

THE WAY OF THE SAINTS



Kirpal Singh

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Sant Mat

Collected Short Writings of
KIRPAL SINGH

SANT BANI ASHRAM
Sanbornton, New Hampshire

We are grateful to Loi Fager, Lala Howard, the Mahattas Studio, Jonas Gerard, Ron Polacsek, and many unknown photographers for their beautiful pictures of two great Masters.

For further information on the teachings in this book, please write:

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*Dedicated
to the Almighty God
working through all Masters who have come
and Baba Sawan Singh Ji Maharaj
at whose lotus feet
the translator imbibed sweet elixir of
Holy Naam—the Word*

BY KIRPAL SINGH

The Jap Ji: The Message of Guru Nanak

Prayer: Its Nature and Technique

Spirituality: What It Is

Naam or Word

Baba Jaimal Singh: His Life and Teachings

The Crown of Life: A Study in Yoga

Seven Paths to Perfection

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Morning Talks

The Night is a Jungle and Other Discourses

The Light of Kirpal

The Way of the Saints: Collected Short Writings

THE TEACHINGS OF KIRPAL SINGH
(COMPILED FROM VARIOUS SOURCES)

Introduction

The instructions to prepare this book for publication were given to me by the Master Kirpal Singh Ji in February 1972 in India; while I had had a desire for many years to compile and publish in book form all the Master's circulars, I had somehow never brought it up to Him. During my stay at Sawan Ashram that winter, I received a letter from a brother disciple in America requesting me to collect all of the Master's short writings in one book. I took the letter to the Master and showed it to Him. He read it through, said it was a good idea, and told me to prepare the manuscript. On my return to America, I received a letter from Him confirming in writing what He had previously told me.

This book, however, does not contain "all of the short writings of the Master," and the reason for that is this: When I returned to India in September 1973, I brought a completed manuscript with me for the Master's approval. This manuscript was substantially the same as this book, but it included a number of discourses translated from the Urdu and published in mimeographed form during the 1950's.

The Master went over the manuscript carefully and approved most of it, but He refused to approve those translations. He said that He had never checked them over, and could not guarantee their accuracy. I requested Him to check them over, but He did not have time.

The manuscript also included a large number of excerpts from letters He had written to individuals. He indicated that He would prefer these letters not to be in the book, since they were often written with a specific person's needs in mind, and were not always applicable to everybody.

In the writings included in this volume, Kirpal Singh explains the Path of *Sant Mat* (The Way of the Saints). *Sant Mat*, the esoteric core of all revealed religions, has been available to the honest seeker since the beginning of time, but it was first taught publicly by Kabir in the fifteenth century; and, since then, the teaching has descended through an unbroken line of great Masters, becoming more and more available as the number of people who hunger for God with all their hearts has increased.

Kirpal Singh was born in Sayyad Kasran, in the Punjab, on February 6, 1894. A lifelong search for God led him to many Sufis, yogis and mystics, but he refused to take anyone as his Guru until he had direct proof of his competence. In 1917 his prayers for an inner manifestation of God were answered, and he began seeing the form of a bearded man, made of light, in his meditations. He did not recognize the form, but thinking it to be Guru Nanak, continued his meditations. In 1924, while visiting the Beas River, he was directed to a nearby ashram, and there, in the person of Baba Sawan Singh Ji, he met the same form on the physical plane that he had been seeing in his meditations for seven years. He was initiated the following day, and devoted the rest of his life to the practice of Surat Shabd Yoga, the spiritual discipline taught by Baba Sawan Singh.

He was married at an early age, had three children, and supported himself and his family by working as a civil servant in the Indian Government. He worked his way up to as high a post as was available to a native Indian, and retired in 1947, having won the love of Indian subordinates and British superiors alike.

He sat at the feet of his Guru for twenty-four years, and very quickly penetrated deep within. By the early thirties, Baba Sawan Singh was mentioning his name to those who asked if he had any advanced disciples; by the late thirties, he had been assigned the job of writing *Gurmat Siddhant*, a

two-volume spiritual classic in the Punjabi language which was, at Kirpal Singh's request, published under Sawan Singh's name. In the year 1939, he was asked by his Master to initiate 250 persons at the regular monthly initiation — an unprecedented honor for any of Sawan Singh's disciples, and one of the traditional ways by which a Master indicates his successor. All through the thirties and forties, he held Satsang regularly at Lahore and Amritsar, and often gave discourses with his Master sitting by his side; as he used to say, "I talked to my Master and the people enjoyed!" In fact, he held the last Satsang ever at the Dera Baba Jaimal Singh — his Guru's ashram at Beas — during Baba Sawan Singh's lifetime, on March 29, 1948. Just three days later (the day before the Master left on April 2) he received the transfer of spiritual power through the eyes, which verifies and makes possible the continuance of the power from one human pole to another; he had previously, on October 12, 1947, been told by his Master that he would succeed him. At that time, he had begged Sawan Singh to stay on in the physical form and just give orders as he willed; but that prayer was not answered and now he was gone. Heavy of heart, he left for Rishikesh in the Himalaya Mountains with three close disciples and spent the next five months in almost continuous *samadhi* or absorption in God.

During this period, he adopted the traditional way of life of a sadhu or renunciate, removing his turban and letting his hair (uncut since birth, as is the Sikh custom) hang loose, and wearing a simple white dhoti. It was at this time that he met the Maharishi Raghuvacharya, then in his early nineties, who became his close friend and disciple. The Maharishi, who had penetrated into the astral plane by means of strenuous Ashtang Yoga practices involving *pranayam*, etc., at once recognized that here was a great soul indeed, and got up from the circle of disciples where he was sitting and bowed down before Kirpal Singh — thus demon-

strating the greatness of both of them. Kirpal Singh in his turn always treated Raghuvacharya with respect and deference, even though the latter freely told everyone that Kirpal Singh was his Guru. Raghuvacharya died in 1971 at the age of 115; he was a *pundit* or Sanskrit scholar as well as a great yogi, and to see those two giants together was the sight of a lifetime.

Finally, having drained the cup of spiritual ecstasy and become one with his Father, he received orders from within: "Go back into the world and bring My children back to Me." Returning to a newly independent India, still reeling from the shock of the secession of Pakistan and the unbelievable suffering that that entailed, he went straight to Delhi, the center to which the Punjabi refugees were pouring, and began his work there. By 1951, he had established Sawan Ashram on the outskirts of the city, and the satsangs were being attended by five thousand or more souls. His work continued to grow, with one expansion after another: in 1955, he made his first foreign tour, spending several months in the United States and Europe. This was the first time that a Saint of his stature had visited the West, and the first time that the Surat Shabd Yoga had been explained there by an authentic Master of the system. In 1955, the recognition of the depth and relevance of Oriental ideas and spiritual practices that is now so all-pervading had barely begun; he presented these profound concepts with complete simplicity and clarity to an audience almost totally unfamiliar with Eastern thought. As a result of this tour, hundreds of Westerners took initiation and began to follow the Path of Sant Mat. Small centers of disciples sprang up, and representatives were authorized to convey the initiation instructions to new seekers in his absence (after prior sanction from him). The number of initiates began to grow steadily.

In India the work continued to grow at a headlong pace as the Master's reputation as a holy man who actually lived

up to what he preached, and to what the scriptures said, grew more and more widespread. In 1957, he was elected the first President of the World Fellowship of Religions, an office he kept until 1971, when, after four World Religions Conferences, he resigned after it became evident that nothing more could be accomplished in that direction. In 1962, he was awarded the Order of St. John of Jerusalem, Knights of Malta, for his spiritual and humanitarian work; the first non-Christian in history to receive this honor. On this occasion, Prime Minister Nehru sent for him to offer his personal congratulations; they had a long talk, and the Master's unofficial but intimate connection with the Prime Minister of India began. (He advised both Prime Ministers Shastri and Indira Gandhi on several occasions, and they reciprocated by addressing the various Conferences presided over by him.)

In 1963, he made his second world tour, this time, as President of the World Fellowship of Religions, meeting national and religious leaders on their own terms and applying the healing gospel of love to the very thorny world of practical politics. He met Pope Paul VI, the Patriarch of the Eastern Orthodox Churches, and many European royalty and government figures on all levels; and to them all he presented the idea of the unity of man. Side by side with his work on this level, he continued initiating seekers into the Path of Sant Mat.

As the work increased in the West, more and more seekers after truth yearned to sit at their Master's feet in India. The first who stayed at Sawan Ashram was Rusel Jaque; his account of his six months visit in 1959 (*Gurudev: The Lord of Compassion*), encouraged others to come and see for themselves. And they did—a trickle at first, then more, until by the early '70's there were almost always Westerners in residence at the Ashram for periods ranging from three weeks to six months. During his last year, the

number skyrocketed upward, as he, knowing he was leaving, threw open the gates and issued a general invitation to all his non-Indian disciples to attend the World Conference on Unity of Man in February 1974.

One of the final facets of Kirpal Singh's many-sided mission was the building of the *Manav Kendra* or Man Center in the foothills of the Himalayas at Dehra Dun. The center was to be eventually self-supporting and would serve as an agricultural example for the farmers in the area—combining traditional Indian methods with scientific know-how. It was to include a free hospital, a free elementary school, a home for the aged, facilities for studying languages, and a library of comparative religion and mysticism, in addition to the esoteric instruction and “man making” program that was to be the core. During the years 1970 and 1971, the Master personally labored twelve hours a day to get the Manav Kendra built and functioning.

On August 26, 1972, the Master left on his third and final world tour. This time he was greeted by crowds numbering in the thousands, most of them young people who had been initiated in the last few years. Although his body was showing signs of deterioration and his extraordinary vigor and staying power was at last diminishing, he nevertheless put in fourteen- or fifteen-hour days throughout the tour, gave countless talks, saw thousands of people in private interviews, and initiated more than two thousand new disciples before the tour ended.

The outward climax of Sant Kirpal Singh's mission was the Unity of Man Conference seven months before his death. The conference was attended by two thousand delegates—religious and political leaders from India and all parts of the world—and approximately fifty thousand non-delegates. His last major effort on behalf of unity took place at the Kumbha Mela in Hardwar, where, on April 2, 1974, he organized a large number of sadhus and holy men

into the National Conference, pledged to work together for the elimination of religious strife and for the economic uplift of the poor people of India. This was the first time in the known religious history of India that anyone had been able to persuade the traditionally independent sadhus to join together for a common good; as he later said, "It was very difficult to bring them to sit together."

At the great Bhandara in honor of his Master, at the end of July, he gave his last Initiation, giving Naam to more than one thousand aspirants. A few days later, on August 1, he addressed a session of the Indian Parliament at the request of its members—the first time in history that a spiritual leader was invited to address the Parliament. Three weeks later (after a brief illness, during which he continued to share moments of love, grace and spiritual encouragement with a small number of western disciples, in spite of obviously increasing pain), he stepped out of his body in full consciousness. His last words were of love and concern for his disciples. His life bears eloquent testimony that the age of the prophets is not over; that it is still possible for human beings to find God and reflect His will.

RUSSELL PERKINS

EXPLANATORY NOTE ON THE NUMBERING OF THE CIRCULARS

The Master began issuing His circular letters to disciples, as distinct from transcribed discourses, explanatory essays on the teachings, or messages on special occasions, after His first world tour with the publication of what is called in this book "The Outer Aspects of Life" in May 1956. At the time, it was titled "Circular Letter 1." "Instructions for Seekers After Truth," issued soon after, was subtitled "Circular 2,"

and so on. The first four numbered circulars were indeed circular letters, and are included in Part Three of this book.

But Circular 5 was a transcription of the talk, “World Peace in the Atomic Age,” and Circular 6 was the original of “Ruhani Satsang: Science of Spirituality”; neither of these were circular letters, and therefore have been included in Part Two of this book. Circular 7 was a translation of a discourse transcribed in Urdu, and not approved by the Master for this volume; Circular 8 a collection of excerpts from letters, also not approved for this volume; Circular 9 was not written by the Master; Circular 10, “The Spiritual Aspect of the Vegetarian Diet,” is included in Part Three.

After Circular 10, the numbering, which was not done by the Master in India, but in the United States, was applied to everything that was issued by the American headquarters, including Birthday and Christmas messages, books, directives having to do with organizational matters only, and many writings by people other than the Master. This accounts for the large gaps between the numbers of the circulars.

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Baba Kirpal Singh Ji

I

The Life & Teachings of
Baba Sawan Singh Ji

This brief biographical study of Hazur Maharaj Baba Sawan Singh Ji is a combination of several different writings of Kirpal Singh. The basic narrative framework is A Brief Life Sketch of Baba Sawan Singh Ji Maharaj, the Master's first published writing in English, issued by him in 1949, the year after Sawan Singh's death. This pamphlet is especially rich in vivid detail in its narrative of the last months of Hazur's life. With this we have combined "Scenes from a Great Life," a talk given by the Master on one anniversary of Hazur's birth (published in Sat Sandesh in July 1970) which is much more specific than A Brief Life Sketch in regard to Hazur's earlier life. Brief sections from two other talks in which Kirpal Singh referred to his Guru are also included. The source for each section is given in the references at the end of the study.

The footnotes are the author's, unless they are signed by the editor.

The Life & Teachings of Baba Sawan Singh Ji

*Zuban pe bare-Khudaya ye kis ka nam aya
Ke mere nutq ne bose meri zuban ke liye.*

By the Grace of God whose name did I mention
the faculty of speech has begun to kiss my
tongue:

WHO IS NOT acquainted with the name of that Messiah of the modern age?—that living personification of morality, the fountain-head of spirituality, who in the dark abyss of this material world helped many a helpless wanderer to the path of Truth and lighted their dark path. Just a little while ago we ourselves were witnessing the wonderful miracles and the instructive eye-opening incidents which are usually associated with the names of the past Saints and were the actual recipients of the great benefits from that Godman who lived and moved amongst us and showed us the path leading to Reality.

Chasm-i-oo-maste Khuda

Daste-oo-daste Khuda.

Guftai-oo-guftai Allah bavad

Garche az halqum-i-Abdullah bavad.

His eyes were intoxicated with love of God and His hand was one with that of God. He was the mouthpiece of God and God Himself spoke through that human throat.

This spiritual luminary assumed the garb of man on 27th July, 1858, in a respectable Grewal Jat family of Mah-mansingh-wala, District Ludhiana, Punjab. His father, Sardar Kabul Singh Ji, loved the society of godly people and freely mixed with them, and his mother, Shrimati Jiwani Ji, was a living specimen of the ancient virtues of simplicity, good-will, resignation and contentment. Baba Sawan Singh Ji was the only son of his parents and was the cynosure of all their hopes and aspirations.¹

The privilege of being the parents of such a great personality must surely be founded on some noble background from past lives. From a very early age Kabul 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 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 predestined 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 nest-

ful 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 not 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 *fakir* 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's heart. However, truly exalted souls conceal their own inclinations 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 Kabul Singh Ji then insisted 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 Farukhabad, but the company of illiterates, alcohol drinkers and meat eaters became unbearable, so he went to Roorkee and passed

an entrance examination into the Thompson College of Engineering there. During his stay in Farukhabad he had 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 [after his graduation from college] 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 to 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 gurudwara 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.²

He loved all, even atheists. Once when he was posted at Murree Hills, an atheist who was suffering from tuberculosis and was advised to sojourn in the hills by his doctors, came to Murree 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 accomodation, 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."³

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 Road, where Hazur was inspecting the work in progress there, in his capacity as 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 Maharaj 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 can 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 Maharaj'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 Vanti Ji and they had two sons—Bachint 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 Satsang, 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 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 own 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. Bulleh 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 Satguru is waiting with mercy and love in both hands. Whosoever has 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 salvation can only 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 *Nad*, *Udgit* and *Shruti*. Muslims call it *Naqmai-i-Asmani*, *Kalam-i-Illahi*, or *Kalma*. Christians call it the Word. The Lord manifested Himself into Creation through the form of the Shabd or Word, so if the soul gets a connection with the Holy Word, then it can reach back to God. "When you get the Shabd, you have got a contact with God. Through that service, everything is achieved." "Contact with Naam is the true devotion. There is no true worship without the Holy Naam. The whole world is in a delusion." The Saints never interfere with outer forms and rituals, but give excellent advice for achieving the best results. Hazur would 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 a true Master, and all these could be seen in Hazur. There are also outer indications: a 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. Hafiz 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 to 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 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 things can happen around a true Master. I 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 of recovering the sight. She could see nothing, though outwardly there seemed to be no difference. Inwardly however, she was constantly enjoying the darshan of Baba Sawan 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 gentleman 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 an 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 home town 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 bring 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 that there was just half a basket of bread. I called the cook and told him to light

* See *With a Great Master in India* by Dr. Julian Johnson (Beas: 1953), p. 26, for another version of this story. The lady of course, as Dr. Johnson points out, was Bibi Hardevi (the wife of Raja Ram); and Bibi Hardevi has since confirmed that the "gentleman" who interceded for her was Kirpal Singh himself.—

the fires and make more bread, but the three hundred people outside started shouting for food. Just then, Hazur entered the kitchen and said, "Kirpal Singh, why are you not giving them food?" I replied, "Hazur, there is only half a basketful of bread, how can I feed three hundred people with that? We have to make more." Baba Sawan 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 meal was finished there was still the same amount of bread left as there had been at the start.

It is very often considered that miracles 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 his 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 *Patanjali Sutra* of Maharishi Patanjali, 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 pil-

grim in search of God will never stoop to pick them up. So-called miracles are merely a child's 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 to show what he could do he hypnotized a boy and then asked anyone to question the boy in any language they chose. 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, "Madame, all that you are saying is a rigmarole and as impossible as flowers falling from the ceiling." Madame Blavatsky replied, "Professor, do you think that is really impossible?" At once, a shower of blossoms fell from the ceiling and covered the table. Madame Blavatsky turned to the professor and said, "These things are according to the laws of nature, but we 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 he took all the books and slates and threw them into a nearby pond. When Maulana Rumi returned with the 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 open with surprise, said, "What is this?" Shamas Tabrez replied, "This is that knowledge of which you 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 happenings are merely the fruit 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?⁵

Hazur revived the teachings of the holy Saints and brought them into the limelight. Like his predecessors—Guru Nanak, Kabir Sahib, Tulsi Sahib, Paltu Sahib, Swami Shivdayal Singh Ji, Maulana Rumi, Shamas Tabrez and others, he pulled up the aspirants from their

deep slumber and put them on the path of *Surat Shabd Yoga* or *Sultan-ul-Azkar* which is the most ancient and eternal path leading to Reality and which being natural is unchangeable from times immemorial and will ever remain as such without any modification whatever.

His teachings are esoteric and not exoteric. He taught: "God is in every heart. Spirituality is the common heritage of the entire world and humanity and is not reserved for any particular country or nationality. The be-all and end-all of spirituality is the union of the soul with the Omnipotent Over-Soul. Man is the roof and crown of all creation and nothing else is greater than he. He is the direct manifestation of God and is the marvel of God's greatness. In the twinkling of an eye he can rise to Heaven and can come back. The sun and the moon, paradise and hell, the earth and the sky are his playgrounds. As is correctly said: 'In short thou art next to God.' He is just like a drop from the Ocean-Creator. He is a ray of the Almighty sun. Both the drop and the ray feel restless so long as they are separated from their source and find rest only when they become merged in it.

"Man is the noblest of God's creation and in his essence is made a perfect being. He can work on two planes—outer and inner. On the outer plane he has the knowledge and science of the world to aid him in his endeavors to pass through; but beyond the limits of all knowledge and philosophy, on the inner plane, he is quite unable singly to fathom the abysmal depths of the secrets of Nature. With the help of learning religious scriptures he tries to attain the Goal, but stumbles at every step. Very soon he realizes that he has deficiencies in this respect and

is helpless; and until he gets the guidance of a practical spiritual Master, the Knowledge and the Reality remain undecipherable conundrums and enigmas which baffle all attempts at solution. Spiritual living is acquirable during our lifetime only from an awakened and really conscious Master. Such a Master is deep rooted in the Reality and all the qualities of Godly Light are fully reflected and shine forth in him in abundance. He is fully conversant with the narrow and slippery spots on the path leading to Reality. He gives to aspirants a link of life impulse which is commonly known as *Shabd* or *Nad* among the Hindus, *Kalma* or *Kalam-i-Rabbani* among Muslims, *Sach*, *Naam* or *Hukam* among Sikhs, and 'Word' among Christians. Under His superintendence and guidance such a Master opens the inner eye of the seeker and leads him from plane to plane until He places him at the feet of God—and all this during his lifetime and not after death.

“It is therefore of absolute importance for every intelligent person—no matter of what religion, color or creed—to betake himself, as he would to the living king or living physician, to the present Living Master of the age if he wants to drink the Nectar of Immortality and attain life everlasting.”

This is why Maulana Rumi says: “Take hold of the hand of the Master, for without Him the way is full of untold dangers and difficulties. Never for a moment get separated from the Master and never place too much confidence in thy own valor or wisdom.”

And the same is said in the Guru Granth Sahib: “Meet the Master and get initiation from Him. Surrender thy body and mind to Him and invert within. Thou shalt

find the path only through analyzing the self." . . .

Mere darshan of Hazur's person awarded calmness to the perplexed and disturbed mind, bestowed consolation to every heart and above all conferred the boon of concentration and the joy of internal satisfaction. His mode of expression and interpretation was extremely clear and impressive. Simple and illuminative words and phrases uttered forth by him to unravel the problems of Reality were particularly sweet and intoxicating. Ordinary pulpit-preachers when they deliver their addresses on the basis of intellect and reasoning simply betray that it is only imitative art as if they were scattering scentless flowers, distributing un-intoxicating wine, beauty without attraction and body without soul. But Hazur unfolded the Divine mysteries with such an easy and facile grace that his words went home and penetrated deep down into the hearts and made an everlasting impression. This is possible only when a really competent personage with practical personal esoteric experience within expounds the truth of the actual spiritual experiments and has the competency to infuse into the innermost recesses of the brain not only mere words but the results of his own vast spiritual experiments along with the pith of the essential principles thereof. In his speech, there was an uncommon magical charm which captivated the hearts of his hearers.

This sacred and grand Master travelled throughout the length and breadth of the country and his spiritual messages worked like a balm to hundreds and thousands of lacerated hearts. There is not a village or town in the Punjab where his followers are not found in large numbers. In different parts of India more than thirty Satsang

halls were constructed which formed centers for imparting practical spiritual knowledge. Despite reaching an old age, this venerable personality gave spiritual talks and discourses for hours and hours together—thus quenching the thirst of millions of spiritually thirsty seekers.

At monthly congregations sixty to eighty thousand souls ran to Beas to derive benefit from this spiritual spring. In his lifetime his public reputation traveled to different lands. His followers comprised about one hundred thousand persons, including Hindus, Muslims, Sikhs and Christians of all status and position—rich and poor, literate and illiterate, of various castes and creeds including Asians and Christians of European nations.

Hazur used to say: "All religions and all countries are mine and I love them equally."

His innate desire was to bring together all the religions on a common platform and to knit together the entire humanity in one thread and then to put them all on to the one ancient path of spirituality which leads to the common goal of all religions. He said: "The essentials of all religions are the same. God is one. All the humanity are His children and are thus related as brothers. The whole creation is just a manifestation of that one Reality—one soul that stretches its force and influence everywhere—one Light spreading its radiance in the entire universe—one Sun that shines upon each atom."

Why then all this discord and disharmony in the world? The passion of hatred and animosity which has led to the bloodshed of hundreds and thousands of innocent souls, is certainly the outcome of wrong interpretation and degeneration of the "ways of living." The one successful

method to check this storm of reckless devastation and vandalism and to unite the whole mankind into one Universal Brotherhood is that sensible and conscious leaders and heads of all sects instead of concentrating their activities in their own limited narrow circles should meet at one place to educate and inculcate the common principles of Religion—*viz.* exalted noble character—emanating from one-ness of soul. We are all souls, we are indwellers of the house (the body) and not the body itself. Thus by rectifying the condition of the indweller all the rest of the bodily concerns can surely be improved in the right manner.⁵

No religion permits the immolation of women or the killing of persons; but alas! what man has done with man is too scandalous to be put on record. After the partition of this country the people in the name of religion polluted the chastity of women and killed hundreds of thousands of innocent persons. If all this gruesome and ghastly dance of death cannot serve to open our eyes, we cannot possibly mend ourselves. If we had a grain of feeling in us we ought to hang our heads in shame. There are, however, a few awakened souls among us but these are very rare, and such rendered a valuable yeoman's service in those most trying and troubled times.

I would like to relate a couple of instances of Hazur in those days. Hazur was physically ailing; for the body alone is subject to diseases and the great souls very often vicariously take upon themselves the people's burden of karmic action. During partition days, when passions were running high, some Muslims came to Hazur for protection. He lovingly kept them in the Dera. In September 1947

Hazur planned to go to Amritsar. When I went to see him with the hope of accompanying him to Amritsar, Hazur bade me remain at Dera and look after the comforts of the Dera people and the Muslims, according to the exigencies at the moment. A Muslim caravan was to leave that day for Pakistan. Hazur therefore enjoined me to escort the Muslims of the Dera to that caravan. It so happened that a torrential downpour of rain came on that day. Hazur felt a deep agony and said, "Our Muslim brethren are in a very poor plight, but we have no sympathy for them in our heart."

As Hazur started for Amritsar, he saw a huge crowd of Muslims near Beas Railway Station. A *Jamadar* was in the car with him and in spite of his protests, Hazur ordered the car to be taken right to the Muslim horde and pulled it up just in their midst.* He called for the leader of the Muslim caravan and with tears in his eyes said, "I have in the Dera a few Muslim brethren, and would very much like to see them safely escorted across the border." Such indeed are the acts of high souled Saints. His heart was full of compassion and pity for the suffering humanity.

In the evening a truck load of Muslims prepared to join the evacuees on the march, when all of a sudden I heard the news that a band of armed Akalis had gathered near Dera and intended to raid it and massacre the Muslims. All alone I went to them full of confidence in Hazur's munificence and greatness. A few of the Akalis with spears and spades blocked my way. I said to them, "These

* A *Jamadar* is a soldier, and he protested because Hazur's action in driving into the midst of the supposed "enemy" was insane from the military point of view.—THE EDITOR

helpless brethren have come to Hazur for protection. It behooves the *Khalsas* to extend the protection that they seek. The spirit of the Khalsa requires, no demands, that those who seek mercy must be given mercy. You had better hug them to your bosom." Hearing these words a couple of aged Akalis came forward and said, "You have this day saved the Khalsas from what would otherwise have been a great sacrilege and heinous crime of taking away the life of so many of these poor souls. We shall not now touch a hair of these people." All this transformation from a bloodthirsty mood to that of sympathy and fellow-feeling came through the grace of Hazur.

As the truck was about to pass by the Akalis I stopped it and said, "These brethren of ours are today quitting their hearths and homes not because of any hatred toward us but are being driven to it by sheer necessity. We have all these years been living together in peace and concord. Will it not be good if we bid goodbye to them with loving embraces?" This touched them to the core. In an instant I found the two (Akalis and Muslims) hugging each other with tears streaming down their cheeks—the two who just a short while before were anxious to cut each other's throats. No religion permits manslaughter or genocide. We indulge in these things because we are taught the wrong way, and rebellion is used as a smoke screen for the perpetration of terrible deeds to serve selfish ends. There are instances on record wherein Muslims also saved the lives of Hindus and vice versa. . . .

The fact remains that whosoever has learned the true import of his religion, has an all-embracing love for the entire humanity, and is not torn by sectional and commu-

nal love. It is said: *O man of wisdom (Moses) thou wert sent to knit people unto me (God)—And not to lead my people away from me.*

Once a shepherd boy leading his goats to pasture in a meadow sat under a tree and lovingly began to commune with God in this wise, "O God! I wish that both of us should live side by side. I shall not make Thee discomfortable. Should Thou fall ill, I shall attend Thee day and night. Should Thou get tired I shall massage Thy hands and feet. I shall bring Thee barley bread and spinach to eat and give Thee goats' fresh milk to drink. I shall pick up lice from Thy hair and give Thee a hair-wash with milk and curd . . ."

The shepherd boy was deeply absorbed in these thoughts when the Prophet Moses passed that way. He shouted at the boy and said, "O fool, why art thou blaspheming? God is altogether unlike thee and shall not eat thy barley bread and spinach nor shall He ever fall ill or get lice in His head." The boy was stunned to hear this, and began to tingle in every nerve and inquired, "Perhaps I am wrong. . . . I ought not to have talked like this. . . . Will the great God be annoyed with me?" With these thoughts within him, he began to cry. As he sobbed he felt comforted and in harmony with the higher power. In that blissful state he had a vision of God. The celestial Visitant consoled him with the words, "I shall accept all thy offerings, for I am well pleased with thee." In the meanwhile Moses having reached the heights of Mt. Sinai, sat in meditation and felt within him the voice of God, saying, "O Moses! I am thoroughly annoyed with thee. Thou art guilty of breaking the heart of that shepherd boy, who was

communing with me, with all love and affection." The Prophet was surprised and said, "O God, his words were not of love but were blasphemous." The great God replied, "Thou knowest that the world of that boy contained nothing else but barley bread, spinach, goats' milk and lice. I gave thee wisdom and had thou utilized it, thou wouldst not have spoken like this. I sent thee into the world that thou mayest knit me to those who are separated from me and not that thou shouldst rend asunder loving hearts that are one with me."

Hazur possessed this attribute in great abundance. He would unite thousands of people in one common brotherhood. All of us that are assembled here belong to that great fraternity into which Hazur bound us together. We must not only live in peace and harmony, but have love and affection for all humanity. This will only be possible when one understands the true import of Hazur's teachings. Generally when such High Souls pass away, the following degenerates; petty-mindedness creeps in and we begin worshipping mammon and sin.

Hazur used to tell us that when a High Soul comes into the world, the worshipers of wealth and women also gather around him. Hence he said, "Whatever a person asked of me, I granted. He who wanted riches got riches. He who wished for lands, was given lands. Those who wanted me alone, got me in abundance."⁶

Throughout his 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 eighteen 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 machinery, can only work up to a limited extent. The result of this carelessness towards his bodily rest and consistent hard labor came out to be that his physical frame could not endure the burden of weariness any more; 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 Dera a Managing Committee for management of Dera affairs was constituted there.

His health improved a little at Amritsar but it became worse on 4th October, 1947. On the 5th October, 1947, Hazur sent for me from Beas. In a week's time his condition was again better.

On the morning of 12th October, 1947, at seven o'clock he called me. When I was 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 and 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 enquired:

“How many souls have been initiated by me?”

Registers were consulted and after counting was finished Hazur was told: “Up till now about one hundred and fifty thousand souls have been awakened by Hazur.” Hazur said: “All right.”

On 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 lakh 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 all that, and all orders will be complied with in Hazur’s presence.”

Hazur lay silently 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 Jullundur 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 others beside him, that Hazur’s

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 Jullundur also see this sun?”

I replied: “Yes, Hazur, the sun has risen high—and not only the people of Jullundur but also those living in England or America who will traverse to inner planes can see this sun.”*

Thereupon Hazur said: “You have correctly answered my question.”

Similarly Hazur made a mention of several hidden secrets but those around him were hardly able to grasp what Hazur was hinting at—this being a subject familiar only to those who are practical in-lookers and spiritually skilled. What, therefore, could other poor fellows know about them?

Surveying the surrounding occurrences and events, Hazur once observed:

“It’s a pity that the followers of Sant Mat also are becoming a prey to misconception. The teaching of Saints is ‘See with your own eyes. Until you see with your own eyes, do not even believe your Master.’ ”

As is said:

Jab lag na dekhun apni naini

Tab lag na patijun Gur ki beni.

Until I see with my own eyes, I will not be convinced at heart, even by Guru’s words.

* Jullundur is a town in East Punjab about fifteen miles from Beas; Guru Nanak, when nearing his earthly end, also spoke of this Sun to his sons and to his devoted follower who succeeded him. The rishis of old referred to it in the *Gayatri Mantra*.

This is the dictum and basic pillar of Sant Mat faith and it is an established fact that the disciple should peep inside and talk with his Master. Those engaged in *abhyas* [or spiritual practices] generally do not forget everything about, and leave all thoughts of, their physical body for withdrawal and turning inward. Whoever, with love in his mind, regularly follows the method according to the instructions of his Master will meet the Master within and will testify to the authenticity thereof. This is a way which can be seen and practiced in one's lifetime. Accordingly you do and see. But those who do not apply themselves in *abhyas* say: "To withdraw and tap inside is wrong, uncertain, and doubtful, and if at all it is possible that somebody peeps inside, then the inner experiences are not believable." Unless they themselves peep inside, they cannot have faith in the experiences of those few who do have such experiences. Hazur said: "My followers should never trust in such incredulous persons—un-linked and infirm believers as they themselves are—they will shake their belief and faith. It is therefore incumbent on my followers to open their inner eye. When their soul will withdraw from physical body, they will realize the truth of it. Remember that this science of traversing to inner higher planes is not wrong, and is correct, definite, certain and sure to the last word."

Those who have traversed have corroborated this:

*Surat sail asman ki lakh pawe koi Sant,
Tulsi jag jane nahin at utang piya panth.*

Sant Tulsi Sahib says:

"The soul of a rare Saint traverses into the higher

planes and beholds the sight of them. The whole world is unaware of this highway to Almighty's throne which is, so to say, enveloped in mystery and hard to understand."

*Gyan ka chanda bhaya akash men,
magan man bhaya ham lakh paya.
Drishti ke khule se nazar sab aiga,
Lakha sansar yeh jhut maya,
Jiv aur Brahma ke bhed ko bujh le,
Shabd ki sanchi taksal laya,
Das Paltu kahe khol parda diya,
Paith ke bhed ham dekh aya.*

Sant Paltu Das says:

"The light of all knowledge radiated in heaven inside, seeing which my mind was full of joy. I saw it really existing. It can be seen by opening the inner eye. In that light I saw that all that attracts us here as well as the whole world is a big fraud. How did I get to this end?—it was by analyzing the self and God, through the mint of true Shabd. Thus attuning to Shabd, Paltu cast asunder the veil and withdrew inside to see the Truth."

Again one day the Master spake 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 make them as means of earning 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 will apply themselves to abhyas in their company will succeed and the others who keep themselves aloof and far away from them remain unlucky."

Hazur more than once emphatically declared:

"The mission of spirituality can only be carried on successfully by one adept in spirituality. It cannot be entrusted to a (spiritually) blind person. Whoever has a desire to find me out can reach me within through one who is linked with me. You will not find me in the company of those who are after the possessions of the world. Be not deceived by such people. Do abhyas and peep inside your own self and meet me. I do not dwell in the midst of mayaic insects. Go to some selfless being who is after me and lives for me and is not after possession of Deras [ashrams]. Gurumukh is delighted to have his Guru, while a manmukh wallows in luxury and pleasures of the world—Maya."

On another occasion Hazur said:

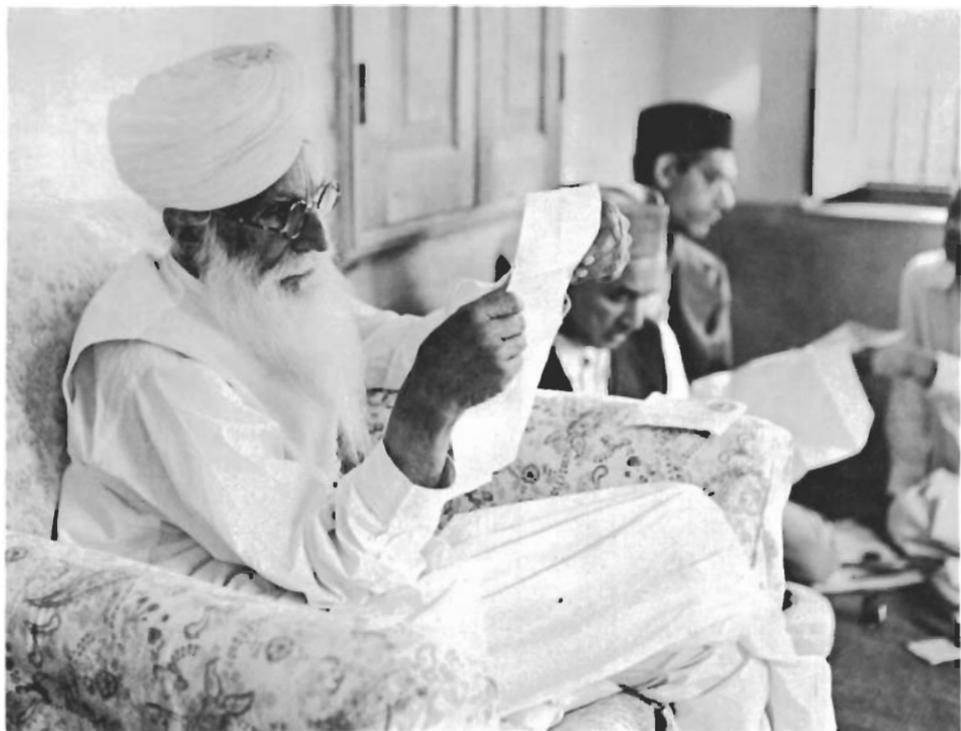
* These titles are usually given to those working or posing at one particular place in the name of previous Saints or Sages after the latter abandon or depart physically.



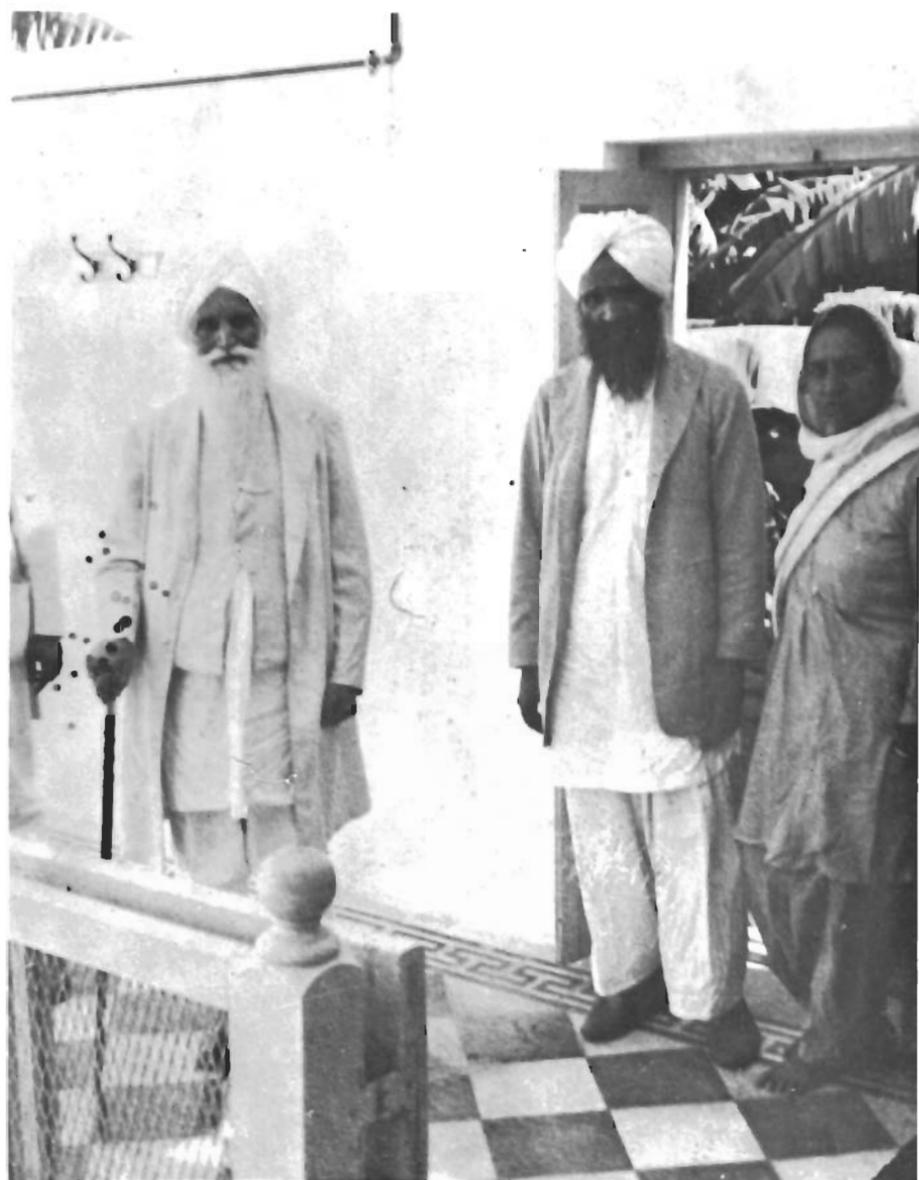


OVERLEAF: *Hazur Maharaj Baba Sawan Singh Ji.* ABOVE: *Baba Sawan Singh laying the foundation stone of the Sat-sang Hall, Beas, September 30, 1934.* RIGHT: *Baba Sawan Singh Ji and Param Sant Kirpal Singh Ji.*





ABOVE: *Reading the mail.* RIGHT: *Baba Sawan Singh with Sant Kirpal Singh and Bibi Ralli.*





ABOVE: *At a picnic.* TOP RIGHT: *With a group of devotees. Kirpal Singh is seated on the right of Baba Sawan Singh; Kirpal Singh's son Darshan is on the ground in front of him.* BELOW RIGHT: *Another group of devotees. Sant Kirpal is standing, second from right, in the middle row. Sardar Bahadur Jagat Singh is seated on the ground to the right of Baba Sawan Singh. Sawan Singh's two sons are standing at left and second from left, in the middle row; third from left is S. Jodh Singh, Kirpal Singh's elder brother.*





“Kirpal Singh! The people will flock to the place where they would 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 blessings the present Dera came into existence. The sangat is dear to me even now just as it was before. It is now imperative for the sangat to do abhyas and go within. By doing so all will be able to understand things as they are. Everybody has treasures of knowledge within. Even an illiterate man if he secures the assistance of an educated person can become a graduate and an M.A. If you sit by some illiterate person for the whole of your life, you will not be able to attain the degree of M.A. Do not waste your time. If you want to gain knowledge of spirituality, then go and sit by some spiritual adept who is practically skilled. He will wake up the dormant spiritual faculties within you. He has not to give anything from himself. Keep on impressing the need of abhyas on the entire sangat 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 bidding and wishes of her husband and 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 to 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 re-

garding its real shape, significance and basic fundamentals of the problem.

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—which was heartily appreciated by Hazur saying: "I am wholly and solely at one with you in this endeavor," and directed me to give practical shape to the scheme. It is, therefore, due to his blessings alone that Ruhani Satsang today is working successfully in and outside Delhi. 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 benefiting thereby. Old followers as well as the new ones are deriving benefit from this science and everyday inner experiences 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 models 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 Unseen Supreme Power—clothed in body—that works unfettered beyond the limits of this body also.

During the illness of Hazur, 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 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 too is no less a perplexing event. The fact of it is that 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.*

Outer dealings of Saints also set the best example of the exalted human standard of living and character. They voluntarily take upon themselves the burden of their own initiated souls without a murmur or mentioning a word of complaint, and this becomes their usual task.

Every day Hazur grew weaker and weaker in body. From the night of 29th March, 1948, to the morning of 1st April, 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 a time:

"If a person proficient in Bhajan and Simran sits by me,

* Saints take the burden of misdeeds of their followers on their own body to keep those initiated by them clean and thus save them from pangs and anxiety of the day of judgment. This is however a poor estimate of the gigantic treasure of love they have for their disciples, regardless of reciprocity. This is one of the many great responsibilities that true Saints have to share, unperceived and unknown to their disciples.

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 the Master—the near relatives of Hazur came and sat in Bha-jan and Simran one by one, by the bedside of Hazur, but there was no relief whatever in the fluttering symptom of Hazur’s body.

On the morning of 1st April, 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 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 as to comforts and discomforts, but we humble 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 mercy-showering

lovely eyes intoxicated with God's Divine love and cast a glance at my humble self—both eyes gleaming with radiance like a lion's eyes. I bowed my head in solemn and silent adoration and said: "It is all Hazur's benignity."

Hazur steadily kept gazing for three or four minutes into my eyes, and my eyes, in silent wonderment, experienced an indescribable delight which infused a beverage-like intoxication down to the remotest cores of my entire body—such as was never before experienced in my whole life.

Then those mercy-showering eyes closed not to open again.

Thus in his 90th year on the morning of 2nd April, 1948, at 8:30, this brilliant Sun of Spirituality, after diffusing his light in the hearts of millions of masses, disappeared to rest below the horizon at Dera Baba Jaimal Singh.

This untimely passing away of our Reverend Master was an irreparable loss and a soul-stirring event for one and all, who received benefit from the company and existence of his august self. We are now left to lament the heavy loss and to remember, one by one, his unmatched qualities, unparalleled love, wit and wisdom and above all the spiritual charity which enveloped all of us in the mysterious fold and attracted us towards him, and . . . to bring forth tears of blood.

This tragedy is fatal indeed for all of us—broken-hearted as we are. But those who during his lifetime restricted their intercourse with that Emperor of Saints—the Master—only to the physical plane and had never witnessed his glory and greatness on the astral and other

spiritual planes with their own eyes, are feeling the poignant pangs of separation the most. Those, however, who had the good luck to meet him on inner planes while he was existing in physical body are comparatively in less torments, for, at will, they can even now rise to that Mightiest of the Mightiest—the Master—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 abhyasis to Hazur and in response Hazur's orders to them.

Though Hazur has separated from us physically, yet in reality he is still not far away. That Power is immortal and indestructible and is still supervising the actions and guiding those initiated by him.

While ailing Hazur used to say:

“All the Sangat should devote more and more time to Simran and Bhajan as I get comfort thereby.”

And even now, in the daily internal message of the Master, emphasis is laid on devoting more time to Simran and Bhajan—collectively and individually for all his followers—so that they may traverse within and meet him inside face to face. It is therefore incumbent on all initiated by him to take full advantage of these moments of grief and sorrow by devoting at least four hours a day to Simran and Bhajan as ordered by him and thereby be able to fly to higher realms, talk face to face with Master, and drown their tortures of separation in the great ocean of immortal existence. The remedy for our lacerated hearts lies only with that compassionate and sympathetic Messiah. That boundless ocean of Godly mercy is, even now, heaving up and down. That Master of Eternal Domain

is keeping his doors open all the time and is calling aloud:

“Bring into actual experience the great principle of ‘withdrawal before death’. I am impatiently waiting for you to come up to me. I am nearer to you than the nearest. For those of you initiated by me it is a sacrilege and a mark of disgrace on both love and devotion if you look upon anybody else as a Guru or Master-guide. You may, however, derive benefit from the company of some awakened personality who pays a visit to me every day. He will not misguide you, but on the contrary, will unite you with me, will instill my love in you, and will strengthen the Divine link that binds and ties you to me. Moreover, in the capacity of *Gur-bhai* [or spiritual brother] he shall be helpful to serve you.”

It is therefore clear that for those approximately 150,000 souls initiated by Hazur, the guiding Master is Hazur himself. Consequently, all these should engage themselves in Bhajan and Simran with full faith, confidence, trust and Dhyān of Hazur alone. All these shall be looked after ultimately in the same form of Hazur. That immortal messenger of our future betterment is continuously watching and superintending us each moment. Many disciples of Hazur Maharaj Sahib are getting Hazur’s darshan within these days and those who are thus blessed are mitigating their sorrowful hearts 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 that Master of the Divine Spring of Immortality, then Hazur, with his illimitable kindness, will

—and there is no doubt about it—appear to us to bestow his darshan and enveloping us in the circle of his lighted radiance will take us along to place us at the feet of the long-loved Lord.

Let us raise our hands in prayer that 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 heads at his feet.⁷

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II

Discourses & Essays

Collected in this section are miscellaneous talks, pamphlets, etc., on various aspects of the Path of the Masters, issued by Sant Kirpal Singh Ji over a period of twenty years—from 1954 to 1974.

MAN! KNOW THYSELF. One of the most popular of all of Kirpal Singh's writings, this was originally a talk given by the Master in the early days of his mission, recorded on tape, and sent to the West for the benefit of his American disciples. The tape was somewhat unsatisfactory because the difference between the machine in India on which it was recorded, and those in America on which it was played, resulted in the Master's voice playing too fast and sounding distorted. Nevertheless it carried the Master's charging, and many people, including this writer, spent many hours listening to it over and over, at a time when few tapes were available. The talk was first published as a pamphlet in January 1954 and has gone through eleven printings. The original text was revised slightly by the Master in 1970, and that is the version included here.

Man! Know Thyself

*Kind hearts are the gardens,
Kind thoughts are the roots;
Kind words are the blossoms,
Kind deeds are the fruits.*

SINCE THE BEGINNING of Creation, when the first flicker of self-awakening dawned on man, his attention has been more and more concerned with the problem of his own worldly existence and the investigation into the cause and source of all Creation. For ages he has probed and queried in vain; but now at last his increasing thirst for knowledge is turning him to study the results achieved by others in the field.

Ancient and modern sages asked, "What is that, the knowledge of which makes everything else known?" and in the same breath replied, "Knowledge of the Higher Self—the True Man." So the Supreme Knowledge is that which deals both in theory and practice with Man's true nature and his relation to God. It is in fact a natural science without hypothesis, subject neither to change nor time.

In ancient India it was called "Para Vidya" (Science of Realized Truth or Science of the Beyond), 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 and moral life, and the practice of concentration or meditation (in so many ways), both being indispensable for spiritual development.

Man is constantly changing or introducing new names and terminologies to describe this Science. The Masters were called "Sant," and the nature of knowledge "Mat," thus giving us the term "Sant Mat," which is at present mostly used to name the Path of the Masters. Other terms, such as *Shabd Yoga*, *Surat Shabd Yoga*, *Sehaj Yoga*, are also used to describe the same Science. In the Sanskrit language, the word "Sant" means a Master of the Highest Order; and "Mat" is a confirmed opinion or statement made by an adept after personal experience. The foundation of this Science therefore is the result of critical study, minute investigation, and the life-long personal verification of facts based on practical experience of the Self in man. This experience of the Self is something that a competent Master is prepared to give to each individual who approaches him. Sant Mat, therefore, is the teaching, system, and path of the Saints.

The Masters do not attach any importance to names, designations, or the fact that many religious sects, groups and circles have claimed this Science as their own and named it after their leaders or founders. They look upon these groups as schools where man—the noblest being in Creation—can study with other men as children of one and the same Almighty Father. A Master (also called Sant Satguru) has complete mastery of both theory and practice, and is competent to impart both knowledge and experience to all sincere seekers after Truth, without any

distinction whatever of color, caste or creed, Any man or woman, whether rich or poor, young or old, sage or sinner, learned or unlearned, who is able to grasp the theory of the Science has a right to acquire this knowledge.

PRESENT FATE OF VARIOUS BELIEFS AND FAITHS

The dictionary defines *mat* as wisdom; but the colloquial meaning of the term is a sect or faith, a group of people holding certain opinions or beliefs in common. Such beliefs and opinions, however, based on stray knowledge and teachings, are not sufficient without the support of personal experience; and therefore the seeker is led astray by mere empty words. Many societies, faiths, and other religious circles have only a legacy of books, beliefs and theories to offer those who thirst after Spirituality. They conceal their shortcomings and deficiencies behind a screen of warm welcome, an outpouring of technique and terminology, and the liberal use of sayings and quotations from the enormous mass of literature on the market today. Propaganda and acting and posing have taken the place of practical Spirituality, with the result that the deluded public is being repelled from sacred books and thoughts of God. Atheism therefore is on the increase.

To believe in a thing or fact without troubling to investigate it does not in any way do credit to an intelligent man. On the contrary, it reflects adversely on his ignorance or credulity. Any belief not based on personal experience and verification of the facts has little value. The modern man wants a well-defined, clear cut Science, capable of verification by his own experience and giving concrete results. We should therefore try to see and hear with our

own eyes and ears rather than with the eyes and ears of others.

SELF-ANALYSIS

Man is composed of body, mind (intellect) and soul. We are extremely careful to develop ourselves physically and mentally, but understand very little about the soul, which is the power ruling both the body and the mind. Physical joys are not lasting, and there are limitations of body and mind that we cannot ignore; so we must search for the perennial source of joy and peace within ourselves. Self-analysis is the first step in this direction.

Many doubts assail our minds at this stage. There is an Omnipotent Power called God, believed in, worshiped and talked about by most people. Can we know more about Him? Can we see Him and talk to Him? There is a definite and clear reply to these questions; the Master in a few brief words explains, "Yes, we can see and speak to Him; that is, if we become as exalted as He is said to be." Masters say "Yes," and we do not have to wait until death comes, but we can experience it right now. This is in consonance with Laws of Nature of which we have as yet no knowledge worth the name.

All around us we see and feel that everything from the tiny atom to the mighty Universe is governed by a Law of Nature. So, to the profound thinker, there is nothing chaotic, haphazard or uncertain about this Universe and the laws which govern it. To gain any objective, there is a Law of Nature, a principle and method involved for checking, testing and weighing the result of our endeavors. So it is too in this Science of Nature, and similar methods can be traced in all religious scriptures by any careful student,

though expressed in different words and various languages.

We wish to enter the Kingdom of God; "but how?" we ask ourselves. "With the help and guidance of one who has himself entered and can guide us there," is the simple reply from the Masters. "Is it possible?" "It is a knowledge which is as exact and sure as two and two make four," is again their reply. It is not enough to be content with holy books and the singing of praises and hymns. We must strive for the same degree of advancement as the authors of the talks and knowledge recorded in these books achieved. Their experience must become our experience, for "what a man has done, a man can do"; of course, with proper help and guidance. We should stop at nothing short of this.

"We have hardly a dim spark of love for Him; will it help to cherish a hope?" is another question asked, to which the Saints reply, "It is sufficient to make you eligible for the Highest Science of approach to Him." This is a pleasing ray of hope. Oh! if this small spark could be kindled into a flame! Again, we say, "Jesus and other great Masters spoke so lovingly of Him, but we are sinners and there may not be much hope for us in this age." The Masters' soothing reply is, "No matter if you are the worst of sinners, stop where you are. There is hope for everybody, even in this crucial age." Ages ago, Nature provided for us materially and spiritually. Today the same unchangeable Law is operating and will continue to do so in the future. There is food for the hungry and water for the thirsty. Nature's inexorable and eternal Law of demand and supply always works.

It is only through a living Master that we can contact

the Almighty God within us. In Sant Mat, contemplation of objects or images is not advised, as this is harmful to progress. Photographs of the Masters are for remembrance and recognition only, and on no account should we become attached to such external practices.

THE TEACHINGS OF THE MASTERS (MAN-MAKING)

A man, according to the science of Para Vidya, is not entitled to be called a man in the true sense of the word unless he has full knowledge, both theoretical and practical, of his distinguished position in Creation, his several component parts—body, mind, and soul—in order of comparative importance, and of his relationship to the Unseen Power called God; which is to be achieved while he is living on this earth. He who does not understand this much has not even been introduced to the first lesson and is yet to begin the Alphabet of Man. The Saints therefore impress upon us the need for “Man-making.”

SATSANG

When scientifically observed facts drawn from practice and experiment are explained verbally to a gathering by a Master Saint, it is called Satsang (external). This Satsang constitutes the theoretical side of the teachings; whereas the actual demonstration given to develop and achieve inner advancement is the practical part, called meditation or Satsang (internal). Conscientious practice brings fruit within days or weeks and it is not necessary to wait years for results, though progress also depends to some extent on one's past background. A true Master gives a first-hand inner experience at the very first sitting. When the practi-

cal side is neglected due to lack of firmness or determination, carelessness or pressure of circumstances, scholars of many religious schools dwell more and more upon theory alone. The decline of the Science then commences and man finds no solace. This is usually the case when a Master leaves the body. Adequate provision however is made for the revival of this Science in every age, when both the Positive and Negative Powers commence their rounds again: the former through the agency of Master-souls, while the latter works through persons—so-called Masters—who lack practical experience or are lost in theoretical disputations. Master-souls, though quite ordinary men in appearance, are a great deal more. Just as it is difficult for us to judge a scientist, a doctor or an engineer until they speak out or display their skill and knowledge, so too we cannot recognize the knowledge and authority of a Master until we have experienced the Divine Power working through him.

In this Science there is no secrecy or mystery. The objective is constructive and beneficial to all, and so the Saints have torn aside the curtain of secrecy which usually covers mystic teachings to make them available to each and every one who calls. There is an Unseen Power working through the Saints. Why this Power prefers to remain concealed from the human eye is a question to be asked directly by contacting the human pole through whom this Power is working. This is the only medium of approach to this Power. If we wish to use electric energy we must go to a switch or pole which will put us in contact with the powerhouse. The Unseen Power may be called a Sea of Love. When we wish to bathe in the sea, we go to the edge

where the shallow waters begin and then say that we have bathed in the sea. Thus, to experience this Power and to derive benefit from it, we must go to the only source of contact—a Master Saint.

LIFE BEYOND DEATH

Saints say that Nature has designed man to leave his physical body at will, transcend to higher planes, and then return to the body. They help each aspirant personally and each receives a practical experience, however little it may be, during the very first sitting at the time of Initiation. A person who is competent to give a man this personal experience of withdrawal or separation (temporary) from the body, and who can thus put him on the way back to God, is a genuine Master, Saint, or Satguru. The heads of different religious organizations were intended to do just this, but we may judge for ourselves their efficacy today.

The first-hand experience we receive, through the kindness of a real Saint, is in itself the solution to the problem of death. According to the Bible, "Unless you are born anew, you cannot enter into the Kingdom of God." So to be born anew is to leave one's body and enter into the Beyond—a transition from the physical to the astral plane. Some day we have to leave this temporary structure which, like a building of bricks and mortar, deteriorates with time. There is no appeal to the Laws of Nature against the "death sentence." We fear death because of the agony and suffering which it brings, and also because of the uncertainty that lies ahead in the Beyond. We fear illness because it brings us near death's door; so we struggle to live though we know that our end is certain. No soothing words

from doctors, friends, relatives or priests can bring peace and comfort to our minds at the time that Nature's destructive process commences. This is the natural course of things and we cannot deceive Nature.

What then is the remedy? There is only one way out of this abyss of despair: to adopt and accustom ourselves, during our lifetime, to Nature's process of the withdrawal of the spirit current from the body, while still in a conscious state. This may be done with the help of a Master, and may be accomplished without any suffering or trouble whatever. This is not only a possibility but is a remarkable fact. Our joy will know no bounds when we come into possession of the secret that has baffled man for so many centuries. We become supermen, having possession of a key to peace and heaven, the life of which we had till then only read about in sacred scriptures. Arise, therefore, and awake! before it is too late to put this Science into practice. If we observe closely the process of death in a dying man, we see the pupils of his eyes turn upwards a little (afterwards they may return to normal) and then he becomes senseless. But when they draw upwards too much, he dies. Life ebbs out via the root of the eyes and becomes disconnected from the ties of the physical body and the sense organs. Knowledge of this process and the method by which we may travel this Way during our very lifetime is the solution to the problem of death. No physical exercises are necessary; there are no drugs to swallow and no blind faith to cultivate. The mystery of life and death is solved easily with the help of a Master Saint, who will give you an experience of the process and put you on the highway to the inner realms. Even when acting indirectly

through an authorized agent, he still remains the responsible power. Distance is immaterial to the Masters.

What is there to be gained by this process? This cannot be described in words. At the time of Initiation, the aspirant sees the real Light within him, whereas normally the inner eye is covered by a thick veil of darkness. He then realizes that the tradition of the lighted candle found in churches and temples is to remind him of the Divine Light of Heaven within. This Light grows to the radiance of several suns put together as he advances on the Way. He understands that the unceasing internal Sound he contacts within is the Divine Link called "Word" by Christ, *Kalma* and *Nida-i-Asmani* in the Koran, *Nad* in the Vedas, *Udgit* in the Upanishads, *Sarosha* by the Zoroastrians, and *Naam* and *Shabd* by the Saints and Masters. In time, 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 to the other end of the world. With such evident proofs before him, he is now confident of himself and of the Science. Only then can he 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, a phantom conjured up by crafty priests, and the opium of the masses. 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. He is truly "Knocking at the door of Heaven" or "tapping inside." Words of opposition cannot shake his faith in the Science as the Master guides him onward. Death becomes a voluntary process. Past, present and future merge into one, and he grasps the incontestable

Truth, the essence of Being, in the palm of his hand. Liberated from the body, which now appears as a husk without the kernel, he knows that he is Soul, an inseparable part of the Eternal Spirit, and so he presses onward to his original source. The world appears as a dream to him, but under the instructions from his Master, he returns to his mundane life, wise and fearless in the discharge of his duties.

PRELIMINARY QUALIFICATIONS FOR AN ASPIRANT

Just as in any other science, certain preliminary qualifications are required before much progress can be made. Married life, hard work, or a poor environment are no bar. It does not count in your favor that you may hold a high position or possess immense wealth. Neither does membership in a particular faith serve as a recommendation. Wherever he may be, a man must strive for nobility of character, self-control and purity of heart. Purity of heart in thought, word, and deed, is essential. "Blessed are the pure in heart for they shall see God." An ethical life is a stepping stone to Spirituality, but Spirituality, however, is not just ethical living. This we must always bear in mind.

We can divide man's life into (i) diet, and (ii) his dealings with others. With regard to diet, vegetarianism and abstinence from alcohol and drugs are essential. "Thou shalt not kill" and "Live and let live" should be our principles in life. The body is the temple of God and is a sacred place. We are not to neglect or abuse it, but should take the best possible care to properly maintain it. All intoxicants are also to be avoided as they make us morbid

and of shaky consciousness. With regard to our dealings with others, we should sow the seed of kindness in order to reap its fruit. Love and humility are most necessary. "Do unto others as you would have them do unto you." "Love, and all blessings shall be added unto you." "Love thine enemy, and do good to them that despitefully use you." God is immanent in every form and whoever loves God, must love God's Creation. To love God is to love all humanity. We should also earn our living by the sweat of our brow and share with others. These are not empty sayings, but very wise and sound advice.

KARMA (ACTIONS AND DEEDS)

Each thought, each word and each deed has to be accounted for and compensated for in Nature. Every cause has an effect and every action brings about a reaction. Up-root the cause and the effect disappears. This has been done by the Masters who have transcended these laws, but all others are bound by the bonds of Karma, which is the root cause of physical existence and the clever device of Nature to maintain this existence. The law of Karma sees to it that we are paid an eye for an eye and tooth for a tooth, in the shape of joy or suffering. It is the goading whip in the hidden hands of Nature. The mind contracts Karma, puts a covering on the soul and rules the body through the organs and the senses. Although it is the soul that imparts strength to the mind, the latter has assumed sovereignty and is governing the soul instead. Control of the mind, therefore, is the first step to Spirituality. Victory over the mind is victory over the world. Even accomplished yogis and mystics who can transcend to relatively

high spiritual realms are not left untouched by the hand of Karma.

Saints classify Karmas into three distinct groups, as follows:

(i) *Sanchit* (stored): Good or bad deeds that stand to our account as earned and contracted in all previous bodies of the order of Creation, counting from the day of the first appearance of life on earth. Alas! Man knows nothing about them or their extent.

(ii) *Prarabdha* (Fate or Destiny): The result and effect of which has brought man into his present body and has to be paid off in this life. The reactions of these Karmas come to us unexpectedly and unperceived and we have no control over them whatsoever. Good or bad, we have to tolerate or bear this Karma laughing or weeping, as it happens to suit us.

(iii) *Kriyaman* (Account of our actions and deed in the present body): This is distinct from the above mentioned two groups because here man is free to do exactly as he pleases, within certain limits. Knowingly or unknowingly, deeds committed and coming under this heading bear fruit. The result of some of these we reap before we die and the residue is transferred to the Sanchit storehouse.

Karma is the cause of rebirth and each birth is in turn followed by death. Thus the cycle of enjoyment and suffering, which are concomitants of birth and death, continues. "As you think, so you become," is an unalterable Law of Nature, owing to which this Universe exists. No amount of integrity or genius can absolve a man so long as there is the slightest trace of Karma. Ignorance of the Law is no excuse, and though there may be some concession or relax-

ation with man-made laws under special circumstances, there is no such allowance made for this in Nature's Laws. Prayer, confession and atonement may give temporary mental relief but they cannot overcome Karma. All Karma must be wiped out completely before permanent salvation can be had.

Disturbed by these facts, Man seeks solace in deep pious doctrines, or when he comes to know that both good and bad deeds are fetters—one of gold, the other of iron—he turns to Renunciation. Different faiths promise relief but he soon finds out that this is only temporary. How then does a Master approach this problem? At the time of Initiation, the Master begins the process of winding up all Karmas of the initiate. He gives him a contact with the Sound Current, by practicing which the Sanchit account is burnt away. The process is similar to putting a handful of seeds in a pan and placing them on a fire, which causes the seeds to puff up and lose their property of growing again. Then the Kriyaman account is dealt with. After warning his disciples to guard against opening any new account of bad deeds, the Master grants a general clemency in respect of bad deeds, part of which the disciple has already settled in this life up to the time of Initiation. He is enjoined to lead a clean life and to weed out all imperfections in him by self-introspection from day to day. The Prarabdha Karma is not touched by Saints because this is the cause of the physical body, which would vanish due to the interference with Nature's Laws. Thus a very small amount of Karma now remains to be tolerated in the physical body for the remaining years of the disciple's life, but even this is softened by the grace of the Master. The law of grace

works wonders and a devotee who, out of loving devotion, reposes all his hopes in the Master, passes off unscathed from the pinching effects of the reactions of past Karmas. In moments of misery, worry and trouble, the Master is our refuge. He acts unperceived at any distance. Just as a mother of a sick child holds the child securely in her lap during an operation so that it does not feel any pain, so too the Master holds us in his loving embrace. Out of their abundance of sympathy, love and kindness, the Saints at times take upon their own shoulders some Karmic sufferings of their disciples through the Law of Sympathy. There is no court of trial after death for a devoted disciple. The Master is all in all for him.

Why does a Master Saint take all this on himself? Because he inherits his merciful nature from God above, who commissions him to personally distribute this treasure of mercy. Thus the Master is honored like God. Sant Mat has volumes of books written in praise of the Masters, and if just as many books were to be written, it would hardly do justice to the vastness of their love and kindness.

Time casts its heavy shadow over man. He has to work hard to keep pace with the changing times. So deeply is he absorbed in his external needs and desires that he forgets all about contentment, sympathy and love. Entangled and surrounded by the "Deadly Five"—lust, anger, greed, attachment and vanity—he stumbles and cries out to the Unseen for help. Heaven's mercy is stirred and as times stiffen, the Almighty extends His help through the Masters more and more lavishly. Such is the case in this Kali Yuga—the Iron Age.

It is indeed very hard to believe that anyone can be

above the five passions mentioned above, and that he can enter the Kingdom of Heaven during his lifetime. All mankind is under the control of these five and only a Master can save a man from their clutches. We all demand reliable proof before committing ourselves, and this is given by a Master in the shape of an experience of the life impulse or Naam (the Word) and some inner vision. Contact with a Master is essential. Those who keep aloof and depend on themselves or rely on tradition and priests—equally ignorant as themselves—are deprived of contact with this Power; and as the saying goes, “When the blind lead the blind, both fall into the ditch.”

Indifference, non-acceptance or disbelief will not be to our advantage when Nature enforces its Universal Ordinance—Death. Our position will be that of a pigeon who, on seeing a cat approaching, shuts its eyes and believes that the cat cannot then molest it; but in a few seconds the poor bird is in the powerful jaws of the cat. It is then too late to think of escape. So be alert while there is yet time!

SPIRITUALITY

Perhaps it will not be out of place to explain here the meaning of the term “Spirituality,” which is often confused with blind faith in sacred books, a display of miracles, psychic phenomena, or Yogic powers. Spirituality is an inner experience and its alphabet begins where all philosophy and Yoga practices end. It is the experience of the soul. When one says, “I am the body,” it is a feeling based on the intellect and is defined as ignorance. When he says, “I am not the body, I am an awakened soul,” it is learnt knowledge or theory only; but when he gets an actual ex-

perience of the soul by self-analysis and contacts the Over-self, it is called Spirituality. The first practical lesson commences when there is a complete withdrawal from the physical body through the kindness of a practical Master. No one can withdraw and separate himself from the physical body unaided. If anyone claims otherwise and thinks that he can, he but deceives himself. All attempts without the assistance of a Master, who alone is qualified to impart this experience, will end in failure. Masters come to distribute this treasure of spiritual blessings to seekers after Truth. Spirituality cannot be bought or taught, but it can be caught by contact with spiritual people. Moreover, Nature's gifts such as air, water, light, etc., are free. Spirituality is also Nature's gift and is also given free by the Masters. Likewise, Spirituality cannot be acquired from books, which is a fact all sacred scriptures uphold. Books are a valuable record of the inner experiences of others in Spirituality. They fill up gaps in history and contain messages from past Masters, which help us to verify the facts revealed by a living Master, thus confirming our faith in the Science. Man is confused by the various translations, interpretations and expositions, each different from the other, which instead of relieving his mind, tend rather to bewilder and confuse him. His egoism too has created hundreds of religious circles, whose aim is aloofness and narrow orthodoxy instead of love, and insularity instead of integration. Torn between conflicting emotions, men develop hatred and think of war.

For an understanding of the Science of the Masters, we attend Satsang, where the majority of our doubts are cleared. Direct answers from the Master will help to re-

move any remaining doubts. All questions receive the same calm consideration and no arguments are offered. Rich or poor, high or low, all receive equal attention in the same manner as a doctor should attend to the sick. A true Master views a man's rights and wrongs as clearly as one sees the contents of a glass jar, but he reveals nothing. Sitting before him, even those who do not understand his language are benefited, just as one in a perfumer's shop enjoys the smell of sweet scents. The Master showers blessings through his looks, which the eager ones catch. His eyes are a wonderful spray of love.

THE CRITERION FOR JUDGING A TRUE MASTER

Do not judge a Master by his external appearance, genealogical descent, rich or poor attire, country of origin, how he talks, eats or the position he holds, the number of books that he is the author of, or by what people say about him. First receive the inner experience he promises; then judge from that elevated angle of vision. Self-experience is the criterion for judging a genuine Master. Any living person who sees things from a spiritual level—man and his embarrassments, difficulties and helplessness—and who has studied the problems confronting humanity, can provide their solutions, and is also able to correct and guide man visibly and invisibly, morally and spiritually, in theory as well as in practice—only such a person is fit to take the responsible position of a Master. Blessed are those who experience a stirring emotion of happiness and longing in their hearts on hearing the news that such a Master exists and is near.

Spirituality is a science simpler and easier than other

sciences. Man has not to exert except in molding himself ethically and morally to the climax of love, sincerity and humility, which will produce the necessary state of receptivity in him. Everything else is in the hands of the Master. Again, a movement, no matter how spiritual it may appear to be on the surface, should not be judged by the number of followers that it has. A good speaker can attract crowds anywhere, yet there may not be anything material or convincing in his speech. Spirituality is not the exclusive possession of any family or place, but it is like a scented flower that grows wherever Nature has ordained, around which the bees gather from far and wide to sip its nectar. Masters do not rush after glory of self, although they certainly deserve such glory. Even in ordinary talks, they will be heard to say, "Oh, it is all the grace of my Master. It is none of my doing. My Master deserves all the praise and credit." This humility places them far above the low level of egoism found in this world.

Masters have come in all ages to offer this Natural Science to man. Only those who are discontented with this world rush to them. Others, to whom worldly attractions, pleasures and luxuries are dear, turn their backs. Those in whose hearts all noble sentiments are dead not only put all possible obstacles in the way of the Saints, but also subject them to various kinds of tortures, as a study of the lives of Jesus, Guru Nanak, Kabir and others will show. Masters have come in the past, are existing today, and will continue to come in the future for the spiritual benefit of man. To suppose and accept that Spirituality has become the sole prerogative of any religion after the passing of the Master on whose teachings it is based, and that sacred

books are the only guide, shows the thoughtlessness of man.

How can we distinguish between a genuine and a false Master? There is in fact no such testing stone or magical formula except that of self-experience, for discriminating right from wrong, truth from falsehood, and reality from unreality. Even in the time of Emperor Janak (the father of Sita of the Ramayana) who was prepared to pay a big fee for the theoretical knowledge of this Science, only one, Yagyavalkya, out of all the Rishis, Yogis and Munis in India, was able to do so and won the prize. Yagyavalkya however, had the moral courage to admit, "Gargi, I know the theory only but have no personal experience of it." On a second occasion, Emperor Janak proclaimed that he wanted a practical experience of this Science on a certain date, and that in a very short time too, not exceeding the time taken to straddle a horse and put each foot in its stirrup. Great Yogis and Rishis throughout the length and breadth of India were invited, but at the appointed time only one person stepped forward to accept the challenge. This was a hunchback named Ashtavakra, who had eight humps in his body. The audience, taking him for a maniac, laughed aloud at his appearance. Ashtavakra said, "How can you expect to get spiritual experience from these cobblers you have collected, who have eyes only for the skin of the body but cannot see within?" The experience was duly given to the Emperor within the allotted time. The point to consider is that at the time when Spirituality was thriving, only one person came forward to accept the challenge. In these times then, when materialism is on the increase, we do not find competent Masters growing like

mushrooms. So search we must, not allowing false propaganda, the testimony of others, blind faith, the promise of future happiness, and our regard for position, wealth and pleasure, to lead us astray. When such personalities come, they are competent to give life to millions of people who go to them. They are the children of Light, and give Light to all humanity.

Blind faith is one of the main obstacles to overcome. What we simply listen to, read, or follow without investigating as to what and where it will lead to, is blind faith. If one is careless and forgets the ends while following the means, so that he does not see whether he is nearing the end or not, it is still blind faith. When one goes to a Master and listens attentively to the explanations given by him on the subject of gaining Self-Knowledge by self-analysis, duly supported by one or more quotations from the valuable sayings of various Saints, he is intellectually convinced to tread the path as an experimental measure and act up to what the Master says with faith for the time being. This is the first stepping-stone to learn about Reality. When he has the first-hand experience, of whatever degree it may be, he is convinced and progresses from day to day. Today man listens to talks, lectures and sermons, accepts and believes these all his life, and takes for granted that he has been placed firmly on the way to salvation. But when death comes with all its sufferings, pangs of separation, and fears of the unknown, he realizes his mistake. Man's life-long habit of attachment to his body occupies all his thoughts, while friends, doctors, relatives and priests stand by helpless and despairing.

It is here that the Science of Para Vidya is of great help

to us. The soul's withdrawal from the body is greatly eased and the Master appears to receive and guide it further in the Beyond. Death is to such a one the happiest of events and like marriage, is the union with the Beloved. He has already visited and convinced himself of the superiority of the higher regions and traverses the familiar territory without fear. My Master, Hazur Baba Sawan Singh Ji, when impressing the need of spiritual practices on his disciples, used to say to them, "Go and see a disciple dying to become convinced." Saints believe in salvation during one's lifetime and not in salvation after death. This is indeed a simple and easy science, and the disciple should never rest content with his Initiation without spiritual experience. He should then devote regular time to the spiritual practices, and the Master must be regularly informed of his progress. He should constantly seek the guidance of his Master personally or by letter, without entertaining thoughts that he is bothering him. The Master knows by intuition how each disciple is faring and can remove most of his difficulties by thought transference or other means, but he wishes any difficulties in progress to be brought to his notice in writing.

The ancient path of Surat Shabd Yoga or Para Vidya is one that can be followed by men, women and children of all ages without any difficulty, unlike other ways which involve complicated strenuous exercises and control of the breath. These, at the most, lead to a slight control over the self and a few paltry powers. The latter methods also require a strong physique and a rich diet. As such, they are condemned by the Masters as unsuited to this age, and as involving physical dangers to the body.

THE SCIENCE

In the physical body, two main currents are working that control life: one a motor current (breathing or *prana*) and the other a sensory current, which may also be called attention or *surat*. The Masters ignore the former so that the breathing is not interfered with and the life process goes on. The sensory current ramifies throughout the entire body, but its main center lies between and behind the two eyebrows, along with the mind. We have to withdraw the sensory current or spirit to its center.

INITIATION

The mind will not allow man to have knowledge of the soul. Its nature is to seek pleasure and its constant fluctuations are difficult to subdue. Attuning one's self with the internal Sound Current is the best way to calm the mind and practice concentration. It does not matter what school of thought or society a man may belong to. He has not to convert himself and can remain where he is. There are no hard and fast rules, no rituals, no ceremonies, no pomp and show, no offering of gifts, not even of flowers. All that a disciple has to do is to enter inside and henceforth consider the body as his laboratory. With regard to the theory, he has to understand the following, which is briefly the pith of what he will hear at Satsangs:

- (1) The Master is not the body, he is the Power functioning through the body and uses it to teach and guide man in much the same way as a spirit uses a medium. Only in bodily form will the disciple be able to recognize his Master in the higher regions and here on earth.

- (2) The Master is *Shabd*, Word, *Nad*, etc., all of which refer to the God-into-expression Power of Light and Sound Principle. By having contact with this Power, man is led back to his true Home.
- (3) For the sake of those who are disillusioned with life, and who yearn for permanent happiness and peace away from the world and its worries, the Word assumes a body to afford them solace. The Bible says, "Word was made flesh and dwelt among us." Once a disciple contacts this Word (which is done at the time of Initiation by the Master), the audible form of this Word resides within him every moment of the day and night and never leaves him—not even after the end of man's physical existence on earth. It will go with him and stay with him until he achieves the final goal. The Word is also known as the Voice of God or the Sound Current, and is the Life impulse given by the Master at the time of Initiation. It may be heard as a sound coming from a distance and gradually develops into such sweetness that no music on earth can excel it. It is the Water of Life, the Spring of Immortality, the Elixir of Life, the Nectar of Spirituality, etc., that is spoken of in holy books.
- (4) Man has an inner eye with which he can see within himself all the higher regions when the veil is rent asunder by a competent living Master. In this state he remains perfectly conscious and undergoes amazing experiences. To ascend into the higher regions without a competent Master is fraught with dangers.

SIMRAN

The repetition of the holy names is given to the disciple at the time of Initiation as a guard against all dangers. It acts also as a password to all spiritual planes, gives strength and sustenance to the body and mind during trouble and afflictions, brings the soul nearer to the Master, is instrumental in achieving concentration, and imparts many other diverse powers. Simran taught by a so-called Master is just a bunch of words. But these very words become electrified when charged with the attention and grace of a real Master.

Initiation commences with the explanation and description of inner spiritual regions and the way in which the path is to be pursued. The opening of the inner vision to see the inner regions, with their distinct heavenly lights, together with the contact with the Divine Link or Sound Current, constitutes the practical side of Initiation. Daily practice of these, combined with Simran, is meditation. In addition to this, the Master gives instructions on pure and simple living, the need for devoting regular time to the practices, and other words of sound advice. The whole ceremony takes from two to three hours. Diaries of one's spiritual progress must be kept and the mistakes of old and new disciples are corrected from time to time to insure progress.

MIRACLES

Master Saints never show any miracles to a disciple except in rare cases due to special circumstances. Miracles are in accordance with the laws of nature but are nevertheless terrible entangling webs, detrimental to the highest

ideals of man in his approach to Almighty God. It is a subject that an ordinary man would not care to study, for the simple reason that it requires immense self-control and training of the mind, with restrictions that he would not like to tolerate or pursue. The miraculous powers achieved after a lengthy period of time are instrumental in doing both good and harm, and as they are utilized more for harm than anything else, they are termed as a disease by all truly spiritual persons. The Masters are in possession of Supreme Power, but their mission is sacred. A disciple whose inner vision has been opened sees any number of miracles at each step. To hesitate to believe in a Master without seeing miracles is as foolish as a refusal to believe that a certain person is a multi-millionaire unless he shows us his money. He may have all his money deposited in a bank and wishes to spend it in the way that he chooses, without caring for public applause or approval. Out of an audience of several thousands watching a magician perform his tricks, only a very small number would thereby be induced to learn the art. Those who are anxious to see miracles are not true seekers.

GENERAL

Today the world is crying out for a better understanding, for peace and freedom from conflict. This science of self-analysis that reveals the Brotherhood of Man and the Fatherhood of God is the remedy which can reconstruct a healthy culture, and propagate harmony between man and man. He who claims to love the invisible God but has no regard or love for his visible fellow man is lost indeed. To love, revere and feel grateful to our fellow man is to

love and revere God. So too, the love for the visible Master, our closest connecting link with God, is in reality love for the Supreme Father. We should therefore try to measure the depth of God's mercy and grace through a Master Saint, who is God's visible representative. It has Spirituality as its end and is not idolatry. The atmosphere in which such a genuine Master moves is charged with currents of peace and love which affect those who come into contact with him. Even letters written by or on behalf of him carry currents of ecstasy that influence the innermost recesses of the heart.

Guru precedes God. Such a person was Master Hazur Baba Sawan Singh Ji Maharaj, who remained with His disciples for a great number of years and now, even after He has left the body, still watches over His loved ones and also those who contacted Him once with love and sincerity in their hearts. Love knows no law, and He is still appearing in His Radiant Form, even on lower spiritual planes, for their sake. Not one, but hundreds can testify to what ignorant people would call an illusion. On the physical plane, He is still showering His blessings through His medium at Ruhani Satsang, Sawan Ashram, who now in turn guides men in all spiritual matters. One bulb is fused and is replaced by another. The same Power works and the same Light now shines from a new bulb. All who approach the Master get positive experiences. Anybody who wishes to avail himself of such a golden opportunity has only to contact the Master and his wishes will be fulfilled, his heart will overflow with happiness, and his weary shoulders will be relieved of their burden of cares and worries.

RUHANI SATSANG: SCIENCE OF SPIRITUALITY was originally published in 1956 as Circular No. 6 (see the Introduction to Part III for an explanation of the original numbering of the circulars), and has since gone through a wide variety of editions, including some abridged versions. The Master added the section "Cultural Development Through 'Man-Making' " in 1970.

Ruhani Satsang: Science of Spirituality

RUHANI SATSANG, as the name implies, is a center for imparting purely spiritual teachings and training to mankind, irrespective of class barriers such as caste, color, creed, sect, age, education or avocation. As Nature offers her bounties of light, water and air, etc., freely to one and all, so is Spirituality offered free to all who are anxious for Self-knowledge and God-knowledge.

In this age of science, Spirituality too has to be treated as a regular science to make it acceptable to the people. It is in fact another name for the Science of the Soul, but, unlike other sciences, it is very definite and very exact in its premise, theory and practice, and yields verifiable results with mathematical precision. Its history dates back to the unknown past, when man first began to reflect within on the meaning of life. It has ever been the natural urge in man to solve the riddle of life. In every age, sages and seers appeared in different parts of the world and gave out the spiritual experiences which we have with us in the form of the sacred scriptures. We are indeed very fortunate to possess their fine records, for they kindle in us a desire and longing to know, and inspire us with a hope that one day we too can unravel the mystery of life and the purpose of human existence.

So far so good, but beyond this there is no way out. By mere reading of sacred literature, we cannot possibly un-

derstand the true import of the esoteric experiences that their authors had within themselves in the silence of their soul. Book learning and worldly wisdom are of no avail in exploring the mysteries of the inner worlds. Reasoning is the help and reasoning is the bar. We may reason things out on the intellectual level, but we cannot go beyond intellect itself. The scriptures cannot talk to us and answer our questions, nor resolve our doubts and drive away skepticism from our minds. They cannot grant us the actual inner experiences recorded in them. What then is the remedy? Are we to float on the sea of life, pass our allotted days in hectic strife, and do no more? Has life no other purpose beyond that of a stage actor, who comes on to the stage, plays his part, and then vanishes to appear no more?

Every problem in life is beset with the difficulties peculiar to it. But it does not mean that these difficulties are insurmountable, or that they should deter us in our search for the Eternal Truth. What one man has done toward this end, another can also do, of course with the proper guidance and help. All that is needed is to make a right approach to the problem in the true spirit of a seeker after Truth. God is great and He has His own ways to fulfill the yearnings of His devotees. There is nothing to despair of. Every Saint has a past and every sinner a future.

We have of course to start with the premise that there is a certain central controlling Power behind all these phenomena, no matter what name we may give to, or what our conception is, of this Unseen Power. We see that the Universe around us is pulsating with life and is a manifestation of the Active Life Principle of this Unseen Power, which appears in so many different forms. However, what this

Unseen Power is, and how we may contact it, constitutes the fundamental problem.

A professor of theology, however learned he may be, cannot with all his power of words and ideas give us this contact. Life comes from Life. One who is embedded in the Life Principle may, if he so likes, grant us a contact with the Life Impulse surging within him. A Master-soul who has realized the Truth in himself can help us to have this realization, and no one else. Self-realization and God-realization are inner experiences of the soul, and cannot be had on the plane of the senses. Inner awareness comes only when we rise above outer awareness. We have first to transcend body consciousness so as to liberate the soul from all outer attachments. The inner man must first be freed from the outer man, consisting of body, mind, sense-organs, the intellect, and the vital airs (physical energies), for none of these can contact the Pure Consciousness which is wholly non-material in essence, the life of all life and the very soul of all that exists. These are some of the vital problems with which Godmen are concerned.

Ruhani Satsang then deals with the most abstruse problems connected with the soul and primarily imparts instructions in the Science of the Soul. All other considerations, physical, social, moral, are secondary and enter discussion only insofar as they aid in the upliftment of the soul. As it is a science of the Beyond, it is called *Para-Vidya*, or the knowledge that the soul experiences directly and immediately, above and beyond the realm of the senses. It seeks to make the human soul one with the Oversoul by transcending the physical plane. The actual awakening of the spirit into its own, its gradual efflorescence into Cosmic Aware-

ness, is the work of the Master Power overhead, and is achieved through a regular process of self-analysis or inversion:

*O Nanak! Without an experience of self-analysis,
one cannot escape from the delusion of em-
pirical life.*

Similarly, Christ said:

*For whosoever will save his life shall lose it and
whosoever will lose his life for my sake shall
find it.*

MATTHEW 16:25

The Path of the Masters needs the guidance and the help of a living Master or Adept, not only to understand the theory, but in order to practice the Science of the Soul. A Master of Realized Truth can not only reveal the true import of the scriptures which otherwise are sealed to us, but can also grant us an inner contact with Truth Itself and make us theists in the true sense of the word. The scriptures to him are just handy aids to enlighten people of different faiths and beliefs. It is on this common ground of Spirituality that men of all faiths can meet together and thus constitute the great family of man. It is Ruhani Sat-sang that provides this common ground for people of all faiths to gather together for spiritual instruction.

It was ever the desire of my Master, Baba Sawan Singh Ji, to form a common forum where people professing various faiths and religious beliefs or belonging to diverse sects and orders could meet together to discuss the principles of Spirituality and to practice spiritual discipline under the guidance of a Master-soul, thereby gaining salvation and

peace, both here and hereafter. A perfect Master is not concerned with the social order of things nor does he interfere in it. He brings from God to His children the message of spiritual emancipation. His is a message of Hope, Redemption and Fulfillment to one and all alike. Such blessed beings are Children of Light and come into the world to diffuse this Light among suffering humanity, as they themselves affirm:

*Kabir knows the mysteries of the House of God
and brings a message from the Most High.*

*A Master-soul is known by the catholicity of his
teachings, which have a universal appeal for
all.*

Ruhani Satsang is not concerned with the socio-religious codes of conduct, nor with performance of rites and rituals, nor with formal places of worship. The human body is the true Temple of God, and since *God is Spirit, they who worship Him must worship Him in Spirit and in Truth*. Ruhani Satsang is a living embodiment of the teachings and ideals of the Master Saint, Baba Sawan Singh Ji, and is a center where the exposition of his views on life, which pertain to the emancipation of the soul, is given.

The activities of Ruhani Satsang are described under the following headings:

I. TO INGRAIN IN SEEKERS AFTER TRUTH:

(a) The true understanding of life—the everlasting and unchanging nature of the soul in the continually changing phenomena of life, which may be compared to the “still point” on the ever-revolving wheel, at once fixed and yet in seeming motion.

*Except for the point, the still point,
There would be no dance,
And there is only the dance.*

T. S. ELIOT

One learns the true meaning of:

*That which is born of the flesh is flesh; and that
which is born of the Spirit is spirit.*

JOHN 3:6

*The life is more than meat, and the body is more
than raiment.*

LUKE 12:23

*For what shall it profit a man, if he shall gain
the whole world, and lose his own soul?*

*Or what shall a man give in exchange for his
soul?*

MARK 8:36-37

(b) The higher values of life—the greatness of God and the need for humility, leading to a pure and honest life of truth, chastity, abstinence, and a loving selfless service of humanity. The practice of moral virtues has always been enjoined by all spiritual teachers, as only an ethical life can pave the way for a spiritual life. Christ promised the kingdom of heaven to the poor in spirit; the kingdom of earth to the meek; mercy to the merciful; and the vision of God to the pure in heart. Before Christ, Moses gave the Ten Commandments to the Israelites. Buddha, the Enlightened One, taught the noble Eightfold Path of Righteousness to those who took to the order of the yellow robe. Zarathustra, Kabir, Nanak, and the Rishis of old said the same things in their own words. So it is necessary for the

aspirants to gradually weed out moral lapses, one by one, and to cultivate in their place moral virtues for which the maintenance of a self-introspection diary is necessary. It is the knowledge of our faults and failings that will make us strive to correct them. This in turn leads to true Spirituality.

(c) The expansion of the Self. In this connection, we have in the Gospels:

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

MATTHEW 5:44

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it: Thou shalt love thy neighbor as thyself.

MATTHEW 22:37-39

It is therefore necessary that we must learn to love all living creatures, and more so our fellow human beings, as all are the children of the same Supreme Father. Thereby we are not only true to ourselves, but true to the community, to the nation or country to which we belong; and above all, to humanity at large. This leads to the progressive expansion of the Self until it embraces the entire universe and one becomes a world citizen with a cosmopolitan outlook in its truest sense, deserving of God's grace.

Further, what is the nature of love? It should be an unselfish love, a love which worketh no ill to anyone, a love

which fulfills the law of God that enjoins loving service with a pure heart. Such a love is the means to Self- and God-realization:

He that loveth not knoweth not God; for God is love.

I JOHN 4:8

Hear ye all, I tell you the truth—only those who love can know God.

GURU GOBIND SINGH

Do thou love God; for without love thou canst not have peace here or hereafter.

KABIR

So love God and love all His creation—man, beasts, birds, reptiles—for they are all members of the family of God.

II. THE SCIENCE OF THE SOUL

As theory precedes practice, it is essential that one must have a crystal clear idea of the theoretical aspect of the eternal truths of life, which are conveyed through the correct interpretation of the various scriptures; the right import of which can only be explained by one who has actually realized Truth for himself and established eternal contact with the Divine Link within him. The ultimate Truth is of course one and the same in all religions; but the sages have described it variously, each according to the measure of his own spiritual advancement on the God-way. One who actually traversed the Path completely is called a perfect Master or *Sant Satguru*. He, being fully conversant with the various details of the journey, can explain matters suitably and reconcile the seeming differences, if any, in the scriptural texts. He is a guide on the spiritual path

from plane to plane as the soul, after voluntary withdrawal from body consciousness, proceeds along with Him. The different scriptures are but wares in the hands of the Master for convincing those who have but little faith in one or another of the religious beliefs. By apt quotations from sacred books of different religions, the Master Saints can emphasize the essential unity of all religions on the common ground of Spirituality; for each embodied soul, after transcending body consciousness, escapes from all denominational labels attached to the physical body. It is a practical question of Self-knowledge, and an actual experience thereof is given by the Master to each individual at the time of Initiation. Testimony is always based on first-hand experience and not on hearsay or book-learning.

Sant Kabir says:

O Pandit, your mind and my mind can never agree;

For you speak of what you have read in the scriptures, while I speak what I have seen.

In the Holy Granth, the scriptures of the Sikhs, it is written:

Listen ye to the true testimony of the Saints, for they give out what they truly see with their own eyes.

Nanak does not utter a single syllable of his own, except as he is moved from within.

Christ said:

I do nothing of myself; but as my Father hath taught me, I speak these things.

JOHN 8:28

III. THE PRACTICE OF SPIRITUAL DISCIPLINE

Insofar as the theory of the Science of the Soul is concerned, it is essentially an experimental science and has therefore to be judged on the level of actual experience. It is said that an ounce of practice is better than tons of theory. The scriptures even tell us not to put faith in the words of a Master Saint unless he is able to give some inner experience of what he talks about. But with all that, one must have at least an experimental faith, so as to do what one is asked to, just for the sake of the experiment itself. The spiritual science, as explained above, is the most perfect and exact in every detail, just as two and two make four. Everyone who has grasped the theory and is receptive can be a direct witness of the inner experience, however little it may be, that the Master gives at the very first sitting.

The Absolute Truth is of course imageless; but the Power of Truth, or God in action, is a vibratory force pervading everywhere. Its primal manifestations come in the form of Light and Sound; and it is for the Master Saint to give an experience thereof by helping each soul to rise above the sensory plane, if only for a short while. If this contact is established on the supersensual plane, one can, under the guidance and with the help of the Master, develop it to any extent he may like. The contacts of Light and Sound are the "saving lifelines" within each individual, and the Master who manifests this Light and Sound is called a Savior, a Messiah, a Prophet, or anything one wishes to call him. The eternal soul principle is described variously as *Sruti* (that which is heard) in the Vedas; *Udgit* (the Song of the Beyond) in the Upanishads; *Akash*

Bani (the Music from the Sky) or *Nad* (Voice) in the later Hindu scriptures; *Kalma* (Divine Utterance) or *Kalam-i-Kadim* (most ancient call) in the Koran; *Sraosha* by Zoroaster; *Logos* or Word in the Bible; and *Naam* or *Shabd* in the Holy Granth, the Sikh scripture.

The ancient Greeks, including Pythagoras, called it "The Music of the Spheres"; the Theosophical writings refer to it as "The Voice of the Silence." And without actual contact with this Divine Power within, the Voice of God and the Light of God, good morals and esoteric teachings by themselves are not sufficient. This is why the Bible emphasizes:

Be ye doers of the Word, and not hearers only . . .

JAMES 1:22

IV. DEATH IN LIFE AND A NEW BIRTH

The contact with the Divine Link, as described above, comes only when the soul rises from the plane of the senses above body consciousness, and comes into its own on the supersensual plane, for true knowledge is the action of the soul without the aid of the senses:

Here one sees without eyes and hears without ears, walks without feet and acts without hands, and speaks without tongue;

O Nanak! It is by death-in-life that one understands the Divine Will and stands face to face with Reality.

For this experience, the soul has temporarily to disconnect itself from the body and its different sense organs, the mind and the vital airs, all of which are too gross to contact Truth. In other words, an embodied soul has to

disembody itself and become depersonalized before it can come into contact with the Master Power, which is subtle and rarified. Therefore Guru Nanak says:

Unless one rises to the level of God, one cannot know God.

The Divine Power can neither be comprehended nor apprehended by the lower order of things. With all our righteousness, we are as filthy rags; and when in the flesh, none are righteous. The soul, as it rises above body consciousness, shines forth in its pristine purity, rises into Cosmic Awareness, and feels, as it were, the efflorescence of the microcosm into the macrocosm. It is this which is called *Duaya Janma* or the "Second Birth," i.e., birth of the Spirit as distinguished from the birth of the flesh. The Bible tells us:

Except a man be born again, he cannot SEE the Kingdom of God.

JOHN 3:3

Except a man be born of water and of the Spirit, he cannot ENTER the Kingdom of God.

JOHN 3:5

Flesh and blood cannot INHERIT the Kingdom of God.

I CORINTHIANS 15:50

Thereafter a person walks not after the flesh but after the Spirit. As the process of soul withdrawal is akin to actual death, one gains victory over death, which is the last enemy of mankind. The daily dying at will takes away the sting of death. We may find references to "death in life" in the

scriptures of all religions. Kabir, an Indian Saint of great repute, says:

*Death, of which the people are so terribly afraid,
is a source of peace and joy unto me.*

Dadu, another Saint, affirms:

*O Dadu! Learn to die while alive, for in the end,
all must die.*

In the Koran also, great stress is laid on *Mootu qibal az Mootu*, or death before the final dissolution of the body. The Sufis lay much store on *Fana* (death to the life of the senses) for gaining *Baqa* (life everlasting). Maulana Rumi says:

So long as a person does not transcend the sensual plane, he remains an utter stranger to the Life Divine.

Similarly in the Gospels, words like "I die daily" and "I am crucified in Christ" occur. Christ's own exhortation to his followers, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23), points to the same thing: viz., a true resurrection from one life to another.

V. THE KINGDOM OF GOD

The culminating point of the spiritual journey is the Kingdom of God, to which the spirit is gradually led by the Radiant Form of the Master. It is not something external, for all beauty and glory lie within the human soul. Of this Kingdom it is said:

The Kingdom of God cometh not with observation:

*Neither shall they say, Lo here! or, lo there! for
behold, the Kingdom of God is within you.*

LUKE 17:20-21

In the Holy Koran, the Kingdom of God is referred to as *Maqam-i-Mahmud* or the praiseworthy station (17:81). It is the Buddha Land of the Buddhists, a sublime state of conscious rest in omniscience, called *Nirvana*.

Through the grace of the Master, the spirit then regains the Lost Paradise, the Garden of Eden, from which it was forced out:

*In flesh at first was the guilt committed;
Therefore in flesh it must be satisfied.*

Having paid the wages of sin through suffering, the process of Karmic reactions is finally liquidated by the power of NAAM OR WORD. Protected and enfolded by the Power of God as manifested through the grace of the Master, the spirit forges ahead unhampered, and finally comes face to face with the Reality. This state of blissful beatitude is spoken of variously as the "New Jerusalem" (where the Christ Power appears once again); *Muqam-i-Haq* (the Abode of Truth); or *Sach Khand* (the Immortal Plane), a place where there is no sorrow, no taxation and no vexation.

VI. THE QUEST FOR A TRUE MASTER

A living, perfect Master is the be-all and end-all of the spiritual path. He is the greatest gift of God and the greatest blessing to mankind. The importance and necessity of a competent Master cannot therefore be over-emphasized. All the scriptures sing praises of the *Sant Satguru* or Master of Truth, who holds a commission from the Lord to

help the souls who yearn for Him and wish to return to the House of their Father:

*Without a perfect Master, none can reach God,
no matter if one may have merits a million-
fold.*

*It is the fundamental law of God that none can
even comprehend Him without the aid of a
Master-soul.*

THE HOLY GRANTH

A true Master is Master indeed—a Master in every phase of life. As *Guru* or teacher on the physical plane, he imparts spiritual teachings as any other teacher would do, and shares our joys and sorrows, helping us at every step in our daily trials and tribulations. As *Gurudev* or the Radiant Form of the Master, He guides the soul on the astral and causal planes. As *Satguru* or the veritable Master of Truth, He leads us into the Great Beyond. Such souls are the salt of the earth and are very rare indeed, but the world is never without one or more of such beings, as God may ordain. The principle of demand and supply is ever at work, in spiritual as in secular affairs. One has however to guard against false prophets or “ravens in sheep’s clothing.” How to find such a Master is a difficult problem, but patience, perseverance and judicious discrimination always succeed in the long run. When God’s Light shines, It shines forth in fullness and cannot remain under a bushel for any great length of time. “Guru appears when the disciple is ready” is an axiomatic truth. This readiness, Kabir tells us, consists of intense longing, humility, compassion and sincerity. When these virtues adorn an aspir-

ant after Truth, God within him, who is his Controlling Power, directs the Master to find him out wherever he may be.

The scriptures tell us some of the signs whereby one may outwardly discern a true Master:

Never bow ye before him who, while claiming to be a Pir (Guru), lives on the alms of others.

A true Master never displays himself among the people, nor takes delight in popular applause.

He never collects alms nor accepts donations for his own use, however voluntarily made.

He who manifests the Infinite in the finite is Satguru indeed and is a veritable sage.

Take him to be a true Master, who engrafts thee in Truth and who makes thee peer into the unfathomable and links thee with the Sound within.

THE HOLY GRANTH

All Masters are worthy of devotion, each in his own place and in his own way;

But him alone would I worship, who is embedded in the Sound Current.

KABIR

A true Master brings the message of Shabd and talks of nothing else but Shabd.

Hail as a Master Divine he who can draw down the Celestial Music from above.

PALTU

VII. SURAT SHABD YOGA

No doubt, there are ways and ways of union with the Beloved. But in this age, the most natural form of yoga is the Surat Shabd Yoga or the Yoga of the Sound Current. It can be practiced with equal ease by the young and old alike, and hence it is popularly known as *Sehaj Yoga* or the Easy Path. An initiate in this form of yoga does not, comparatively speaking, have to exert himself much. He is of course to do meditation for two or three hours a day, as enjoined by the Master; which consists of sitting in sweet remembrance of the Lord and in doing mental Simran or repetition of the charged words with the tongue of thought, with the gaze or *Surat* fixed at the seat of the soul located behind and between the two eyebrows. One is not to presuppose, visualize, or clutch to have one thing or another. The opening of the Third Eye is the task of the Master. The moment the Master takes charge of the soul, He guides it both directly and indirectly, visibly and invisibly, on this earth and beyond, in this life and the after-life, and never leaves until the final goal has been attained by the soul. Having had such an experience, one realizes the truth of aphorisms like:

Lo, I am with you always, even unto the end of the world.

MATTHEW 28:20

For he hath said, I will never leave thee, nor forsake thee.

HEBREWS 13:5

And him that cometh unto me, I will in no wise cast out.

To meet a Master Saint and get Initiation from him is the acme of good fortune and the greatest blessing. He holds the keys to the Kingdom of God and leads the world-weary and heavy laden back to his Father's mansion. He rediscovers God for man in the secret chambers of the soul. As the Master is the greatest gift of God, so is God the greatest gift of the Master, for it is only by the grace of the Master that one can have union with God. In fact, there is no difference between the two, for:

I and my Father are one.

JOHN 11:30

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.

MATTHEW 11:27

In the Holy Granth of the Sikhs also it is said:

The Father and the Son are dyed in the same color.

The Father and the Son form a co-partnership.

Hence the need for a really awakened soul, for without him we continue to grope in darkness and cannot see the Light or have salvation.

Hundreds of moons may shine forth; and thousands of suns may be set aglow; but despite a blinding luster like this, pitch darkness prevails within. Without the Master, one finds not the Way and goes wandering in the dark.

THE HOLY GRANTH

Such a Master-soul may work through a representative in far-off lands and make him a vehicle for the purpose.

There is a vast difference, however, between the Master and his representative. The former is perfect in his science, whereas the latter is on the Way, not perfect as yet. So we have always to look to the Master Power working at the chosen pole of the physical Master outside for perfect guidance and help until we can commune with the Master Power within.

VIII. THE ESSENCE OF RUHANI SATSANG

Ruhani Satsang is neither an intellectual nor scholastic system of philosophy, nor is it merely an ethical code of rigid moral virtues, though to a certain extent it partakes of the character of both, insofar as these pave the way for spiritual progress. Spirituality is quite distinct from religion, as it is commonly and popularly known today: a social and moral code of conduct and nothing more. Ruhani Satsang deals with the Science of the Soul or contact with the Inner Self in man. It teaches how the Inner Self can be extricated from the clutches of the outer self, consisting of mind and matter and the outgoing faculties, so as to enable it to be witness to the glory of God, to see His Light and to hear His Voice in the inner silence of the stilled mind. It is an experimental science of practical self-analysis, whereby one gains Self-knowledge and God-knowledge. But this depends solely on the grace of God; for no man, however great his learning, wisdom and knowledge, has ever achieved, nor can achieve, success in this field by his own unaided and unguided efforts. Both God and the God-Way are made manifest by the Light of the Godman, who guides the seeker and helps him to rediscover God within his own self. This is the grand lesson in Spirituality, of

which Ruhani Satsang is a living embodiment, seeking to help all aspirants after true knowledge—the Knowledge of Realized Truth—which makes all else to become known and leaves nothing unknown. It is the finale of human existence, an efflorescence into the Divine.

CULTURAL DEVELOPMENT THROUGH “MAN-MAKING”

IN THE PRECEDING PAGES, the meaning, purpose, aims and activities of Ruhani Satsang are described and discussed. The emphasis, not unnaturally, was placed on the problems that beset a seeker after Truth and how these problems could be resolved with the help of a living Master who is fully conversant with both the outer and inner difficulties of the practical subject of Spirituality. This is not to say, however, that the Master has no interest in the woes of people who do not wish to take up the Path in earnest. The Master has love for all, and does not limit his benefits to disciples only; although of course they enjoy a somewhat special relationship with him, especially after the change we call death.

Today it is becoming more and more difficult for an honest man to live in the world. Virtue is on the decrease and is to many the object of derision. Vice is on the increase, and its practice is even lauded as a virtue. The moral fabric of society, which is its warp and woof, is becoming threadbare, and if this process is allowed to continue, the fabric will tear apart. Even art, which in former years was a means used to educate people to a nobler way of life, has not escaped this destructive process. In the theater, cinema and television media, the filth and dirt of perverted intellect is spawned forth without let or hin-

drance. Even the most respected of all educational institutions, the University, is becoming forgetful of its true function, which is to produce the highest type of citizen dedicated to the service of his fellow man.

It is to counter act this pernicious process that Ruhani Satsang has established both in India and abroad, training centers or study circles where man can learn the true values of life as taught from a spiritual standpoint. In these centers, the students are trained and guided by personal classes, through correspondence, and through submission of progress reports. The progress reports detail the success and failures that are experienced in the practical application of the principles of true living, which are taught to the students in such classes.

These classes are conducted by selected initiates of the Master, who have themselves made some progress in the art of "man-making," which is the means of attaining control over the mind, senses and sense-objects, which at present bind the soul in bonds of steel. Without the knowledge of the science of "man-making," mastery over the self or animal man cannot be achieved, the higher or spiritual part of man's nature cannot come into play. The most urgent need of society today is the active presence of such people, the more there are the better. As mentioned above, selected initiates of the Master are responsible for the dissemination of the knowledge of "man-making" insofar as they themselves have developed it, under the loving guidance of the Master. It is also the responsibility of some of these initiates to visit the various Satsangs to give talks on the Teachings.

The main mission of Ruhani Satsang is to bring all chil-

dren of God together on one platform so that they may have the right understanding that they are all brothers and sisters in God. Only on such a platform can true integration be inculcated in the hearts and minds of the people at the level of man, soul, and then God, whom we worship by different names. It is the intention of this aspect of Ruhani Satsang to help to produce a true Work of Art, that is, a whole man; one freed from the lower passions and instincts which degrade his true nature. Man as intended by God is a noble being with noble qualities and aspirations, directed to the attainment of Self- and God-realization in his lifetime. He is not on this earth merely to eat, sleep, breed, and then die. These are the limits imposed on the lower orders of Creation; but man has the spark of God in him, and he is intended for higher things.

The seekers are trained and disciplined in order that they may elevate themselves physically, morally, and intellectually, which will result in true spiritual progress. This will enable them to face successfully the trials and tribulations that they encounter in their day-to-day living. To help them in this phase of their development, they are enjoined:

(1) To maintain a self-introspection diary, recording their failures in Non-Violence, Truthfulness, Chastity, Loving Humility, and Selfless Service. The gradual weeding out of such failures creates the right environment for the continued growth of the seed of Spirituality, which is implanted in the seeker by the Master at the time of his Initiation.

(2) To be regular in attending Satsang, where the Master gives the right understanding of the Teachings, as well

as benefiting those attending by his radiation. In the West, such Satsangs are conducted by Representatives and Group Leaders authorized by the Master for this purpose.

(3) To be regularly devoted to their spiritual practices, both in morning and evening. This is done mainly at home, although group meditations are given in Sawan Ashram under the personal direction of the Master.

(4) The singing of and listening to devotional hymns from the writings of the Saints of different religions concerning ethical and spiritual subjects is part of the cultural teaching at Sawan Ashram.

(5) To study the sacred literature and books written by the Master. A monthly magazine, SAT SANDESH, is published in English, Hindi, Urdu, and Punjabi, which helps to channel their thoughts in the right direction by keeping constant, sweet remembrance of the Master.

The end result of the training thus imparted fits an initiate for the inner journey as well as making him a decent, law-abiding citizen, and so an asset to society. Such a one becomes an ideal man, with his physical body in full bloom and his soul full of the glory and intoxication of the Ringing Radiance of God. He sees himself as part of Creation and wishes, as did Guru Nanak, "Peace be unto all the world over, under Thy Will, O God."

Simran: The Sweet Remembrance of God

DEAR BROTHERS AND SISTERS: Mr. Khanna has asked me to give some message on my birth anniversary. The day of my physical birth fell on the 6th of February, 1894. The true date of my birth is the day when I sat physically at the holy feet of my Master SAWAN SINGH in February 1924. Still the truer date is when I was reborn anew into the beyond and met my Master in all His glory in 1917, i.e., seven years before my meeting with Him physically. I respect all holy scriptures of all the Saints who came in the past as they all were given by inspiration of God. I had the good fortune to sit at the feet of my Master. That which I have received of my Master is what I deliver unto you. I find it parallel with what all the past Saints have said. The difference is in the language or the way of expression, but the subject matter is the same. They all talk as to how to liberate our souls from mind and matter and know ourselves and know God. At the time of Initiation the Satguru resides with the devotee. He is with you always even unto the end of the world and will be extending all feasible help. He will never leave thee, nor forsake thee. Whosoever's mind is stayed on Him with full faith, He will keep him in perfect peace. There is hope for everybody. Master Power comes into the world to save sinners and to put them on the way back to God. It is for you to remain devoted to Him, and keep His command-

ments. The rest is for Him to do. God is love. You are also love. Love is the potent factor in meeting God. "He that loveth not, knoweth not God." Therefore, "thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind." I wish you to be the doers of the Word and not hearers only, for an ounce of practice is worth more than tons of theories. Reformers are badly needed, not of others, but of themselves. You shall have Godhead as salary. I wish you all Godspeed in your efforts to tread the way back to God, which lies within you. My love and best wishes are always with you and will remain with you. The mystery of life is solved in the company of those who have solved that for themselves. How to find such a man? One who has solved this mystery can help in finding the same Truth.

Someone questioned Guru Nanak as to how one could find a true and real Guru, and by what signs He could be recognized. Guru Nanak replied: "The human body is a temple of God, and it is by turning within that we meet God. There is a way from this house of the body to another house within (the *Nij Ghar* or *Sach Khand*) which is the Real House; and here the soul finds everlasting peace. The human body is just like a rented house, given to us temporarily (i.e., allotted span of life) until, in the meanwhile, the soul is wise enough to gain access to her permanent abode of everlasting bliss. Now, the Real and True Master is one who can show us the way out to the Kingdom of God within this body and can lead the soul from stage to stage until the kingdom is gained and the soul comes into her own."

The human body, like any other physical thing, is sub-

ject to decay and disintegration. Even this world suffers dissolution. But Sach Khand or the Kingdom of God alone is indestructible and eternal. The process of Dissolution works up to the realm of Triloki or three worlds (physical, astral and causal planes) and that of Grand Dissolution up to the subtlest of the causal planes, but it cannot reach Sach Khand, or *Sat Lok* or *Mukam-i-Haq* as the Moham-medans call it (New Jerusalem of the Christians), for it is the veritable Kingdom of God, as spoken of by Christ. The Saints have therefore set Sach Khand as their goal, which is beyond the ken of Dissolution and Grand Dissolution.

Next, the Satguru or the True Master points out the way to the Kingdom of God. He tells us that the Divine Music comprised of five strains or melodies is always going on in the body. This continuous symphony is the connecting link between the Creation and the Creator. It is the ladder which the soul has to climb step by step in its onward journey to the Kingdom of God. This Music is most melodious, the like of which cannot be found on Earth. It has immense attraction and an irresistible appeal. The different melodies begin from *Sahansdal Kanwal* (the region of the thousand-petaled lotus) and reach as far as Sach Khand. The Master-soul gives a contact to the human soul at the lowest end of the Musical notes, besides some experience of the withdrawal of the sensory current from the body, *both of which have to be developed by daily practice.*

The Satguru comes into the world with the treasure of Naam. The Muslims call it the *Nada-i-Asmani* (heavenly music) and the Christians describe it as "Word." The treasure of Naam is not the heritage of this or that parti-

cular nation or community, nor of any particular country, nor of any religion, caste or creed. Again, this treasure is freely distributed by a Master-soul to all, irrespective of any of the above considerations. An aspirant may be a Brahmin or Kshatriya, a Hindu or a Muslim, or anything else, for that is not of any consequence. Each one of us can learn the art of life and the science of spirituality so as to find a way out to the Kingdom of God which is the common heritage of all and the summum bonum of life.

Again, a Master-soul may come into the world in any garb he may choose. It is of no consequence to the aspirants for spirituality. Any such considerations will surely be a hindrance and a positive disadvantage. Our only connection with the Master-soul is purely of a spiritual nature and not a temporal one. Saint Kabir, though a Muslim weaver, had among his followers Rajput chieftains like Bir Singh and Bhaghail Singh. Similarly Saint Ravidas, cobbler by profession, had Mirabai, a Rajput princess, and Raja Pipa in his sacred fold. All that we have to ascertain is that the Master is *Shabda Sanehi*—he who loves the Word and is Word personified—and can give us first-hand experience of the Shabd or the Sound Principle to start with. If he satisfies these conditions, we should have no scruples on any ground whatsoever in accepting him and learning from him the science of spirituality.

The macrocosm is in the microcosm. The human body is the prototype of the universe and much more than that. In it there are millions of solar systems with their suns, moons and earths revolving in and out. The sweetest of the sweet music is also going on in it, emanating from the true throne of the True King—God.

A Muslim divine also says in this respect: "When I heard the bewitching strains of that celestial song, Kaaba (the holiest of the holy places of Muslim worship) and the temple (of the idol worshipers) both appeared to be bad caricatures before the divine intoxication it gave."

Maulana Rumi says: "The Saints are the true devotees of God, always listening to the Divine Music within. That infuses life into the lovers of God." Shamas Tabriz, another Muslim Saint, also speaks of it: "Every moment a strange type of call is coming from the Heaven. I hear that voice and nothing else. Blessed indeed are they who hear this call."

This song is unique in character. No language can describe it—neither Turkish, nor Arabic, nor Persian, nor any other. It is in fact an unspoken language and an unwritten law unto itself.

The Prophet Mohammed once declared that he listened to the Voice of God just as he listened to any other voice. But when questioned as to why it could not be heard by others, he said, "You cannot hear this Voice as your ears have been sealed up. Hie to some Master-soul with a prayer for breaking of the seal and then listen attentively in the silence of your heart."

Mrs. Annie Besant, the great Theosophist, calls it the Voice of the Silence and says that the Silence becomes vocal when the mind is at perfect rest.

"The Kingdom of God is within you," says Christ. The trouble is that we search for it without and find it not. Man in his search for God has not spared any efforts. He has looked for Him in the sacred rivers (like Ganges, etc.), in the snow-capped mountains of Badrinath, Kailash, Amar-

nath, etc., in the deep recesses of the forests and in the sacred places of all antiquity, but with no success. As the "way out" to God lies within, you will have to find a Master who knows the Way and would be a guide unto you until the goal is reached. This work only a True Master can do and no one else can do it.

Now the question comes: Where can this Divine Music be contacted? To this the Master replies, "This Divine Music is going on in *Sukhmana* (a central cord between *Ida* and *Pingala*, the two cords on either side, which running through the spine and passing through the center of and between the two eyebrows, reaches directly as far as Sach Khand or *Shah Rag* as named by the Muslims). It can be experienced by the soul in her deepest depths, when layer by layer the various sheaths or coverings (physical or gross, mental or subtle, and causal) are shaken off from the soul in her onward journey to the various Lokas or regions: the sun, the moon, the stars, spirits (*Pithrian*), Deities (*Devian*), etc. At each stage, the Music becomes more enrapturing than before, until in Par Brahm (beyond the three Lokas) the soul becomes self-luminous in her pristine glory; then the Music too becomes exceedingly charming, in full swell with unending continuity. This is the *Ajapa Jap* going on at all times in an unspoken language. As the soul hears it she gets magnetized, with the result that the mind with its outgoing faculties is paralyzed for want of the inspiration it is used to drawing from the Spirit, and gradually it loses its hold of her. The high-born maiden (being a drop of the ocean of *Sat Naam*) is freed from its clutches and now moves on unhampered."

It is of course impossible to describe the sublime sym-

phonies in so many words as they are past description for want of adequate expression.

At present every soul has, on account of constant association with mind, acquired a tendency to flow downward and outward through the outgoing faculties. It is because of this that she cannot catch the Sound Current (the Elixir of Life) within. A cup turned upside down may for ages remain in the rain but not a drop will fall into it. But if it is turned aright, it will get filled up in one or two showers. Exactly is it the case with the soul. As soon as the Master-soul gives her a contact with the life-giving Sound Current by turning it aright through the withdrawal of the sensory current, the lotus-like cup of the spirit gets more and more water of immortality until she gets drenched through and through and is saved forever.

Mind, you know, is ever after pleasures of one kind or another. But the pleasures of this world are all transitory and have always some sting at the bottom. "Our sincerest laughter with some pain is fraught," says an English poet.

This renegade of the mind can only be subdued if some internal pleasure of rapturous strains of the Divine Music—the Word—is given to it in lieu of the external one. When mind tastes the sweet Elixir, it is diverted from the worldly enjoyments and is subdued. The soul becomes free. This is the only remedy by which the sages controlled the mind. It held good in all ages, the Golden, the Silver and the Copper, and holds good even today in Kali Yuga or the Iron Age. The *Sat* is eternal. It was in the beginning. It was in the middle, and it shall ever remain until Eternity. The Divine Music of *Sat* is then the sovereign remedy for stilling the mind. In due course of time by reg-

ular practice the soul becomes fully absorbed into the Elixir of Naam and the mind is rendered absolutely ineffectual.

As said above, the Sound Current begins from *Turya Pad* when, the sensory current having withdrawn from the body, the soul enters into the Beyond. The five strains in seriatim follow one another from one spiritual plane to another until Sach Khand is reached. One has to take hold of each of these strains or melodies for traversing from stage to stage until the final stage is attained. It is only here that salvation of the soul is assured and the cycle of births and deaths ends. This is the grand purpose of life, which one fulfills through the grace of the Master-soul.

The Master Saint Shamas Tabriz says: "The Great God has turned us out and closed strongly the door behind the eyes. He Himself comes to us in the garb of a man to take us back into His fold."

The method by which He lets us in once again is explained further:

First one has to withdraw into the silence of the soul, before he begins to hear the five strains of Music. The sensory current is to be withdrawn at the seat of the soul behind the eyebrows. The journey onward begins from this stage, the seventh in the order from below. When the soul rises above the six *chakras* or ganglions in the *Pind* or physical body and starts toward *Sahansdal Kanwal* (the thousand-petaled lotus), the seventh stage, she catches the first of the five strains of the Divine Music and proceeds further. There is no Naam in the lower six chakras. These in fact are the grave, from which we have to rise above and come to the point from where the Grand Trunk Road of Spirituality begins.

Another Saint says, "At the seventh stage you begin to hear the five strains of the Divine Music, when you remove the tent of the soul from the graveyard of the body, comprising the six lower chakras. From here heavenly Music takes charge of the soul and pulls it up from stage to stage until the final consummation with *Sat Purush* or *Sat Naam* takes place."

Almost all the Saints have given the same qualifications of a True Master. Guru Arjan says, "Accept that man as a Guru who can give you an experience of the Truth, the Naam. That is indescribable, no doubt, but we must have some contact thereof." In short, whoever can tune us into the Shabd—the Divine Music. Kabir also speaks in the same terms: "We have so many sadhus, the great ones. I have respect for all of them. But the one who is One with the Word, and can give us a contact with that, he overtops all, and I have the greatest regard for him." Swami Shivdayal Singh Ji also speaks in the same way: "Guru is he who has love of Shabd and practices no other methods except that. Whoever practices Shabd is the perfect Guru. You sit at his feet, who will give you a contact with it." He who is Word personified, who was Word made flesh and dwelt amongst us, and can give us a contact with that, is held in high esteem by all Saints. The Holy Scriptures all speak in volumes of their greatness.

It is through the grace of God alone that a *jiva* (embodied soul) comes across such a Master-soul or guide who is well versed in the science of Surat Shabd Yoga. The Master in extreme compassion takes him into his fold and links him up with the Sound Current and thereby puts him on the path of final liberation. Guru Nanak says that

he is an admirer of the man who reaches his true home in this way.

The course of Surat Shabd Yoga, as described by Guru Nanak, is the most natural one. It can be practiced by man or woman, young or old, alike. Even a child can practice it with ease. It is designed by God Himself and not by any human agency, and therefore it admits of no addition, alteration, or modification.

It is God's Law that nobody can reach Him except through a Master-soul. This is what is given out by almost all the Saints who came so far.

The Master teaches us how to withdraw from the body and contact the Sound Current—the Word within. There are so many ways to withdraw from the body but the one devised by the Saints is the most natural and quickest and that is achieved through *SIMRAN* or repetition of the names of God. So I would like to just give in detail something about this subject which is very important and is the first step toward going up. As far as the Word or Naam is concerned I have already given a talk separately. I will now speak on Simran.

Everyone in the world is doing Simran of one kind or another. In fact none can do without it. A housewife, for instance, is thinking all the while of the kitchen requirements like flour, pulses, spices and pepper, lest any of these things run short. She is thinking of recipes for new dishes and delicacies. Similarly a farmer is always thinking of ploughing the land, furrowing the fields, sowing the seeds and harvesting and the like, besides his cattle and fodder. A shopkeeper is preoccupied with his stock-in-trade and keenly alive to rise and fall in the prices of commodities

he deals in, and how he can make huge profits in his business. A school-master likewise dreams of his school, classes, pupils and lessons, on all of which his attention is closely riveted. Again a contractor is engrossed in problems of labor, material and various building processes.

Thus every one of us is constantly dwelling on one thing or another. This close association leaves an imprint in the human mind which in course of time becomes indelible enough and leads to complete identification of the subject with the object—and hence it is said, “As you think so you become,” or “Where the mind is there you are also,” no matter where the physical self is. This being the case, Saints take hold of a person from the line of least resistance.

As no one can do without Simran, the Saints try to set one type of Simran for another type. They substitute for Simran of the world and worldly relations and objects, a Simran of God’s Name, or “Word.” As the former leads to distraction of the mind, the latter pulls heavenward, leading to peace of mind and liberation of the soul. Three to four hours in a day has been enjoined as the minimum for Simran, and it may be gradually increased. The Mahatmas are never without Simran even for a single moment. As it is altogether a mental process (for it is to be done by the tongue of thought), no amount of physical and manual labor can interfere with it. In course of time, like the tick of a clock, it becomes automatic and ceaseless for all the twenty-four hours. While the hands are engaged in work, the mind rests in the Lord.

I now give you some details of recipes prescribed for doing Simran or repetition of the name of God.

All persons are engaged in the doing of Simran in one form or another. Some do Simran by means of a beaded string called a rosary. In this type of Simran one cannot maintain undivided attention, for while doing it one has to roll off the beads with his fingers and reverse the head-knot on completion of each round of the rosary. In this way one cannot have single-minded devotion, without which there can be no gain. By constant practice the fingers automatically roll over the beads while the unbridled mind keeps wandering astray. This is why Master-souls always lay emphasis on mental Simran or one that is done with the tongue of thought. For Simran done with concentrated attention alone is beneficial.

Again there are persons who do Simran with their tongue. This type of Simran too is no better than that done with the help of the rosary. In this type also the tongue wags on in the mouth, while the mind runs riot all the time.

Some do Simran at the seat of the thyroid gland. This as well does not count for much unless it is done with the attention fully riveted to it.

Still others do Simran at the seat of the heart in unison with the constant heart beat, but here again the sine qua non is whole-hearted attention before one can expect any benefit from it. Another type of Simran is one that is done with the breath vibration of the vital air as it goes in and comes out; it gives just temporary stillness and is of little value.

Each of the above *sadhans* (practices) has more efficacy in ascending order than the one preceding, but none of them per se is efficacious enough unless it is done with undivided attention. A person may experience a little calm

for a while but it cannot help the spirit in withdrawal and concentration at the seat of the soul just behind the center of the two eyebrows.

The Master-souls in all times and in all climes have therefore gone to the very root of the thing—the discovery of the Self called *Atma-Siddhi*, the experience of the Changeless One, beyond time, space and causation—something subtler, higher, nobler, purer and more powerful in the entire creation, and have enjoined Simran of the Highest Order: one done mentally on the Divine Ground, before the Threshold of God's own door, about which Christ says, "Knock and it shall be opened unto thee." Again the gospel says with regard to single-minded attention, "If thine eye be single, thy whole body shall be filled with light." This eye is called in Sanskrit as *Shiv-Netra* or *Dev-drishti*. The Muslims describe it as *Nukta-i-Sweda*. William Wordsworth, a great romantic poet, refers to it as an "Inward Eye."

Muslim Saints classify Simran or *Zikr* into five categories:

1. *Zikr-i-Lassani* or Zikr done with the tongue. It is also called *Kalma-e-Shariet* or *Nasut*.
2. *Zikr-i-Qalbi*, done with Qalb or at the seat of the heart by the process of *Habas-i-dam* (*Pranayam* or control of the breath). It is technically called *Kalma-i-Tariqat* or *Malqut*.
3. *Zikr-i-Ruhi*, done with full attention and known as *Kalma-i-Marefat* or *Jabrut*.
4. *Zikr-i-Siri*, that leads to the inner secret of reality. It is named *Kalma-i-Haqiqat* or *Lahut*.

5. Lastly *Zikr-i-Khaffi*, or one that unlocks the secret door. It is called *Hahut*.

Maulana Rumi, a Muslim Saint, while speaking of Zikr or Simran, therefore considers such Zikr alone of the highest type as helps in manifesting the Reality within, viz., Zikr-i-Ruhi as opposed to Zikr-i-Lassani.

Similarly Rishi Sandilya in his Upanishad tells us that *Bekhri* Simran (done with the tongue) is quite good, but *Upasu* (done with the breath slowly) is better still, while *Manski* (done mentally with the tongue of thought) is the best and tops all the rest.

THE SEAT OF SIMRAN:

Now we have to see were the repetition of Naam is to be done.

The Divine Ground on which Simran should be done is the center between the two eyebrows called variously as Third Eye, *Tisra Til*, *Shiv-Netra* or *Nukta-i-Sweda*. It is the gateway leading to the subtle planes. In the state of wakefulness it is the seat of the spirit or psyche and it is located above the six physical ganglions. We have to transcend both the astral and causal planes above the physical plane. The Yogis step by step cross over the six physical centers until they finally and completely traverse and go over the physical plane. Instead of descending down into the lower ganglions and then going up by piercing them through in the upward journey, it would be easier and better by far if one were to commence the journey right ahead from the seat of the soul in the wakeful state which is at the back of the two eyes. The easiest way to withdraw the spirit from the body to its own seat is by means of some

mental Simran, as may be enjoined by the Master-soul.

THE BASIC NAMES OF GOD:

Let us now see what Simran is and what the relation is between the Name and named.

For Simran there are two kinds of Names, original and derivative. Generally people engage in Simran of one or another of the derivative or attributive Names of God, as may have an appeal to the individual concerned. This may be good and useful to a certain extent but it cannot work as an "Open Sesame" to the higher and spiritual planes within.

Master-souls always do and recommend Simran of the highest type, to wit, of the Original or *Basic Names of God* for these open up charmed casements and bring to view vistas leading to spiritual realms within the body. Such Names are charged with and electrified by the thought transference that usually accompanies them when communicated to an aspirant by a Master-soul. As these are magnetized, they have the power to attract and pull the spirit up to the planes to which they relate. The engrafted words charged with the Divine Spirit of the Master very soon bear fruit. Christ in this connection says, "I am the vine, ye are the branches, and as branches cannot do without the vine, ye cannot do without me . . . Let you abide in me and my words abide in you."

Again, these charmed words of the Master—Basic Names of God—have the power to dispel the forces of darkness that may meet and assail a Spirit on its onward journey. Simran of these Names helps the soul both in the physical plane and supra-physical planes, one after the

other. Hence it is imperative that Simran be done of such Names as the Master-soul enjoins, for they are charged with a tremendous spiritual power which negative powers can hardly put up with and from which they flee as from an enchanter driven. Immortal and everlasting as these words of the Master are, they bestow life everlasting to the soul in which they sink and take root. Death cannot come near such a soul. This is why it is said, "Take not God's name in vain."

Every name has its own significance, influence, energy and power. If one thinks of ice, he is reminded of the bleak cold and the shivers it brings; the thought of fire puts into mind its attributes of heat and warmth. The word "lawyer" is suggestive of courts and cases, and "doctor" at once conjures up pictures of hospitals, patients and medicine chests, etc. It is a common saying, "As you think, so you become." Thought is said to be the keynote to success. There is always a strong link between a name and the named, and much greater and stronger is this link between God and His Names. It may be said that God Himself resides and dwells in His own Names (basic and original and not derivative or attributive).

Simran of the Basic Names of God has an inevitable influence on the mind. It leads to *dhyān*, making the spirit forgetful of the world and worldly objects. In meditation nothing but concentrated Simran remains and from the great and deep silence of the heart (*Hriday Kamal* of the Saints, i.e., the Divine Ground behind the eyebrows) there issues forth a ceaseless Sound Current, which helps in pulling the spirit up, leading to the withdrawal from the body (without of course breaking the silver cord) and guides

the spirit in its onward journey into various spirit realms. The luminous form of the Master always remains with the spirit helping and guiding it at every step. *This Sound Principle is the link between God and man* and in this way an indissoluble bond and relationship is established between the Creator and His creation. This Sound Current is variously described by various sages. The Vedas speak of it as *Sruti* (that which is heard); the Upanishads describe it as *Nad* or *Udgit* (song of the other world). The Muslims call it *Bang-i-Asmani* or *Kalma*. In Gurbani we have references to *Shabd* and in the Gospel it is mentioned as the "Word." The Zoroastrians call it *Sarosha* and the French have given it the name of *Elan-vital* or life current.

Once the consciousness takes root in this Sound Principle or Voice of the Silence, life everlasting is assured to the spirit. There is no other way to God than this and it can only be reached by means of Simran of God's Names. "Knock and it shall be opened unto thee" is what the Gospel preached. Emerson calls it "tapping inside." This knocking and tapping is possible only when through Simran the mind is stilled and the spirit is withdrawn and concentrated before the very door of God. This then is the way as ordained by God Himself, but no one can find it without the grace of the Master-soul, an adept in the science of spirituality, not only in theory like Yagyavalkya but in practice as well like Ashtavakra, one who has transcended all the planes (physical, subtle, causal and beyond) and holds a commission from God to lead other souls to Him.

HOW TO DO SIMRAN:

For Simran one has to adopt some convenient posture and then fix his attention on the Divine Ground between the eyebrows. Simran is entirely a mental process and is to be done mentally with the tongue of thought, while the gazing faculty is to be fixed at the spot behind the two eyebrows as said above. The Words as given by the Master may slowly be repeated mentally or with the tongue of thought. It should be done without causing any strain or pressure on the forehead. The practice may be started with a half hour or so as may be convenient, but in course of time it should be developed to two or three hours a day or even longer. Simran of the Divine Names introverts the mind and weans it from worldly thoughts and mundane matters, until it gets stilled and is equipoised.

Some do Simran with closed eyes and others with open eyes. The first in some cases sinks into drowsiness leading to what may be called *Yog Nidra*, and the second in some cases keeps the mind engaged on environments. One has therefore to guard against both pitfalls. Simran with closed eyes is preferable provided one retains full consciousness. It must be done regularly every day at a fixed time. Hafiz, Sufi poet of Persia, says "The only job is to pray, unmindful of whether it is accepted or not." This means you have to remember the Lord internally without any clutching to receive one thing or the other. We have to leave everything to Lord or Master working overhead. Just as we need food for the body, so do we need food for the soul. We are very careful in giving food to the horse of the body, but starve the rider—the spirit—the life-giving fountainhead

that enlivens the body and without which it has no value. We must provide food to spirit more regularly than we do for the body; no matter where we are, whether at home or abroad, and no matter what the circumstances may be, this should be our first and foremost concern.

The Simran of Naam or Word is an elixir of life and in fact a panacea (healing) for all ills, physical, mental, accidental or ordained. It is a food for the spirit and when the spirit is strong and healthy it will charge the body with vital currents of life and light, dispelling all darkness from head to foot. It is the bread of life spoken of by Christ when he declared you cannot live on bread alone. *But you can live on the Name of God alone.*

Simran and Dhyan (meditation) flood the spirit with the waters of life. Spirit comes to its own, rises in its latent Godhood and like a tumultuous mountain stream rushes headlong toward the ocean of life which is its perennial source and merges therein, losing its separate identity.

There are no limitations as to time and place for Simran. It may be done at any time and at any place, sitting or standing, walking, or in bed, but it must be done in a state of conscious wakefulness. Early morning hours (*Amrit Vela*) is the best time for Simran. A light and frugal night meal, consisting of milk and fruits, and morning ablutions are aids in the right direction. Purity of thoughts, words and deeds go a long way to make success of the Sadhan (spiritual discipline) for ethical life precedes spiritual life and is in fact the very ground on which the spiritual structure has to be raised. For a householder, it is very necessary to observe strict discipline in life, in matters of diet, drink and speech. Again Simran must be done slowly and

the Words are to be repeated or thought out with clarity. The whole process is to be carried out with love, devotion and single-minded attention to ensure quick results. When properly done for some time, a state of divine intoxication comes upon the spirit and blessed calmness is experienced. All worldly thoughts vanish like thin air and the spirit feels freed from the bodily tenements and is irresistibly drawn upward by the Unseen Power of the Master. When it thus withdraws from the sensual planes, it gets concentrated at its own seat, the inner light dawns, and one by one spiritual experiences like the starry welkin, the moon and the sun unfold themselves. One comes across frequent references to these things in all the scriptures both ancient and modern, like the Vedas, the Upanishads, the Holy Koran, the Gurbani, the Gospel, etc. The Prophets Mohammed and Moses speak of the various inner lights. In the Bible there are repeated references to the thunder and lightning in connection with the Voice of God as it spoke to the prophets.

As the spirit crosses over these initial stages and lands in the subtle plane, the luminous form of the Master appears, takes charge of the soul and leads it on the onward spiritual journey from plane to plane. With the advent of the Master the work of Simran is completed, and the aspirant's soul lies wholly in the hands of the Master-soul.

Guru Arjan, the fifth Guru of the Sikhs, has given a glowing account of the results which one can have by doing the sweet remembrance of the Word. He impresses on us to remember Him all the time in the words as used by the Saints in the past. There are so many names of the One Reality and our aim and goal is common. *We have to start from the name and contact with the Named.* Un-

less you contact the Named you cannot derive the full benefit of the words repeated by you. For instance you say "water" in English, *aqua* in Latin, *pani* and *aab* in Urdu and Persian, *jal* and *nir* in Hindi, but by repetition of these names alone your thirst cannot be satisfied. It is only by drinking the particular fluid which is called by so many names that your thirst is appeased. By doing Simran of the world and its environments, they have so much taken possession of us that we have become the world and its environments. We have to use the same methods so as to eliminate all the worldly thoughts from within by remembering sweetly of the Lord in the words devised by the Saints so far. So there are two uses of Simran: one use is to withdraw from the body by Simran of the electrified words given by a competent Master, and the second is to drive out the world and its thoughts from within us by the constant remembrance of the Lord in so many ways as prescribed, the description of which has been given above in detail.

KABIR ON SIMRAN:

I have given a digest of the whole subject matter in connection with Simran. It will not be out of place to put before you the sayings of the different Saints on this subject. I now put before you the statements made by Saint Kabir on the subject. He says:

*Comforting is God's Name. All ills it cures.
Remembrance of God's Name leads to Him besides.*

Further, Kabir says:

Among high and low, among rich and poor,

Great is he who prays and greater still he that motiveless does so.

Pelf and power hardly make a man. Poverty and riches are both transitory. A man of Simran stands far above all mankind. He is much more blessed than the rest. Most people crave for worldly things. Some are desirous of having children, others hanker after wealth and still others after name and fame. The kind Father, of course, grants prayers of all. But a man of Simran, on the other hand, asks for nothing. He seeks God for God's sake and hence is the crowning glory to Him.

Once Akbar, the great Moghul Emperor, while riding, lost his way and felt thirsty. He asked a farmer standing near a well for water. The peasant tied the Emperor's horse to a nearby tree and gave water and food to him, little knowing who he was. The King was pleased with his hospitality and told him who he was and bade the farmer to see him, should he ever stand in need of anything. After sometime the farmer had an opportunity to visit the metropolis. He went to see the King as he was bidden to do. On going to the royal palace, he found that the King was busy praying and at the end he requested God for the peace and prosperity of his kingdom. Seeing this, the farmer felt humiliated for having come to beg from a beggar; for he too could directly appeal to the Great God, who listens alike to the prayers of both rich and poor.

Guru Nanak has said, "Why should we ask for worldly things from God?" All those who love the body and bodily relations go the way of hell, but one who does Simran motiveless is truly great. We generally pray for the fulfilment of our wishes and desires. So long as a man or a

woman is full of these, the human body far from being a temple of God is an abode of Satan. So Kabir says that God loves those who love God alone: for no other purpose but for the love of God. The same is in the Sikh Scriptures: "What should I ask for? There is nothing lasting in all the world over. I see the whole world passing away."

Kabir says,

*In pain we pray to God, in pleasure we forget,
Could we in pleasure pray, then pain would not
come up.*

We remember God only when we are hard pressed from every side. It is affliction and not affluence that turns us Godward. If one were not to forget God in prosperity, adversity would never come near him. Hard times only come as a result of sins committed when forgetful of the Lord. Simran (or constant remembrance of God) is a tonic for the soul. It makes the will grow stronger from day to day. Troubles and trials, however severe, cannot cow him down. With a smiling face he pulls through the storms of fate or destiny unscathed. Simran is a panacea for all the ills of the world. It is a potent remedy and works wonders to remove worry where all human efforts fail. A man of Simran never has any worry or anxiety.

Simran to be very effective must be constant and ceaseless. Once Moses, the Prophet of the Hebrews, felt that he was the most devoted of God's creatures. In an egoistic frame of mind, he questioned God if there was in the world a greater devotee than himself. The Great God told Moses that among His devotees were included many birds

and animals besides human beings. Pointing to a solitary bird in the jungle, God directed Moses to meet the said bird, if he wanted to know the great depths of devotion. As Moses did not know the language of the birds, God endowed him with an understanding so that he could talk with him. Moses approached the bird and inquired as to how he was. The bird replied that engaged as he was in constant remembrance (Simran) he could ill afford any time for a useless conversation except for the Beloved's sake who had sent him. Next the prophet asked the bird if he had any trouble in which he could be of any help to him. The bird replied that he had no trouble whatsoever, but if the prophet wished to do him a favor, he asked him to bring nearer to him the spring of water that lay at a distance, as a flight to it to quench his thirst interfered in his Simran. This incident humbled the pride of Moses.

Guru Nanak also speaks in this wise: "If I forget You, O God, even for a fraction of a minute, this amounts to me more than fifty years." Again He says, "He who is in constant remembrance of God, only he is alive, O Nanak; all others are dead."

Simran must be done at all costs. Constant remembrance of God is life-giving to the devotee. Guru Nanak says, "If I remember Thee I live. When I forget Thee that means death to me." There are many devices to develop concentration. Some stand for hours and hours. Others keep their arms uplifted. Some engage in breathing exercises like Pranayam, and some sleep on nails or sit under the burning sun with four fires lit around them (i.e., *Panch Agni Tap* or the austerity of the five fires). But all these methods are artificial. Simran or the remembrance of God is the

only natural method and the easiest to follow and develop. It can be practiced with equal ease by both the young and the old—in one's hearth and home and in the midst of kith and kin as well as in his business.

Kabir further says:

*Forgetful of prayer in pleasure, we pray only in
pain;*

So says Kabir: such prayers go all in vain.

Since we remember the Lord only when in trouble and never care for Him when in affluent circumstances, Saint Kabir says that God also does not listen to such selfish prayers which are muttered in vain in distress over one's ailments or when one is involved in a lawsuit, etc.

Prayer should be ceaseless, overflowing as a lover's passions are, forgetting not his love even for the twinkling of an eye. When a man falls in love with a woman, he carries her image in his mind at all times whether sleeping or awake, sitting or standing. *If one could carry with him the love of God like this, it would be grand indeed.*

Kabir goes on to explain how the sweet remembrance of God should be done. He gives another example of the same type. He says:

*Attend to the prayer as do the village maids,
Who move talking with attention always fixed on
pitchers overhead.*

The daily routine of life, says Kabir, does not interfere with the Simran. The village maids as they go to fetch water carry pitchers of water one above the other on their heads and in spite of an unseen path, they keep jesting and talking among themselves while the pitchers remain

steady on their heads, as their attention is pertinently fixed on them. Similarly one need not forget Simran even in the midst of the hustle and bustle of life and worldly obligations.

Kabir again says:

*Attend to prayer as kine do the calves,
Who grazing under lea, never forget their young.*

When a grazier takes the cows for grazing they do not forget the young ones they leave behind at home. All the while they are busy grazing in the field their attention remains fixed on their calves. In this way while engaged in worldly pursuits, we should not forget our aim and objective in life, i.e., God Realization.

Kabir gives another example to explain and bring home the fact that we should do the remembrance of the Lord:

*Attend to the prayers as misers do the wealth,
With mind forever fixed on the hoarded pelf.*

A pauper collects his money by begging coppers and keeps counting it day and night. Whether sleeping or waking, he is dreaming all the time of his little hoarding. We too, should like a pauper always keep an account of the Simran that we do and try to accumulate bit by bit the wealth of Naam—not forgetting it for a moment.

Kabir has given so many examples so that we may understand the true value of real Simran which brings forth fruit.

*Love the prayer as the deer loves the trumpet
sound
Who life and freedom risketh for sweet music's
sake.*

A fleet-footed deer which cannot otherwise be caught is entrapped by the hunters, just by means of playing upon the trumpet. He is so enamored of the sound that he is irresistibly drawn toward it and helplessly places his head on the musical instrument. In just the same way, when once the ever restless mind hears the *Nad* (or the Sound Current within) it is charmed, stilled and becomes motionless. Soul when freed from the tentacles or talons of the mind is able to soar easily to higher regions.

Another example he gives:

*Love the prayer as the moth loves the light,
In its flame doth burn itself, never turns aside.*

Light is the very life of the moth. He loves it so passionately that he does not hesitate to singe himself to death, rather than to avoid it. Kabir Sahib therefore says that we must love Simran as the very breath of our life whether rich or poor, healthy or sick, awake or asleep, and like a moth be ever-ready to sacrifice our very self in our devotion to our ideal.

Again he says:

*Lose yourself in the sweet remembrance as the
keet in the bhirangi,
Who for sooth loses itself to rise bhirangi like.*

Bhirangi (an insect) after almost killing a keet (another insect) revives the latter to life by bestowing its powerful attention to it. The keet when charmed back to life is no longer a keet but becomes a bhirangi-being saturated with the life impulse of the latter. In just the same way Kabir says that one who does Simran and gets firmly engrafted therein will have new birth and new life quite distinct

from the old sensual life he has been living hitherto.

This is the "second birth" of which all the Saints speak. Christ says, "Unless you lose this life you cannot have life everlasting." "Except a man be born of water (first birth) and of the Spirit (second birth) he cannot enter the kingdom of God." "The first birth was of corruptible seed, and the second shall be of seed incorruptible." This may be called "birth in Christ," and when it actually takes place, one would like St. Paul say, "It is not I but Christ speaks in me." The principle of engrafted life works alike in plants as well as in man and is in accord with the laws of Nature.

Hazrat Baziad Bustanvi, a man of extreme piety and devotion, once looked within himself and found nothing but God. In a state of divine intoxication he exclaimed, "I am God!" His disciples, unused to hearing such apparently sacrilegious words, wondered what had happened to the Pir (Master.) After some time, when the Master had come down from the super-conscious state, they inquired of him why he had exclaimed that he was God which was quite contrary to his usual instructions to them (that God could not come into a human body). The Master told them that the expression "I am God" was not uttered by him but by someone else (he could according to the Koranic Law be condemned as a heretic for uttering such blasphemous words). After some time, this Hazrat was once again seized by a fit of God-intoxication and began to exclaim, "I am God." This time some of his disciples came down upon their Master with staves, spears and swords. In the *Masnavi* by Maulana Rumi (the original poetic narrative in this behalf), it is stated that whoever aimed a blow at the Master's head, hands or legs got his

own chopped off, while the Master beside himself kept chanting, "I am God." The disciples were amazed and inquired of the Pir the significance of the incident. The Pir with a smile on his face informed them that one who merged his little entity (soul) into the greater entity (Over-soul) becomes one with God and no one could hit or harm him.

Similarly it is mentioned in *Ghat Ramayan* (a sacred book of the Hindus) that Tulsi Sahib of Hathras (a man of great devotion) when staying with Baji Rao Hulkar, a Maharatta chieftain of Stara, once said: "While the people see my physical raiment (the body), I actually live out of it."

Our own Master Hazur Baba Sawan Singh Ji was once on tour to Gujranwala city in the Punjab when some opponents came up with the idea of fighting. Master was inside. He rose up. He was in a state of God-intoxication and said, "Look at me, who am I?" And it was all quiet.

This is the general experience of those who sometimes become God intoxicated. Such statements bring out the true meaning of Simran.

Saint Kabir gives so many examples. He says:

*Love the prayer as fish love the water,
Who would rather die than be separated from
their element.*

Water is the vital element of fish without which they cannot live. A fish would prefer to die rather than live without it even for a single moment. Similarly, Simran (the Sound Current) is the vital element in which we live and move and have our being. Unless we by actual practice realize

this fundamental truth, we cannot have peace.

Now He further explains:

*Pray we with all our heart in the silence of the
soul;
Shut off the world without to unveil the Truth
within.*

Simran is to be done with the tongue of thought and not by word of mouth. It is entirely an inner mental process, to be practiced only after the outlets of the outgoing faculties are closed up.

The treasure of Simran is to be kept hidden from the people of the world. It is the most precious wealth, the value of which worldly people can hardly realize. *The reality dawns only when you tap the veil behind the eyes.* Christ too says in this behalf, "Seek and ye shall find. Knock and it shall be opened unto you."

Referring to the outer process which we generally do by way of Simran, Kabir says:

*By telling beads we please ourselves and yet we
never gain;
But if we were to make a bead of the mind, an
inward light would dawn again.*

The telling of beads on the rosary gives just a mental satisfaction, but leads nowhere. If you were to turn the beads of the mind you would witness God's light within.

Kabir Sahib says that there is hardly any need of beaded rosaries for while the hands are engaged in telling the beads, the mind is fixed on the beads without and cannot possibly withdraw within; and without this there is no gain whatsoever. Conversely, when the mind is once absorbed

in Simran (mental concentration) the iron curtain will fling open (at the "Open Sesame" or enchanted words).

He says:

*Aeons have passed in telling beads, yet our
minds changed not;
So cast off the wooden beads and take to the
mental ones.*

Kabir Sahib therefore says that we waste our entire life in performance of outer works of merits, but the soul finds no inlet. The veil within does not give way and soul remains without. We should therefore turn the bead of the mind, and it will act like a push-button giving an ingress of the soul to spiritual realms within.

Kabir further explains:

*Continuous flow the symphonic strains sublime;
Divine in birth, they subdue the mind.*

By concentration a feeling of numbness gradually creeps up on the hands and feet and spreads on to the rest of the body until the sensory current gets focused on the center of the soul behind the two eyebrows (from whence during wakefulness it proceeds). The concentrated energy then falls back upon the veil behind the eyes which is rent asunder, opening a brilliant vista ahead. The sun and moon in turn appear with a melodious Sound Current emerging from beyond. These unbroken strains of music continue of their own accord. When this stage is reached an aspirant has nothing more to do except to be absorbed in them.

Kabir goes on further saying that:

*True rosary lies in the mind, the rest is all sham
and a worldly show;*

Lo, the rosary on the Persian wheel draws water alone.

Simran to be effective should be characterized by love, affection and devotion. If the rosary alone were to lead to God, then the big rosary on the Persian wheel could as well do the same thing. But our daily experience shows that they fail to achieve any such thing (rosaries on the Persian wheel are the ropes to which the water pots are attached and they fetch water only and nothing else).

Similarly the Chinese have invented what is called the "Wheel of Prayer." If it is once put in motion it makes about a thousand rounds. They transcribe a mantra or a holy hymn on a piece of paper and put it on the wheel and set it into motion and feel satisfied that they have repeated the holy name a thousand times; but to no avail. Simran done parrot-like by repeating a mantra thousands of times in this way cannot bear any fruit.

Among orthodox Hindus there is a practice of writing the word *Ram*, *Ram* or the Word of God on paper in thousands every day. After some time they scissor down each word *Ram* and put it in a pill of flour and consign the pills to the waters of some running stream and believe that they have gained religious merit. It gives only a little remembrance of *Ram*. If one were to tell them that real *Ram* is within them, they would not believe it. So they neither find *Ram* nor do they get any substantial thing.

Similarly Purbias (an orthodox sect who attach great importance to outer rituals and try to perform them with religious faith) generally take a bath early in the morning in the waters of a running stream, as an act of religious merit. Once a few Purbias went to Kabul in Afghanistan

(a hilly country to the northwest of India) where the weather is generally very cold. Here one of them went for a bath in the Kabul River, but finding the water icy cold he hesitated to enter the stream. He thought of a good device to escape the ordeal and yet satisfy his scruples. He took up a pebble and threw it into the stream, saying "O pebble, thy bath shall also be mine." After saying this he turned back and on the way met another Purbia going to the river for his morning ablutions. The latter asked him if he had taken the bath in the chilly bleak weather. The former informed him of the vicarious pebble-bath that he had had, and thereupon the other fellow embraced him saying, "Your bath is my bath as well." In this the blind leads the blind and both fall into the ditch by performing deeds blindly.

Kabir Sahib further refers to the rosary, saying:

*Over the wooden rosary you have wasted much
time;*

*Now take to the mental rosary, that has no knot
on the end.*

"O Kabir, the telling of the wooden-beaded rosary is a great laborious task, but continuous mental rosary, as of the breath beads (incoming and outgoing) is a natural phenomenon. It goes on endlessly without any effort."

In the rosary there is the head knot. When one round is completed it is to be reversed so as not to neutralize the effect, for beads are to be told in one direction only. So Kabir advises that we should take to the natural rosary of the breath which being an endless continuation has no knots and needs no reversal at all.

Further he says:

*On continuous fruitless revolution,
The rosary cried out quarreling,
"Why do you turn me round and round?"
Turn mental rosary should you want a Master
guide.
Telling beads and counting the turns on fingers,
Hollow are such deeds of merit, performed with
wandering mind.
How can God be found with an insensate mind?*

Kabir says, "When doing all ablutions or purificatory exercises like telling the beads, etc., your mind is not still, what is the good of doing them after all? While you are telling the beads and counting the number of rosary revolutions performed on your fingers, the mind like an unbridled colt is wandering about. All such deeds are therefore of no avail. You can meet God through a living Master only, when according to His instructions, you learn to bridle the mind and turn it the other way" (i.e., inward and upward from its usual way of looking at things outward and downward). The practice of concentration and focusing of the mind can only be achieved through Simran as enjoined by a Master-soul and by nothing else.

Kabir Sahib further presses the point.

*In vain is the rosary that loosens not the mind
knot.
A true heaven lies in the Master's feet alone.
No outer shows are needed, all must be done
within;
Why lose time with the outside world?*

I am now engaged in my Lord within.

Simran as said above is a mental or inner process and as such the rosary or any other aid cannot be of any use in this behalf. By concentration at the blessed feet of the Master, by implicit faith in his instructions, and by putting them into actual practice, we can attain a stage of perfect bliss. There is no short cut but that of Simran as enjoined by the Master.

The Bible too says, "Be ye the doers of the Word and not the hearers only," and then you will enter New Jerusalem.

CONCLUSION

The Naam or Word is within you. This is to be contacted within. The observance of the outer rituals and performance of so-called meritorious deeds cannot be of any help in this matter. While the untold treasure of divinity lies hidden within, we search for it without and so all our efforts go in vain.

Emerson in this connection says, "The human body is a temple of God and as such God can only be made manifest from within." The contact between an individual spirit or human soul and the Oversoul is of course established by a Master-soul by means of the Sound Current or Word.

Another Saint, Bikha, says: "O Bikha, there is no man starving in this world. Everybody has a diamond of precious value within. They do not know how to withdraw from the body and concentrate the sensory current and transcend the lower chakras in the body. That is why they feel hungry. They have the thing within them but they do not know how to come out of the body to contact it."

The Sound Current or Word is contacted through the medium of Simran, which withdraws the spirit current from the body; when the current comes up to the seat of the soul in the waking state, only then it contacts the Conscious Power working throughout the whole creation. It will therefore appear that Simran or the process of the sweet remembrance of the Word is the stepping stone to contacting the Word within. The first step is therefore to do the Simran or repetition of the charged words given by a competent Master, and the second step is, when the soul is withdrawn to its seat in the body at the back of the two eyes, it contacts the Word which is called Naam, Shabd, Nad, Akash Bani, Kalma, Sarosha, etc. This Word has two phases: one is of *Light* and the other of *Sound*, which the soul experiences when it comes in contact with that Power. He sees the Light of God and hears sweet symphonies of the rapturous strains of the Sound Current going on within which gives its sweetness very sublime and ineffable; so sweet that no words can convey.

Farid, a Muslim Saint, says: "O Lord, there are so many sweet things in the world such as honey, buffalo milk, sugar, but the sweetness that Your Name conveys, O Lord, is far sweeter than all these." It is a subject to be done practically and tasted by the individual self. It is not a matter of routine only nor of mere talking. It is a matter to be experienced by *contact within*. Those who have tasted the sweet elixir of it have talked about it in glowing terms.

Once Guru Nanak met Babar, the great King of India, who was taking an intoxicant. He offered it to Guru Nanak who told him, "Babar, this drug that you are taking loses its intoxication, but the intoxication I have by contacting

the Word of God is everlasting and cannot be diminished." So it is an interesting subject. Those who have once tasted a bit of it can never forget it. All the world's enjoyments and other things lose their weight and value in their eyes.

Constant remembrance of the Lord further gives a wakefulness to the man who is engaged in it. Tennyson in his *Memoirs* gives an instance of his experience of a waking trance he had, which could be interesting to know. He says:

A kind of waking trance I have frequently had quite up from boyhood, when I have been all alone. This has generally come upon me through repeating my own name two or three times to myself silently till all at once, as it were out of the intensity of consciousness of individuality, the individuality seemed to dissolve and fade away into boundless being and this is not a confused state but the clearest of the clearest, the surest of the surest, the wisest of the wisest, utterly beyond words, where death was a laughable impossibility, the loss of personality (if so it were) seemingly but the only true life. I am ashamed of my feeble description, have I not said the state is utterly beyond words.

This wakefulness Tennyson had by remembering his own name two or three times, quite calmly; this was, as it were, dipping into his own self, the soul. If we but dip in our source—God—by constant remembrance, losing our own selves into the whole, how much greater consciousness and wakefulness full of intoxication we would have. We can well consider all this. Thank you for your patient hearing.

SANT: THE MASTER was first issued in the 1950's in mimeographed form, then went out of print for many years. It was published in Sat Sandesh in August 1970, and has remained in print as a pamphlet ever since. The footnotes are the author's.

Sant: The Master

PERHAPS one might ask, "What sort of a 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, founders 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 Sants who also offer experience along with their theory. What more is needed by man?

Voluminous books recording experiences of Sants in this science 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 pro-

tested 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 warmly greeted 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 sighs 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 within himself, becomes His conscious co-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 Him who owns them.

Man needs man to understand, and so a Sant 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." He is most sacred "personal God"¹ invested with all powers and authority and is a liv-

1. One might feel aversion at this expression, but if one thinks deeply he will realize that holy personalities in every religion were men in physical bodies duly contacted with the High Lord, and advised, healed or talked of the Holy Father only as savior from sin and giver of salvation. God has no co-sharer is the general

ing altar to pray to, to seek solution 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. Externally, 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 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 this Divine

belief, and as such God, through the selected human pole, spoke each time and not man. The Divine Science brings to light this important fact and has more respect for all such personalities and their teachings than any religious circles today.

Sant Tulsi Sahib of Hathras (U. P., India) once, accompanied by some of his devoted disciples, visited a fair in the locality there. Among some visitors who gathered as inquirers and seekers around him happened to be a queen, Tara Mati by name, who leaving her state carriage at a distance, came for darshan of Holy Tulsi Sahib.

Casting a glance over the thousands of people in the fair, Tulsi Sahib uttered a few words: "If anyone or the whole multitude comes to me and says that they want to see the True Lord on High, I will take them to Him just now." Queen Tara Mati, who heard him, stepped forward with folded hands and said, "Please take me to Him, O Holy One." She sat with eyes closed on the ground and was given the experience right there on the spot. When she came back into the physical body from the high regions and opened her eyes, she said, "You were on the high seat of the Great Lord. Why did you not tell me so before?" Tulsi Sahib replied, "You would not have believed me then."

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 the 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 the 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 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 worms or insects, they 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.²

2. As a description of this subject as revealed by the Sants would take too much space, it is omitted here.

Swami Ji (Sant Shiv Dayal Singh Ji of Agra) when casting off his physical body at will which Sants do, said as his last words. "In the phenomena of life on earth each variety of embodied creation has been lifted to the next grade of category. Selected ones (among men) with high virtuous living will be inclined to this side (the inner science)." (*Life of Swamiji Maharaj*, fourth edition, 1938, p. 117)

(Sant) Maulana Shamas Tabrez once said, "When I die and my body is burnt and my ashes are used as manure in a wheat field, and that wheat is made into flour and bread is made of it, and that bread is served to be eaten, then not only the eater but

The fruit trees and plants from which the cereal 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* (toothbrush), and the cows who provide milk for the Sants also get man's body direct. Similarly the mares, etc., Sants ride, the ants or worms whose bodies touch the flowing water in which a Sant bathes, or any flying bird who happens to see the naked portion of the body of a Sant also get 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 imaginings on the potter who made it long 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

the server of the bread will be intoxicated (with the love of Him) to an extent beyond expression."

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 unaffectedly.

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 happenings 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.³

3. A Sant will never say that he is a Sant. Hazur, when he was told that he was true Guru Nanak, used to say openly before thousands in Satsang that he did not bear any likeness even to the dogs of Guru Nanak. This humility places Sants above the level of the highest cultivated human beings, who are often prey to egotism. It is the summit of merits of Sants as men.

Concealment is the essential attribute of Sants. It is inherent in their character. God is concealed and prefers to remain so, from the external view of man. This Law is from the High One for those bodies in which the Lord is pleased to work. Disregard of this Divine Law results in bodily punishment. For this reason also, a Master Saint never shows any miracle for attracting souls from mundane life for purposes of initiation. A student or disciple, however, sees any number of miracles at each move in this

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 theists as well as atheists, or even the worst sinners or those who are drowned in sensual pleasures 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 of 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.

world or next after initiation. Sants neither dress themselves distinctly nor bear nor keep any mark, sign or symbol with them. They do not say they are high of self, but mention their own Masters. When told they are great, they reply that it is none of their doing; it is the kindness and mercy of their Master.

Sants or Sadhus¹ 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 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 *Satguru*) 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 tranquillity 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;

4. *Sadhu* is another common name for a Sant, and there exists a great deal of misconception about this term. The word as used here is not meant to refer to the millions of people who wear the colored robes found in India and generally known as Sadhus. A distinctive dress is not necessarily proof that a man has made inner progress.

2. Staying still behind the eyes;
3. Contact with the "Divine Link."

In the places of pilgrimage, the holy ones of olden times bestowed at least these three boons which are stepping stones to direct spirituality. Words and theories have now been substituted for these prerequisites of the Divine Science.

The teachings of the Sants are, in brief:

Man has valuable treasures of Divinity hidden within him. Acquire the knowledge and experience that made the Masters so high and holy, and unlock the doors giving entrance into the Divine in practice—not intellectually—right now, during your present lifetime. 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.

There 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 ancients or moderns.”

The reply is that for the ordinary layman and the negative-minded man, there can be hardly any indications that a man may be a Sant. For the slightly advanced on the path of love of God, and for those of astute observation, there can be given some hints and clues. Much patience is needed, however, to discover them:

1. *Sants say that God is within man.* (This is emphasized and repeated everywhere today, so it is not a convincing clue for modern man.)

2. *The eyes and forehead of one genuine Master bear a strange contrast and striking resemblance 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 poles one after the other, or even side by side, which is also the case occasionally.)

3. *They make visible or invisible three vertical veins on their foreheads at will.*⁵

(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 con-*

5. For (3) and (4) cf. *Yog Vashist*.

*vene, gather up, and rise involuntarily and unknowingly until felt.*⁵

(This experience is given by a Sant to a very few of the selected ones. Ancient seekers aware of this "test of 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 faith, but from whom he has had no 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 degree that his capacity to understand and his 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 others who have book-knowledge and are satisfied by the examples of others, so they get confirmation that way. Masters have the knowledge of measuring the capacity and range of everyone's intellect and bestow faith accordingly. Sants 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 lion's 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 Divine Science. One who is connected and can 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, maybe 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 now 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 sci-

ence 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 their 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 any thing, he depends upon the words 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 Masters 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 been allotted a limited number of breaths in one lifetime. He has been given roughly 26,000 breaths a day (the amount varies from person to person and is determined by the *prarabdhi* or fate karma). While sitting he spends 12 a minute; when walking, he spends 18 a minute; and in sexual intercourse, 64. These breaths are his entire legacy and wealth in bodily life. 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 is subjected to the law of evolution in 8,400,000 kinds of embodied creation and gets one 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 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 inventions, 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 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.**

WORLD PEACE IN THE ATOMIC AGE is a talk given by the Master at the Ninth General Session of UNESCO, held in New Delhi in 1956. The Master spoke at Sapru Hall on December 9, sponsored by The Society for the Uplift of Mankind. The talk was published in Sat Sandesh in May 1970.

World Peace in the Atomic Age

Mr. President, Delegates, Leaders, and Friends:

IT IS A HAPPY event to meet the distinguished delegates and members of the different countries of the world who have come to discuss plans and demonstrate universal brotherhood in action, in the spirit of peace and loving kindness for all the world. I have love for God and for all humanity. Fully knowing that men and women of high attainments are present here, I venture to speak to you frankly what strikes my mind on the subject which is a main objective before us: namely, Peace of the World.

Man does not live by bread alone. He has to live on the bread of life. He is a conscious being and has to know himself to live on God consciousness. Man is a conscious entity which expresses itself through mind and physical body. Unless he is liberated from bondage of mind and matter, he cannot have knowledge of self and of God. If his mind is turned to the physical body and its needs, he becomes earthly. The inevitable result is jealousies and strifes. But if it is directed toward soul, he becomes spiritual; the result will be love and peace. The preamble to the UNESCO Constitution says that since war began in the minds of men, it is in the minds of men that defenses of peace must be constructed. All Masters who came in the past turned man's attention to the purification of the heart. If we want to change the outside, we should change our

hearts first, because out of the abundance of the heart a man speaks. What does it avail one to wash himself outside if deceitfulness is in his heart? Purity in thought, word, and deed is what is required. The world is awakening to this truth, as is apparent from the fact that religious conferences and such organizations as this one are coming into existence for the purpose of helping mankind uplift himself, but violence and hatred still dominate the world and the doctrine of inequality of men and races is preached and practiced. Some like to dominate over others and exact and squeeze from others all that they can, and give little or nothing in return. All this has, as it were, formed habits that have entered into our nature. How can we change our mind and turn it to a higher purpose? Mind, like fire, is a good servant, but a bad master. Guru Nanak said, "Victory over the mind is victory over the world."

Let us consider how we can conquer our mind and change our hearts. Man is composed of body, mind (intellect) and soul. We have to develop all around. We have sufficiently developed physically, socially and politically. We have made wonderful inventions, such as telephones, telegraphy, radios, televisions, airplanes, rockets, atom bombs, etc., but both physical body and intellect depend on the soul within, about which we know little or nothing.

"What does it profit a man if he gains the possessions of the whole world and loses his own soul?" As we have not known ourselves, all advancements we have made on the physical and intellectual plane are going against us. In a European conference of scientists held recently, the President of the conference said that we have gained control over the forces of Nature before knowing our own selves.

That is why various inventions are going to help in the destruction of mankind. Had we known ourselves before we got control over the forces of nature, all these inventions would have gone to help in our uplift. All Masters in the olden times, namely, Buddha, Nanak, Christ, Prophet Mohammed, exhort us to "KNOW THYSELF." For knowing ourselves we have to rise above the body consciousness by practical self-analysis. The scriptures say, "Learn to die so that you may begin to live." Christ said, "Except ye be born again, you cannot enter the kingdom of God." Nicodemus was a very learned man. He came up to Christ and said to Him, "Master, how can a man be born when he is old? Can he enter the second time into his mother's womb and be born?" You will see intellectual people fail very badly when the practical side is concerned. Christ replied, "Art thou a master of Israel and knowest not these things? Don't you know that flesh is born of flesh and spirit of spirit?" To be born anew is to rise above the body-consciousness by practical self-analysis so that one may know himself and the Overself which is called by so many names. Kabir says the same thing, "Learn to die a hundred times a day, not once." You must know how to *rise above the body consciousness* so as to know who you are or what you are. Intellectually we know so much about it, but practically we know little or nothing. It is a matter of rising above the body consciousness and opening the inner eye or the single eye to see the Light of God by practical self-analysis, which we have forgotten. It is an old, old science.

All Masters who came in the past were fully conversant with these facts but unfortunately we have forgotten

them. Can we rise above the body consciousness? Can we leave the body and then come back? These are the teachings given by almost all the Masters whether they came in one country or in the other. Maulana Rumi said, "My dear friends, learn to die so that you may have everlasting life." So this is not a new thing, but an old, old thing which we have forgotten. So the Master says: "Yes, we can have this experience as surely as two and two make four, very definitely, at the feet of a competent Master, as King Janaka had at the feet of Ashtavakra in a very short time." I need not dwell on this subject any longer. Those who may be interested in solving the mystery of life can refer to the pamphlet *Man! Know Thyself*, which has been distributed to everyone here, for further information.

To achieve this end, man must have an ethical or moral life which is a stepping stone to spirituality. Christ said, "Blessed are the pure in heart for they shall see God." Guru Nanak said, "Be pure that truth may be realized."

While pressing for the moral and intellectual solidarity of mankind, we have not laid any stress on the spiritual aspect of man which is the most vital but a sadly ignored proposition. It is a cementing factor running throughout all humanity without which all our attempts in the intellectual and moral planes may succumb and collapse. On my tour of England, Germany and the U.S.A. last year, I was asked, "How can we avoid the danger of atomic war?" I told the listeners that we can avoid this if we but live up to what the scriptures say. We know so much about the Sermon on the Mount, the Ten Commandments and the Eight-fold Path of the Buddha, for preaching to

others, but we do not live up to what we preach. "Be the doers of the Word and not hearers only—deceiving your own selves." Reformers are wanted, not of others but of THEMSELVES. Learn to live just as Yudishtra, one of the five Pandos, did. It is said that the five Pandos were placed under the tuition of a teacher and the teacher gave them a book which started, "Tell the truth, don't be angry," and so on. Four of the brothers memorized the full booklet. When the turn of Yudishtra, the other brother, came, he said, "Well, Master, I have learned one sentence fully, 'to tell the truth'; and 'don't be angry,' I have learned only half of that." The master was enraged. He said, "What will I answer to the king?" In two or three months he'd learned only one sentence and another only half. He began to slap the boy—once, twice, thrice. Then he said, "Why don't you tell the truth?" Yudishtra said, "I do tell the truth that I have learned one sentence—to tell the truth—and the other only half, not to get angry. And now I tell you the truth that in the beginning I was not angry, but when you went on slapping me, I got angry in my mind." So unless we learn to live as Yudishtra did, there can be no advancement in any phase of our life. Food which is digested gives strength. If we put in practice what we have learned, all danger of an atomic war will be avoided.

Now let us see what the scriptures say for our guidance. We are all worshipers of the same power of God, called by so many names. God made man, ensouled bodies. Our soul is environed by mind and matter. God is all consciousness. When we liberate ourselves from the bondage of mind and matter we find we are conscious entities—souls. We are, as it were, drops of the ocean of life. If

we know ourselves by analyzing ourselves from the physical body, we will meet the world from the level of the soul. So we have got a very strong background to stand on, viz., God-consciousness. But we have been living only up to the "shalts" and don'ts." We shall do this and do that or don't do this or don't do that, but really we have no strong background to stand on. "There is no Hindu, no Mohammedan (I may add no Christian or any other) by birth." That is what Guru Nanak said.

The Israelites came up to Christ and put to Him the question, "Our king demands a tribute from us, what should we do?" And He told them to bring Him a coin. And when the coin was brought He asked whose inscription was on it; when told it was Caesar's, He said, "Give unto Caesar what is Caesar's. Your souls are of God, give unto God." All Master's viewpoints have been the same. As man is a social being, social institutions of various religions were made for the uplift of soul, so that it may pass its earthly sojourn amicably and prove to be helping to all humanity, as well as to aid one to know himself and know the Overself—God. God cannot be known by intellect, the outgoing faculties, or *prana*. It is only the soul that can know God—that is why all Masters who came in the past enjoined "KNOW THYSELF." They further gave two most important commandments: (1) Love thy God with all thy heart, with all thy soul, and with all thy strength, and (2) Love thy neighbor as thyself. For God resides in all hearts.

We are all conscious entities being of the same essence as that of God. There is one underlying unity—as such we are brothers and sisters in the true sense of the word

and form the universal brotherhood which can be cemented if the much needed inner unity is realized. Now we know all things intellectually. As we have not known ourselves, our inner eye is not all pervading. When your inner eye, single eye, or latent eye is opened then only you will see the same light of God working throughout all. You will have true love for all and true regard for all scriptures left by the past Masters. All scriptures say that God resides in all creation and is immanent in every form. Guru Nanak said, "We live and have our being in God. We should treat everyone as our own flesh and blood." Prophet Mohammed said, "We are all members of the same family of God." All other Saints said the same thing. We should, therefore, love all—love of God and love of all mankind are the two great fundamentals or main commandments on which the work of all the Masters hang. If we follow them in practice, there will be peace on earth; the kingdom of God will come on earth—and there can be left no danger of an atomic war.

There is one reality working in all. All mankind is one. The differences are man-made—arisen out of self-aggrandizement due to ignorance of one's own self. It is said of St. John that he was invited to a school. He came over and was asked to give a talk. He stood up and said, "Boys, love one another," and sat down. The secretary in charge asked him, "Haven't you got anything more to say?" He again got up and said, "Boys, love one another," and sat down. Again the secretary asked him if he didn't have anything more to say. The third time he got up and said, "Boys, love one another. Love and all things shall be added unto you." To achieve this end man must be ethi-

cal or moral. This is the gist of the teachings of all the Masters, whom we have with us. Naturally whoever loves God will love all.

Without love no lasting peace can be maintained in the world and without the spiritual aspect of man being realized you cannot have true love. God is love and our soul being of the same essence as that of God, love is innately enshrined in us. Shamas Tabrez, a Mohammedan, said, "If you perform outer rituals and ceremonies of worship for a hundred years, you cannot be true worshipers. If by doing these you have not developed love for Him, you cannot be aware of the mystery of God."

Guru Gobind Singh, the tenth Guru of the Sikhs, said the same truth, "Hear ye all, I am telling you the truth—those who love, they get to God." The Bible also says the same thing. "Those who do not love cannot know God." All others spoke in the same terms. A lover of God will be a lover of all Masters who came in the past, a lover of all holy scriptures, all holy places and a worshiper of all places of pilgrimage. A lover of God will never think of molesting anyone in thought, word or deed. He will be:

- 1) A true *ahimsa*, which is the highest of all Dharmas.
- 2) He will live a life of truthfulness.
- 3) He will hold a high character.
- 4) He will have love for all—hatred for none.
- 5) He will lead a life of selfless service for the uplift of all humanity.

These are the five pillars on which mansions of peace can be built. These five pillars are cemented by developing the *spiritual contact within*. He looks to the whole world

as the house of God and the various countries as so many rooms therein.

The governments are raised as custodians for the good of the people. They are doing their best to restore peace and order in various ways in the world. The United Nations was also formed to secure this end.

The governments can control the bodies of men, but cannot do man-making — until the hearts and minds change, the world situation cannot change. *Change must come from within.* As I told you already, “Out of the abundance of his heart a man speaks.” The very words he utters are charged with love. Whatever comes from the heart, that goes to the hearts of the people. This is the sole work of really spiritual men and not sectarian, who are to do this job, without which no government can be fully successful. *Paid preaching.* I am forced to mention this thing, because it has done more harm to humanity than the helping of it. Paid preaching carried on by professional and narrow-minded preachers has made matters worse in all religions. They, instead of uniting mankind, have assisted in separating man from man. Look to the olden days. Four phases of life were prescribed for man. The first twenty-five years of age were spent to learn all the scriptures and other knowledge. After that twenty-five years to attend to household affairs. After that, a man had to go into seclusion for about twenty-five years in order to realize his own self and to realize God. When he had realized himself and God, he was to go around from place to place for preaching to all mankind selflessly. Such persons were called *sanyasins* who were required to preach. All Masters enjoin us to love God and to love all humanity

with all our soul, with all our heart, and with all our strength. Masters who came in the past told us to go by the scriptures. How many of us should do this? At least those who are awakened to this truth should do that. Let them start from themselves. God wants reformers, as I told you before, not of others but of themselves. So many people sitting here, say six hundred to seven hundred, if we just start doing that—there will be a change. Those who come in contact with you, they will also change. So you see it requires a very rational way of preaching by those who have universal love, who follow the true import of the holy scriptures which are fortunately with us today. Had we come, say a hundred years before or four hundred years before we would not have the scriptures or experiences of those who came within these periods, viz., Ramakrishna and others. Had we come before five hundred years we would not have the scriptures of the Sikh Gurus, which are a voluminous treasure of divinity. Had we come another fourteen or fifteen hundred years back, we would not have the holy Koran with us. Further, go back to two thousand years, if we happened to have come before that, we would not have even the Bible. Twenty-five hundred years back had you come you would not have even the scriptures of Buddha and Mahavira. So we are fortunate these days in the twentieth century that all those who came in the past with fine records of their personal experiences which they had with the self and with the Overself are with us today. We can be benefited therefrom, but unless we know the *true import of the scriptures, understand the one underlying principle therein, and live up to them*, we are nowhere. What do they say? They advise

us to have a robust physical life, to have an ideal moral life and to know our own self and to know God.

There are two kinds of knowledge, one is called *Apara Vidya* and the other is called *Para Vidya*. *Apara Vidya* consists of reading scriptures and performance of rituals and other ceremonies, giving alms, etc.; these are the elementary stages required for paving the road to spirituality. The main purpose underlying this is to create in us an interest in knowing self and knowing God and also in leading an ethical life, which is the stepping stone to spirituality. For that, naturally, we have to seek the guidance of *someone who has realized that spiritual life*. The main drawback is that we do not know what we are and where we stand. Our soul is under bondage of mind and matter. If you learn practically how to analyze yourself and rise above the body consciousness, you will see that you are not the body, nor the intellect, nor the outgoing faculties. We know so many things but only intellectually. Is it possible to know one's self and know God? As I told you before, yes, it is possible by following *Para Vidya*, the science of practical self-analysis in the natural way, which can be followed by men of all ages. Unless you know who you are and what you are, and what your relation is with God and all creation, you cannot be fully at peace.

This is no matter of feelings, emotions or inferences arrived at by intellectual wrestling, as they are all subject to error. This is a *matter of seeing*, which is above all of them and given out by all Masters who came in the past. This applies to all irrespective of whether you belong to one country or the other, or one religion or the other; that makes no difference. Since man is a social being, social

institutions were formed just to enable him to lead a life of high morality, of chastity, and of love for all mankind and pass days of life in peace. To achieve this end, we have to see the unity underlying all creation by knowing our self and knowing God. We have wonderfully developed in the way of science but still with all the amenities it has afforded us, we are still not happy. *The true happiness will come if you will know yourself.*

We were talking of the governments, that they can control bodies but cannot make men. Making of men is the job of really spiritual people. Look at the kings of old like Dashratha, Ashoka and others; almost all of them had in their courts really wide-awake seers of spiritual status whom they consulted in all matters affecting humanity as a whole and from whom they received substantial help in carrying out the work of their states without having recourse to the use of physical force. If similar guidance can now be had, it would go a long way to secure peace in the world. You will see that our success in achieving self-government in India without a regular war was mainly due to the wise counsel and guidance of Gandhiji which were based on moral force with some spiritual background. All of us owe respect to him. If you follow the principles as I have told you, there will be peace on earth. It is not a new thing. It is already there in the scriptures left by Masters who came in the past. They all gave out the same thing. But we know all this only intellectually. The only thing required is to just put into practice what we know. Instead of preaching to others we should start preaching to ourselves. Live up to what we say. There will be a very definite change arising. It may be there is danger of war

overhead but if we at least know what we are and try to live up to what is said above, that will not make matters worse; that will help the majority of people. It is true when the house is on fire, a well cannot be dug out then and there. If we just start living up to what has been laid before us, viz., love God, and as God resides in all hearts, we should love all humanity and all creation, that will go a long way to help us. In the Hindu scriptures, you will find that they give milk to the serpents, Gugapir, as it is called, because God is immanent in all forms. A question was put to Christ as to how we should behave toward others, and he said, "Love thy neighbor as thyself." When he was asked what to do with the enemies, he said, "Love thine enemies." The true spiritual man looks to the very God in all hearts. He works from that level. Such people, the more in number, will go to create more peace and love for one another. So, with these words let me thank you all for the patient hearing that you have given and take leave.

IN REMEMBRANCE OF HAZUR *was given on July 26, 1962, in commemoration of the birth anniversary of Baba Sawan Singh. It was originally issued as Circular 22, and was published in Sat Sandesh in July 1970.*

In Remembrance of Hazur

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 Birth Anniversary of my Beloved Master Hazur Baba Sawan Singh Ji 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, its branches have been set up, 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 obligations; but the practical aspect of the subject demands some attention, namely: implicit obedience to the Holy Commandments,

embracing cardinal virtues, strict observance of the dietary regulations, vigilance over the day to day deeds, cautious approach to the thought pattern, and regular devotion of time to the Holy Meditations in an accurate way. Moreover, all efforts helpful in the achievement of this sublime goal are to be honored and assimilated.

The Holy Seed of Initiation is the check drawn in your favor and implanted in the soul, fructifying rapidly, if the aforesaid virtues are pursued vigorously. Just as a check can be cashed at the counter, similarly the celestial manifestations 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. These 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/her 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 Emperors 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 than 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 conclusions and have been blessed with the boon of right understanding that this present earth life is a passing phase in the long journey of the soul from the lower categories of creation up to its origin, then hie onward lovingly 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 its proceeding Homeward for it has forgotten its True Home. The holy meditations when undertaken accurately and regularly bless 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 such, 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 its 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. Illuminating stanzas were com-

posed 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 or 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 benefitted 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 following 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 with 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 God. 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 Will and His Pleasure to grant and

bless you with whatever He deems fit. Please note 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. Nay it is the 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 of any type granted at the Holy Feet of the Master is beneficial and should be cher-

ished as whatever one does must bring its 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 an 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.

* * *

Remember:

The salt of life is selfless service;
The water of life is universal love;
The sweetness of life is loving devotion;
The fragrance of life is generosity;
The pivot of life is meditation;
The goal of life is self-realization.

Love God and all creation. Serve all. Give, Give and Give all through life. Purify your minds, meditate and realize God. This is all the Scriptures say in a nutshell.

GOD POWER, CHRIST POWER, GURU POWER *was given at St. James Episcopal Church, Houston, Texas, on December 25, 1963, during the Second World Tour. It has been re-printed many times.*

God Power, Christ Power, Guru Power

DEAR FRIENDS: I have the great pleasure to address you on the evening of this day which is considered most sacred among the Christians. Today we are celebrating in sweet remembrance the Christ who appeared at the pole of Jesus.

Thousands of other men are born daily, in all countries, in all towns, but not very many remember their births and deaths; yet the lives of the Masters, so few in number, can never be forgotten.

Christ was born as Jesus. Jesus was the human pole at which the Christ Power manifested itself, and the Christ Power never dies. Once that Power takes possession of us under His care, He does not leave us. Christ said, "I am with you always, even unto the end of the world."

When I came here on my last visit in 1955, people asked me, "When is Christ returning?" I asked them, "Has He ever left you?" I quoted to them those very words: "I am with you always, even unto the end of the world." If He has not left us, then where does the question of coming back arise? The reason we ask these things is because, perhaps, we have not gone far enough into the mystery of Christ.

What was Christ? The God Power appears from time to time at a human pole to guide the child humanity and give it the Way back to God. The question is, who can

give us the Way back to God? No son of man can do it; God alone can lead us to God or give us a contact with Him. He has no equal—no brother, no father, no mother—and that God resides in every heart.

Thus, have you ever considered who is the One who points the Way back to God and who at times refers to Himself as—"I and my Father are one"; "I am the Light"; "I am the way."

All Masters tell us that the incarnated Masters are all Children of Light. They are all Sons of God, and whoever follows them meets God, for he is given a contact with God. Masters have been coming from time to time, and to all outward intents and purposes, they appear to be men. They were born the same way and their bodies are constructed the same way. What then is the difference between such a Personality and the average man? It is in his being a conscious co-worker of the divine plan, for he sees it is the Father working through him.

Jesus asked his disciples: "What say you that I am?" Simon Peter answered, "Thou art the Son of the living God." Jesus told Peter, "No earthly power has revealed this to you, but my Father which is in heaven." Then again a disciple said that it would suffice if Jesus would show them the Father. What did Jesus reply? He grew indignant and asked, "Have I been so long with you and yet you never saw that it was the Father working through me?" Then he went so far as to say, "Whoever has seen me has seen the Father," and, "No one comes to the Father except by me." These statements are paraphrased from the Bible to make the purpose of them clear.

Christ is the God Power or so-called Guru Power, which

appeared as the son of man who was called Jesus. During a talk I gave last month at the Unity Temple in Los Angeles, I expressed these thoughts and then asked the minister for his opinion, which I wanted to hear—not because I was doubtful, but because men are evolving and awakening to the truth.

He answered: “Who is Jesus Christ? God’s Son, made manifest to man to teach him and show him the Way and the Truth and the Light. He came to show man how the Father would live if He were a man. He was God in man.” Then he explained: “Jesus was the transcendent Incarnation of God.” And he continued: “What is the difference between Jesus and the Christ? Christ existed long before Jesus. Jesus is the born man who perfectly manifested the Christ in himself, and Christ is the Divine Nature of this Godman. Thus Christ, the Spiritual Human, existed long before His earthly birth.”

Do you comprehend? The Christ Power or God Power or Guru Power is the same, and manifests itself at the human pole to meet the demands of His children: those who feel hungry for Him, those who feel thirsty for Him. There is food for the hungry and water for the thirsty; demand and supply is the law of nature, and where fire burns, oxygen comes to help. When man has hunger for God in his heart, God manifests Himself at some human pole to guide the child humanity. “No man knows the Father except the Son and he to whom the Son reveals Him.”

As I told you, this Christ Power existed ever since the world began and has manifested itself from time to time at the human pole of the various Masters. We can recog-

nize this fact through the study of comparative religions, where we shall find the same teachings given by the Masters of all religions and the same assertions made by them.

Someone told me on my last visit that Christ is the highest since he had said, "I and my Father are one." "That's all right," I said, "but if other Masters also uttered the same words, how would you consider them?" I then quoted what other Masters had said, in their own languages, in their own times: Guru Arjan, the fifth Guru of the Sikhs, said, "The Son and the Father are dyed in the same color; the Father and the Son have taken up the same business." The tenth Guru of the Sikhs said, "God ordered me, 'Go—I make you my Son to guide the child humanity.' " Many others as well said the same thing. This is only to prove that Christ lived even before He entered the sinless body of the mother. We have regard for that perpetual Christ Power which existed before birth and continues after it, and for the Sonship that is perpetual. That Power lies in every heart and is revealed when a human pole at which the Power is manifest meets us and gives us a contact with God. No son of man, no human, can do it, except the manifested God Power in some human pole.

When we meet them, these human poles are competent to raise our souls from the bondage of mind and the outgoing faculties and to grant us contact within. Thus, we have regard for all human poles which give that Christ Power its birth from time to time. We are, then, fortunate that we are gathered here on this blessed Christmas Day.

What is the purpose of the celebration of such birthdays? The aim is to understand the teachings of the Mas-

ters, to revive those teachings and see if we are following them. Blessed are all Masters. We are proud of them; but the question arises—are they proud of us? The true celebration of a great man's birthday is to understand his teachings and live up to them.

II

CHRIST SAID, "Because I live, you shall live also." Christ was able to give everlasting life. He referred to himself in our recorded scriptures as: "I am the Bread of Life . . . this is the bread which cometh down from heaven . . . if any man eat of this bread, he shall live forever." God is Light; God is Life; God is Love. What was this Bread of Life that he gave?

In another instance, Jesus went to a well to have a drink of water. He requested a Samaritan woman at the well, who was carrying a pitcher of water on her head, to give him some water to drink. Out of an inferiority complex, she said, "You people have no dealings with us; why then are you asking me for water?" Jesus answered, "If you knew who was asking for water, you would have asked for, and I would have given you, the living Water of Life. This water which you carry quenches thirst for a while, yet one is again thirsty; but whoever drinks of the Water which I give, will never thirst."

Let us go a little further into it. Who was Christ? (Blessed is the human pole at which Christ appears.) He behaved like a man; he behaved also like God. He behaved like an average man and his greatness lies in this fact. In his grace, he behaved both ways—as a man

and as God. St. John describes Jesus as "The Word was made flesh and dwelt among us."

What is "Word"? "Word" is definable as "the Word which has made all the heavens." St. John said, "In the beginning was the Word, and the Word was with God, and the Word was God." That is the cause of all Creation. In the Psalms, we find, "Thy Word is settled in heaven." This is what Jesus referred to as the Bread of Life which is come from heaven.

What is that Word, and what is the outer manifestation of the Word which was personified and made flesh in the human pole of Jesus? The Psalmist said, "The Word is a lamp unto my feet, and a light unto my path." Jesus expressly said, "I am the Light of the World."

Do you follow now, how great he was? He was the God Power manifested in the human pole, and He had great regard for that human pole at which He was manifested; but he always differentiated between the son of man and the God-Father in him. This is no peculiar distinction in the case of Christ, because all other Masters, among them Guru Nanak and Kabir, expounded this same truth in their own languages.

Because we are not aware of the teachings of the other Masters, we think perhaps that the teaching of Jesus is the only truth. Truth, however, is One. Truth is clothed in Light. Truth is the Harmony—the Music of all harmonies. The Sikh scriptures contain the same assertion, "The Word was made flesh and dwelt among us," that I quoted to you. They said that the Word was personified in human form and guided the embodied souls and gave them contact back to God. I have respect for all human

poles at which that Christ Power dwells from time to time.

III

YOU WILL FIND very specific teachings from the Masters. They taught first of all that the highest aim of a man's life is God first, and the world next. We live, however, for the world first and God next, and we have faith in God only insofar as we get worldly things from Him. If sometimes for some reason or other we do not receive those things, then our faith is broken.

Jesus said, "Except a man be born again he cannot see the kingdom of God . . . The kingdom of God cometh not with observation . . . the kingdom of God is within you." By observation is meant ways which are related to the outgoing faculties. God is Spirit and we must pray to God in Spirit alone. God does not reside in temples made by man, but in the God-made temple of the human body. Within that human body temple, Jesus said, "Because I live, ye shall live also." He did not refer to the outer son of man, that perceptible body, but to the Inner, which gave Light and was the Way back to God through Love.

God made man after His own image. God is All Consciousness and Light, and we are also Children of Light. We are conscious entities, environed by mind and matter, and we are kept in the body by the God Power controlling us. So long as that Power is in the body, we are functioning in it; when that Power is withdrawn, we have to leave it. Similarly, that very Power is controlling the whole universe and when it is withdrawn, dissolution and grand dissolution set in.

There is a Maker of this universe; it did not just come about by itself. But the Maker Himself is unchangeable, permanent, and the world created by Him, being made of matter, is changing and impermanent.

I would say that the best way to celebrate Christmas Day is to celebrate the lives of these great Lights daily with every breath. We do not miss or forget the lessons and the teachings they gave us, and we should live up to them daily. We should see the same Christ Power in ourselves. It is in everyone and it is to be developed through the help given wherever it manifests—call it by any name you like.

Jesus taught that the Kingdom of God could be had only by entering within the human body or the true temple of God. (God is the controlling Power sustaining us in the body.) The import of these teachings is that so long as we are in the body, we are identified with the body and outside things, causing us to forget our inner selves and fall under a grand delusion. How can we be liberated from this delusion?

The attention, which is the outward expression of our soul, is diffused in the world through the outgoing faculties. First we have to withdraw that attention within, and then rise above body consciousness, above the senses. Only then can we be extricated from the grand delusion that we are the human body instead of being the Indweller of the human body. Only then can we emerge from our ignorance of some higher Power keeping us in the body.

What happens at the time of death? Life withdraws from the extremities and rises to the back of the eyes and then darkness appears. While living, you can learn how to rise

above the senses, withdraw from the outside to the back of the eyes, which is the seat of the soul in the body, and have your Inner Eye opened. You can see the Light of God, that Light of God which was personified and called Christ Power, Guru Power, or Master Power.

Jesus told Nicodemus, "Except a man be born again, he cannot see the Kingdom of God." Nicodemus then said, "Lord, I am an old man. How can I enter the womb of the mother and be reborn?" Jesus replied, "Flesh is born of the flesh and spirit of the Spirit."

Our first birth is in the human body; the second birth is that of being born anew into the Beyond when we learn to die while living. This birth is called the Birth in Christ, Birth in the Guru Power, or Birth in the God Power. You must live and die in the God Power. You must be born in Christ, in the Guru Power or God Power. Simply wearing the outer badges of certain schools of thought or performing specific rites and rituals does not make you be born in Christ. Such practices or beliefs may be the preparation of the ground for being born in Christ, but this birth can be had only if you take up the cross daily. The human body is the cross.

I was very happy to learn from the newspapers today that Pope Paul is making a pilgrimage to Jerusalem. We know that Jerusalem is a place of pilgrimage for all Christians, and perhaps Pope Paul is the first man to go into Jerusalem to revive that memory. I read that he will go down to Jerusalem, take a wooden cross over his shoulders and walk on the ground where Christ walked one day. These things serve to remind us of the great Personalities who came in the world to guide us. Only because Pro-

phet Mohammed was born in Mecca does each Muslim yearn to perform his Hajj or pilgrimage to it. Similarly, we have respect for the birthplaces of all other Masters as reminders to us of their having come. We bow our heads in respect to them and try to learn the lessons these Masters taught. Unfortunately, these tributes later became conventional and stereotyped social functions, and we forget that the true way to celebrate any great man's life is to understand what he was and taught, to derive the lesson and try to live up to it.

Jesus clearly says that no man knows the Father except the Son, and the one to whom the Son reveals Him. That Son is the Light of God which exists forever. The Sonship continues. The sum of all that I have to convey to you is that Christ lived as the man-body of Jesus, at whose pole He appeared, and that He resides in every heart. Yet He cannot be realized by mere feelings, by mere emotions, by merely drawing inferences, or by intellectual wrestling to arrive at a conclusion. It is a matter of seeing God—Who He is. Christ said, "I am the Light of the World." Can you see this Light? Jesus said, "The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light."

How can the two eyes be single? This is a practical question and one that can be answered practically, for this occurs when the Inner Eye which is within each man is opened. Even a blind man without eyes to see the physical has that single Eye; but it is closed. We can only see Him, the God-in-action Power, which is the Light called Christ, when we shut the doors of the temple of our body and our eye becomes single. Our attention has become dif-

fused upon the outside world through the bodily doors of the two eyes, the two nostrils, the two ears, the mouth, the excretory and genital organs, and it has identified itself with them. We have to withdraw our attention from the outside, enter into the laboratory of the human body which is the true temple of God and rise to the back of the eyes, where the seat of the soul is located in the body. There lies the tenth door where the eyes become single and where we find the Light of God. There we see the Christ in expression.

This is an example of what I mean by true celebration through the understanding of the Personality of the Master and his teachings and living up to them.

Jesus said that we must have the Bread of Life and the Water of Life. That Bread of Life and Water of Life lie in the actual contact with the God-into-expression Power of Light and "music of the spheres." At any human pole at which the God Power is made manifest, that manifested God Power is competent to raise our souls—bound under mind and outgoing faculties, and identified with them—and open the Inner Eye to see the Light of God and open the Inner Ear to hear the Voice of God. This is what is meant by coming into contact with the God-into-expression Power of the Light and Sound Principle: that is, the true Bread and Water of Life. Thus, any human pole at which that God Power has manifested itself can give you contact with the Bread and Water of Life.

This is referred to by Guru Nanak and the other Masters who say that we are fortunate to have the human body, and that the purpose of having it is to obtain the Bread of Life and the Water of Life—the true Elixir of Life Ever-

lasting, for whoever drinks of it shall never die.

Remain in any religion you like; but for the Bread and Water of Life, go to a Master who is the human pole of the God Power or Christ Power, for no son of man can give you everlasting Life. The greatness of the Master lies not in his advising you how to say prayers or perform certain rites and rituals—any man can give lectures after a little training—but in the fact that he is able to give you a sitting in which your soul is first withdrawn from outside and then raised above the senses; your Inner Eye is opened and you see the Light of God, and your Inner Ear is opened and you hear the Voice of God; and you testify yourself that it is so.

Through the parallel study of religions you will find the same truth imparted by almost all Masters, in their own languages of course. In the Christian literature, you will find that St. Paul says, "I die daily." Other Masters say: Learn to die a hundred times a day. That death is the withdrawal of the soul from the physical body and rising above it into the Beyond—that is, into the Kingdom of God where you are reborn. "Marvel not that I say unto you, ye must be born again."

These are the teachings given by all Masters from time to time. The difficulty in truly experiencing them, however, lies in the way that our souls are under the command of mind, and mind is under the command of the outgoing faculties. We have abandoned ourselves to the pleasures of the outside world so completely that we have identified ourselves with them, and we remain awake on the outside but asleep from within. You must know that God Power which is keeping us in the body and, if you are to

find this Power, you have to invert and withdraw behind the eyes and gaze into the dark expanse before you. When you are able to see within that expanse, you will also see the actual God Power everywhere.

Here is how we can find the Christ already within us. First enter the laboratory of the human body, the true temple of God, then rise above it until we leave all else behind and enter the Kingdom of God. There are so many mansions in the House of our Father; the macrocosm is in the microcosm of the human body, and consists of physical, astral, causal, and supercausal planes; and beyond all these are the pure spiritual planes, the true Home of our Father.

The first step thus starts when we rise and are reborn above the Iron Curtain of this physical body. If anyone can rise above by himself, blessed is he; but if not . . . consider that even in outward occupations a person needs someone proficient and expert in that particular line; how much more is it necessary to have someone competent where the world's philosophies and outward faculties do not work! Do you not need someone to help you there? You will decide this for yourselves.

In the true terminology of the Saints or Masters, a blind man is defined, not as one who has no eyes on his face, but as one whose Inner Eye is closed. Those who do not see the Light of God are all, excuse me, blind. When they come to a Master and he gives them a sitting, the Inner Eye is opened and they see the Light of God. When they return, they are men with the Inner Eye opened. Similarly, before going to a Master, a man is deaf. When the Master gives him a sitting, he begins to hear the Music of the

Spheres and he becomes aware.

These are the gifts of God. The greatness of the Master lies in his competency to give you the Bread and the Water of Life and to help you to be reborn—to open the Inner Eye to see the Light of God and to open the Inner Ear to hear the Voice of God.

There were few such Personalities in the past, and even now there are few; but the world is not without them. All humanity are the children of these Masters. The same God Power or Christ Power has worked ever since the world began and continues for those children who are hungry and seek the Truth. When that hunger and thirst arises in anyone, God, who resides in every heart, makes arrangements to bring him to wherever he can be duly contacted with his own Self. Can any son of man do it? No. Only the God manifested in him has that Power. Such a person is called a Master.

“Blessed are ye who see things that the old prophets and righteous men could not see; who hear things which the old prophets and righteous men could not hear.” These are references in the scriptures that our eyes are sealed and our ears are sealed, and that unless these seals are broken we cannot see the Light of God and hear the Voice of God.

Guru Nanak was asked, “God resides in every heart, but who can see Him?” He answered, “Those eyes are different and are other than the eyes of flesh and blood which can see the Light of God.”

Another Saint, Shamas Tabrez, said, “We must be able to hear the Voice of God with our own ears.”

The true definition of a Master is given by all Masters

as "one who can make audible for you the Music of the Spheres within, and who can remove the veil of darkness you see when you close your eyes and reveal the Light of God." Such a person is called a Master.

IV

A LIFE OF CONTINENCE and control over the outgoing senses is enjoined by all Masters as the qualification that enables one to follow their teachings. Jesus said, in the Sermon on the Mount: "Blessed are the pure in heart for they shall see God." All other Masters, or those who have realized themselves, have said the same thing; for God is One and Truth is One. If there are any differences among us, they are all man-made and are due to our lack of personal experience of the Truth. Christ and other Masters have grieved that, although they have seen, although they bear testimony to it, yet the people have not believed them. Masters see and then not only say, but are competent to give us an actual specific experience.

Purity of life is required. You will find that chastity is life and sexuality is death. This body is born of corruptible seed and we are born into the Beyond by the incorruptible seed. We should examine these scriptural references to find their truth. The human body is the highest in all creation and blessed are we that we have it. The highest aim before us is to know God. God resides in us; there is nothing that we need to introduce within from outside.

The various scriptures that we have with us contain a fine record of the experiences of the Masters; yet we need

someone who has had this experience and is competent to give it to us—tasting the Bread and drinking the Water of Life—bringing them into existence. Guru Nanak said, “Do not be deluded because you have taken one form of religion or the other. You must follow the original intention of the teachings.”

All religious teachings are based on the spiritual experiences of the Masters who came from time to time, and the right import or understanding of these experiences can be had only from those who have had these same experiences. We have due deference for all Masters who came in the past, and great respect for all scriptures, for they are worth tons of gold and emeralds; but we do need someone who knows the Way and can open our Inner Eye to see the Light of God.

The lives of Christ and all Masters are examples of putting God first. The Kingdom of God is within you. You cannot have it by observation; you can have it only by learning to die while alive, for you enter the Kingdom of God only when you are reborn. In the East they say you have to be twice-born; but reborn or twice-born amounts to the same thing. The first birth is in the physical body and the second is into the Beyond. The Masters were competent to give an experience of how to rise above body consciousness, and gave the *Gayatri Mantra*, meaning to rise above the physical, astral and causal bodies to see the Light of the Sun already blazing within you.

As I said before, purity is a stepping stone to Him, and so is Love of God. Misdirected love, called attachment, is keeping us in the body and is the cause of our coming again and again. We go where we are attached, for that

is the nature of attachment. True love, called Charity, is already engrained in our souls and, when directed towards God, is truly Loving. God is Love, and our soul is Love personified, and the Way back to God is also through Love. All Masters say: Love God with all thy heart, with all thy strength, and love thy neighbor and all creation. On the wings of Love we can fly to heaven—if our lives are chaste.

It is recorded of Christ that he was chaste-born, sinless born. Similarly, in the East, the Masters were the embodiment of chastity and pure lives.

Married life is no bar to spirituality, if conducted according to the scriptures. It means taking a companion in life who will be with you in this earthly sojourn through weal and woe; the husband and wife should help each other to know God and to fulfill the highest aim of man's life. One duty may be that of begetting children; but bear in mind, it is not 100 per cent of our duties. The scriptures say that husbands should love their wives as Christ loved the church.

In the lives of all Masters, we find two great things: they have contact with God, and they are the mouthpieces of God. They speak as inspired from God rather than from the level of the intellect, feelings, emotions, or by drawing inferences. They see and say and ask you to become. They say: Be still, physically and intellectually, and know that you are God.

We have great respect for all Masters, all sons of men or human poles at which that God Power, Guru Power or Christ Power worked, and continues to work, to guide child humanity. We are blessed.

I wish you Happy Christmas, but in the way that I have advocated to be the true celebration of Christmas Day. Understand who the Masters were, their teachings of how to learn to die, how to be reborn, how to open the Inner Eye and see the Light of God. Christ was the Light and the Way.

I have had the great pleasure to present to you for consideration this Christmas Night, truths which I have come to know through experience and by study of comparative religion.

As I said previously, remain in any religion you like. Unless you sit at the feet of some human pole at which the God Power has manifested itself, the purpose of your joining various schools of thought has not been served—because you want to *see* God.

The Masters do not destroy any religion or introduce new ones. When they come, it is for the whole world. They consider all humans alike and want us to unravel this mystery of the human body. Great is man. He lives in this body in which God controls him; and within the microcosm of it, exists the macrocosm. We know so much about the outer subjects but, for want of practical people, we know little or nothing about ourselves, and the great boon, the great blessing that we have in the form of the human body—the Golden Opportunity.

Blessed are you. Remain in whatever religion you are, there is no need to change it; but be true to it. And being true to your own religion is, to the best of my knowledge of the scriptures, to sit at the feet of someone who knows the Way.

THE ESSENCE OF RELIGION *is the Presidential Address, given by Sant Kirpal Singh Ji in his capacity as President of the World Fellowship of Religions, on February 26, 1965, at the Third World Religions Conference in New Delhi. It has appeared in many different forms, and was published in Sat Sandesh in May 1971.*

The Essence of Religion

My own self in the form of ladies and gentlemen:

WE HAVE once again gathered together in the historic town of Delhi. This time the Conference of the World Fellowship of Religions, the third of its kind, is being held at a place known as Ramlila Grounds—grounds made hallowed, year after year, by the performance of scenes from the life-story of Lord Rama, who in the ancient epic age symbolized in him the highest culture of Aryavarta, the land of the Aryans. He is worshiped even now as ever before as an ideal in the different phases of life—an ideal son, an ideal brother, an ideal husband and an ideal king, and significantly enough, his life portrays above all the eternal struggle that is going on between virtue and vice, both in the mind of man and in the world around him, leading to ultimate triumph of good over evil.

The idea of World Fellowship of Religions, as you all know, is not a new one. We have had instances of it in the past when enlightened kings like Kharwal, Ashoka, Samudra Gupta, Harsha Verdna, Akbar and Jehangir held such conferences, each in his own way, to understand the viewpoint of various religions prevailing at the time, and invited the learned men of the realm to translate the scriptures of various religions in the current language of the people. In the present era, the idea was revived when in 1893 a Parliament of Religions was held at Chicago. The

present forum was thought of by Muni Sushil Kumar Ji, who conceived the idea of instituting a World Fellowship of Religions under whose auspices international conferences could be held and sustained work could be undertaken for promoting mutual respect and understanding of various religions. Our first Conference was held in November 1957, in the *Diwan-i-Aam*, the Hall of Public Audience in the Red Fort. About three years later, in February 1960, Calcutta became the venue for its deliberations. I am glad that the Fellowship has, during this interval, grown from strength to strength. It is encouraging to see all the delegates that have assembled from the four corners of the earth, representing countless shades of religious thought and opinion, but united in one common endeavor to find out the essential and basic unity of all religions, the common meeting ground where all faiths are one. In short, we are in search of the Grand Truth of Life, the bedrock of all existence, no matter at what level.

All the religions agree that Life, Light and Love are the three phases of the Supreme Source of all that exists. These essential attributes of the divinity that is ONE, though designated differently by the prophets and peoples of the world, are also wrought in the very pattern of every sentient being. It is in this vast ocean of Love, Light and Life that we live, have our very being and move about and yet, strange as it may seem, like the proverbial fish in water, we do not know this truth and much less practice it in our daily life; and hence the endless fear, helplessness and misery that we see around us in the world, in spite of all our laudable efforts and sincere strivings to get rid of them. Love is the only touchstone wherewith we can measure





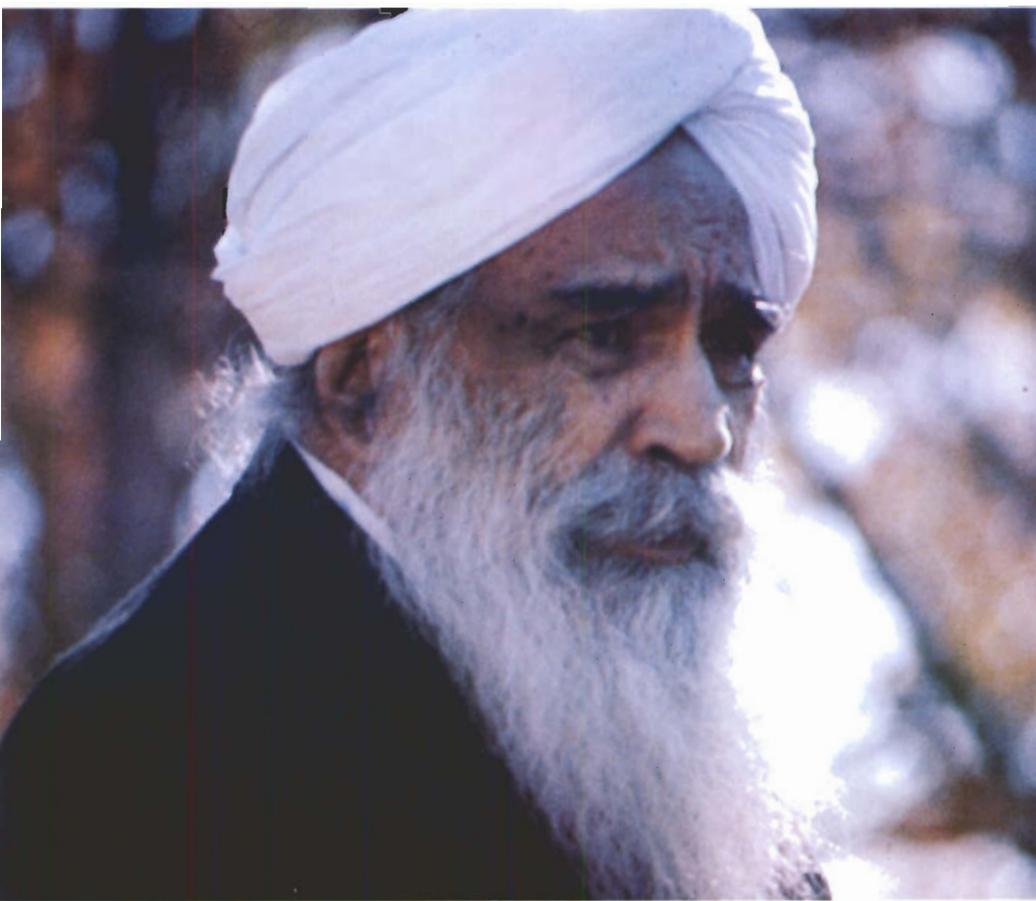
OVERLEAF, ABOVE, RIGHT: *Param Sant Kirpal Singh Ji Maharaj at an impromptu Satsang on the roadside between Delhi and Agra, August 1969.*

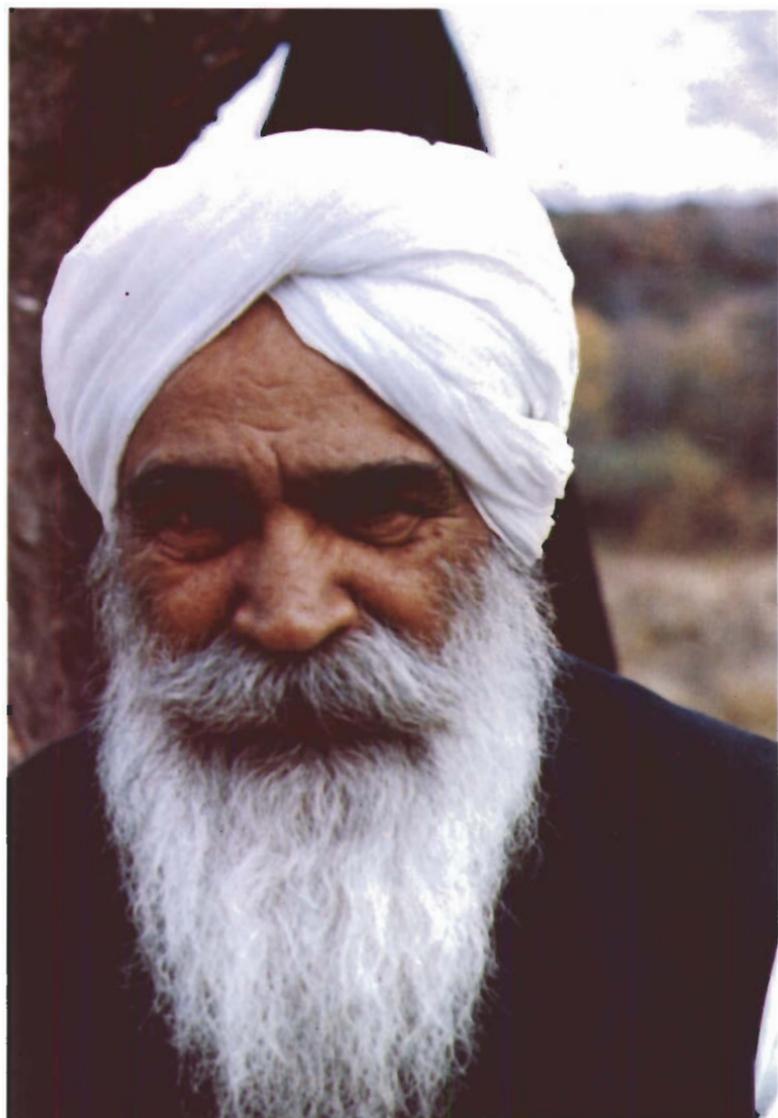






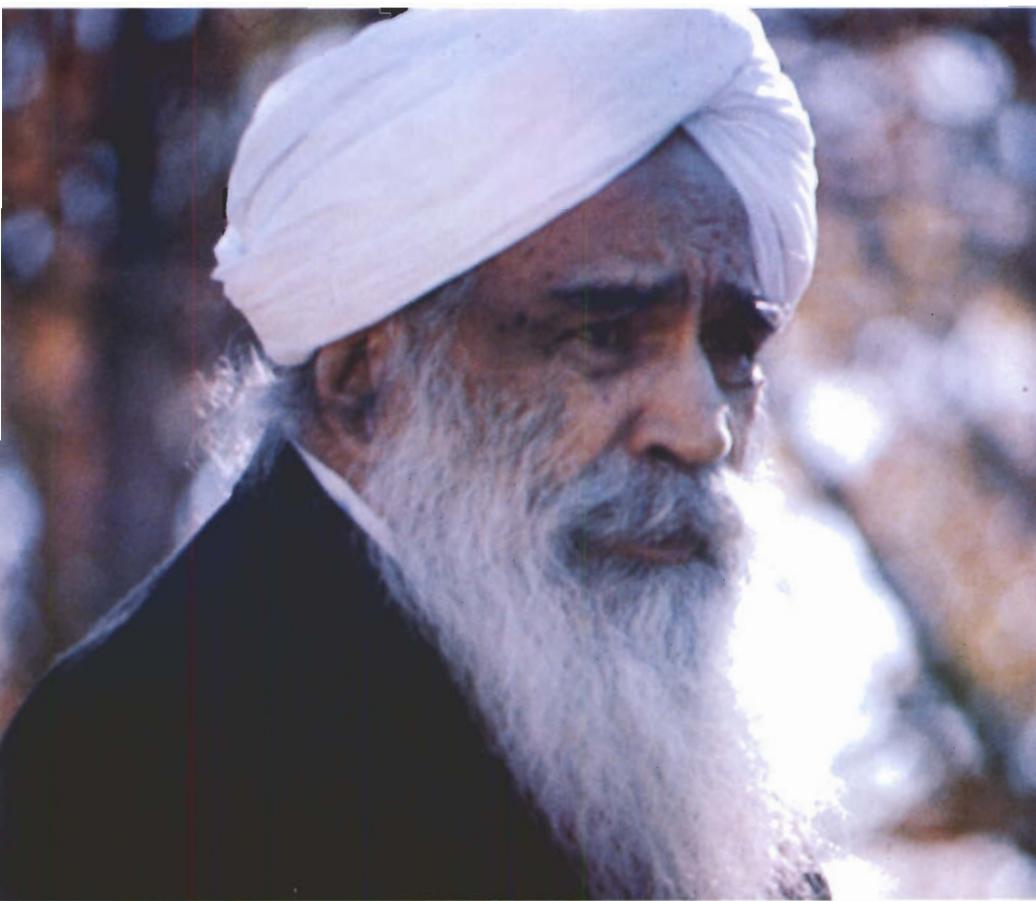
LEFT: Param Sant Kirpal Singh Ji giving darshan at the Shed at Sawan Ashram, Delhi, 1967. ABOVE: In front of the house at Rajpur, July 1974.







LEFT: *On the Rock at Sant Bani Ashram, New Hampshire, October 1963.* ABOVE: *The porch at Sawan Ashram, August 1969.*



our understanding of the twin principles of Life and Light in us and how far we have traveled on the path of self-knowledge and God-knowledge. God is love; the soul in man is a spark of that love, and love again is the link between God and man on the one hand and man and God's creation on the other. It is therefore said: *He that loveth not, knoweth not God; for God is love.* Similarly, Guru Gobind Singh says: *Verily I say unto thee, that he whose heart is bubbling over with love, he alone shall find God.* Love, in a nutshell, is the fulfillment of the Law of Life and Light. All the prophets, all the religions and all the scriptures hang on two commandments: *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and greatest commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself.* Questioned as to our attitude toward our enemies, Christ said: *Love thine enemies, bless them that curse you, do good to them that hate you, pray for them that despitefully use you and persecute you, that ye may be the children of your Father in heaven. Be ye therefore perfect even as your Father in heaven is perfect.*

With the yardstick of love (the very essence of God's character) with us, let us probe our hearts. Is our life an efflorescence of God's love? Are we ready to serve one another with love? Do we keep our hearts open to the healthy influences coming from outside? Are we patient and tolerant toward those who differ from us? Are our minds coextensive with the creation of God and ready to embrace the totality of His being? Do we bleed inwardly at the sight of the downtrodden and the depressed? Do we pray for the sick and suffering humanity? If we do not

do any of these things, we are yet far removed from God and from religion, no matter how loud we may be in our talk and pious in our platitudes and pompous in our proclamations. With all our inner craving for peace, we have failed and failed hopelessly to serve the cause of God's peace on earth. Ends and means are interlocked and cannot be separated from each other. We cannot have peace so long as we try to achieve it with war-like means and with the weapons of destruction and extinction. With the germs of hatred in our hearts, racial and color bars rankling within us, thoughts of political domination and economic exploitation surging in our bloodstream, we are working for wrecking the social structure which we have so strenuously built and not for peace, unless it be peace of the grave; but certainly not for a living peace born of mutual love and respect, trust and concord, that may go to ameliorate mankind and transform this earth into a paradise for which we so fervently pray and preach from pulpits and platforms and yet, as we proceed, it recedes away into the distant horizon.

Where then lies the remedy? Is the disease past all cure? No, it is not so. "Life and Light of God" are still there to help and guide us in the wilderness. We see this wilderness around us because we are bewildered in the heart of our hearts and do not see things in their proper perspective. This vast outer world is nothing but a reflex of our own little world within us. The seeds of discord and disharmony in the soil of our mind bear fruit in and around us and do so in abundance. We are what we think and see the world with the smoke-colored glasses that we choose to put on. It is a proof positive of one thing only: that we have so

far not known the "Life and Light of God" and much less realized "God in man." We are off center in the game of life. We are playing it at the circumference only and never have a dip in the deepest waters of life at the center. This is why we constantly find ourselves caught in the vortex of the swirling waters on the surface. The life at the circumference of our being is, in fact, not different from the life at the center of our being. The two are, in fact, not unidentical, yet when one is divorced from the other, they look dissimilar. Hence the strange paradox: the physical life though a manifestation of God is full of toil and turmoil, storm and stress, dissipation and disruption. In our enthusiasm and zest for outer life on the plane of the senses, we have strayed too far away from our center, nay, we have altogether lost sight of it; and worse still, have cut the very moorings of our barque and no wonder then we find ourselves tossing helplessly on the sea of life. Rudderless and without a compass to guide our course, we are unwittingly a prey to chance winds and waters and cannot see the shoals, the sandbanks and the submerged rocks with which our way is strewn. In this frightful plight, we are drifting along the onrushing current of life—Where? We know not.

This world, after all, is not and cannot be so bad as we take it to be. It is a manifestation of the Life Principle of the Creator and is being sustained by His Light. His Love is at the bottom of all this. The world with its various religions is made for us and we are to benefit from them. One cannot learn swimming on dry land. All that we have to do is to correctly learn and understand the basic live truths as are embodied in our scriptures, and practice them care-

fully under the guidance of some theocentric saint. These scriptures came into being by God-inspired prophets, and as such, some God-intoxicated person or a God-man can give us a proper interpretation of them, initiate us into their right import by reconciling the seeming discrepancies in thought and finally help us inwardly on the God-path. Without such a practical guidance both without and within we are trapped in the magic spell of forms and minds, and cannot possibly reach at the esoteric truths lying under a mass of verbiage of the bygone ages and now solidified into fossils with the lapse of time into institutionalized forms, formulae and formularies of the ruling class.

Every religion has of necessity a three-fold aspect: first, the traditional, comprising myths and legends for the lay brethren; second, the philosophical treatises based on reason to satisfy the hunger of the intellectuals concerned more with the why and wherefore of things than anything else, with great stress on theory of the subject and emphasis on ethical development which is so very necessary for spiritual growth; and third, the esoteric part, the central core in every religion, meant for the chosen few, the genuine seekers after Truth. This last part deals with the mystic personal experiences of the founders of all religions and other advanced souls. It is this part, called *mysticism*, the core of all religions, that has to be sifted and enshrined in the heart for practice and experience. These inner experiences of all sages and seers from time immemorial are the same, irrespective of the religio-social orders to which they belonged, and deal in the main with the Light and Life of God—no matter at what level—and the methods and means for achieving direct results are also similar. “Reli-

gious experience," says Plotinus, "lies in the finding of the true home by the exile," meaning the pilgrim soul, to whom the Kingdom of God is at present just a lost province. Similarly, Henri Bergson, another great philosopher, tells us, "The surest way to Truth is by perception, by intuition, by reasoning to a certain point and then taking a mortal leap."

These philosophers have said nothing new. They have just repeated in their own way the time-honored ancient truths regarding *Para Vidya*, the Knowledge of the Beyond, the references to which in terse and succinct form we find in all the scriptures of the world. For example, in Christian theology we have:

- 1) *Learn to die so that you may begin to live.* And St. Paul significantly adds: *I die daily.*
- 2) *He that findeth his life shall lose it, and he that loseth his life shall find it.*

The holy prophet of Arabia speaks of *Mautu Kibal Ant Mautu*, i.e., death before actual death. Dadu and other saints likewise say, *Learn to die while living*, for in the end, of course, everyone has to die.

Thus we have seen that "Life and Light of God" constitute the only common ground at which all religions do meet and if we could take hold of these saving lifelines, we can become live centers of spirituality, no matter to what religion we owe our allegiance for the fulfillment of our social needs and the development of our moral well-being. God made man and man in course of time made religions as so many vehicles for his uplift according to the prevailing conditions of the people. While riding in

these vehicles, our prime need is to raise our moral and spiritual stature to such an extent as to come nearer to God and this, it may be noted, is not merely a possibility but as sure a mathematical certainty as two and two make four, with of course proper guidance and help from some adept well versed not only in theory but also in the practice of the Science of Soul. It is not a province of mere philosophers or theologians or the intellectually great. I take just two instances to illustrate my point. God, according to all scriptures, is described as the "Father of lights," *Nooran-ala-noor*, *Swayam jyoti sarup*, all of which are nothing but synonymous terms. But ask any religious authority as to the connotation of these words and he would say that these are only figurative terms without any inner significance. Why? Because he has not actually experienced in person His Light, uncreate and immortal, self-effulgent and shadowless, which Moses, Zoroaster, Buddha, Christ, Mohammed, Nanak, Kabir and others of their kind actually witnessed and realized, and taught those who came in contact with them to do likewise.

Again, like the practice of lighting candles (symbolic of the inner light), there is another practice in churches and temples of ringing the bell or bells and giving of *Azaan* by *Mouzan* which has a much deeper inner significance than is realized and surprisingly enough is taken to be just a call to the faithful for prayer. Herein lies the great hiatus between learning and wisdom, which are at poles asunder; for this too is symbolic of the music of the soul, the Audible Life Stream, the music of the spheres, the actual life principle pulsating in all the creation.

Without taking any more of your time, I would like to

emphasize one thing: that all religions are profoundly good, truly worthy of our love and respect. The object of this Conference is not to found any new religion as we have already enough of them, nor to evaluate the extant religions we have with us. Again, we should shed the idea of drawing up "One World Religion" for all religions, like so many states, are, in spite of their variegated forms and colors, but flowers in the garden of God and smell sweet. The most pressing need of the time, therefore, is to study our religious scriptures thoughtfully and to reclaim our lost heritage. *Everyone has in him, says a Saint, a pearl of priceless value, but as he does not know how to unearth it, he is going about with a beggar's bowl.* It is a practical subject and even to call it a religion of soul is a misnomer, for soul has no religion whatsoever. We may, if you like, call it the Science of Soul, for it is truly a science, more scientific than all the known sciences of the world, capable of yielding valuable and verifiable results, quite precise and definite. By contacting the Light and Life Principles, the primordial manifestations of God within the laboratory of the man body (which all the scriptures declare to be a veritable temple of God), we can virtually draw upon the "bread and water of life," rise into Cosmic Awareness and gain immortality. This is the be-all and end-all of all religions, and embedded as we all are in the ONE Divinity, we ought to represent the noble truth of the Fatherhood of God and the brotherhood of man. It is the living Word of the living God and has a great potential in it. It has been rightly said: *Man does not live by bread alone but by the Word of God.* And this Word of God is an unwritten law and an unspoken language. He who, by

the power of the Word, finds himself, can never again lose anything in the world. He who once grasps the human in himself, understands all mankind. It is that knowledge by knowing which everything else becomes known. This is an immutable law of the Unchangeable Permanence and is not designed by any human head. It is the *Sruti* of the Vedas, the *Naad* or *Udgit* of the Upanishads, the *Sraosha* of the Zend Avesta, the Holy Spirit of the Gospels, the lost Word of the Masons, the *Kalma* of the Prophet Mohammed, the *Saut* of the Sufis, the *Shabd* or *Naam* of the Sikh scriptures, the Music of the Spheres and of all harmonies of Plato and Pythagoras, and the Voice of the Silence of the Theosophists. It can be contacted, grasped and communed with by every sincere seeker after Truth, for the good not only of himself but of the entire humanity, for it acts as a sure safety valve against all dangers with which mankind is threatened in this atomic age.

The only prerequisite for acquiring this spiritual treasure in one's own soul is self-knowledge. This is why sages and seers in all times and in all climes have in unmistakable terms laid emphasis on self-analysis. Their clarion call to humanity has always been: *Man—Know Thyself*. The Aryan thinkers in the hoary past called it *Atam Gian* or knowledge of the *Atman* or soul. The ancient Greeks and Romans in turn gave to it the name of *gnothi seauton* and *nosce teipsum* respectively. The Muslim divines called it *Khud-Shanasi*, and Guru Nanak, Kabir and others stressed the need for *Apo Cheena* or self-analysis, and declared that so long as a man did not separate his soul from body and mind, he lived only a superficial life of delusion on the physical plane of existence. True knowledge

is undoubtedly an action of the soul and is perfect without the senses. This then is the acme of all investigations carried out by man since the first flicker of self-awakening dawned in him.

This is the one truth I learned in my life, both in theory and practice, from my Master, Baba Sawan Singh Ji Maharaj, and have today placed it before you, as I have already been doing before the peoples in the West and East during my extensive tours all over, and have on experience found it of ready acceptance everywhere as a current coin, for it is the sole panacea for all the ills of the world, as well as ills of the flesh to which man is a natural heir through the working of the inexorable law of action and reaction—*ye shall reap, as ye shall sow.*

All of our religions are after all an expression of the inner urge felt by man from time to time to find a way out of the discord without into the halcyon calm of the soul within. The light shineth in the darkness and the darkness comprehendeth it not. But we are so constituted by nature that we feel restless until we find a rest in the Causeless Cause. If we live up to our scriptures and realize the Light and Life of God within us, then surely, as day follows the night, Love would reign supreme in the Universe and we will see nothing but the Unseen Hand of God working everywhere.

We must then sit together as members of the One Great Family of Man so that we may understand each other. We are above everything else, ONE—from the level of God as our Father, from the level of Man as His children, and from the level of worshipers of the same Truth or Power of God called by so many names. In this august assembly

of the spiritually awakened, we can learn the "Great Truth of Oneness of Life" vibrating in the Universe. If we do this, then surely this world with so many forms and colors will appear a veritable handiwork of God and we shall verily perceive the same life-impulse enlivening all of us. As His own dear children embedded in Him, like so many roses in His rose bed, let us join together in sweet remembrance of God and pray to Him for the well-being of the world in this hour of imminent danger of annihilation that stares us in the face. May God, in His infinite mercy, save us all, whether we deserve it or not.

Before I sit down I heartily welcome you, my brothers and sisters, and thank you warmly for your kindness and sincerity in furthering such a noble mission that has brought us together.

THE FRUIT AND ITS CASING *is the transcript of a tape recording made at Sawan Ashram of a personal talk by the Master to Mrs. Mildred Prendergast ("Millie"), his Representative in Boston, on the eve of her departure from India, February 15, 1966; and through her it was sent to all Satsangis. It was issued as Circular 49, and published in Sat Sandesh under the present title in October 1971.*

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 charge 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 Sat Purush, and from there the Sat Purush takes the soul to the Absolute God in stages. They are fortunate, over there, to have had such Master Power working over their heads.

The criterion of a Master is that he should be able to give firsthand 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 He 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 thoughts, 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 be, at least, remembering the Master's enjoiners during the day. If they don't keep the diaries, 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, He 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 management goes along all right. As regards the rules and regulations that have already been made, some people are under the impression that this corporation is only a worldly corporation—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 or provision for management. But now there are many groups all over the

* This refers to the incorporating of Master's work in the U. S., which had taken place about a year before this talk was given.

world. About 71 centers are working in the United States (east, west and south) and in Canada and 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, 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 corporations. This corporation is only to insure that the communications and 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 any 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 rules, but simply that all should be able to sit together and cooperate 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 anything—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 Sat-sang. 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 to 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 businesslike 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 natural, 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 a 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 Oversoul. 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 essence as 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 Oversoul: God. This situation is what the parable is to show.

So we are all embodied souls. All religions concern our bodies. Social and political affairs concern our bodies only. And soul is 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 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 Overself or have God-knowledge. So self-knowledge precedes 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 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. That same God which is manifested at the man-body of the Living Master resides in us, too; but as we are identified with the body, we cannot get a glimpse of Him unless we rise above body-consciousness. The one 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*. That *surat* is withdrawn from the outside first. The man-body is the temple of God, into which we have to enter first. We live in the body, and Who we want is also living in the body, and is the Controlling Power keeping us in the body. The one 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 pow-

er in him to enable us to withdraw from the outside and enter the physical body, and to raise us into 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 anything 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 Overself. Then what can such a soul not do? God, with one Word of His, created the whole world; and the soul, which is a 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 of all foreign matter. That seed which had fallen on the hard open ground or the road is eaten away by the sparrows;

the seed that was thrown on the rocks 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 anything, 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 is abundance in nature. This parable, then, shows what? The “seed” is the contact with the Light and Sound Principle, which is the expression of Word or Naam in the hearts of the initiates. For those who simply take it, the negative powers use it up because they 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 is little or no underlying soil, after Initiation that seed should be fed 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 won’t grow there encumbered by the distracting thoughts and other kinds 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 keep the diary regularly, who put in time 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 won't 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 in it. 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 longer time as compared with the time it takes in the physical body. So it is always 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 that 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 are initiated by a competent Master, which is a permanent relationship, never dissolved at the time of death; they meet even 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 his 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 spiritually 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 or power is to be exercised 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 where 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 their 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.

TOWARD THE NEW EDUCATION *is a talk given at the official inauguration of the Manav Kendra Education Scheme, June 21 1972, and was published in Sat Sandesh in September 1972. Manav Kendra is the potentially self-sufficient ideal community, dedicated to man-making, man service and land service that Kirpal Singh established near Dehra Dun in the foothills of the Himalayas, and the school there (Manav Vidya Mandir or "Temple of Human Knowledge") is one of its most important parts. For a detailed description of this school, which puts into practice the ideals expressed by the Master in this talk, see Kent Bicknell, "The School at Manav Kendra," Sat Sandesh, June 1974.*

Toward the New Education

MAN HAS BEEN REGARDED as the crown and glory of this creation. "Not only is man at the origin of development, not only is he its instrument and beneficiary, but above all he must be regarded as its justification and end." *Man*, as Lord Jesus told us, *whom God made in His own image*, should prove a worthy recipient of His blessings. But alas! the man of today has belied most of our expectations. Increasingly, his vanity has led him to regard himself as the center of the world, and made him oblivious of his shortcomings. The education system which could have remedied all ailments and promoted his all round development has proved woefully inadequate. Somehow a student of today is unable to get true knowledge, which could have helped him to acquire the right understanding of life resulting in right thoughts, right speech and right action. In fact, the real aim of education is to develop the character and individuality of a pupil, his mind, will and soul power. The best education is that which teaches us that the end of knowledge is service.

This "service" is another name for love and fellowship, which constitute the very essence of personal and social life. Love and fellowship bring with them peace, gentleness and humility, basic values of life whose significance has been repeatedly stressed by the sages and prophets of India and the world. To nurture these values, to practice

them, and to adopt them wholeheartedly in life, is what is known as Spirituality. "Spirituality" is not a name of a few religious dogmas. In fact, there is no room for dogmatic assertion in spiritual life. Once Huen Tsang put a question to Shil Bhadra, the head of the Nalanda University: "What is Knowledge?" He replied, "My child, Knowledge is perception of the principles or laws of life. And the best principle of life is fellow-feeling—sharing with others what you have." He says that those who cook food for themselves alone are thieves. Jesus once asked his disciples, "What does it profit a man if he gains the whole world and loses his own soul?" The voice in them which brought forth the answer, "None, Jesus, none," was the voice of Spirituality. The tenth Guru says, *Those who put food in the mouths of the poor and the needy, they put it in my mouth.*

This capacity to share is known as Spirituality, without which all education is a sheer exercise in futility. As Gentile, a great thinker, says, "A school without a spiritual content is an absurdity." Modern education is largely ego-centric and makes men spiritually and socially incompetent; and they enter life with a view to gaining money on earth and applause for their own personal enjoyment, forgetting that true happiness begins only when one goes out of one's little self—the ego—and seeks the larger Self.

The most important thing about education is its relation to life. "Knowledge without action is empty as a shadow." "Education is not a withered parchment but the Living Water of the Spirit." The school should be a home of teachers and students who reflect in their studies, and on the playground and in their daily lives, the cherished vir-

tue of humility. Till our knowledge enables us to imbibe the noble things of life, it has not served its purpose. Al-Ghazali, a man of scholarship and meditation, says in his book *Child*, "Know, my child, that knowledge without action is insanity, and the noblest action is service."

The chief malady of current education is that it results in the disassociation of heart and head. It lays emphasis on the development of head, and does sharpen the intellect to some extent. But more essential is the liberation of the heart. That will be done when the reason is awakened in sympathy for the poor, the weak and the needy. Sacrifice grows out of the heart, so the heart is required to be unfolded.

The young should: (1) strive after the ideal of sacrifice and not emotions; (2) be simple, for simplicity is strength; (3) learn to cooperate with all, and not let differences in creed or political opinions stand in the way of solidarity; (4) accept the creative ideal, which regards humanity as one and service as the end of all knowledge. Teachers should train students in the spirit of sympathy and love, blending information with inspiration and knowledge with love. A man may pass university examinations and yet remain ignorant of the realities of life. He may have read a thousand books, yet be no better than a boor. But true education will make him truly cultured; and the soul of culture is courtesy. Scholarship may be proud; culture is humble.

Paradoxically enough, culture and agriculture are similar in many ways. The soul's *Kshetra* [field] must be cultivated by disciplining desires and emotions. Who could have put it better than Buddha who, while dilating on the

analogy, observed, "I plow and sow and grow, and from my plowing and sowing, I reap immortal fruit. My field is religion; the weeds I pick up are passions; my plow is wisdom; my seed is purity." Our Rishis have prayed, *Tamso ma Jyotirgamaya* ("Lead me from darkness to light.")

But this darkness cannot be illumined in just a day. Bricks, mortar, comforts and luxuries cannot give any such training. It is the proper atmosphere which can deliver the goods; that is why emphasis in the school should be on atmosphere more than on rules, textbooks and buildings.

The tender heart of a child calls for very delicate handling. In fact, education begins even before birth and therefore better care must be bestowed upon every pregnant mother. It is a constant association with gentle forces which breeds virtuous persons. A child is the center of creative life. It needs to be opened as a flower is opened, gently, by sympathy, not by force. Do not let the child be imprisoned in the examination machine; never let him be snubbed and scolded.

The fruits of fellowship are four-fold. The first fruit is *Artha*, which indicates the economic aspect of education. The second is *Dharma*, which preaches reverence for law. *Kama* provides for the freer and fuller growth of human beings. The most important is, of course, the fourth fruit, i.e. *Moksha*, the complete liberation. This is liberation from our petty selves, which impels us to shed all our bigotry, narrow-mindedness, and chauvinism. If education does not enable us to raise ourselves from the levels of our ordinary selves, our average minds to heights above

our normal vision, it does not fulfill its very purpose. It is a lamentable fact that present education, which should insure an integrated growth of human personality, provides a very incomplete and insufficient preparation for life.

In this process, the situation of the school also plays a major role. The German word *kindergarten* is quite suggestive in this context. *Kinder* means child, and *garten* garden, indicating that every school should be situated in a lovely spot of nature. In ancient India, every Ashram was a garden of nature. The Manav Kendra is situated at a healthy and picturesque spot in the Doon Valley, presenting a glorious and tempting view of the snow-clad peaks of the Himalayas. In the true tradition of Manav Kendra—the Man Center—it belongs to all mankind for creation of understanding, peace, and progress. The institution is dedicated to the concrete realization of human unity and is projected as an entirely new concept of integral education and moral living according to the ethics of spirituality. Human body is the true Temple of God. God resides in the temple of the body made by Him in the womb of the mother, and not in the temples made by the hands of man. Without an inner change, man can no longer cope with the all-round development of his life. To accomplish this vital and indispensable task, the very nature of education has to be transformed so that it can give society young men and women who are not only intellectually but emotionally trained for vigorous, realistic and constructive leadership. We envisage such an atmosphere where persons will be able to grow and develop integrally without losing contact with their souls.

The aim is to make it a place where the needs of the spirit and concern for human progress will take prece-

dence over material satisfactions, pleasures and enjoyment. Certainly the education will have to be spiritually oriented and given, not with a view to passing examinations, getting certificates and diplomas, and seeking employment, but for enriching the existing moral, ethical and other faculties and opening up new vistas and horizons to fulfill the dream of Reality.

THE SPIRITUAL REVOLUTION EXPLAINED. *This is a composite title for four talks given by the Master on the occasion of his birthday celebration in February 1973, at which time he was presented with an Abhinandan Patra or letter of praise signed by many of India's leaders; a large percentage of whom were present for the occasion and gave enthusiastic talks supporting the Master and his mission. A sample of these talks and a complete description of the events, along with the four talks of the Master included here, were published in Sat Sandesh, April 1973. The last talk is a commentary on a discourse given in Florida during the Third World Tour and published in Sat Sandesh in March 1973, entitled "The Coming Spiritual Revolution"—hence the title.*

The Spiritual Revolution Explained

1. ON THE BIRTHDAY EVE

The Master gave this talk during the Evening Satsang on February 5.

DEAR BROTHERS AND SISTERS, the things that you have heard, to whom does the credit go for that? 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.* This is the relationship between the Guru and his disciple. The sikh or disciple is he who is accepted as such by the Guru. It is none of the disciple's doing; it is all my Master's work. He said to me, "Look here, I have done this much, the rest you have to do." I wept in anguish, "Master, how can I do it?" And he said, "I am with you." So when the sikh merges his identity in the Guru and becomes one with him, it is the Guru's power that works, for it is his work. Hafiz says, *I am rid of all fears for I am embedded in my true Friend, my Master; he who has drowned himself in the Water of Life, what fear has he of death?*

Ramakrishna once showed Vivekananda a plate filled with honey and said, "This is the sea of immortality and you are a honey-bee. How will you eat it?" Vivekananda replied, "I will start from the edges to save myself from getting stuck in it." Ramakrishna retorted, "It is the sea of immortality! Plunge headlong into it."

Who is he—the Guru? Gurbani says, *He that is one from beginning to end, He is my Guru*. He in whom God is manifest, that manifested God in man, we call by the name of Guru. It means no one else but God is the Guru. We also revere that human pole in which the Light of God is manifest. We value the bulb because it transmits the light. Guru is Light personified. The sikh or disciple should become *gurusikh* first. How? By obeying him implicitly, doing what the Guru asks him to do. This is the first step. He should follow him literally, one hundred per cent. *If you love me, keep my commandments*. That is the criterion. But we do not do that; we modify his commandments according to the dictates of our mind and intellect. It is good and it is bad. It is something we should thoroughly understand. It holds us in its thrall. What does *Maya* literally mean? *Ma* means “to measure” and *ya* means “an instrument”—so it is an instrument of measurement. That is what our mind or intellect is supposed to be. We have to understand it, to make the best use of it. It is a question of right understanding. But the Guru-disciple relationship is something above and beyond that. A Muslim Saint says, *I am the body, and you are the life that animates it; you become me and I become you, so that people may not say that you and I are different entities*.

When such a relationship is established between the Master and the disciple, then the Master does everything. It all depends on the Master's acceptance of the disciple. Perhaps I was a spendthrift. My Master Hazur Maharaj Ji saw that this spendthrift would give away the wealth freely to all and sundry. And that was what he wanted, for his treasury of Naam is inexhaustible and will remain

full forever. And that is why thousands are getting the benefit of his munificence. It is not my wealth. That is why I say that I am only a stalking horse. You must be under an illusion, so much so that you do not believe me even when I tell you that. But it is a fact nevertheless.

So whatever benefit you are getting, the credit is not mine. Some years back during the Diamond Jubilee celebrations so many things were said about me. I said that all the things that have been said here I have passed on to him to whom the credit belongs. If a cashier has with him a hundred thousand rupees deposited on his master's account, the money does not belong to him; he is only a servant getting a hundred rupees a month.

The Power (Guru Power, Christ Power, God Power, call it what you may) never dies. It manifests itself time and again on various human poles to guide the child humanity. We respect all those who were commissioned by God to bring his children back to the Home of the Father. It is the Light of God that works in them. And what do they say of their mission? *I am come into this world, that they which see not might see; and that they which see might be made blind.* [John 9:39]. When the attention is diverted from outward gazing and is inverted within, only then the inner vision is opened and one is able to see. The commissioned ones who come are lighthouses; they are the Light of God, which manifests from the human body. They give out radiation and those who come within their circle benefit from it. The credit goes to them.

So Hazur Maharaj said to me, "When I am with you, you should have no fear." I can only say that it is all His grace working, it is none of my doing. In the morning Sat-sang today I said that when Godmen come they give the

clarion call, "Come ye all, return to your true home." Christ said, *I am going back to the House of my Father.* Other Masters also said the same thing in their own way. So Masters come to take the children of God back to their true Home. That is their mission. To whom does the credit go? To Him Who sends them.

The commissioned ones who have come from time to time have all referred to their mission and commission, some directly, some in the third person. Kabir said, *I know the secrets of the Eternal Home and have been commissioned by Him to do His work.* Some (like Guru Nanak and Guru Gobind Singh) said, "I am His servant." Some (like Christ and Mansur) said, "I and my Father are one." So a sikh or disciple should become a *Gurusikh* [or Guru's man] first, and what is a *Gurusikh*? Gurbani says, *Verily the Guru is a true sikh and a true sikh is the Guru, and both of them work to revive the same old old teachings of the Masters.* From a *Gurusikh* one should become a *Gurumukh* or mouthpiece of the Guru. *It is I, not now I, it is Christ who lives in me.* When he sees Him working, he forgets who speaks. A Muslim Saint says, *When he speaks it is God speaking, though the voice seems to come from a human throat.*

So the fact is, all credit goes to Him. It is all His grace working. I said in the morning session that the sun is about to set. Take heed before it is too late. Those who have had some capital to start with through the grace of the Master should try to increase it. My Master Hazur Baba Sawan Singh Ji Maharaj used to say, "One who has studied and become a graduate in his lifetime will remain a graduate even after death. But he who has remained illiterate during his lifetime cannot hope to become

a graduate after death." So wake up before it is too late. You cannot depend on life.

What is a real birth? It is when one takes birth in the House of the Guru. Guru Nanak was asked, "When did you end your coming and going?" He said, "When I was born in the House of the True Master I ended my coming and going." One birth is this physical birth; the second is beyond that. *Learn to die so that you may begin to live.* This is the second birth, becoming twice born: *You must be reborn.* The Masters who have the competence to give you the second birth, they are Word made flesh. They contact you with the Word or God-into-Expression Power. Where does that take you? It will merge you into the Wordless (*Anami*) from whence it came. This is the direct way back to God. The Masters who put us on this Way belong to all humanity. They are not the monopoly of any particular sect or country; they come for all mankind. They are the Light of the World as long as they are in the world. [John 9:5] We can derive full benefit from their incarnation only when we become Gurusikh and progress further to become Gurumukh or the mouth-piece of God. This is the true profit of human life.

Books and scriptures are full of ways to salvation; but only one who has contacted a competent Master will attain salvation. My Master used to say, "Living or dead, we are in the Guru's lap; where is the separation?" The God Power manifests on some human pole to give its contact to the disciple—some capital to start with—and resides in him and does not leave or forsake him till, as my Master used to proclaim, it leads the soul of the disciple step by step to its final destination: Sat Purush or Sat Naam.

So the whole credit goes to the enlightened ones who come to put us on the Way back to God. They are the true friends of man. Gurbani says, *O Nanak, leave the company of false friends and search for the company of Saints, thy true friends. The false ones will forsake thee in life, while the Saints will not forsake thee even after death.*

So this man body is a golden opportunity you have got. This is your turn to meet God. Avail yourself of this opportunity and stop not until the goal is reached.

2. AT THE HOUR OF ELIXIR

This beautiful, powerful talk was given by the Master in the ambrosial hour of the early dawn, approximately 5 a.m., on his birthday.

SILENCE IS more eloquent than speech. What can be said in silence cannot be communicated through words. A man takes birth every day; he dies every night and is born in the morning. I have no horoscope with me, but they tell me that today is the date of my birth. But the real birth is that which ends the cycle of birth and death. Guru Nanak was asked by the Siddhas how he succeeded in ending that cycle; he said, "When I took my birth in the house of the Satguru, I was freed from the chain of birth and death." What is it to be born in the house of the Satguru? When we rise above body consciousness and sit in His lap, that is to be born in the house of the Satguru. With that the unending cycle is ended. And that was on the day of Basant Panchmi [the first day of spring] in the year 1917; because Hazur Maharaj Ji used to meet me long before the actual physical meeting, in fact seven years

before that. And the date of the physical meeting in 1924 was also the same—Basant Panchmi.

So I say to you, blessed is the day when we are born into the house of the True Master. And what is the real birthday of a man? The day he learns to rise above body consciousness. He can do it daily after that. All of you have had a practical demonstration of that. We take birth in the house of the Master; but we do not live there. Does one leave the house where he is born? When you rise above body consciousness you are in your true home. You may come out of it occasionally; but you should live there. That is the true birth.

So the real birth is that which should end the cycle of birth and death. This is the first thing about the birthday. Who is to be congratulated on this birth? The Master or the disciple? A teacher's greatness lies in this: that all his students pass the examination. If all his students pass in the first division, the credit goes to the teacher. Isn't it so? If they do not pass, they may celebrate his birthday, but they do not win his pleasure. So all you brethren who have been put on the way to the Beyond by the grace of Hazur Maharaj Ji deserve to be congratulated only if you pass, i.e., if you learn to rise above body consciousness. *The Gurumukh rises above to his true home at will a hundred times a day.* If you have not done that, all such birthday celebrations are useless.

So I always say to you, remember the lesson taught to you. Having taken birth in the house of the Master, you should live there. So, dear brothers, I say to you, sit in Bhajan regularly every day. Learn to rise above body consciousness. Unless you do that, there is no salvation, no ending of birth and death. The first birth is physical;

the second is into the Beyond, into the Divine Plane of the Master. As Kabir says, *Go ye to the Plane of the Satguru*. The Satguru's plane is not here; it is beyond the physical, astral and causal planes. But the way to it starts when you rise above body consciousness. If you really feel happy—I do not say you do not—you may give a sign of that by doing what I ask you to do: sit in Bhajan daily and keep the self-introspection diary. Do not take food for the body until you have given food to the soul—by contacting the God-into-expression Power within. And for that, *sadachar* or true living is most essential. Without purity of life, one cannot rise above body consciousness. *Truth is above all, but true living is still above Truth.*

You have done all this lighting and decoration, and now you are sitting in the open in this bitter cold. The outer celebrations are all very well, if you take birth in the house of the Master and end the cycle of birth and death. It is all the grace of Hazur Maharaj Ji that you are all getting direct first-hand experience. When people outside India are getting so much benefit, our own countrymen should get still more benefit. This chasing and running after me is not love. Love teaches one to follow instructions, to obey. *If you love me, keep my commandments.* First you have to become a Gurusikh—a true follower of the Master—and not a *mansikh*—a follower of the mind. Says the Gurbani, *The whole world follows the dictates of the mind; a rare sadhu follows the Guru. But they that follow the Guru transcend all barriers and limitations.* Celebrating the day by lights and decorations may be all right from your level; from my level it is not. It will be all right from my level only when you take birth in the house of the Satguru.

When we take birth in his house, and our coming and going is ended, only then are we to be congratulated. And the Masters who come to guide humanity are to be congratulated only when all those who go to them do their duty and pass creditably. My Master used to say, "Please put in some effort on your part so that I do not have to carry each one of you on my shoulders. It will make the Guru's task easier if you do your duty."

We have to do our work during the day. When night falls, who can work? That is what Christ says: *I must work the works of him that sent me, while it is day*—that means when he was alive—*for the night cometh, when no man can work. As long as I am in the world, I am the light of the world.* Help the Master in his mission. The time for a spiritual revolution has come. It will arrive only when we lead a pure and chaste life. That will require some effort on our part. Have no fear; be true disciples of the Master and not of the mind; and then become a Gurumukh or mouthpiece of the Master. All these things I have said before; this one lesson is enough if you follow it. Do something now, when the sun is shining; you won't be able to do anything after sunset. At present you are alive, and the Master is also in the physical body. Do not fritter away this opportunity. Bread and water are food for the body; reading books and exercising the mind is food for the intellect; and contacting the God-into-Action Power within is food for the soul. Soul is a conscious entity; it can find sustenance only through contact with the Ocean of All Consciousness—God—Who is the Bread of Life and the Water of Life.

3. ON RECEIVING THE *ABHINANDAN PATRA*

This is the conclusion of the address given by the Master on being presented with the Abhinandan Patra [a letter of commendation from many of India's leaders] on Feb. 7.

THESE ARE A FEW things that I learnt at the feet of the Masters: man-making, man service, and land service. They have been my hobbies from the very beginning. To pursue these hobbies further, I sought admission in a medical college and an agricultural college, but family circumstances did not allow me to continue with my education. So the little understanding that I got through the grace of God, I am giving out to you. This is the basic teachings of all Masters. The best school is that where a large number of students pass the examination. Likewise, the best social formation is that which turns out the maximum number of perfect men. One should remain grateful to those who molded him, and remember them always. But to each other we are all brothers and sisters in God. Real integration is possible only on the level of man. There is nothing new in all this; these are the same old teachings handed down to us from time immemorial. To err is human; we forget; and Masters come from time to time to awaken us and to revive the teachings.

All that has been done so far, I do not claim any credit for it; I know that it is God's grace working. The understanding that I have gained through parallel study of religions, or by studying the lives of great men, I am putting before you. And this has appealed to the people.

You have love for me; I too have love for you. At the Manav Kendra hundreds of men and women belonging to different social bodies and status in life toiled ceaselessly, inspired with the spirit of selfless service. In the bitter cold of the winter season they worked long in the night, sometimes to 2 a.m. Judges, barristers, engineers, college principals, high officials, worked side by side with common laborers and merged their separate identities into one common purpose. Seeing them work, it was difficult to spot who was who. And they all sat together at one place to take their meals. This is the basic thing in the teachings of all Masters.

Remain in the social function to which you belong; while remaining in it, reach the goal for which you have joined it. It is a blessing to be in a social formation. While there, one should achieve the purpose of being there, which is to know God. "Knowledge" means service, fellow-feeling, and culture; leading to humanity. You have given me this honor; I am ashamed of it because the credit is not mine. I am trying my best and hope to become man some day. . . . God is already there in man, but we have forgotten. Unless we advance spiritually, we cannot reach the goal. These few words I have spoken come from the understanding that I gained through the grace of God by sitting at the feet of the Masters. The credit you have given me for it goes to the Almighty, and to the Master at whose feet I had the good fortune to sit and learn. With these words I thank you all. . . .

4. THE SPIRITUAL REVOLUTION EXPLAINED

This extraordinary talk brought to a close the Evening Satsang at the Vigyan Bhavan on the 7th, and sums up the essence of everything.

I WILL NOT take much of your time now. There is a revolution in the world today, in each and every country. It has, however, not achieved its purpose, which is that man should become man. If man becomes man, in the true sense of the word, he can, all alone, shake the whole world. Archimedes, who discovered the law of gravity, wanted to get the center of gravity of the universe so that he could shake the whole world. But the poor fellow couldn't get it.

Chaitanya Mahaprabhu came in Bengal. His chant was *Hari bole*, "Say *Hari*" [the Lord]. He had realized Hari or God within, his whole body gave out radiation of Hari; and on his lips was the chant, *Hari bole*, uttered from the abundance of a heart overflowing with the love of Hari. He went to a *dhobi ghat* [washerman's place] and said to a *dhobi* [washerman], "Hari bole." The *dhobi* kept silent. Again he said, "Hari bole." The *dhobi* thought he must be a mendicant asking for alms, and he remained silent. Chaitanya repeated his chant: "Hari bole." The *dhobi* said, "I will not say it." "You will have to say it!" said Chaitanya. The *dhobi* thought, this fellow will not leave me alone, so he said it: "Hari bole." Now, when Chaitanya uttered the words "Hari bole" they were charged with the power of realization; so the *dhobi* left off his work and took up the unending chant, "Hari bole, Hari bole, Hari bole—" His companions asked him, "What has happened to you, brother?" "Hari bole, Hari bole," the continuous chant

went on, hearing which the other dhobis also started chanting "Hari bole, Hari bole, Hari bole . . ."

Do you know what is at the back of it all? Be an example of what you preach. Your life should emit rays of ideal manhood; people who come into contact with you should feel the radiation. But first you have to become man, in the true sense of the word. If you take just a few steps towards that, you will find that you have unlimited potential of man-making. The revolution today is of the world, not of man. If you have true love in your heart and your goal is true, you will give out the same radiation. You may address a gathering of thousands, they will all agree with you.

Today people are after religions; each stands for his own religious formation. And they all have the same teachings. But we do not live up to these teachings and therefore they have little effect on us. If we speak with a true heart there will be radiation; it will have its effect on others. It is a question of charging. The words may be the same as used by others; but they will have charging in them. Unless we live up to what we preach, our words will have no effect on others. With all the lectures, recitations from scriptures, organizations and social formations; exhortations from intellectuals, that man should become man, where do we stand? How many ideal men have we produced so far? During my Western tour I gave a talk wherein I said that there should be a revolution aimed against the shortcomings of our thoughts and actions: a spiritual revolution.

Now, dear brothers, all that you have heard today—the whole thing has been put before you so beautifully. Do we really feel the necessity of this thing? If so, we should

start acting on it from this very moment. If we would do that, we would surely become man—a true man—and all those who come in contact with us will be influenced by us. A few words from a man like that will have greater effect than all the lengthy lectures. Gandhi Ji and others like him who lived up to their ideals—their ordinary words had great impact on the listeners. Today our words have no effect. We give recitations from the scriptures and talk learnedly, without effect. What was there in the words “Hari bole”? They had the radiation, the charging of realization. All of you assembled here can become Ambassadors of Truth; it is not so difficult to do that. The center of gravity is in you, you have only to awaken it. That will happen when there is no conflict between our thoughts, speech and actions: when we do not profess one thing and do something else. We preach lofty ideals on pulpit and platform, but act differently in private: indulging in the same vices — backbiting, enmity, hatred, narrow-mindedness—which we condemn so eloquently in public. Heart speaks to heart; words spoken from the depth of the heart will move the heart of the listener.

To put the whole thing in a nutshell: if we wish to see all mankind become man in the true sense, we should start with our own self; we should become men first. What is an ideal man? He is an embodiment of love; he has realized himself and realized God; he sees the Light of God immanent in every form. He who sees that Light manifest in all will naturally have love and respect for everyone; he will like to serve all; he will not cheat or exploit anyone.

I just now mentioned the need for a spiritual revolution to bring about this transformation; and this revolution can only be brought about by a man of realization. Live the

life. There is enough food for thought available; we read so many books, hear so many lectures, but how many true men are there? The more we have of such men, true men, the more effect we will have on people.

What little understanding I got by sitting at the feet of my Master, Hazur Baba Sawan Singh Ji Maharaj, I am giving out to you.

He loved all, even atheists. Once when he was posted at Murree Hills, an atheist who was suffering from tuberculosis and was advised to sojourn in the hills by his doctors, came to Murree 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 words of a man of realization have an impact on others. It comes through radiation. There is no need to speak; the whole thing is done through radiation. You have said so much about me; but I have yet to become a com-

plete man. I have taken a few steps in that direction: and what little understanding I got through the grace of God and the grace of Hazur Maharaj Ji and the opportunity that I got to live up to that—the whole credit for that goes to my Master. If you find anything good in me, that again is due to his grace.

There is nothing new in what I am saying to you. What is required is life behind the words, as with Chaitanya and “Hari bole.” Guru Nanak used to go into Samadhi repeating the words *Sat Kartar*. It comes from the unity of thought and action. There should be no conflict between speech and action, practice and profession. So if you want to really live, then you should yourself become man first, put your own house in order, before you set out to reform others. If you take one step forward with sincerity of purpose, God overhead will extend a thousand hands to help you on your way. I thank you all for your time and for giving me this opportunity to speak to you once again.

This is the way to succeed in achieving your purpose of becoming a man. In the West it was this very thing that attracted them—radiation through action, i.e., life lived according to precepts. It is the same old old teachings; there is nothing new in all that is being given out to you. Digest it. Food that is well digested gives one strength; undigested food will come out through vomiting, or it will rot and cause disease. All this bigotry and narrow-mindedness, selfishness and exploitation of man by man, is due to not *doing* what we say and profess. We only say; we do not do.

With these words I thank you all once again. The great men here who spoke to you this evening have put these things so beautifully before you. They would like you to live up to them. Let each man become a center unto him-

self. He should develop and progress physically, intellectually and spiritually, and reach the ultimate goal: merge into the Absolute from where he came. I want you all here assembled to become Ambassadors of Truth: to know yourselves first and then to know God; and through radiation, change others. Thank you.

THE REMODELING OF OUR DESTINY *is the Presidential Address, delivered by Kirpal Singh on February 1974, at the Inaugural Session of the great World Conference on Unity of Man in New Delhi. Since the Master departed widely from his prepared text when giving this talk, this version (which was published in Sat Sandesh in March 1974) was edited somewhat to bring it into conformity with the words that Master actually spoke.*

The Remodeling of our Destiny

A mystic bond of brotherhood makes all men one.

THOMAS CARLYLE

DEAR BROTHERS AND SISTERS: I am happy to greet you all, who have gathered here from all over the world. In this momentous session we have to explore and find out ways and means to cement and strengthen the solidarity of mankind. Nations, like individuals, are swayed by passions, prides and prejudices which create chasms in the real social order which are very often difficult to span. We are living in an age of decadence, when moral and spiritual values are at their lowest ebb. With all these drawbacks and the numerous divisive tendencies, there is still a ray of hope of regeneration and reorientation. This very hope has brought us together.

I thank you all for the loving response to the call for remodeling of our destiny to secure a lasting peace.

It is said that "East is East and West is West and never the twain shall meet." That may have been true at one time or another, or for the author of the dictum, Rudyard Kipling; but certainly it carries no weight with men of God in the present scientific age, when distance and space are fast losing their significance, and efforts are being made to establish interplanetary contacts.

The various countries of the world are just like chambers in the House of God, housing different nations. Dis-

tinguished from one another by geographic, climatic and historical conditions, facial contours and complexions, languages and dialects, diet and apparel and modes of worship, all people conditioned by these divergent factors form the great organic whole called humanity.

With all these seeming differences and distinctions of color, creed, and caste, and these diversities in his modes of living and thinking, man essentially and basically remains man in outer appearance and inner make-up. Unity already exists in the human form. since each one is born the same way with the same outer and inner construction, and each one has a soul which is of the same essence as that of God. We are drops of the Ocean of All Consciousness, Whom we worship as the same God, calling Him by different names. Holy men say that the human body is the true temple of God, and that He resides in the temple made by Him in the womb of the mother, and not in temples made by human hands, and that the human form provides us with a golden opportunity to realize Him.

Man has three aspects: physical body, intellect, and a conscious entity. He has progressed physically, intellectually and mechanically; but despite this, he is unhappy and has not developed spiritually. He has developed his head and not his heart, and his scientific knowledge is misdirected to fiendish malevolence. It has created a spiritual vacuum.

We stand in the middle of a two-fold crisis: a state cult of militarism, euphemistically called "patriotism" on one hand, and an apathy to spiritual development through knowledge of the True Self on the other. In the absence of any positive thinking on both these levels we are morally regressing, and in this sad predicament we cannot have

lasting peace. Guru Nanak therefore prayed, "O God, the world is aflame and has passed beyond our care. Save it by the means You consider best."

The problem before us is how to bring about a change in man's heart and effect his inner conversion so that he can see truly and clearly and learn to discriminate between truth and untruth. Since this lies beyond the scope of body and intellect, it can only come about through an inward illumination of divine wisdom in the sanctuary of the soul.

This is the individual aspect of the matter. We also have to forge abiding bonds of kinship among the nations of the world so they will treat each other with genuine courtesy based on inward love and friendliness, and seek the welfare of all members of the human family, transcending their political ideologies which create rivalries and international tensions.

During my last foreign tour I was asked on television in the United States, "How can peace be cemented?" I told them, "Peace can be cemented only when men rise above 'isms' and Presidents and Kings rise above countries."

To remain in any "ism" is a blessing, if we keep in mind the ideal for which we have joined it and rise into universalism; but if we stick obdurately to the "ism," the result is again narrow-mindedness and selfishness. Similarly, if Kings nourish their gardens well and keep them blooming in all respects, they should let all other countries bloom the same way and further the cause of human happiness; otherwise there will be conflicts and wars. It has been our endeavor of late to find a common forum and meeting ground where such momentous issues could be discussed dispassionately—by separating the non-essentials from essentials and eliminating differences, in order to find unity

in diverse thinking and bring abiding peace on earth; complete concord and amity in all spheres of our life.

In order to understand this worldwide movement in which we are participating today, it is necessary to review its background. Religious contacts between East and West were established as far back as 1893, when the patriot-saint Vivekananda went out with the message of the Upanishads and Gita and represented India at the Chicago Parliament of Religions. His life and living showed a practical way to demonstrate the essential unity of all religions, to proclaim the message of which he founded a chain of missions in the name of his Master, Paramhansa Ramakrishna. Ten years later, in 1903, another young savant, Swami Ram Tirath, presented the philosophy of Vedanta to the West in such a lucid manner that he was hailed as a "Living Christ."

Thus the way was paved for the next great step, the spread of spirituality or mysticism—the bedrock of every religion. In its pure essence, this implies the awakening of man to a consciousness at once supra-sensible and supra-mental—an immediate revelation. All mystics, Eastern and Western, have believed in the possibility of direct communion with the Spirit and Power of God through love and contemplation, without the aid of reason and logic. It puts man on the road to inwardness (not to be confused with escapism), with an active living morality as the essential prerequisite. This is the religion of spirit, or the science of the soul, and through it an individual finds his proper relation to the universe by establishing contact with God through His expression, the power called *Naam*, *Shabd*, *Kalma* or *Word*, which is the Maker, permeating and controlling all creation. The relationship with this

power is achieved by developing reverence for life at all levels of existence without distinguishing between high and humble—including man, bird, beast, and the lower species. The non-human forms are the younger members of the family of God.

This idea of the sanctity of life is a living religion of love in the innermost part of our being. True theism cannot be reasoned out intellectually or felt on the level of emotions; it proceeds from true knowledge, which is an action of the soul in perfect harmony beyond the senses. This is what is called “spirituality”—the contact of the soul with the Oversoul—and it is achieved by rising above body consciousness through practical self-analysis, a demonstration of which can be given by an adept in the process. We call it *Para Vidya* (the Knowledge of the Beyond) because it lies beyond our sensory perceptions.

This science of the soul is not something new; it is the most ancient teaching of all. The way back to God is of God’s own make and stands on its own, without the necessity of scriptural support to uphold its authenticity. But unmistakable references in the scriptures of all religions from the earliest times to the present day bear witness to the Unmanifest Reality in its primordial form of Light and Sound.

In the present age, saints like Kabir and Guru Nanak revived the ancient teachings of the sages of the past. In more recent times the torch was kept alive by their successors until the spiritual mantle came to hallow the personality of Baba Sawan Singh Ji, who during his long ministry of 45 years (1903-1948) gave it the widest distribution possible. In 1911 he began the work of revealing

the Gospel of Love, Light and Life to the Western world as well.

Ruhani Satsang was founded in 1948 and dedicated to the task of imparting purely spiritual instruction, shorn of all ritual and ceremony and free from embellishment and symbol, to all classes of humanity. Followers of different faiths, beliefs, and creeds meet at Sawan Ashram—which became its permanent center in 1951—and address large masses of people coming from different walks of life, who are eager to learn and understand the elemental truths which form the quintessence of all sacred scriptures. The discourses converge on the common theme of establishing direct touch with Reality, and attempts are made to reproduce and correlate, in simple understandable language, the sayings of sages and seers of all times. Presently this is being spread in 209 centers all over the world which have helped considerably to remove to some extent artificial barriers of race, language, and religion, and brought many kinds of human beings to worship the Nameless Being with so many names.

By the grace of God, a new field unexpectedly opened up in 1957 when Muni Sushil Kumar Ji sponsored a Conference of World Religions with the idea of forming a World Fellowship of Religions. As a result of further deliberations there did come into being a Fellowship including most of the faiths of the world, and I was elected its President. Three World tours were undertaken and four World Religions Conferences were organized in India, besides regional conferences in other countries. The purpose was to disseminate the idea of universal fellowship among people professing different faiths and beliefs, and it brought about broader and better understanding and a sense of

mutual trust and confidence at the top level among the representatives of the various religions.

But while the religious leaders were coming closer, a danger was developing among the followers. Instead of making religion a cementing force, they made it an instrument to serve their vested interests and began to form communal groupings bearing the labels associated with their "isms"—fortifying them with artificial walls of hatred and distrust. One wonders how a person professing religion, which is a link between man and God, can run the risk of forgetting that he is a man born with the same privileges from God as those he hates, and that he is a conscious entity which is a drop of the Ocean of All Consciousness.

To combat this danger of religious chauvinism, it was thought necessary to start the work of regeneration from the roots. Man-making must take precedence. This can only be done by inculcating in people generally the humanistic ideals of unselfish love and selfless service, with special emphasis on man service, land service and animal service (animals being our younger brothers and sisters in the family of God). This idea took concrete shape in 1969 with the decision to set up Man-Making Centers or *Manav Kendras* here in India and abroad.

In India a Man Center has been started at Dehra Dun at the foot of the Shivalik Range of the Himalayas. It has set up a hospital, a home for indigent elderly people, and a school for the children of poor families in the area. A provision for farming and cattle-raising on modern scientific lines is a part of the project. Eventually we hope to see a university, fully equipped with the original scriptural texts of the religions of the world, so that comparative

studies of the truths contained therein may be undertaken; and a language school to overcome linguistic difficulties.

This convention aims to unite all mankind on the common ground of service to fellow human beings and faith in Divine Power, and to accomplish that, it urges the religious and ethical leadership of the world to shed apathy and aloofness and assume a more prominent role in human affairs. Such conferences in the past have been organized at the level of religions, and consequently have not been able to achieve integration in the required measure. A significant feature of this conference is that it is being organized at the level of man, as envisioned by saints and prophets like Socrates, Buddha, Mohammed, Christ, Kabir, and Nanak, so that it may lead to true integration. The challenging task before the religious and spiritual leaders is to bring about a radical change in the ethical, educational and economic status of humanity. Economic uplift is essential because "a hungry man is an angry man" and to talk of God to him is a mockery.

I am confident that each one of us fully realizes the significance of this cosmopolitan meeting and will extend his whole-hearted support toward the fulfillment of its objectives: developing human understanding and heralding the unity of mankind. Let us pledge ourselves to this task, transcending all narrow allegiances and commitments, and stand united and resolute until its ultimate fulfillment.

III

The Circular Letters

INTRODUCTION TO PART THREE

The Master began issuing this extraordinary series of circular letters shortly after his First World Tour, and it continued, at greater or lesser intervals, until three months before his death. These circulars were unlike his books or his talks, or even his letters to individual disciples; they really were "circular letters," that is, letters to every one of his disciples at once, conveying whatever he considered of the first importance at the time. Consequently, they have an intimacy and immediacy not found in his books or public talks, yet are relevant to the needs of all his disciples.

THE OUTER ASPECTS OF LIFE was issued on May 1, 1956, as Circular Letter No. 1; it was out of print for many years until published in Sat Sandesh in February 1970.

The Outer Aspects of Life

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 in 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
All things both great and small;
For the Dear God, Who loveth us
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 mold 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 is 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 living 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 some-

thing unique. It stands on a footing 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 persons (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 to 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 the Lord thy God with all thy heart, and with all thy soul, and with all thy mind"; and "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 other 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 fissiparous 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 through certain authorized persons 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. The transmission of the life impulse, the coupling process and 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 all 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 of 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 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 and the eloquent silence that guides from plane to plane.

INSTRUCTIONS FOR SEEKERS AFTER TRUTH *was issued in 1956 as Circular No. 2 under this title and was required reading for all prospective initiates. It was published in Sat Sandesh in April 1970.*

Instructions for Seekers after Truth

BEFORE the living Master (an adept in the science of the Sound Current or Word), gives Initiation, he wishes that every prospective initiate abide by the following instructions:

I. *To cultivate and develop the five cardinal virtues which constitute the bedrock of spirituality. These are:*

1. *Ahimsa* or Non-injury to all living creatures, and more so to fellow beings, by thoughts, words and deeds—the injunction in this behalf being: “Injure not a human heart for it is the seat of God.” We must have respect for others’ feelings and tolerance for others’ opinions.

2. *Satayam* or Truthfulness: As God is Truth, we must practice Truth in all our dealings. If Truth resides in every heart, it must manifest itself in life and action. “Be true to thyself and it must follow as night the day, thou canst not be false to any man.” We must therefore avoid falsehood at all costs. It includes, besides downright lies, hypocrisy and dishonesty, *suppressio veri* (suppression of truth), and *suggestio falsi* (suggestions of false ideas).

3. *Brahmcharya* or life of Chastity: It includes continence in thoughts, words and deeds. We must not cast covetous eyes on others nor entertain impure thoughts within, for “Chastity is life and sexuality is death.” If we want to tread the Path of Life Eternal, we must be chaste and clean both within and without.

4. *Prem* or love for all living creatures and more so for all human beings. Let there be hatred for none. The entire manifestation is the handiwork of God and must therefore be loved and respected. "He who does not know love, cannot know God."

5. *Nishkam Seva* or Selfless Service to all living creatures in sorrow or distress. If one limb of the body is in torture, the other limbs can have no rest. "Service before self" should therefore be our motto in life.

II. *To practice these three purities —in DIET, LIVELIHOOD and CONDUCT:*

1. *Ahar* or Diet. What we eat goes to constitute the body and the mind. "Sound mind in a sound body" is a well known aphorism. We can neither have one nor the other with unwholesome diet. A strictly vegetarian diet consisting of vegetables and fruits, both fresh and dried, cereals, dairy products like milk, cream, butter, cheese, yoghurt, etc., is essential for all aspirants for Truth. We must therefore avoid meat, meat juices, fish, fowl, eggs both fertile and unfertile, or anything containing any of these ingredients in any form or in any degree. Every action has a reaction and flesh eating involves contracting fresh Karmas and thus helps to keep the inexorable Karmic wheel in motion for we have to reap what we sow. We cannot have roses if we sow thistles.

The above prohibitions apply equally to all kinds of alcoholic drinks, intoxicants, opiates and narcotic drugs, as they tend to dull our consciousness and make us morbid.

"The body is the temple of the living God" and it must therefore be kept scrupulously clean.

Any prospective candidate for Initiation should there-

fore try the vegetarian diet for at least three to six months, to ensure that he or she can adhere to it, when put on the Path.

2. *Vihar* or Livelihood: Closely associated with diet are the means of livelihood. There are no short-cuts in spirituality. The end here does not justify the means, as it may be construed to do anywhere else. Ignoble means to earn one's living do contaminate one's diet, the very source of life itself. So an honest living by the sweat of one's brow is essential in this line. The life plant has therefore to be nurtured with pure water to make it sound and healthy, a fit instrument for the efflorescence of spirituality.

3. *Achar* or Conduct: The above remarks apply equally to one's conduct in life. Every thought, every word and every deed, good or bad, leaves an indelible imprint on the mind and has to be accounted for. Hence the necessity for right thoughts, right aspirations and right conduct, all of which constitute the hedge around the tender sapling of spirituality. The details in this behalf have been dealt with under the five virtues discussed above.

III. SATSANG or Association with Truth:

The guidance of the living Master is of supreme importance. A Master is a Master indeed, a Master in all three phases of life: A *Guru* or Master on the physical plane, sharing our joys and sorrows, guiding affectionately each one of us in our worldly affairs, and above all imparting spiritual instructions; a *Guru Dev* or Radiant Form of the Master in astral and causal regions helping the spirit in meditation at each plane, and *Satguru* or Master of Truth or Truth itself in the Beyond.

The importance of attending Satsangs or spiritual gatherings cannot be overemphasized. Theory always precedes practice. It is but necessary to understand clearly the teachings of the Master in all their bearings before starting spiritual practice. The Master is the be-all and end-all on the spiritual path. He does not ask for blind faith, however, though experimental faith is necessary for the purpose, to start with. He emphatically says: "Believe not the words of the Master unless you see the Reality yourself," or at least have some experience of it yourself.

IV. SPIRITUALITY:

It is a path of love, discipline and self-control. After the initial spiritual experience given at the time of Initiation, the rest depends on relentless regular practice as enjoined by the Master. Daily practice with loving faith, in all sincerity and humility, is the cornerstone round which each disciple must turn, so as to make progress on the Path. Love for the Master means implicit obedience to His commandments.

V. TO ESCHEW ALL SYMBOLISM AND RITUALS:

The observance of religious practices, rites and rituals, keeping fasts and vigils, going on pilgrimages, etc., and doing breathing exercises are the elementary steps only which go to create in you a desire for turning to or meeting God. You have made the best use of them when you are put on the way back to God, which is the science of the Word or the Sound Current and is one for all humanity. A devotee of this science need not indulge in the elementary steps. In short, all acts involving physical labor belong to the realm of the physical world while we have to rise above the body and bodily consciousness to get

contact with the primal manifestations of the Godhead: Light and Sound. You cannot pray God with hands. "God is Spirit and can only be worshiped in spirit."

VI. RECORD OF CONDUCT AND PROGRESS:

Every seeker after God is enjoined to maintain a strictly impartial record of his daily conduct, so as to find out his weaknesses and try to weed them out one by one; to note his/her progress on the Path and the various difficulties and shortcomings in the way. The diary so maintained is to be sent to the Master every four months for further guidance. For this purpose regular forms are available and can be obtained from the nearest center.

VII. APPLICATION FOR INITIATION:

Every true aspirant for spiritual science, who can adhere to the above, after preliminary abstinence in diet for about three to six months, can put in an application on the form prescribed for the purpose, giving his brief life sketch, age, marital status and the like along with a copy of his or her photograph. All applications for Initiation are to be forwarded to the nearest representative of the Master for His approval, and instructions in Initiation are given only after the Master authorizes them. The place and time of Initiation are communicated in each case by the representative.

VIII. RUHANI SATSANG *or Path of the Masters:*

The science of the living Masters is the most ancient and the most perfect science the world has ever seen. It is the most natural and the easiest to follow, and can be followed by men of all ages. Married life, avocation, caste and creed, social and religious beliefs, poverty or illiteracy, etc., are no bars. It is an inner science of the soul and consists in contacting the soul with the Oversoul, with the

help and guidance of the spiritual adept, well versed in the theory and the practice of *Para Vidya* or the Science of the Beyond and capable of granting some first-hand spiritual experience at the very first sitting. Nothing is to be taken on trust or make-believe. Miracles, spiritual healings, psychic phenomena, fortune-telling, akashic records and worldly desires are all to be left aside, for these are positive hindrances on the Path. The entire energy is to be conserved for internal progress.

*Seek ye first the Kingdom of God,
and all things shall be added unto you.*

This is the highest Truth that has been taught from hoary antiquity by sages and seers since the day of creation. It is unalterable and shall remain so. God, Godway and Godman can never suffer any change and shall ever remain eternal.

ENDS AND MEANS *was issued November 22, 1956 as Circular No. 3. It was published in Sat Sandesh in March 1970.*

Ends and Means

WHENEVER one takes upon himself a duty, he must be clear about his responsibility. This need for understanding the obligations that are entailed 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 about the fundamentals of *Para Vidya* or 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, the astral and the causal 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 adhered to literally at the sacrifice 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 Satsangs 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 Satsangs 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 aim of life is to know ourself and to know God. We must never waver from this and in every action we do, we must consider whether it takes us nearer to or farther away from our ideal and we should ceaselessly try for the same.

Awake, arise and stop not until the goal is reached.

UPANISHADS

3. What is God and how can we know Him? God, as all the scriptures and the 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 known by manifesting Himself as Light and Sound Principle. Most religions tell us that the creation began from these primal manifestations. 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 the eyes. Having once contacted the Inner Light and Sound, we can progress toward their source, passing from plane to plane until we reach God.

4. To succeed on this Inner Path, 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 of 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 the spiritual side he gives us details of the Inner Path, its 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 Sound, and guides us through the more difficult parts of our inner journey till we reach our goal. The Master Saint is a human being 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 is a conscious co-worker 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-discipline. 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 the very letter, devoting regular time to meditation. We must learn to overcome self-love which is a fire that consumes and destroys, and cultivate love for God, which is a fire that purges and purifies.

*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.

MATTHEW 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 any 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 in 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 spiritous 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 itself. Hate the sin, but love the sinner. Live and let others live. 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 God, on fire. You may do all this but never offend or molest anybody." If you are really anxious to meet God you should not offend or molest the heart of anybody, which is the dwelling house of 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, controlled sex life or detachment from gross thoughts, desires and actions, worldly ambitions, possessiveness, lust or greed. Kabir says, "If you leave hearth and home and retire to a secluded place and live on pure vegetarian diet, even then the mind does not leave off its base habits." Alongside 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 ramifications of mind, which is so very necessary for self-realization and God-realization, and mold our life accordingly. I would like to add that for the aspirants on the Path it is but necessary that so long as one is in the physical body, vegetarianism should be strictly adhered to. The unholy may be sanctified and made

holy only when one is altogether above body-consciousness. And relaxation in the matter of diet would not only be a positive hindrance in meditations but would unnecessarily contract Karmic reaction. No doubt there is life principle in all type of diets, yet in the vegetables it is in the lowest form and as such the least harmful. The real goal is to use every means possible to rise into full God-consciousness.

7. 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 own 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 Saint, 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 the initiates their own: to push on with full confidence in the Master. There are too many leaners 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 their 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 shrifts in the Science of the Spirit. It is a long and laborious process of unfolding 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 the 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 that stage of direct communication with the Radiant Form of the Mas-

ter is attained, one has to take care in every thing, 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 mets on his own account. He has nothing to do with the voluntary contributions of the Sangat 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 Master 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 Great 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 the entire Law and are found and judged wanting in our ideals.

Last but not least I repeat what has so often been said, time and again, "By love serve one another," for love is the master key that 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.

INSTRUCTIONS FOR HOLDING SATSANG was issued in December 1956 as Circular No. 4, under this title, and includes the basic guidelines laid down by the Master for conducting Satsang meetings. Many of the specific injunctions, however, have been modified or clarified by the Master in later writings, particularly "How to Develop Receptivity" (included in this book, see below) which should be studied carefully in connection with this circular.

Instructions for Holding Satsang

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 the Master 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 a 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 organizations, 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 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 the Saints. We should not, however, discuss the practical part of the Science.¹

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 some time, say half an hour, in which all should take part, except for an urgent and unavoidable reason.²

¹ For further comments by the Master on this subject, see SAT SANDESH, May 1971, p. 32.

² Master has since requested that the meditations take place *before* the Satsang commences. See *How to Develop Receptivity*, pages 386 and 387, below.

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, far less that of the Science of Realized Truth, unless we are prepared to devote our heart 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 Master's 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 the 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 enjoined 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 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 hand, 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 some time 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, 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 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.

THE SPIRITUAL ASPECT OF THE VEGETARIAN DIET, *issued in July 1958 as Circular 10, under this title, has been reprinted many times and in many places. It serves as the Foreword to Dona Kelley's Scientific Nutrition and Vegetarian Cookbook, and was published in Sat Sandesh in June 1970.*

The Spiritual Aspect of The Vegetarian Diet

EVERYONE seeks 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 to bring peace on the outer plane before we can enter within. There are three factors 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-known 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, for food conditions body as well as mind.

Right Type of Food

Rightly 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. Riches 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 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 a 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 al-

ways 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. TAMSIK: Enervating foods: stale foods, eggs, meat, 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 giving 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 does 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 juices to flush the system through and through to make one clean. But avoid all types of hot and soft drinks, spiritous 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 SATVIK 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 a 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 songs to his lady love. Such indeed should be our attitude in these things.

In the year 1921, I was working as Accounts 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 anyone 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 inquired 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 my behests scrupulously. This then is the best criteria to weigh one's spiritual advancement and the purity of the food-stuff that one takes, both in procuration 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 Hazrat Mohammed, the Prophet of Islam. One day a 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 chapatis 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 day long 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 the 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 very 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 Alladin's wonderful lamp can help you to it. An honest man can hardly keep his body and soul together. But very few can escape the temptations and snares of the glittering world. Most of us live a lustful existence: some suffering from the lust of eyes, others of ears, and still others 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 is 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 and 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 feelings by thoughts, words, symbols, and by deed.
5. Kindly treatment toward all.
6. Cheery 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 accusations, 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 when embedded gathers all the sweetness from the soil, while a pepper seed attracts 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, draw 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 the friend of all creatures for he resolves not to hurt or kill any of them, not even the humble bee nor the lowly ant. 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. Is it pain or pleasure?" Arjuna replied that 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 idea 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 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 preachers very often get a bad name: it is 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 dealings 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 chaste thoughts within him and everyone 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 out of the 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. Everyone will be afraid of him and live in terror 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 weaknesses 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 will swarm around you with a benediction. The very idea of doing 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 cuts 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.

THE PSYCHOLOGY OF MYSTICISM. *First issued in August 1961 as Circular 17, this is the Master's clearest explanation of this subject, including the importance of self-surrender as a means of transcending the limitations of the ego, and the identity of love and concentration. Little known even among initiates, it is one of the supreme mystical classics and should be read and re-read by all those who are seriously interested in finding God in this lifetime. It was published in Sat Sandesh in August 1970.*

Love, Concentration and Self-Surrender: The Psychology of Mysticism

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

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

rivalry that of love, and distrust that of trust and good faith.

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

Why such disharmony should keep up is not difficult to tell. The Master cannot be present in his physical person everywhere and at all times. His mission must be carried on with the assistance of his disciples. These disciples are individuals inspired by spiritual longings who have been put on the road, but who have not necessarily reached the goal. The ultimate end is not easy to attain and very few indeed reach it within this lifetime. The Master's Cause must, therefore, be carried on with the aid of men and women who, in most cases, are yet on the path and have not attained perfection. Their vision is individual, not universal, and the viewpoint from which they see and judge is limited by the degree of spiritual development attained by them. When they are entrusted with any responsibility it is inevitable that they should discharge it within the terms of their own vision and insight. And when in discharging this responsibility they have to collaborate with others like themselves, others whose viewpoint is equally individual and distinct, the roots of discord begin. So long as they work directly under the guidance of the Master, all is well, but the moment they have

also to work in collaborating and cooperating, controversy begins. They should understand that they are all laborers in the field of the Master, working for promoting the Holy Cause of leading the seekers to the Goal of Life. The man who could see, could resolve at a touch the contradictory statements regarding the elephant made by the proverbial six blind men, but left to themselves, they could only wrangle and debate: each considered that he was right and the others wrong and each distrusted what the others had to say.

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

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

Love and all things shall be added unto thee.

CHRIST

*Listen! for I give you the very essence of truth:
Those who have loved have reached the Lord.*

GURU GOBIND SINGH

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

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

But the Love of which the mystics speak is a love that must be completely purified of the self. If one has not attained complete purification in this respect, one's love is still not perfect and not truly acceptable in the eyes of the Lord. And so the love of mystics is one in which one completely and unreservedly surrenders one's self to one's love. The seeker who, having found a true Master, has developed such absolute love for him, steadily purifies himself of all imperfections and makes himself a fit recipient of Divine Grace. You may well ask why there is this insistent stress on complete self-surrender on the mystic path. The answer is simple: without this absolute surrender of the last vestiges of ego and selfhood and without such complete absorption in the object of one's love, one cannot attain that unwavering concentration of all one's faculties which is the prerequisite of all inner progress. Absolute love and self-surrender are only other aspects of complete and flawless concentration. The mo-

ment the "self" enters into the picture and the question of "I-ness" arises, the single-pointedness of concentration is dissipated and inner advancement is made impossible. Besides, the goal of the spiritual aspirant lies far beyond the limits of individuality. His goal is union with the Absolute and such union must necessarily be a denial of the limits that separate us from each other. He who cannot rise above the ego, the faculty which creates these very limits, cannot hope to attain to that station which is the denial of all individuality and a realization of the oneness of all life.

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

the validity of the Master's instructions, but such moments are only tests to make our self-surrender more complete and more secure, and he who passes through these tests successfully, will one day radiate with the glory of God.

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

We have to face the ridicule of our fellows and the organized opposition of orthodox institutions. But if we have anchored ourselves in such a love of complete self-surrender, nothing can disturb the peace of our minds or distract the spiritual harmony that is ours. Initially, perhaps, it is easier in the East to take to the mystic path than it is in the West. There is in India for example, a long standing tradition of seeking and following a Living Master; a tradition that is foreign to those to whom religion has been taught in terms of a closed revelation. Nevertheless, this initial advantage is not as great as it might at first appear. For the essential advantage in the field of spirituality is to

be found not without but within. It lies not in the absence of outer opposition but in one's inner capacity for complete self-surrender and love; and outward obstacles may in fact act as tests and stimuli for the development of this capacity. This ability to conquer the ego and to submit oneself to the Higher Will is as rare in the East as in the West, and wherever it can be found there you shall observe the true grandmark of spirituality.

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

This then is the task before you. If you aspire for spiritual salvation, then do not lose a moment in seeking to reform yourselves. Man making is the most difficult part of spirituality and if you have perfected yourself in that field, then God realization is not difficult. Let your love

for the Master be absolute and your obedience to his wishes uncompromising. Work for his cause to the best of your abilities, but do not let the individuality of your limited vision inculcate feelings of opposition and resentment for your fellows. So long as one has not attained universal consciousness, differences of opinion are bound to exist. But if one has understood their cause, one will not allow them to disturb one's peace of mind. Whatever the outer opposition, whatever the opinions of others, if one has surrendered oneself completely to one's love, then nothing can ever disturb one's equanimity or obstruct one's spiritual course. He who is upset by what others have to say is without question one who is still controlled by the ego and has yet to conquer his self. He has yet to learn the rudiments of spirituality.

Let me therefore, command you as a Father, exhort you as a Teacher, persuade you as a Friend, to turn to the reformation and conquest of the self if you seek to progress on the inner path. Try to help others and do the best for them, but be not concerned with the fruits of what you do. That is something that you must leave to the Master. Make your love for Him so complete that, beholding His Hand in everything, you rise above all feelings of enmity, rivalry and resentment. See Him present in all and remember that He is always with you, ready to assist whenever you turn your thoughts to Him. And above all do not forget that He is to be won not by words but by deeds: "If you love me follow my commandments." If you can do this; if you can conquer the self and surrender it at the Feet of the Master; if you can learn to see Him working through all things; if you can accept the fact of your own limited vision; if you can undertake a ceaseless and

zealous watch over your thoughts and deeds, weeding out all evils and imperfections—then you shall not only win salvation yourselves but enable others to do likewise. Your example shall shine like a torch in the darkness, and men, even those who may first oppose you, will turn to you for guidance and help. You will find a new sense of peace surging through you, a peace that does not depend on the absence of outer disturbances, but is an inner state of mind that stands unshaken even in the most tempestuous situations. And this same quality shall enter not only your individual lives, but the larger life of the Great Spiritual movement of which you are a part. Instead of being disrupted and divided, it shall proceed single and purposeful toward its goal.

No true Master has ever been interested in attracting large numbers to Himself and quantity has never been my aim. It is quality that counts and I would rather have a handful of disciples, nay even one, who can sacrifice his ego on the spiritual altar and learn to live by love, than millions who understand not the value and meaning of these virtues. I have suggested this before, and I emphasize this again that a seeker should be studied more carefully and his/her background learned more before being recommended for initiation. If, after understanding the basic principles of the science, he is willing to undertake this complete remolding of himself that its practice requires, then and then alone can he become a fit recipient of initiation. And how much more is this need for self-transformation to be stressed in the case of group leaders and representatives. They are the foundations of the movement, and if the foundations are weak, how shall the superstructure stand firmly? Their responsibility is much greater

and their effort must be much greater than that of the ordinary initiate. If they really loved me more than their little selves; if they only 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 in on others at a distance, or psychic dominance over others, etc., which they misuse. If any one misuses such powers, those are taken away by the Master immediately. Moreover they are armed with the repetition of five names by which they have no cause to fear anyone.

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

I know the initiates abroad are anxious to see me in person, and I also long to be amidst them. You can well

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

HOW TO MAINTAIN ASHRAMS was written on February 22, 1963, but was not issued publicly at first; a manuscript copy was sent to Nina Gitana, Manager of Kirpal Ashram, Calais, Vermont (at that time the only ashram outside of India dedicated to the Master Kirpal Singh) for her personal use. In September 1964, after Sant Bani Ashram had been established, Nina gave the present writer a copy so that I could use it also; it was the first time I had seen it. Greatly moved by it, we considered it as the Ashram constitution, posting it in conspicuous places and reading it at meetings periodically; we also mailed copies to prospective visitors, so that they could see in Master's own words what he desired from their stay. When we went to India in February 1965, I asked the Master for permission to print it; he looked it over and graciously agreed. Since then it has been continuously in print, and was published in Sat Sandesh in September 1970.

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, guidance 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 discipline 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 experiences of the divine vibrations.

4. The atmosphere within these premises, as said before, should be free from all idle pursuits and discussions of non-spiritual subjects like politics, economics, philoso-

phy 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 inquisitic 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 things to keep regular account of incomings to and outgoings from the Ashram funds, 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 Mas-

ter. 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 earning 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 Satsangs, 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 a sense of the 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 opinion 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

SERVICE BEFORE SELF was issued as Circular 29 on February 21, 1964, just three weeks after the completion of the Second World Tour. It appeared in Sat Sandesh in October 1970.

Service Before Self

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 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 meetings, 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 establishment 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 by the Master. The holy meditations on the Light and Sound Principle bring a radical change in our outlook upon the earth life, and hazy doubts and skepti-

cism 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 few 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 representatives 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 torch bearers, 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 signifi-

cance, 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 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 expansion 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 distinctions of high or low, rich or 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 necessities 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 strong 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 an 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 and 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 helps in overcoming the seemingly insurmountable obstacles. The tougher the struggle, 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 ramifications; 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 obliga-

tions 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 earnings 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 work.

My best wishes are always with you all.

With loving thoughts for healthy harmony of body, mind and soul,

Yours affectionately,
KIRPAL SINGH

THE WAY OF LOVE is a letter sent primarily to the California disciples through the agency of a California initiated couple who were returning home after a stay with the Master. It appeared in Sat Sandesh in November 1970 under the present title.

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 message.

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 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 bliss 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 the good fortune of seeking inner life has been 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 to 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.

God is love and love is God. The way back to God is also through love. You should always remember this di-

vine 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 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 attuning 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.

Yours affectionately,
KIRPAL SINGH

BY LOVE SERVE ONE ANOTHER, issued on June 6, 1967, is the first of the powerful circulars sent out by Master during that year (although it could be said that the New Year's Message, Birthday Message, and message of April 2, 1967, all of which are included in Spiritual Elixir, are part of the same series). The previous year had seen a serious rift develop among the Master's disciples; while the disagreement involved only secondary matters (primarily organizational) it interfered seriously with the spiritual growth of the disciples, and this series of circulars was issued in response. This one was first published under the present title in Sat Sandesh in June 1971.

By Love, Serve One Another

HOW FORTUNATE you are that you have been initiated into the secret inner Path leading to the Kingdom of God; the Kingdom that comes not by observation (without), but that which lies within you. Know you not that you are the temple of the Holy Ghost? Verily you are so, and you have witnessed within yourselves the primal manifestations of the Godhead, no matter at what level, according to your mental makeup and the receptivity developed by you. *You have seen what many prophets and righteous men desired to see but did not see, and you have heard what they desired to hear but did not hear.*

God is Spirit and can only be worshiped in Spirit. You must therefore try to rise over and above the body consciousness and strive to arise into the consciousness of the higher order—I mean spiritual consciousness—rather than remain tied to your own persons or in fact to any other person, howsoever great he may appear to be in his own eyes or in the eyes of others. Principles are higher, much higher, I would say, than personalities. Persons may come and go, personal cults may linger for a while, yet principles, the spiritual values, last and last beyond time.

Your main concern should now be to develop the inner experience granted to you. Love the God-in-action Power with all your mind, with all your heart, with all your strength and with all your soul. This will enable you to expand beyond all measure, so as to embrace the totality

of His Being, far above party affiliations, party politics and all politickings.

A tree is known by the fruit it bears. Do glory unto the God-Power and you shall be glorified in return without any effort on your part. That is the law. And again, a fruit-laden tree bends with the weight of the fruit it bears. Try to cultivate and attain the divine virtues of love, humility and understanding for all. Who is there under the sun who has no failings and shortcomings? *With all our righteousnesses, we are but filthy rags.* Be polite and courteous with all. Courtesy costs you nothing but it pays rich dividends. Human heart is verily the seat of God and must be kept sanctified at all times and at all costs, no matter what the sacrifice. Learn to live peacefully and amicably with each other, giving due regard to the feelings and sentiments of others. "By love serve one another" should be your rule in life. A loving service adorns both the server and the served alike.

The above injunctions apply equally, nay with greater force, to the Group Leaders and Representatives of the Master, for they have to set a better example to all those who are within the sphere of their influence. They must know that they are just instruments in the Divine Plan and not the flywheel running the plan itself; and unless they work smoothly in loving harmony and cooperation, they are bound to generate heat by constant friction, damaging not only the quality of the work but even themselves.

Ye are the salt of the earth, but if the salt has lost its savor, wherewith shall it be salted? It is thenceforth good for nothing. Should the protecting hedge itself start nibbling the farm enclosed in its fold, you can well imagine

what would remain of the farm: a pestilence-stricken arid ground of no consequence.

It hardly serves any useful purpose to cast aspersions upon anybody or assign motives to whatever one says or does, for it is not given to us to read anybody's mind when we cannot read even our own. Judge not, lest ye be judged and found wanting in the Divine Scales. Therefore, arraign not anybody, much less your colleagues and brothers in faith. In the case of honest differences of opinion, which sometimes may arise, try to iron them out lovingly and in private, rather than wash the dirty linen in public meetings and public places, spreading a nauseating foul smell around you. If you cannot do so between yourselves, for one reason or another, you will do well to refer the problem to the Master for solution and reconciliation of the apparently divergent views. I, therefore, enjoin on all of you to keep loving and friendly relations among yourselves as children of the same Father and do not do anything that may make anybody raise a pointing finger at you and bring disrepute to the Highest Knowledge—the Science of the Beyond—which you have come by after an evolution through ages past. “Ye are the light of the world” and hence should keep this light aloft on the hilltop so that those who see it, even from a distance, are encouraged to seek you for advice and bless you for your sage counsel and the Master Power that helped you to it. As such, you are to help your brothers in faith, keeping them firm in their loving devotion to the Master instead of coming in between them and the Master—for all belong to Him.

All of us are, in fact, fruit-gatherers in the vineyard of the Master. We have nothing in us to recommend us to His Grace. The puppets in a pantomime show dance not by

themselves but by the wire-puller behind the screen. To assume any importance, in doing the Master's work, is not worthy of noble souls, as you are.

We are all of the Master and for the Master, but not the Master—Gurbhais and not the Guru, for Guru-Power is only in one commissioned from above. The Master knows best how to carry on the Divine Plan. Let us, therefore, submit our individual wills to His Will and not appropriate to ourselves any credit for the gifts freely and lovingly bestowed upon us by Him. After all, what is there in the conduits that simply pass on the refreshing and life-giving water that comes from the overhead reservoir (the Master Power).

The greatness of the Master is not to be judged by the strength of his following or by the outer glamor of his court. He is not after wealth nor after name and fame nor after the numbers that follow him. He, standing on the hilltop, knows in what hearts the fire of anguish is smouldering and, like oxygen, comes in so many diverse ways to fan the flames of loving devotion in them. So nobody should feel that he or she is indispensable and therefore put on airs which others may resent or cavil at. Remember that we cannot add to or detract from the glory that is His. If we can be of any service in His Cause, that may, on the contrary, be taken as a privilege coming from Him in His Grace.

In the end, I hope that every one of you, whatever your position in life, whatever your place in the administrative setup for furthering the Holy Cause, will contribute his mite, as best as possible, in a spirit of loving and selfless service and try to enrich himself inwardly by living in peace and amity in his respective circle, radiating nothing

but fragrance to all around him, as so many children in the one Grand Family of Man.

One thing more, which I cannot help but emphasize for the benefit of all the dear ones on the Path. If at all, any of you, at any time, feel that you are the most favored in divine manifestations, you should try to exercise restraint and observe decorum in society, rather than be carried away by the emotional tide that may take you off your feet. Humility is the first and last adornment that embellishes the noble soul.

My best wishes are ever with you and nothing will give me greater pleasure than to see you all, well set on the spiritual Path, with appreciation of each other, moving shoulder to shoulder, forming one spiritual phalanx so that those who see you will admire you and get inspiration from you.

Wishing you, one and all, God-speed on the God Way.

Yours affectionately,
KIRPAL SINGH

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HUMILITY, the second of the 1967 series, was issued on July 1 of that year, and served as the Master's message for the birth anniversary of Baba Sawan Singh. One of the most popular of Master's short writings, it is distinguished by an exceptionally acute analysis of the psychological components of humility and a clear differentiation between genuine humility and its false counterpart. Reprinted many times, it appeared in Sat Sandesh in July 1971.

Humility

DEAR ONES: On this auspicious day of the Birth Anniversary of Hazur Maharaj Baba Sawan Singh Ji, I send 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 years' 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 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 hu-

mility. We should be reduced to a cipher and God becomes all. "Let us be perfect as our Father is in 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 of water will remain empty—until it is put below the 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 a forced sense of lowliness. Such a one lives in 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 everyone 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 are and 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 talents 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, un-

affected by howling storms and lashing waves. He has found refuge at the 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 has laid aside, and he is ever calm and serene. Having given up everything, he has nothing to lose, and yet everything belongs to 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 circumstance 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 the 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 desire, for it is He Who desires all their desires. They are the little saviors of humanity.

I wish each one of you to follow the lesson of humility, born of love and simplicity.

BLESSED ARE THE POOR IN SPIRIT *was issued on November 11, 1967, and was the third of the 1967 circulars. It was first published under the present title in Sat Sandesh in November 1971.*

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 the work. It is indeed a rare privilege which comes in one's way as a matter 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. It should always be our earnest endeavor to make ourselves 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 God's 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. *Be 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 today as they were then.

A disciple is not above the Master, nor a servant above his Lord. It is enough for a disciple that he be as his Master, and the servant 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 preach. *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 and love for all. *Love thy neighbor, for love is the fulfilling of the law of God. He that loveth not, knoweth 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 lurking, 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 a 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, and through them to all mankind. If we look critically, we will soon realize that all service which we seem to be doing to others is not to anybody else, but to the ONE SELF-SAME SELF, pervading everywhere and in all, including our seemingly individualized self clothed in raiments of flesh and bones. This being the case, there is no ground 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 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 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 Kaaba 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 ever green and gangrenous. We should avoid all idle talk, *for every idle word that men shall speak, they shall give account thereof in the day of judgment*.

These are just a few of the axiomatic truths that have been placed before you for your guidance and welfare, so that you may benefit therefrom—not only yourself, but you will be able to benefit others as well by your noble example. An example is better than hundreds of sermons and an 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 Satsangis—"good" Satsangis and "bad" Satsangis. 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 Satsangi. To classify Satsangis into good and bad Satsangis is hardly justifiable, for it is said, *God first created the Light; We are all children of the Light; The whole creation sprang from 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. A 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 shed light to others that they may take heart, 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 by 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 for the mere asking, but according to certain inner principles. Your recommendation is 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 to them simply because it is ordained from above. So these are matters which can not, in all instances, be judged on the human level.

With all love and kindly thoughts for all,

Yours affectionately,
KIRPAL SINGH

BEFORE THE YEAR RUNS OUT *was issued on December 28, 1967, and concludes this series, as is noted in the circular. It appeared in Sat Sandesh in December 1971.*

Before the Year Runs Out

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 Godway, 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, Hazur 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 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 center, and strive to make them live 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 discussions 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 Sat 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 interested 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 offering 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 counsellors, whatever their capacity, to remain impersonal servants of all. Since the acceptance of gifts involves one, even against his or her will, in some measure of obligation to the giver, it may cause unwittingly a lowering of his or 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 profi-

table 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 also 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

THE MESSAGE OF THE MASTERS *was the very first article in the very first issue (January 1968) of Sat Sandesh magazine, and conveys both Master's high expectations for it and the protection that has always been with it since the earliest days. The magazine was very dear to his heart, and those of us who were associated with it will treasure forever the memories of him reading it and going over it so carefully.*

The Message of the Masters

DEAR ONES, I am sending you *Sat Sandesh*, the message of the Lord, all saints and prophets have been bringing from time to time for the guidance and uplift of man. Kabir says: "I am the knower of the True Home of the Father and have come to give you the message of God."

God's message is:

"I am the Lord of all creation. Man is the highest in all creation. He is next to Me. I have given equal privileges to all mankind. They are born in the same way and with the same outer and inner construction. This is the golden opportunity you have been given to know Me. Ever since you were sent down to the world, you have not returned to Me—the True Home—but have stuck fast in the enjoyments of mind and outgoing faculties so much so that you have forgotten even yourself, what to speak of Me. I sent saints and prophets to awaken and to bring you back to Me but you did not care to come. Instead of appreciating their services, you have been molesting them.

"I sent Christ—the Word made flesh—who reminded you vehemently: change your mind, for the Kingdom of Heaven is at hand. Religions came into being to keep the teachings of all such Masters afresh. Religion in its pristine beauty means a living reality. It is a state of universal God-consciousness, in which you live, move and have your being in My loving presence. All your activities or insti-

tutions should have been inspired by love of Me. Then there would have been left no stranger, no alien, no hatred, and strifes would have been unknown.

“If you like to seek Me, conquer all fears; this you can achieve only when you shake off attachment for wealth, family, body, as one and all are Mine, and have been given to you to make the best use of them to reach Me. This detachment of heart can only come when you love Me ‘with all thy heart, with all thy mind, and with all thy strength.’ This is true renunciation which is the highest expression of religion.

“All saints and prophets I sent to the East or West; their lives were filled with the rapture of the vision of the unity of all races and religions in the spirit. The outer world is the expression of the mind. Unless you first establish unity in your hearts, you cannot develop unity of all men.

“There are two methods by which you can achieve this end. One is the interior method of meditation to go into the silence of the heart where flows the fountain of My love, all bliss and joy. You must be reborn; except you be reborn (or twice born) you cannot enter into My Kingdom which is within you. Those who have once drunk the water of life from this fountain are intoxicated forever and love flows out from them in all its joy and gracefulness to all humanity—overflowing as they are with the love and intoxication of Me—giving vent to ‘peace be unto all the world under Thy Will, O Lord.’ Mind that it is not religion that failed you; it is you who have failed religion.

“The second method is to understand the meaning and the purpose of knowledge which in one single thought is ‘service’ to all My creation—men, beasts, birds, etc. The

meaning of true life is service and sacrifice.

“So long as you want, first and foremost, to be blessed yourselves and you expect others to minister to you, you will remain a stranger to the way of spirituality. When you will wish others to be blessed, you will begin to speed on your way back to Me.

“Let you not be a reformer to whip others into goodness, but be a witness of the Great Love radiating all love in thought, word and deed. Be an example rather than give precepts to others. You are indulging in oceans of talks but how many ounces of action? An ounce of practice is more than tons of theories. ‘Wanted: reformers—not of others but of themselves.’

“Religion decays when forms and rituals become more important than Me [God]. The inner light within you fades away giving place to intellectual acceptance of dogma or creed which you hold tenaciously, for the vindication of which you willingly lay down your lives. Religion further decays when neither Me [God] nor the Church rules you, but you become slaves to mammon and material power of the once virile religion; only the form remains ending in selfish ends by the so-called defenders of faiths and contractors of religions.

“You are all dear to Me, sweet children, I advise you all, residing anywhere, to sit together as brothers and sisters and understand each other. Dissolve all differences and misconceptions—you are already one as man, as soul (conscious beings), as followers of the same Master Power, and I reside in each one of you as Controlling Power keeping you in the body. Remove all duality and otherness. You will be able to sit together only in My name and will realize this unity in Me in the company of saints.”

May this lesson go out to the hearts of each one of you on this blessed Christmas Day and New Year Day so that the purpose of life is dedication to the Eternal and the meaning of life is consecration to the Eternal Value of life.

May the benediction of the Master shine upon you forever and forever more.

With love and best wishes,

Yours affectionately,
KIRPAL SINGH

ON KEEPING THE DIARY *was issued on October 19, 1968, for reasons explained in the text, and published in Sat Sandesh under this title in April 1972.*

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 seven categories. The first six 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 letters were not to be written on the backs of the diary forms but confined to their proper places on the front of the diary forms. Letters should always be written separately, if at all necessary. In this way, the report of spiritual progress 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 per cent 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 this circular.

Satsang is not a meeting place for a hotch-potch of different schools of thought. 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 Satsangs. Other books or saints which speak of the Surat Shabd Yoga may, however, be referred to in your talks.

All such subjects such as astrology, palmistry, astral projection, psychic phenomena, or other allied schools of thought, should not be 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 day 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 teachings of the Surat

Shabd Yoga, which is the 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

HOW TO DEVELOP RECEPTIVITY was issued in five parts between 1969 and 1973, on the dates indicated in the text. The last four parts were published in Sat Sandesh when issued. The first three parts were published in pamphlet form in February 1970, and the last two were issued separately. This is the first time that they have been published in their entirety as a unit.

How to Develop Receptivity

I

June 13, 1969

DEAR ONES: Over the past two years, the foreign correspondence has almost doubled and the time which I have to take to attend to it has increased correspondingly. Over the same period of time, my commitments here in India have also greatly increased.

Much of the time that I spend in doing the foreign correspondence could be saved if the Representatives and Group Leaders played a greater part in looking after the areas and individual Satsangs for which they are responsible. By giving due consideration to their responsibilities and by setting a good example, the causes that prompt the dear ones to write numerous letters to me on routine matters concerning the running of Satsang affairs would be avoided. In addition, the majority of the basic questions asked by those non-initiates who are interested in the Teachings of the Masters as well as by initiates could and should be dealt with by the Group Leaders, who can answer from their own level or by referring the questioner to one or the other of the books written by me. I have written books on almost all phases of Spirituality, which contain the answers to most of the questions that non-initiates or those already put on the Way may care to ask, but still letters keep coming in asking questions which could be answered by giving a proper study to the books.

The time has come for all Group Leaders and Representatives to evaluate their position and be ready to assume larger responsibilities than they have hitherto carried out. They should have sufficient knowledge of the Teachings to be able to answer most questions on the Path and also deal with questions asked on comparative religions, with special reference to the Bible, when compared to the Surat Shabd Yoga. If a Group Leader believes that he/she cannot answer a particular question or solve a particular situation, the matter may be referred to the Representative for reply. If a Representative believes that he/she cannot deal with it honestly, only then should it be referred to me.

I should also like to say a few words about the numerous personal problems which the dear ones refer to me for a solution to their difficulties. While I am happy to give the right guidance, it should also be remembered that those initiated by me are looked after by the gracious Master Power working overhead, Who is ever with His children and can solve all of their problems if they but put themselves in a receptive mood. In this regard, an application of sound common sense together with a calm consideration of the facts can work wonders in developing receptivity to the Master Power. Receptivity is the key which can not only solve your material difficulties, but also unlock the Kingdom of Heaven within you.

At the time of Initiation, the Master imparts 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 made flesh. To get the full benefit of the Master Power, the disciple must develop receptivity. It is impossible to develop receptivity until implicit obedience is given to the commandments of the Master. When you pay

heed to the Master's Words, then that is a sign that you are growing in love for Him, and the more you grow in love for Him, the more receptivity you will develop.

At this time, I should also like to clarify certain misunderstandings on Initiation. Some experience of the Light and Sound is always given, whether little or great, depending on the background of the person being initiated. It sometimes happens that a man is tense at this time and so reduces his receptivity to the gracious Master Power working overhead. The best results are achieved when the person being initiated is relaxed and quite fresh and buoyant. However, too much emphasis is placed on the initial experience received at the time of holy Initiation. It is the first sign that God's grace has descended on a soul when that person receives Initiation from a Living Master. Such like people who are connected to the WORD or NAAM Power are most fortunate. It is through the grace of God alone that one is initiated. The greatest service that a disciple can render to the Master is to become a fit receptacle so that he can be attuned to the NAAM Power to which he has been connected. However, this takes time. The spiritual Path is a difficult one and requires a rigorous self-discipline. We must forever be on the alert against anything that draws us away from the Path. We must carry out the Master's instructions to the very letter and devote regular time to meditation. We must learn to overcome self-love which is a fire that consumes and destroys and learn to cultivate love for God, which is a fire that purges and purifies.

Initiation also means that one is accepted by the Master to enter the College of Spirituality. It is not by any means a graduation. To give you a worldly example, when a student is accepted by a university for a course of study, he

is generally overjoyed at the mere acceptance. He does not immediately go to the President and demand his graduation certificate. He knows that he must work hard at his studies in order to pass the intermediate and final examinations before he can be called a graduate. If he does not apply himself, then he should not be surprised if he fails in his examinations. After passing his final examination, the student is then rewarded with a degree, which entitles him to undertake post-graduate studies.

If one has to put in so much hard work to obtain worldly knowledge, then how much harder should he expect to work and discipline himself in order to make himself worthy to receive that which the Master wishes to bestow on him.

Until such time as the disciple begins to develop within and enjoy contact with the Inner Master, he must of necessity have firm faith in the Outer Master. The Master does not disclose all of His greatness at once, but only in proportion as an aspirant shows his keenness and makes progress on the Path, just as a student, when he advances in his studies, gets to know little by little something of the ability of his teacher. Similarly, the Master starts just like an ordinary teacher and imparts instructions as any friend or well-wisher would do. In the course of time, He demonstrates the authority of a Master and is finally seen to be embedded in *Sat* or Truth as *Satguru*. At this stage, He and God appear to be merged in one another and there is no difference between them.

Finally, Initiation does not mean that life will be a bed of roses for the disciple. In the task of self-purification, physical and mental suffering play their part. Who is there that does not suffer at some time of his life? After

Initiation, the process of lightening the load holding the soul in bondage is started. This process can be gone through speedily and happily if the disciple keeps sweet remembrance of the Master in his heart and endeavors to remain jolly in his spirits. As the disciple advances on the Path, he is given spiritual strength and outer adversities lose their pinching effect.

I wish you all speedy progress on the Way and, side by side with your own spiritual development, let the Light shining in each one of you be a source of inspiration to your fellow man.

I hope that this Circular Letter will inspire you all to greater effort, so that by the time I come among you, God willing, you will derive greater benefit from the Physical Presence of the Master.

With all love and best wishes,

Yours affectionately,
KIRPAL SINGH

II

November 5, 1969

DEAR ONES: In my Circular Letter of June 13, 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 above-board 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 his or her thought pattern. One who has in some measure achieved this control will not be swayed or upset by outer conditions, stress-

es 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 lapses before a priest. They may go once a month or 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 to 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. This 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, 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 of 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

III

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, especially 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 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 questions 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 thought of me as being many miles away from you, so it took some time for me to come to your 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 hum-

ble 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 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. So to summarize, group leaders and representatives are there only to help others to have right understanding of the Teachings (which they can do only 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

IV

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 process 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 it 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, one 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 for want of the conscious control of the mind and the outgoing faculties. This is 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 others 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 disciplines, both outer and inner.

So what is meant by “not doing the practices properly” is simply another way of saying that the one-pointed concentration precluding 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 yet its 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 have set your house in order. He only requires one opportunity to snatch you from the prisonhouse 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 yourselves 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 its best interest, as opposed to its present habit of seeking enjoyment in outside things. Habit strengthens into nature, and this is the reason for the present difficulties experienced by the dear ones in their routine meditations. The habit of the mind in running after outside enjoyments has become natural to it. Therefore, it resents sitting in the quiet. By creating a new habit, you will, in time, change the nature 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 ever 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 for Initiation in this difficult age we are living in. Persevere, persevere, and persevere again. Perseverance combined with full faith in the gracious Master Power working overhead will one day remove all obstacles, and your cherished goal will be achieved.

With all love and best wishes,

Yours affectionately,

KIRPAL SINGH

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July 6, 1973

DEAR CHILDREN OF LIGHT, REPRESENTATIVES, GROUP LEADERS, INITIATES, SEEKERS OF GOD AND ASPIRANTS: It is a pleasure to see that the Vineyard of Hazur is in full bloom and His family is growing from strength to strength with the passage of time. Along with this, there is a corresponding increase in the work load, especially in the incoming mail that is growing in bulk each day.

In this connection, I have already issued three detailed Circular Letters—dated June 13 and November 5, 1969, and January 27, 1970, as printed in *Receptivity*—followed by another on February 20, 1971. The main purpose of issuing these Circular Letters was to provide useful and practical guidelines to the dear ones on the Path and consequently to streamline and cut down the unnecessary and avoidable correspondence. But it appears that the instructions contained therein have not been read, appreciated and followed in the spirit in which they were issued. It is evident from the incessant inflow of numerous routine and

stereotype letters/communications received over here in large numbers.

You would please realize that it takes a lot of time to dispose of it by working late hours in the night—many times beyond midnight. It is, therefore, once again desired to limit the correspondence work and to keep it within rational bounds. For this purpose it is suggested that every one must strive to do his or her mite to achieve the desired results positively so as to leave ample time for the Master to attend to more important matters of policy, planning and projects in hand relating to Man-making and spiritual upliftment all around.

I have, time and again, emphasized that each one should make oneself thoroughly conversant with: (a) the guidelines provided in the various books published so far, and (b) the contents of the various Circular Letters issued heretofore.

It is all the more important that the Group Leaders and the Representatives should, by careful reading and reverent study of the books and circular letters, make themselves thoroughly conversant with the basic tenets of the Science Spiritual and induce those in the fold, both old and new, to do likewise so as to have a clear and correct insight into the day to day problems of life which are, more or less, alike in their nature and are of a routine type. In this way, there would be a division of labor and each one would learn to stand on one's own legs and will also be able to help his or her brethren. By helping others you are, in fact, helping your own self in so many different forms. Selfless service has its own reward and being born of innate love for all, embraces the totality of His being.

Until now, it was suggested that the self-introspection

diaries should come directly to the Master for obtaining instructions and guidance, but it is now felt that in the overall interest of the entire work and to lessen the strain on the Master, this work can safely be decentralized and left to the sagacious care of the Representatives and Group Leaders. The two things to be carefully observed in the diaries are:

- (1) Regular and accurate meditations from day to day and as a corollary, therefore, experiences will be gained in Vision and Audition;
- (2) Lapses in cardinal virtues, especially in thought, for mind is the greatest foe and has to be turned into a useful friend and ally by coaxing, cajoling and gradual restraint, by a careful watch over its antics.

Victory over the mind means victory over the world. One who can contain himself by controlling the mind is the greatest hero and the bravest of the brave. If this is achieved, lapses in words and deeds will take care of themselves and will automatically go down.

Another thing worth noting is difficulties and obstacles met with by the practitioners. These are, in the main, due to lack of carefree relaxation in practice, and consciousness of *pranas* (respiration), which supply a fulcrum to the mind and set it to woolgathering. Ignore the *pranas* as we ignore them in all our bodily activities.

Again, most of the dear souls crave for spectacular results and complain of slow progress. But, be it known that the time factor is an essential element and it differs with different individuals, depending on so many factors: each one's background, mental development, present environments and the degree of receptivity acquired. The spiritual Path is an arduous up-hill journey and requires steadfast

patience and perseverance. Slow and steady wins the race in the long run. The Master Power is more anxious to pull us up than we are prepared to repose in Him. He knows our needs more than we do and is ever ready to extend His helping hand to us if we care to grasp it. Instead of completely giving ourselves to the healthier, higher and holier influence coming from above, we remain, for the most part, hide-bound or mind-ridden and thus we stand in the way of the Divine Power which comes down like a gentle dove if we are but ready to receive Him. On the contrary, we stand between God and ourselves and keep surveying the process of withdrawal instead of engaging in the spiritual practices with all our heart, mind and soul.

Next, there are three types of common ailments which usually haunt and afflict our footsteps: physical or bodily, emotional or mental, and those caused by *Vis-Major* or the Divine Power. The major events in life are, for the most part, charted out beforehand and the rest too are the effects of causes set going in the past, and there is no escape therefrom. It is better to accept them smilingly and take them sportively than to rue over them and keep a long face all the time. Being in the flesh it is not wise to expect wholeness all the time. We have to adjust ourselves to the surroundings, conditions and circumstances and then the storms and stresses will just blow over like a gentle breeze. The initiates have, however, the added advantage of the LONG and STRONG arm of the Master Power which always works to their good, even in seemingly adverse situations.

These are some of the problems which, at one stage or another, crop up in the life of everyone, and most of the correspondence is of a stereotype nature and as such can easily be handled and disposed of locally, by explaining

matters sweetly and gently and putting things in their right perspective. In this way you can relieve the Master to a great extent. It would be better to read the instructions carefully, and an attempt should be made to make each realize the importance of minimizing the work load at this end.

These are just a few tips. All these matters are, as said above, fully explained in the various publications and circular letters, which cover a wider range of subjects and situations, and can easily be pressed into service to meet.

Last but not least, there is a cardinal need for developing inner receptivity. The Master Power, as you all know, is not confined to any particular place. It is working in and around you. You have but to turn your face towards Him inwardly to get the required help and guidance wherever necessary. Learn to sit still and be mentally still, and the silence thus generated will be more vocal than words spoken and written; and you will have an instantaneous solution not only to your personal problems but to the problems of others as well. This is the greatest secret of success.

I am always there to help you, both within and without. I shall welcome all the references that are really of an important nature which cannot be easily resolved over there by the Group Leaders and Representatives.

My Love and good wishes are always with each one of you. You cannot imagine with what longing the Master Power awaits you at the eye focus ready to receive you with open arms. I wish you the best of luck and pluck in all your endeavors.

With all Love and kind thoughts,
Yours affectionately,
KIRPAL SINGH

ON THE UNITY OF MAN dated May 15, 1974, was the Master's last circular letter, issued just three months before his passing. It clearly indicates the direction he wished his disciples to follow during his physical absence.

On the Unity of Man

MAN, THE HIGHEST RUNG of all creation, is basically the same everywhere. All men are born the same way, receive all the bounties of nature in a similar manner, have the same inner and outer construction, and are controlled in the physical body by the same Power, called differently as "God," "Word," *Naam*, etc. All men are the same as souls, worship the same God, and are conscious entities; being of the same essence as God, they are members of His family, and thus related to each other as brothers and sisters in Him.

2. All awakened and enlightened Gurus and spiritual teachers who came to this world at various points of time and in various parts, have invariably emphasized this Truth in their own language and manner. According to them all men, despite their distinctive social orders and denominational religions, form but one class.

3. Guru Nanak, the great teacher and Messiah of peace, said:

The highest order is to rise into Universal brotherhood;

Aye, to consider all creation your equal.

4. India's ancient mantra, *Vasudeva kutumb bukam*, also lays down the same principle that the whole world is one family. However, it is common knowledge that despite long and loud preaching by various religious and social

leaders professing the Unity of Man, the world today is torn by strains and tensions of every kind, and presents a sorrowful spectacle indeed. More often than not we see individuals at war with one another and brothers at drawn daggers with their own kith and kin. Similarly, nations are constantly involved in conflicts and clashes with each other, thus spoiling the peace and tranquility. It seems that the root cause of this present-day situation is, that the Gospel of Unity of Man, however well accepted in theory, has not struck home to humanity at large and is not put into practice. It is only a form of slogan-mongering done with calculated motives.

5. It is universally accepted that the highest purpose of this human body is to achieve union of the soul with the Oversoul or God. It is on this account that the physical body is said to be the True Temple of God wherein He Himself resides. All religions spell out the ways and means of meeting the Oversoul or God; and all the ways and means so suggested, however different looking, lead to the same destination, so that one need not change from one religion to another for this purpose. One has only to steadfastly and genuinely tread upon the lines drawn by the torch-bearers for achieving the goal.

6. It is necessary, however, that greater effort should be made toward the realization of Unity of Man. We have to realize that every human being is as much a member of the brotherhood as we are, and is obviously entitled to the same rights and privileges as are available to us. We must therefore make sure that while our own children make merry, our neighbor's son does not go without food; and if we really practice this, much present-day conflict

will be eliminated. Each of us will develop mutual recognition, respect and understanding for the other, thus wiping out the gross inequities of life. In this process, as the mutual recognition and understanding develops, it becomes a vital force generating a reservoir of fellow feeling which in turn will bring culture and ultimately humility—the basic need of the hour.

7. The holding of the World Conference on Unity of Man in February 1974 in New Delhi was a clarion call to the world. This conference was perhaps the first of its kind since the time of Ashoka the Great, held at the level of Man with the noble purpose of fostering universal brotherhood leading to universal harmony. This message of the Unity of Man must reach every human heart irrespective of religious and social labels so that it comes home to every individual, enabling him to actually put it in practice in life and pass it on to others; in this way, the entire human society could be reformed. Truly speaking, Unity already exists: as man—born in the same way, with the same privileges from God; and as soul—a drop of the Ocean of All Consciousness called God, Whom we worship by various names; but we have forgotten this Unity. The lesson has only to be revived.

8. The so-called world-wide campaign for Unity of Man is not intended to affect the existing social and religious orders in any manner. In fact, each one has to continue to work for the upliftment of man in its own way as before. Additionally, however, this campaign has to carry the clarion call of Unity of Man to as large a mass of humanity through its own vehicle as it can, so that the message cuts across the barriers of misunderstanding and mu-

tual distrust and strikes home to every human heart. Further, the said campaign has to be carried out not by intellectual wrestling, but with optimum desire and anxiety to put the Unity of Man into practice so that it becomes a real living force. The method of propagation has to be by self-discipline and self-example rather than by declarations and proclamations.

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

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

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