out: ‘O God! This rain should be torrential rain and this blanket of mine should be drenched.’ With these words he goes on to meet his beloved so that his love may not wane.”

Love of the supreme Lord, who himself is all-love, necessitates constant remembrance of the Lord. “O God if it pleases you, then only does one really and truly try to love”, proclaimed Guru Nanak, “and the love of your devotees is constantly directed towards you. In such a state of love they do not care to sleep. They are not arrogant, because their minds are fully concentrated in your remembrance.” The lover becomes forgetful of his own petty self and concentrates his intense love for the Lord at the seat of the soul behind the two eyes. “if the thine eye be single, thy whole body shall be full of light”, said Chirst; and Guru Arjun stated: “The blessed form of the Master is in my forehead. Whenever I look within, I see him there.”

When the lovers attention is focused at the seat of the soul, his love is like a small drop of water that has suddenly become transformed into an ocean of consciousness. Love thus concentrated within the sanctuary of the soul becomes the greatest force in the cosmos, and a true lover of the Supreme Lord emerges as an emperor of emperors. He loses himself in the bliss of merging with the Supreme Lord, and thus he becomes a liberated soul, freed from the wheel of births and deaths. In the BhagavadGita, Lord Krishna states: “Whatever you do, whatever you eat, whatever you give, whatever you worship, whatever penances you perform, O Arjuna, surrender them all to me; because by doing so you will be free from the consequences of actions, traversing the path of Renunciation, you will attain liberation and will merge with me.”

This liberating of the soul through love is no meaningless abstraction; it is a dynamic and conscious vivifying of the soul's energies – which are the essence of God – that enables the lover to merge himself for ever in the consciousness of the Supreme Lord. “Give thy body and mind to him who has no desire of his own,” said Kabir; “With no thought of the self, be established in him; after the mind, what then remains? Not even the body..... Along with body and mind part thou with the seed-mind; O Kabir ! Only after hearing the Master one becomes fearless; place the seed-mind at the altar of the Lotus Feet of the Master. O Kabir! Now one sees nothing but the Luminous Form of the Master!”

Love is a universal symphony whose melodies and harmonies can never be adequately described in words. Love is an agony of inexpressible sweetness. He who has attained the heart of love would never be able to forget this experience even if he lived a billion more lives upon this planet. A true saint, a mystic adept is one who is intoxicated with the love of the Supreme Lord, and if we look deeply into the eyes of such a holy man, we may discover what the nature of true love is. “You behold the face of the Beloved with the eye of love,” said Hafiz, “for the luster of his eyes spread from pole to pole.” And Maulana Rumi has also informed us: “The face of a saint is the answer to every question, because in his presence all our difficulties are automatically resolved without even mentioning them.”

Love transcends intellect, reason, knowledge and emotion; and the highest saint is one who has become merged with the Lord of Love, and who is thus an embodiment of the Lord of Love. “if you wish to meet the Lord ,” stated Maulana Rumi, “go and sit at he Lotus feet of a saint; because his company, even for a moment, is better than a hundred years of sincere prayer.” Surrender of the self in love

demands that the mind should become as clear as a polished mirror, cleansed of all stray thoughts and desires. If we entertain thoughts of greed and desire in our hearts, we can never attain the heart of love. “Devotion consists in withdrawing one’s love, ideas and thoughts from worldly objects,” stated Shandlya rishi, “and in thinking of the Lord alone, and keeping oneself wholly engrossed in this thought. It leads to lasting communion or contact with the Lord, by withdrawing one’s attention from the objects of the world.”

It is through one-pointed love alone that mystic adepts attain communion with the Supreme Lord. Love does not vacillate between condition of begin in love and the condition of being out of love. True love is eternal. If there comes a condition of loveliness in the life of any person, then there was no true love in the first place. “Love is not love which alters when it alteration finds.” Wrote Williams Shakespeare in one of his most beautiful sonnets, thus proclaiming an eternal spiritual truth. Love is not conditioned or altered by the fluctuations of the emotions, because a true lover is constantly engaged in adoration of the beloved. “Whoever has love, has found him,” wrote Tulsi Sahib, a great Indian Saint, in his Ghat Ramayana. And he continued: “Without love nobody has achieved anything on this path.”

God is omnipresent and permanent, and love – being of the essence and essential nature of God – is also omnipresent and permanent. Once the magnetic power of love is firmly established in the heart of the spiritual aspirant, it can never be banished from his consciousness. Mira Bai, another holy mystic, has said: “The world is happy with the intoxication of wine, but I have drunk deep from the fountain of love and devotion. Day and night I am intoxicated with its bliss.” Condemned by impious bigots Mira Bai drank a cup of poison as if it was the sweetest elixir of life. Love has been a condition of all the ages, for there was never a time when love did

not exist. But man is the pinnacle of God's creation in this world, and so he is able to experience love in all its fullness and sublimity.

The love of a God-realized mystic adept is of the love of God; and if the devotees of the mystic adept love him too, they will experience the majesty and splendor of the Supreme Lord. But such devotional love must be given without any thought of personal reward, as Guru Arjun Singh has pointed out: "We should worship God day and night. In this there should be no lethargy and negligence. And the way to worship of the Master with love and devotion having abjured pride and obduracy." And Guru Ram Das has confirmed such an attitude of selfless devotion to the mystic adept; "only such service as is acceptable and pleasing to the Master is rewarding. And if he is pleased, all our evil karmas are obliterated. Indeed, by serving the Master we achieve God-realization. But if a person serve the Master for his own personal gain, that service goes unrewarded." And Kabir has also said: "whoever is prepared to sacrifice himself can drink from the cup of love; but neither a greedy person nor a selfish one can do so, even though he may swear by love and talk of love."

An awakened soul, purified in the living waters of love, is the beautiful friend of all beings. To the spiritual devotee such a saint is the living embodiment of all loving friendship. "Beloved, I can think of no other," said Ansari of Heart, "for in thy love I care for none else. My heart is thy dwelling place, for it has no room for any other." And Bu Ali Kalander, another eastern sage, affirmed: "There is no room in my heart save for my friend, for none else can enter the private chamber of the King." Such an abiding love has no room for duality, as Bu Ali Kalander further stated: "When I took two steps on the path of love, shorn was I completely of the distinction between belief and disbelief."

God is beyond duality, and love is beyond duality. True love,

therefore, cannot debase the lover, for it is wholly a power of spiritual elevation. Love ennobles and sustains the lover; it has as its true essence a simplicity and purity of motive. It sustains life throughout the entire cosmic universe; and even in the darkest depths of the lowest astral hell there is a redeeming spark of love. And the most depraved entity may be saved, if he would but reach out for that liberating flame. Love is a cohesive and unifying force; we are bound together by ties of love, whether we realize this or not. Love dissolves all evil tendencies and purifies the errant soul. Our faces reflect our state of mind, our wealth or poverty of love. Pleasures or pain, love or hate, health or disease, are mirrored in our expressions. A lover of the Supreme Lord betrays his love by the rapturous currents of love which emanate from the eyes.

God is love; and the creative word that brought forth the spiritual, causal, astral and physical universes is of the nature and essence of love. Love is the rainbow bridge of celestial light and supernal sound that the pilgrim soul traverses in order to reach the Abode of Love. This rainbow bridge is that creative principle of love to which great mystics of the past have referred as an abstract spiritual sound. Moses heard this inner sound when he stood alone upon Mount Sinai; Jesus heard it when the power God's love manifested to him in the desert wilderness; Lord Krishna is portrayed as playing the flute of the spiritual sound in the Hindu scriptures; Lord Shiva, whilst in deep meditation in the fastness of his Himalayan cave, heard the same sound. It is the eternal symphony of love; and it is the only true path back to the abode of love.

Bells and gongs in temples and churches are meant to symbolize this inner spiritual sound, thus providing an outer reminder to the spiritual aspirant and devotee to dedicate himself anew to the path of love. Needless to say, this truth has been forgotten or ignored by the professional practitioners of religion. The word of God is love in

action; and it is no mere coincidence that in the revelatory scriptures of all the major religions there are frequent reference to the word. The Upanishads refer to this creative sound as Udgit; the Vedas term it Sruti or Akash Bani; in Hinduism it is known as Naak; Islamic writings refer to it as Kalma; the Sikh scriptures denote it as Bani or Shabd; and in the terminology of the highest mystic adepts it is known as Naam or Shabd. In the scriptures of Christianity the following statement is made in John 1:1 “In the beginning was the word, and the word was with the God, and the word was God.”

Through the grace of a competent mystic adept, the aspirant on the mystical path of love may contact the audible life stream, or sound current, as it is sometimes called. The mystic adept gives the devotee an initiatory experience of the sound current and reveals meditational techniques, which he must follow daily. The devotee is directed to sit in loving remembrance of the mystic adept, who is an embodiment of the Lord of Love, and to focus his inner attention at the seat of the soul in the body. This seat of the soul is also referred to as the “Third eye”. The mystic adepts refer to this third eye by its various oriental names: *Tisra Til*, *Shiv Netra*; *Divya Chakshu*; *Brahmn-rendra*; *Triambka*; *Trilochana*; *Nukta-I-sweda*; *koh-I-noor*; and so on.

At the time of initiation the mystic adept gives the aspirant a spiritually charged verbal formula, which symbolizes the inner journey ahead of him and also provides a system of protective “passwords” on the spiritual planes. The formula is not repeated aloud, but is enunciated mentally. This inner technique also assists the devotee in collecting his scattered thoughts and holding his attention at the seat of the soul, the third eye center. This process of inner concentration automatically draws the soul currents towards the spiritual center in man. These currents are ordinarily dissipated all over the body through the minds preoccupation with the external

world. The inner withdrawal of the soul is greatly helped by the repetition of the verbal formula. This repetition is termed simran by the mystic adepts.

“Real simran for a second cuts asunder the bondage of birth and rebirth,” stated Guru Gobind Singh, the tenth guru of the Sikhs. And Kabir compared simran to a rosary of the mind, which is far more potent than any outer rosary: “if you say the rosary of the mind you can have communion with the Master. When the soul has not become motionless of what use is counting on your fingers? You are counting on your fingers with you hands, but you mind is still strutting about. This is all futile.” Simran is the only technique suitable for contacting the divine sound current of love; and, as SwamiJi recorded in his treasure house of spiritual literature, Sar Bachan: “Save Shabd (the sound current), there is no other way to effect release from birth and death.”

when the devotee’s inward attention is centered with loving devotion at the seat of the soul, he begins to perceive the inner light, and the process of spiritual ascent is accelerated. The seeing of inner light leads in turn to inner hearing, and the devotee finds himself linked to the resonant strains of the sound current, the audible life stream. His ears are closed to external sounds, and he rapidly becomes absorbed in the supernal music of the spirit. He is drawn upwards into another realm of experience – a world that has far more reality than the gross physical world. Through is transcension of physical consciousness is achieved whilst living in the everyday world, and with minimum effort and difficulty.

As the devotee progresses on his inner journey, he finds that each level of ascent is more beautiful and more real than the last. Eventually, he meets the mystic adept – his spiritual preceptor – within and finds that the one whom he considered as an exalted

human teacher on the physical plane is truly a radiant guide on the upward journey. Ultimately, he unravels the final mystery and finds that his spiritual guide and preceptor is one and the same as the Supreme Lord of love. Indra Mati, a fifteenth century queen of India, was a disciple of Kabir; but even this spiritual disciple could not grasp the fact that the humble poet-saint was God incarnate. After she had complete a course of spiritual discipline, Queen Indra Mati ascended to the spiritual heights, and when she reached the Realm of pure love she found that Kabir himself was seated on the throne of the Supreme Lord. When she returned to physical consciousness, she remonstrated with her spiritual mentor. “Master! Why did you not tell me beforehand that you yourself were the Supreme Lord?” she said. “I would have accepted you as such, right from the beginning.” Kabir smiled gently. “How else could I have convinced you, other than with evidence of your own spiritual consciousness?” he said.

The world scriptures may tell of the divinity of the Supreme Lord; but the proof must be experienced by the individual soul. Under the guidance of the radiant form of the mystic adept, the aspiring soul is drawn upwards by the audible life-stream – the divine word or shabd – and ascends from region to region, plane to plane, divesting its outer sheaths, or subtle bodies, until it is revealed triumphant in its true nature of complete spirituality. It enters a realm of consciousness where it recognizes that it is of the same essence as the Supreme of love, and that the aspiring soul, the mystic adept and God are not separate entities but are one. In this realm of splendor there is naught but an ineffable ocean of all-consciousness, all love and all-bliss.

Thus the spiritual aspirant cannot become the recipient of the full blessings of love and knowledge of the Supreme Lord unless he receives these gifts from one who himself has become a living embodiment of the Lord of love. “In the sky has arisen a meteor”,

proclaimed Guru Nanak; “only the blessed one with the grace of the Master can behold its splendor. Through the word, the Guru shows the way and the seeker attains fulfillment.” These blessings are bestowed by the special grace of God through a mystic adept, who is living pole of the spiritual power of love. Even when the whole world is immersed in darkness and destruction the loving devotee will constantly see the radiant form of the beloved before him.

People who depend on rituals for their prayers are those whose attitudes are fossilized into formal sterilities, but the prayers of a true lover rise beyond the state of ego or form. They are said in the stillness of his own soul, when he has risen above the consciousness of the lower world. And his prayer is a simple expression of love for the beloved. “Both within and without, live in his remember him inwardly as well as outwardly. In his worship make no one else a partner, for God is one without a second.” And Kabir has said: “Remember the name of the Lord with the same intensity of love as the fish has for water; for the fish cannot stand separate from water, else it dies.”

The spiritual aspirant is joyful in his remembrance of God and of the mystic adept, who is manifestation of the Supreme Lord. If such a lover of God loses his worldly possessions he knows that he has lost nothing. But if he has lost time that should have been spent in meditation and loving remembrance of the Supreme Lord then his loss is experienced in desolate pangs of separation. The true lover is no longer a slave to his emotions, for if love is served dutifully by the emotions, the fragrance of the lover’s spirituality permeates all about him. Heart reaches out to heart, and all are blessed with the healing currents of love. The supreme Lord , who is love, infuses the lover with constant awareness of his grace. This consciousness is transcendental and universal. Man, animals, birds, insects plants, trees and flowers respond to it. The entire cosmos is a hymn of

praise to love, and we who are born into this world bring with us the gift of love.

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Prayer

*Oh, Master, I am infant crawling in
The earthly dust, eating of this dust
With relish, not knowing the dust of
Master's feet is far sweeter,
The dust that quenches thirst.*

Virginia Beale.

[Introduction](#)

Sat Sandesh
April 1972 Volume five number two

From the Master

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