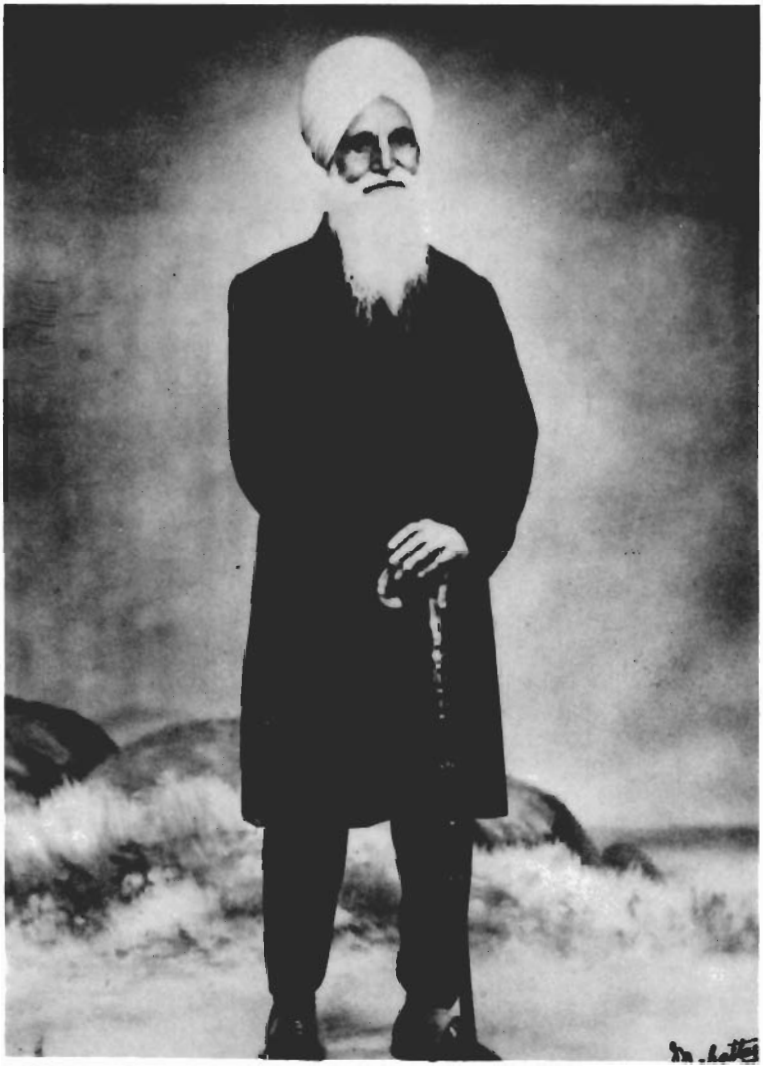
APPENDIXES



Sawan Singh Ji Maharaj
(1858-1948)

Appendix I

TRUE LIVING

LIFE on earth, as we have it, has a tremendous bearing in building the body and the mind. We must, therefore, strive to simplify life and learn to live truly. It is true living on which everything else depends, even the search for the self and the Over-self. The importance of true living cannot be over-emphasized. It is rightly said:

> Truth is higher than everything,
> But higher still is true living.

Simple living and high thinking has ever been an ideal with the ancients and they always strove for it. We in the modern age, have seldom paid much thought to it though we profess it at times and pay lip-homage to it. Though it may appear hard to achieve the highest type of life, yet it is worth our while to see what it connotes, the ways and means that may be conducive to attaining it and to adopting it for ourselves. In whatever we do, we always place some objective before us, ascertain the principles involved therein, study the methods that may lead to the desired goal, and finally make a periodical survey, a thorough check-up, to find how much nearer we have come to the end in view. In this connection, one has, of course, to devote single-minded attention and make an honest endeavor from day to day before one can note an appreciable improvement in his life and conduct, both toward himself and toward others around him.

What constitutes the life of man?—one might naturally ask. The aged one with a lot of experience in life and fed up with what he has seen and experienced of the world, turns to self-analysis of life. Does life consist only in eating, drinking, sleeping, having children; fearing, fretting,

and fighting; snatching, hoarding and hating; in imprisoning and subordinating those that are inferior to us in strength, physical or mental, and in killing others and grabbing other people's possessions? Must we pass our days in enjoying the ill-gotten earthly gains with no other achievement in the end but to die a miserable death, with sorrow to self and to those around us, the near and dear ones who helplessly stand by and mourn? Again, what about the worldly attractions—lands, buildings, money, pets and other countless possessions which, perforce are to be left behind much against our will? In the face of all these hard facts of experience, should the hoarding of worldly riches then be our sole aim—the be-all and end-all of our existence—or should we strive for something higher and nobler, permanent and lasting that may abide with us here and hereafter? The reply is simple: the one Almighty Power, the original source and fountain-head of all life, our home of happiness, peace eternal, and the means of our liberation from fearful bondage of births, deaths and Karmas should be the main objective and the only thing worth craving and achieving, for it is the *summum bonum* of life.

The highest goal, as enunciated above, cannot be had for the mere asking or just by wishful thinking. For attaining the highest goal, we must first search out and find someone who can help us practically to achieve it; one who has himself achieved and gained the Kingdom of God for himself and can help us to do likewise. As light comes from light, so does life from life. He will constantly remind us of our long forgotten home, the Garden of Eden, now the lost province to us, and then show us our short-comings in our every day life, and finally, help us to lead a super-active life of real purity instead of the superficial and purposeless existence which we have at

present. This world is a house full of smoke and soot, where one cannot but get a smudge on his person here and there even if he keeps all his wits about him and despite all his endeavors to escape therefrom. Now these smudges and stains, deep, thick, and numberless as they are and permeating the very pattern of our life, cannot be washed off by our own unguided and unaided efforts. Each man is compelled by the propelling force of his nature to play his part on the stage of life, and to participate in vain acts which lead nowhere unless there is the guiding hand of some Master-soul, to steer our barks clear through sandbanks and sea-shoals. Such a divine helper is a holy Saint, one may call Him a *Guru* (or a torch-bearer), a teacher, a *Satguru* (a holy divine who is one with Truth), a *Murshid-i-Kamil* (a perfect Master), a *Hadi* (or guide), a brother, a friend, an elder or by any other appellation one may like.

Further analysis would show that the life of man depends mostly on two main things: *Ahar* (his diet) and *Vihar* (his dealings with his fellow beings and others). These cover the life-program of a person. In both these spheres, one acts either on tradition or by the limited information gathered from books or from hearsay. These form the base from which he gathers his design of culture and civilization, which gets ingrained in him and occupies his mind and intellect.

There hardly exists any common-sense course to guide a man systematically in his physical, mental or spiritual life. To escape from his chaotic state, one has to thrash out and analyse the subject to its barest component parts. A thorough analysis is needed for moulding life in its three-fold aspect: physical, mental and spiritual.

AHAR OR DIET

Diet naturally plays a major role in the problem of life. We need food for the upkeep of our physical being. We are compelled by nature to exist in this world so long as our allotted span of life is determined by destiny, or karmas do not run out. For our very existence we have to subsist on one thing or another. Man is quite helpless in this respect. The law of Karma is nature's unseen method of keeping the world in its iron grip, so as to keep it peopled and going. It, therefore, becomes all the more necessary that man should guard against contracting eating habits thoughtlessly, heedlessly, and indiscriminately. As we cannot do without food, we must select at least such articles of diet as may prove the least harmful in our spiritual pursuit. Our diet should not contract for us unnecessary Karmic debts which it may be possible to avoid by a little care. With this end in view, let us study nature.

Man's diet comes mainly from earth, i.e. land, air and water. We also see that life exists in all that is moving and static. The moving creatures live upon each other, as well as on static creation—to wit, vegetables, plants, shrubs, herbs, trees and the like. Man, however, makes friends with and loves creatures (birds and animals) as live upon the life in nature and makes them his pets. The ancients knew well that man, bird, and animal were all bound up with the same Karmic bond. Man with the thought of common brotherhood worked hard both for himself and for his pets. He tilled the land, grew fruits, and produced food both for himself, his bird friends, and his kine and oxen. But in course of time, he grew ease-loving, with the result that he first preyed upon the animals' milk and then upon their flesh as well.

According to the moral, social, and spiritual codes of conduct, one must not interfere with the lives of any animal in God's creation. In India, this standard of living is

enunciated as *Ahimsa* or non-injury to all living creatures. This led to the vegetarian diet as contradistinguished from the non-vegetarian diet. As we think deeply over the natural and unnatural phases of diet, we come to a better understanding of the problem of *Gunas* or the innate propensities, natural inclinations and latent tendencies that are inborn in all sentient beings.

Diet must be classified into grains, cereals, vegetables and fruits which are classed as *Satvic* or *Satoguni* diet that is pure and produces serenity and equipoise, befitting sages and seers. The saints and hermits who retired to secluded caves and huts for meditation always preferred *Kand* (potatoes), sweet potatoes, *zamikund* or artichoke etc. which grow and develop under the ground. They also took *mool* and *phal:* the edible roots of which also grow under ground like radish, turnips, beet root. The *phal* (fruits) provided them with sufficient vitamins and organic salts in their original form to keep them fit for a life of concentration and meditation. Some of the foods naturally grow in abundance while others are produced with some effort. The grains and cereals were meant for the general public.

Satvic, or pure diet of *mool, kand, phal* and cow's milk etc., prolongs life and cures a number of diseases and ailments. Its utility has come to be realized even by the medical science. Now-a-days many medicines are prepared from herbs, fruits and grains and these have been found to be very efficacious. Again, all natural curative methods of sun-bathing, sea-bathing, mud-bathing, water-bathing, massage, physiotherapy, nature-therapy, chromotherapy are producing wonderful results. The *Satvic* foods and simple living are conducive to the development of highest culture or civilization. We must remember that food is made for man and not man for food. Eat to live and

not live to eat, should be our maxim in life. By following this course, we create receptivity for higher things in life, ethical and spiritual, leading gradually to self-knowledge and God-knowledge.

Rajsic or energy producing diet includes besides vegetarian foods, products like milk, cream, butter and ghee, etc., from animals other than cows, if taken in moderation. In ancient India, the use of milk was restricted mainly to the princely order as the princes needed extra energy for keeping under their control rough, turbulent and barbarous people not living up to any set principles of life. The milking of dairy cattle was permissible only after the cows were bred and treated with extra care, and sufficient milk was left in their udders for feeding their own off-spring, the calf. The residue of milk was allowed to man under special circumstances. This special rule was intended to prevent degeneration of the early civilization. The limited use of milk was also made by *rishis* in ancient times, who lived in comparative isolation, all by themselves, and devoted most of their time to meditation in seclusion and they left a lot of milk for the use and growth of the animal progeny.

The traditional custom of using only the residue of milk is still prevalent in some of the villages in India. But today, man in his lust for unbridled power is violating all the laws of nature under the pretext of the so-called freedom that he claims for himself. Man has unfortunately come to believe in the principle of the "survival of the fittest" and has, therefore, to pay dearly for his unwise choice in the matter.

The only consideration of man, today, is to obtain as much milk as possible even at the cost of the calves themselves. In some places, he throws them in boiling water immedately after they are born, and applies milking

machines to the udders to draw out the last drop of milk to keep pace with trade competition and profit-making. This is what some proudly call high technical skill and civilization. Our budding reformers of today thrust such trades and practices on man instead of improving agriculture and rearing and developing livestock, both of which are harmless pursuits and could relieve the pressure of want so much talked of these days.

Tamsic or stupefying diet consists of meat and liquors, garlic, etc., or in fact any other diet, natural or unnatural, stale or fresh. Those who resort to free and uncontrolled eating, live to eat and not eat to live. Their aim in life is hedonistic and their slogan is "eat, drink and be merry." They indulge headlong in what they call the sweet pleasures of life. When blessed with small powers of concentration, they direct all their energies (mental and physical) towards glory of the little self in them, the egoistic mind. Man is pleased to term this course of action as higher reaction of civilization. This sort of living is strictly prohibited, by the Masters of the highest order, to those seeking the knowledge of the spirit in man and the final liberation of the soul from the shackles of mind and matter.

Will thinking persons just stop a while to cogitate on and realize the true position of man? Why is he so proud to call himself, or to be called, the noblest of creatures, the roof and crown of the creation? Whither is man moving headlong? Is he not standing on the brink of a terrific precipice with an extremely sharp declivity, ready to topple down any moment? He has, by his conduct, exposed himself recklessly to chance winds of Nature's vengeance. Hourly he stands in danger of being swept to the deepest depths of physical and moral annihilation.

Man has taken his lessons in diet from the beasts of the

jungle and acts like a wild creature. He delights in taking the flesh not only of the harmless creatures like kine and goats, deer and sheep, the innocent fowls of the air and fish of the water, but actually partakes of the human flesh and the human blood to satisfy his insatiate hunger for gold and riches. He has not yet finished his course of self-aggrandizement which he proudly calls progress. He might well ponder over the basic principles on which the Masters advise and prescribe vegetable diet. Vegetables, too, contain life in a latent form, as has now been proved by scientists all the world over. Still, as we have to play our part in this panorama of life on the stage of the world and have therefore to maintain ourselves, to keep body and soul together, we have to depend on produce of the soil.

Yes, of course, there is life in vegetables, fruits and grains. The essential element of life is growth and decay. The truth of this can be traced from the earliest times. It is not a new verdict, though some of the scientific minds have rediscovered this truth and lay claim to it as their own.

Now let us come to the point. In the entire creation, the law of nature holds that life depends on life. Like creatures in other grades of creation, man also maintains himself by eating something containing life. Outwardly it appears that with regard to contracting Karmas, man is in the same boat with other creatures in the lower strata of life, animals, reptiles, and the like.

Nature has one other propelling wheel working in this material world; the law of Evolution. It provides that all living beings pass from one position to another. As they travel from one order of creation to the next higher, each being has a separate value from the lower one. The basis of determining the face value as well as the intrinsic

value is matter and intellect, the more valuable the constituents of matter, present in a being in prominent form, the more the intellect and more the value of the being. Saints apply this law in the solution of the problem of diet for man. Whether he heeds it or not, Saints place this law before man, so that he may reform his diet, and avoid, as much as possible, a heavy load of Karmic chains in which he is inextricably held fast.

Each kind of diet has its own inherent effect on man, detrimental to the acquisition of the highest aim: self-knowledge and God-knowledge. This law coincides with what man generally accepts although he is unaware of the reason for his actions. Comparing the following data in everyday life will confirm, to man's surprise, that what he takes as acceptable in social living remains in total agreement with the law of nature here explained.

The man's body, with all the five *tatwas* (or creative and component elements: Earth, Water, Fire, Air and Ether) in full activity is valued the most. This is why he tops the list of beings in the creation and is considered next to God–his Creator. Man's killing of fellow-creatures is considered as the most heinous of crimes, which merits capital punishment or the death penalty. Next value is placed on quadrupeds and beasts having four *tatwas* in active operation in them, the fifth, ether, being almost absent or forming a negligible portion. The wanton killing of another's animal, therefore, entails a penalty equivalent to the price of the animal in question. Then comes the place of birds, with three active elements in them, viz. water, fire and air and hence are considered of a nominal value. Lesser still is the value placed on creatures who have two elements active–viz. earth and fire–and the other three existing in a dormant or latent form, as in reptiles, worms and insects, which are killed and

trampled without the least compunction as no penalty attaches in their case. Least value is placed on roots, vegetables, and fruits in which the element of water alone is active and predominates, while the remaining four elements are altogether in a dormant state. Thus, karmically considered, vegetarian and fruitarian diet, in fact, constitutes the least pain-producing diet, and man by partaking of these, contracts the least Karmic debt. He is, therefore, to be content with this type of food so long as he cannot dispense with it and take to something which may involve no consequence at all.

Now let us see what the *Essene Gospel of St. John* says in this context:

> But they (the disciples) answered him: "Whither should we go, Master, for with you are the words of eternal life? Tell us, what are the sins we must shun, that we may never more see disease?"
>
> Jesus answered: "Be it so according to your faith," and he sat down among them, saying: XXI
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> "It was said to them of old time, 'Honor thy Heavenly Father and thy earthly mother, and do their commandments, that thy days may be long upon the earth.' And next afterwards was given this commandment: 'Thou shalt not kill,' for life is given to all by God, and that which God has given, let not man take away. For I tell you truly, from one Mother proceeds all that lives upon the earth. Therefore, he who kills, kills his brother. And from him will the Earthly Mother turn away, and will pluck from him her quickening breasts. And he will be shunned by her angels, and Satan will have his dwelling in his body. And the flesh of slain beasts in his body will become his own tomb. For I tell you truly, he who kills, kills himself, and who so eats the flesh of slain beasts, eats of the body of death . . . And their death

will become his death . . . For the wages of sin is death. Kill not, neither eat the flesh of your innocent prey, lest you become the slaves of Satan. For that is the path of suffering, and it leads unto death. But do the Will of God that His angels may serve you on the way of life. Obey, therefore, the words of God: 'Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat; and to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is breath of life, I give every green herb for meat.' Also the milk of everything that moveth and that liveth upon each shall be meat for you; even as the green herb have I given unto them, so I give their milk unto you. But flesh, and the blood which quickens it, shall ye not eat. . ." XXII

Then another (disciple) said, "Moses, the greatest in Israel, suffered our forefathers to eat the flesh of clean beasts, and forbade the flesh of unclean beasts. Why, therefore, do you forbid us the flesh of all beasts? Which law comes from God? That of Moses or your law?" XXIII

. . . And Jesus continued, "God commanded your forefathers: 'Thou shalt not kill.' But their heart was hardened and they killed. Then Moses desired that at least they should not kill men, and he suffered them to kill beasts. And then the heart of your forefathers was hardened yet more, and they killed men and beasts likewise. But I say to you: Kill neither men, nor beasts, nor yet the food which goes into your mouth. For if you eat living food, the same will quicken you, but if you kill your food, the dead food will kill you also. For life comes only from life, and death comes always from

death. For everything which kills your food, kills your bodies also. And everything which kills your bodies kills your souls also. And your bodies become what your foods are, even as your spirits, likewise, become what your thoughts are . . ." XXIV

"So eat always from the table of God: the fruits of the trees, the grain and grasses of the field, the milk of beasts, and the honey of bees. For everything beyond these is Satan, and leads by the way of sins and of diseases unto death. But the foods which you eat from the abundant table of God give strength and youth to your body, and you will never see disease . . ." XXV

VIHAR OR SOCIAL CONDUCT

Man-making is another portfolio of a Saint. To make man fully entitled to the highest knowledge of soul and All-soul, is His first and foremost mission. From seekers after Truth, the Saint requires complete purification of the body, mind, and intellect since this makes a man complete and whole before undertaking the untying of the Gordian knot between body and spirit. A mutilated and a truncated man can neither know himself nor can he know God. What line of action then should the aspiring man follow? This is the most vital question and yet mostly ignored, and passed over, with not much thought. The scanty information that is available to the average man is derived either from society or from the stray hints dropped by the religiously minded, or from the study of the sacred books. No attempt is, however, made by man to take up any definite course or formula even on the intellectual level. In fact he never had time enough to pay heed to this problem. Perhaps religious bigotry or fear does not allow the clergy to draw the attention of the

masses to this problem. They may find it a hopeless task to draw up a code of dietetics because of the energetic materialism prevalent everywhere. Still there are a few who have no biased views, and study the literature of the East with an open mind. But they have to face many difficulties because of the peculiar terminology foreign to them. The words are not explicit enough in themselves or hardly convey with exactness the intentions of the writers.

The wise ancients—the *Rishis* and the *Munis* of yore—have thoroughly thrashed out the problem of human life. They exhaustively analyzed its various aspects to arrive at a feasible culture-program for man in search of perfection. In this way an acceptable standard of universal civilization or reform was evolved, which comprehended knowledge of self or soul and the attainment of the highest ultimate Reality—the great Truth. They began by methodically investigating *Gunas* (qualities)—the spinal back-bone and the primal source of all the activities of Karma on the fulcrum of which the mind swings. Next they dissected *Gunas* and divided them into three distinct groups, each being quite unlike the other.

(1) *Satogun*—The most superior way of acting. It can be described as pure living with a mental equipoise.
(2) *Rajogun*—It is interpreted as the middle course of acting in a business-like fashion of give and take.
(3) *Tamogun*—It is the most inferior way of acting and may be called living purely for one's selfish ends, with no thought whatsoever of others.

This subject can be easily understood by taking a couple of examples:

(a) Consider, for example, the problem of service and help.

(i) "X" has made it the principle of his life to serve others but does not expect any service or help from others in return for what he has done. Do good and cast it on the water, is his rule in life.

(ii) "Y" serves and helps and expects the same in return. This may be likened to an exchange in service as in commercial establishments on the principle of give and take or barter—do unto others as you would like others to do unto you.

(iii) "Z" neither serves nor helps others, but considers that he has a right to help and service from others for which he is not bound to give anything whatsoever in return.

(b) Now consider the question of charity:

(i) "X" gives and forgets and does not like to accept anything in return—his principle being to render selfless service to the helpless and the needy.

(ii) "Y" gives and expects a return for the good service rendered in one form or another.

(iii) "Z" only takes help and service whenever in need but never gives any in return, even when another may be in dire distress under his very nose.

It will be seen that (1) the conduct of "X" is the best and is *Satogun.* His good deeds earn merit for him in the eyes of every one in this and even his Creator's world. (2) "Y" earns no credit for his good acts because he almost balances them by his business-like living of give and take, with no credit balance in his favor. (3) "Z" on the contrary loads himself with debt or liability for which he will have to undergo the Karmic process, perhaps spreading endlessly from generation to generation.

The Masters, therefore, advise men to adopt course

No. 1 and in no case to go lower than No. 2, if at all there be any need. Similarly, any one can chalk out his or her own program of life and determine the course of action. So much then for the dealings of man in life as a member of the social order to which he belongs. This, however, is not an end in itself but only a means to the end—the end being to become *Neh-karma*, that is to say, doing Karma not only without any attachment or desire for the fruit thereof but as a *swadharm* (an action in inaction) and then heading on toward unfoldment of the self within and experiencing the source of all Love, Life and Light; in which we actually live and have our very being just like a fish in water that knows not what water is.

Appendix II

LIFE OF SELF-SURRENDER

THE problem of *Achar* or personal conduct of man as an individual is one of prime importance for success on the spiritual path. A loving faith in, and a complete surrender to, the Will of God or to that of His Elect, the God-man, constitute the basic principles for the life of the seeker after Truth.

The sages and the scriptures alike all tell us that while living in the world, we should not conduct ourselves as if we are of the world, but maintain an attitude of self-abnegation or total detachment from the world and all that is of the world. We should, therefore, live like a lotus-leaf which has its roots in the mire below but raises its head far above in the light of the glorious sun shining over the murky water, or like a royal swan (a water-fowl) that sails majestically on the surface of the water which is its native habitat, and yet can fly high and dry if and when it chooses, or feels the necessity, to do so.

This kind of disinterested isolation or separation from one's surroundings and above all from his lower self, the body, the mind and the mental world, comes only when one dissolves his ego or the individual will into the Will of God or the Will of his Guru, the God-man, for then he acts like a mere pantomime in a dumb show which dances and plays at the will of the wire-puller behind the screen. This is called complete surrender, which silently craves for "Not my but Thy will, O Lord," Such an attitude easily helps to make a person *Neh-Karma*. While apparently doing one thing or another, he is now not doing anything on his own but is carrying out the Will of his Father-God or his Divine Preceptor for he verily sees within Him the

Divine Plan as it is and he is just drifting along the Great Current of Life and finds himself a conscious instrument in the invisible hands directing all his movements.

Self-surrender then means surrendering one's everything to God or His Elect, the Preceptor (God-in-man), including one's body, riches and his very self (the thinking mind). It does not mean a state of total bankruptcy for an individual, as some might be prone to think. The great God and His Elect are the giver of all these things and do not stand in need of those very gifts which they have already given freely and in abundance to their children for their best and legitimate use. We in ignorance think of these as our own and adopt an attitude of aggressive possessiveness and try to grab them by all means fair or foul and then guard them jealously with all our might and main. Attached to these gifts and clutching them fast, we forget the Great Giver Himself and herein creeps imperceptibly the great delusion, the root cause of all our sufferings. No doubt these things, having come to us, are ours but they have been given to us temporarily as a sacred trust to be utilized according to the Will of the Donor which, of course, is all perfect and immaculately clean with no flaw in it. But as we live in the realm of matter, we, with all our worldly wits about us, cannot escape attracting to us the gross impressions and allowing them to accumulate freely from day to day until they form a granite wall around us and we, losing clarity of perception, become blind to the reality and come to identify the self in us with the *pinda* and *pindi-manas* (the body and the bodily mind). With these smoke-colored glasses and blinkers added to them, we dwarf our vision and see not the white radiance of Reality as it is now covered by a dome of many-colored glass. The Saints tell us of the Reality and help us to break these false glasses,

tear down the vision-limiting blinkers, and see the manifested world as a beautiful handicraft of God. They tell us that the world we see is a reflection of God and God dwells therein. This being the case, we must keep God's gifts of body, mind and riches, neat and clean as when they were given to us and use them wisely in His service and the service of His creation, according to His Divine Will which is already wrought in the pattern of our being (or else how could we exist?); but we have, by a continuous sense of separation from the Reality, lost sight of it in the mighty swirl of the world and also lost our hold on the vital Life-lines within: the Light and Sound of God. The Saints tell us to reverse the process from projection outside to the reality inside by understanding the true values of life, for "life" is much more precious than the flesh (body) and flesh more than the raiments (worldly riches) with which we clothe our little selves of the body and of the mind, wrongly thinking them as ours and making use of them recklessly and egoistically for sensual pleasures and earthly shows. If once we rise above body-consciousness, then we know what we are, how best to utilize our gifts in the service of God and God's plan and not in sinful activities born of carnal appetites, self aggrandizement, or as means for acquiring temporal power or for personal benefit and gain. This was the great lesson which the sage Ashtavakra gave to Raja Janak after giving him a practical experience of the Reality. We have in fact to part with nothing but egoistic attachment to the treasure-house of the heart and this makes us none the poorer for it but attracts more of the love-laden gifts from the Supreme Father when He sees the wisdom of His child, a prodigal son before but now grown wiser. This is called surrendering the little self with all its adjuncts of body, mind and riches for the sake of the higher self

(soul) according to the Divine Will and becoming *Neh-Karma,* the very goal of life.

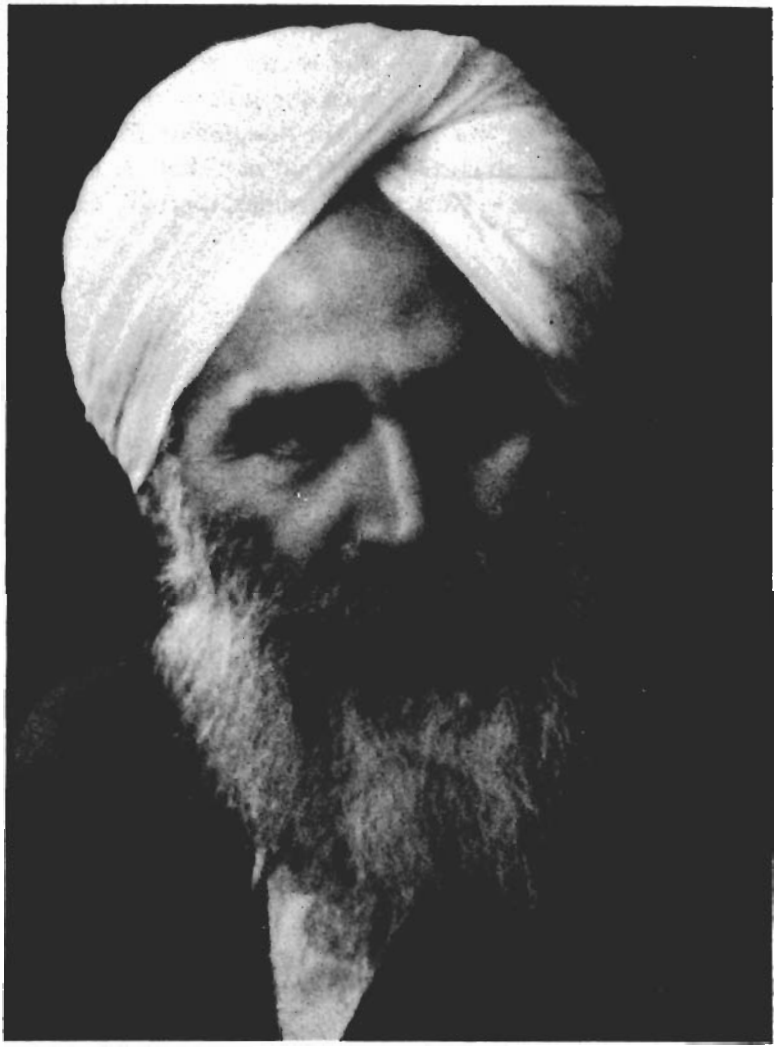
Now we will take an illustration to make the point more explicit. In the time of Guru Arjan, the fifth in line of succession to Guru Nanak, we have an account of a model sikh, Bhai Bhikari by name. A disciple once asked the Guru to introduce him to a *Gurbhakta* or a devoted disciple. The Guru directed him with a letter to Bhai Bhikari and asked him to stay with the Bhai Sahib for a few days. Bhikari received his brother-in-faith very warmly and entertained him to the best of his means. The day he arrived, his host was calmly sewing a piece of cloth which looked like a coffin-covering. The disciple, after spending a few days happily in his company, proposed to go back, but Bhikari requested him to stay on for some time more and to attend his son's wedding which was due shortly. At the loving insistence of the host, he agreed to do so. The wedding day came. There were festivities in the house but Bhikari was as serene as ever. The disciple like all the rest accompanied the wedding procession, witnessed the merry nuptials, and escorted the bride's procession back to Bhikari's house. The following day, as ill-luck would have it, Bhikari's only son, the newly-wedded youth, took ill suddenly and died. Bhikari quietly took out the cloth that he had prepared on purpose a few days earlier, wrapped the dead body of his son in it, took it to the cremation ground, and performed the last rites with his usual equanimity. Bhikari's steadfast attitude of composure all through this varying panorama of life, struck the disciple dumb with astonishment, for in Bhikari there was no trace of joy and sorrow, but perfect resignation to the Will of the Lord, which he knew right from the beginning; and he had acted accordingly,

without exhibiting any personal feelings or emotions in the least.

Guru Nanak used to pray: "O Lord! Do nothing of what I say, but administer Thy Will." Similarly, Sant Kabir used to call himself a dog with Moti as his name and described all his doings, as those of his Lord who held the leash in His hands and dragged him wherever he liked. Christ always prayed: "Let Thy Will prevail on earth as it is in heaven." "May Thy Will be done" has ever been the concluding part in the daily prayer of the Hindu monks, Muslim *darveshs* and Christian priests followed by the words "*Tatha Astu*" or "*Amen*" all of which mean "may it be so."

From the above, it should be clear how truly sincere disciples of the Masters and the Masters themselves always consider that they have no individual existence of their own apart from that of the God-man or of God. Such people read the past, the present and the future as an open book and do things in conformity with the Divine Plan. This leads one to the irresistible conclusion that God helps those souls who do His Will. But this is only for men of firm faith and is not to be taken as a means of escape by ordinary individuals living always on the plane of the senses, for they are governed by the law that God helps those who help themselves. The quality of self-surrender, with whatever degree of faith, does bear its own fruit, and quickly, according to the level at which it is practiced. By gradual experience one learns of its full value as he advances on the path until he reaches a stage when he altogether loses his own ego in the Divine Will and thus himself becomes *Neh-Karma,* the crown and glory of all human existence. A loving faith in the inherent goodness of God and complete self-surrender to the Divine Will lead one on the high-road to spirituality with-

out any great continuing effort on the part of an aspirant. These two things constitute the secret "Sesame" and the magic key that flings wide open the portals of the Kingdom of God that lies within the temple of the human body which we all are: "Know ye not that ye are the temple of God and God verily resides therein?" say all the Scriptures.



GLOSSARY AND INDEX
OF FOREIGN TERMS AND NAMES

ABDULLAH Disciple of Hazrat Mian Mir, a great saint 32
ACHAR Personal conduct 76
AHAR Diet 63, 64
AHIMSA Non-violence; non-injury 3, 46, 65
AKASHBANI Heavenly Music; NAAM; Word 51
ANIMA The power to become invisible to external eyes; one of the eight *sidhis* 53
ARTHA Economic or material well-being; one of the four spheres of human activity 4
ASHRAMS The four stages in life, as envisioned by the ancients 4
ASHTAVAKRA A great *rishi* of old 48, 78
ATAM GUNAS Attributes of soul 3
ATMAN Spirit 3
AVTARAS Incarnations 28, 53, 56
BABA FARID (1173-1265) A Muslim Divine 40
BABER The first Mughal King of India 27
BAHISHT Paradise 3
BAIKUNTH Paradise 3
BANG-I-ASMANI Heavenly Sound; Word 51
BHAGWAT One of the eighteen Hindu Puranas 33, 34
BHAI BHIKARI A devotee of the Sikh Gurus 79
BHAI MANI SINGH A devotee of the Sikh Gurus 30
BHAJAN Listening to Heavenly Music within 49
BRAHMAND A Grand Division of Creation, involving three planes 29
BRAHMANS Priests; the highest of the four Hindu castes 4

BRAHMCHARYA The practice of celibacy; also, first of the four *ashrams*, the stage of education 4

BUDDHA The Awakened or Enlightened One; Seer of the Inner Light. Title given to Prince Siddhartha Gautama (583-463 B.C.), founder of the Buddhist religion 5, 7, 12, 30

DARVESH Muslim term for mystic or God-man 8, 15, 28, 38, 52

DEVAS Gods, divine beings 29

DHARITRASHTRA, KING Blind ruler of the *Mahabharata* age 10

DHARMA Moral or religious basis upholding and supporting the Universe; life-principle; group karmas of society or nation 4, 7, 32

DHARMA-KAYA Essence of the Universe; body pulsating with Life Principle 7

DHYAN Meditation; contemplation 7

DO JANMA Twice born 15

ERAF Purgatory 44

FANA-FI-SHEIKH Self-effacement in the *Murshid* or Master 14

GANDHARVAS A class of angels 29

GARIMA The power to make the body heavy as one wishes; one of the eight *sidhis* 53

GREHASTHA Householder; one of the four *ashrams* 4

GUNAS The three qualities: *Satva* (purity), *Rajas* (activity), and *Tamas* (inertia) 39, 65, 73-75

GURBANI Writings of the Sikh Masters or *Adi Granth;* esoterically, *Shabd* or Word 40

GURBHAKTA A devotee of the Guru 79

GURU Spiritual teacher or Master; literally, dispeller of darkness or torchbearer 63, 76, 79

GURU ARJAN (1563-1606) Fifth Guru of the Sikhs 79

GURU GOBIND SINGH (1666-1708) Tenth Guru of the Sikhs 5, 47

GURU NANAK (1469-1539) First Guru of the Sikhs 19, 30, 40, 44, 79, 80

HADI Guide 63

HAZRAT MIAN MIR A Muslim mystic, contemporary with Guru Arjan 31, 32

HAZUR BABA SAWAN SINGH JI (1858-1948) The Supreme Master of the present living Master, Kirpal Singh x, xi, 44, 51, 56

HUMAYUN King Baber's son 27

ISHTWA The power to attain all glories for the self 53

JAGAT GURU Spiritual Master of the world; universal Master 17

JAPJI An epitome of the Sikh Scriptures 19, 40

JIVA Soul when encased by any or all of the three bodies: physical, astral, or causal 5-6, 15, 17, 20, 26, 28, 29

JIVAN MUKAT Liberated soul 16, 33, 38

JIVAN MUKTI Liberation from the cycle of births and deaths while living in the physical body; true Salvation 55

KABIR (1398-1518) A great poet-saint, contemporary with Guru Nanak 30, 49, 80

KALMA or KALM-I-QADIM Audible Life Stream; Sound Current; Word 51

KAMA Passion; desire; one of the four spheres of human activity 4, 5

KARAM Kindness, mercy, compassion, grace 5

KARMA-REHAT Doing Karma in accordance with the Divine Plan; being actionless in action 5

KARMAN-SRIRA Karmic shell or subtle body 6

KSHATRIYAS Warriors and rulers; the second of the four Hindu castes 4

KINNARS A class of angels 29

KRISHNA, LORD A great Hindu Incarnate of ancient times, whose teachings are expounded in the *Bhagavad Gita* 10, 28, 50

KRIYAMAN Karmas one performs freely in present earth life, which will make or mar the future; willful actions 10, 12-13, 22, 26, 56

KUKARMAS Evil deeds 3

KURVAS One of the parties in the great battle of *Mahabharata* 10

LAGHIMA The power to make one's body as light as one wishes; one of the eight *sidhis* 53

MAHATMA A Great Soul ix, 53-54

MAHIMA The power to extend one's body to any size; one of the eight *sidhis* 53

MAULANA RUMI (1207-1273) A Persian Saint, author of *Masnavi* 54

MAYA Illusion x, 34

MOKSHA Salvation; liberation from the cycle of births and deaths; one of the four spheres of human activity 4, 34

MUNI Sage or holy man 73

MURSHID or MURSHID-I-KAMIL Muslim term for Spiritual Master or perfect guide 16, 34, 51, 63

NAAM Word; *Logos;* Sound Current; the creative aspect of God; God in action xi, xii, 2, 21, 30, 42, 51, 52, 54

NADIR SHAH A King of Persia who massacred Delhi 32

NASHEDH Degrading, derogatory karmas 3

NEH-KARMA Doing Karma in accordance with the Divine Plan, as a conscious co-worker with the Power of God; actionless in action 5, 11-12, 34, 38, 75, 76, 79, 80

NETYA Required Karmas 4

NISH-KAMA KARMA Karma performed without any attachment to or desire for the fruits thereof 5

PANDIT One learned in Hindu Scriptures 33, 56

PIND Physical universe; physical body; the lowest and least spiritual division of Creation 29, 77

PINDI MANAS Bodily mind 65, 77

PRAKAYMA The ability to fulfill wishes of others; one of the eight *sidhis* 53

PRAKRITIS Twenty-five manifestations of nature 5

PRALABDHA Luck, fate, destiny; that Karma which caused our present life, and which has to be worked off before death 10, 11-12, 18, 21, 24-26, 27, 56

PRAPTI The power to get anything one likes by mere wishing; one of the eight *sidhis* 53

PRASHCHIT Repentance 7

PURANAS Hindu Scriptures 35

RAJA JANAK A great saintly king of ancient India 44, 48-49, 78

RAJA PRIKSHAT A Hindu king of old 33-34

RAJAS GUNA or RAJOGUN One of the three *gunas;* the quality of activity; middle course, business-like fashion, give and take 39, 73-75

RAJSIC Pertaining to *Rajas guna;* as applied to diet, energy-producing 66

RAMA God 47

RAMA, LORD A great Hindu Incarnate and hero of the *Ramayana* 28

RAM CHARITRA MANSA Hindi *Ramayana* by Tulsi Das (sixteenth century) 28

RIDHIS Supernatural powers 53

RISHI Sage or seer; usually refers to God-men of ancient times, such as those who compiled the Hindu Scriptures 49, 66, 73

SADH or SADHU Disciplined soul; saint; popularly, wandering ascetic 34, 38, 39, 40

SADHANS Spiritual, mental and physical exercises 1, 53

SAKYA MUNI One of the titles of Lord Buddha 30

SANCHIT Stored Karmas 10-11, 13, 17, 21-22, 24, 56

SANT Saint; one who has united with God 29

SANT SATGURU or SATGURU Master of the Highest Order; Perfect Master; God-man ix, 39, 41, 44, 52, 56

SANYAS One of the four *ashrams;* the stage of a spiritual pilgrim 4

SAROOP Form 9

SATSANG Discourse of a perfect Master; congregation presided over by such a Master or His representative; contact with a Master, on the outer or inner planes; literally, association with Truth 51-52

SATSANGIS Disciples of a perfect Master 31

SATVA GUNA or SATOGUN One of the three *gunas* or qualities; pure living with mental equipoise 39, 73-75

SATVIC Pertaining to *Satva guna;* harmonious, tranquil; as applied to diet, those foods which produce harmony and tranquility, i.e., strictly vegetarian foods 65-66

SAUDHYAYA Reading of scriptural texts 7

SIDHIS The eight extraordinary yogic powers 53

SIMRAN Remembrance; esoterically, repetition of the Names of God 49

SUDRAS The lowest of the four Hindu castes; manual laborers and servants of the upper three 4

SUKAMA Good desires 3

SUKARMAS Upgrading karmas 3-4

SURAT Attention; the expression of the Soul 22

SURAT SHABD YOGA Absorption in Holy Word or Sacred Sound; the esoteric spiritual practice of merging with the Absolute by uniting (Yoga) the expression of the soul (*surat*) with the expression of God (*Shabd*, *Naam*, or Word) x, 2

SWADHARM Action in inaction 75

SWAMI RAM TIRATH God-realized person of recent times 47

SWARAG Paradise 3

TAMAS GUNA or TAMOGUN One of the three *gunas* or qualities; inertia or dullness; inferior way; living purely for one's selfish ends with no thought of others 39, 73-75

TAMSIC Pertaining to *Tamas guna;* inert, dull; as applied to diet, those foods which promote inertia and weigh down the soul, such as meat, fish, eggs, liquor 67

TAPAS Austerities 7, 43

TATHA ASTU "May it be so," Amen; said at close of prayer in India 80

TATWAS Creative and component elements; earth, water, fire, air, ether 69-70

UND The second division of Creation, just above the physical; the astral plane 29

UPAS Legendary tree of multitudinous desires 50

VAIRAGYA Detachment 7, 50
VAISHYAS Those engaged in commerce or agriculture; third of the four Hindu castes 4
VANPRASTHA Ascetic, hermit; one of the four *ashrams* 4
VARNS Social orders; the four Hindu castes 4
VASHITWA The power to bring others under one's influence and control; one of the eight *sidhis* 53
VEDAS The four most holy Hindu Scriptures 35
VIHAR Dealings, social conduct 63, 72-75
VIKARMAS Prohibited actions 3
YAJNAS Sacrifices 3
YAKSHAS A class of angels 29
YAMA Angel of Death 3

INDEX

Act:
  consequences, 13
  freedom to, 8
  is Karma, 3
Action:
  actionless in, 5, 11
  desires motivate, 12
  freedom of, 19
  fruits of, 8, 29
  liberation through, 1
  universal law of, 1
  willful . . . Kriyaman, 12
Activity:
  mental, 8
  physical, 8
Adjuncts of Life, 26
  predestined, 26
Aeschylus, 9
Attention:
  mind utilizes, 22
  priceless jewel, 22
  sowing/cultivating, 19
Attitudes of Mind:
  true happiness, 23
Avtaras:
  aim of, 53
  cannot take jivas to spiritual planes, 28
  helpless to wind up Karmas, 56
  reestablish righteousness, 28
  their job, 28
  work only human plane, 28
Birth:
  human, 20, 29, 56
  new, 16
Bodies:
  clothed in, 17
  suffer, 29-30
  three, 13-14
Bondage:
  chains, 11
  freedom from, 33
  Karma source of, 5
  liberate from Karmic, 5
  mind and matter, 33
  of desire, 5
  of maya, 34
  Saint liberates from Karmic, 22
Carlyle, Thomas, 9
Chains, 11
Change:
  final dissolution or voluntary withdrawal, 14
Chastity:
  essential requisite, 12
Christ, see Jesus Christ
Conduct:
  best, 74
  moral, 4
  personal, 76
Conscious, 24
  subconscious, 24
  unconscious, 24
Control:
  man has no, 26
Cycle of Births:
  how to end, 20
  Karmas, desires, responsible, 20
  set in motion, 11
Death:
  conquer in life, 55
  in Christ, 16
  in-life, 15, 55
  means temporary withdrawal, 55
Deeds:
  bad, 17
  baneful influence, 16

charitable/philanthropic, 3
good, 15
grouped under heads, 32
intended, 13
play vital part, 4
pure life in, 26
variegated, 12
Desires:
genuine required for success, 48
motivate actions, 12
responsible for cycle of births, 20
root-cause, 12
unfullfilled, 15
web of, 43
Desirelessness, 5
Diet:
classified, 65
each kind . . . inherent effect, 69
energy-producing, 66
least pain producing, 70
major role, 64
Masters' prescribe vegetable, 68
natural . . . unnatural phases, 65
pure, 65
should not contract Karmic debts, 64
stupefying, 67
Direction:
divert mental power in the right, 3
from downward to upward, 2
Discipline:
self of prime importance, 12
spiritual one learns, 25
Discriminative Faculty:
endowed with, 12
Disease:
accrue, 25
Eden, 42, 62
Eliot, T. S., 49
Energy:
channelling mental, 2
exhausted, 7
Karmic, 7
Evolution:
determining value, 68-69
provides, 68
God-Head:
attaining prize of, 23
establish in, 9
one's origin, 37
God-Knowledge:
God-Man guides to, 23
outlet to, 2-3
self-discipline . . . chasity is essential requisite, 12
God-Man:
dissolves ego into will of, 76
help in regaining . . . Kingdom, 21
Kingdom of, 38
may reveal secret, 29
past, present, future in grasp, 23
surrender to, 38, 76
we take . . . for ordinary being, 30
Happiness:
attitude of mind, 23
Heaven, 42, 43
Hell, 42, 43, 44
Hippocrates, 31
Human Life:
four spheres, 4
Impressions:
gross . . . accumulated, 77
mind is storehouse, 17
whatever one thinks, 8
Inner Self:
develop, mould, 11
Jain philosophy, 5

Jesus Christ, 16, 47, 49, 50, 51, 54, 56, 70-72, 80
John, St., 47
Karma:
  action, deed, mental vibration, words, 3, 5
  accumulated, 6-7
  a supreme principle, 7-8
  attempt to overstep futile, 5
  born of desire, 5
  ceases, 7
  classified, 3-4
  contagious disease, 38
  contract daily, 38
  end effects, 28
  escape influence, 38
  every act is, 3
  for desired fruit, 4-5
  Gunas source of all activities of, 73
  habits, 38
  how rendered ineffective, 2-3
  individual/group, 32
  influx of . . . checked, 6
  Kriyaman, (free to perform, unfructified) 10, 12-13, 22, 56
  moral conduct, 4
  no exception, 56
  Pralabdh, (destiny, fate, luck) 10, 11-12, 18, 24-26, 56
  provides key, 7
  responsible for cycle of birth, 20
  Sanchit (stored), 10-11, 17, 21-22, 24, 56
  source of bondage, 5
  the means and end, 5
  through . . . conquer and transcend, 5
  victory over law of, 7
  way out of, 2-3
  ways to finish, 20
  with Divine Plan, 5
  without desired fruit, 5
Karmic:
  accounts, 21
  atoms, 6
  bondage, 5, 8-9, 22
  debts, 31-32
  energy, 7
  impressions, 23
  law working, 17
  least . . . debt, 70
  man, bird, animal . . . bond, 64
  mill, 35
  order, 20
  particles, 6, 9
  round of births, 8
  shell, 6
  tentacles, 23
Law:
  nature's, 13, 30
  of Evolution, 68
  of Karma, 5, 7
  of Life-after-death, 17
  of Nature:
    in . . . is an outlet, 2
    Master-Saints use higher, 32
    retribution . . . essence of, 32
    sins commission/omission . . . essence, 36
    shut eyes to, 36
  of sympathy and mercy, 25
  universal . . . of action and reaction, 1
Liberation:
  action without attachment, 1
  in one's lifetime, 55
  without desire for fruit, 1
Life:
  depends on life, 68
  essential element of, 68
  exists in all, 64

Life-Current:
awaken, 23
drifting along with, 77
Life-Principle, 23
Lifelines:
contact with living, 52
lost hold on vital, 78
no access to, 27
serve as sheet-anchor, 27
Living Master, 16
Love,
central teaching of Christ, 46-47
God is, 47
Master's, 52
panacea, 46
twin principle, 47
where is, is peace, 46
Man:
body valued most, 69
cannot redeem past, 1
contracting Karmas, 68
course to guide hardly exists, 63
diet comes from, 64
guard against eating thoughtlessly, 64
information available to, 72
in search of perfection, 73
lessons in diet, 67-68
life of depends, 63
Masters advise, 74-75
mutilated and truncated, 72
reform diet, 69
struggles, 1
tops list, next to God, 69
true position, 67
way blocked, 1
what constitutes life of, 61-62
what line of action, 72
whither moving, 67
Master(s):
a perfect guide, 51
advise man, 74-75
cast burden at feet, 50
competent to wind up cycle, 57
difficult to understand genuine, 29
Living, 16
Lord of Compassion, 27
of Holy Word, 51
Perfect, 34
prescribe vegetarian diet, 68
seek competent spiritual, 21
souls not under, 56
suffer . . . wrongs, 25
tackles . . . Karmas, 24
True . . . contacted . . . Holy Word, Sound Current, 3
Way-Out made manifest by, 2-3
Master-Power, 21, 25, 49
Master-Saint:
assistance of, 15
before judgment seat, 40
bodily needs, 32
burden of Karmas, 26-27, 29-30
divine purpose, 22
imperator, 51
is Holy Father, 52
manifests fountain, 26
obey the commandments of, 50
protection of, 43-44
range of, 39
true to, 44
visitor of all regions, 55
Master-Soul:
can give correct lead, 12
have guidance, 11
obtain knowledge and experience from, 20
scriptures explained by, 34

Matter:
subtle form pervades cosmos, 5
Mental:
channelling . . . energy, 2
diverting . . . powers, 3
Mind:
absorbed in NAAM, 2
abundance of . . . tongue speaks, 8
accustomed to fruits, 1
asserts, 2
attracts Karmas, 22
dares not, 39
discipline the, 1, 3
fears, 39
fluctuating nature, 54
freeing self of, 6
gives up, 1
habit, 1
highest condition beyond good and evil, 7
linking body soul, 48
motor power, 18
nourishment to, 54
prosperity lets go . . . bridle from, 48
runs riot, 43
sins invention of man under sway of, 37
storehouse of impressions, 17
those who follow the, 39
torn by desires, 34
trained, 2
under sway of, 40
with three Gunas, 39
Mind-Power, 17
Mind-Stuff, 18
Moses, 5, 10, 36, 71
Mysteries:
esoteric, 23
NAAM:
chief bag and baggage, 52
comforter, 54
contact with, 21-22, 42
Divine Sound Principle, 2
fire of, 24
Holy Word, 21-22
individual taken refuge, 30
Sound Current, 2
Word of God, 2
Nature:
bounties of, 23
gifts not free, 35
hardly helps one, 20
illusory . . . of world, 26
Law, 7
leave to, 20
negative aspect, 18
of Karma, 5
realms, 8
retribution very essence of, 32
Objective:
attention, 61
main, 62
Paul, St., 56
Path(s):
easily traverse, 49
study, 50
required for success on, 48
worldly . . . God, 48
Pleasures:
indulge sense, 23
mind gives up, 2
sufferings accrue from, 25
troubles arise from, 23
Power:
healing, 31
within, 9
"Pure Science of Being":
Saving light of, 1
Purity:
motivating force, 4
Radiance:
life emerges out of, 18
shines through, 19

Realization:
practical man of, 35
Riches:
no obstacles, 48
sacred trust, 48
utilized wisely, 49
Saints:
apply law . . . diet, 69
belongs timeless; commission . . . purpose; conscious co-worker full of love and compassion; Master of life and death; mission, sphere of action, vs. avtaras, work, 27-28
come for, 39
company of, 38-39
contact NAAM, 2
domain of, 28
enable us . . . free, 2
far above Karmas, 38
give definition of sin, 37
have trodden Path: Surat Shabd Yoga, 2
keep worldly order, 31
man making portfolio of, 72
miracles not displayed by, 31
path of, 41, 43
present everywhere, 41
provide access . . . Kingdom of God, 2
release soul, 55
require from seekers, 72
saving power, 44
say man occupies highest place, 37
stand for Salvation during life, 55
sway extends, 41
tell us of Reality, 77
tell reverse process, 78
Salvation:
during one's life, 55
meaning, 54
NAAM bestows, 54
practical theme, 34
Saints stand for, 55
Satsangs, 51-52
Self-:
analysis, 15, 25
discipline, 12
knowledge, 2, 12, 23
surrender, 76-81
Shakespeare, 47
Sins:
coarse or fine, 37
definition, 37
invention of man, 37
retribution, 32
true aspect, 38
Soul:
becomes strong, 25
comes to its own, 2
communes with Ineffable One, 55
freed can free another, 34-35
have inner access, 31
not under protection, 56
nourishment, 54
same essence as Creator, 8
Sound-Current (See NAAM)
Sound Principle (See NAAM)
Spirit:
driven by 5 senses, 12
forsake flesh for, 15
transcends all, 9
trap of . . . is ambition, 41
Subconscious, 24
Suffering, 25, 30
Time:
endless continuity, 7
Troubles:
accrue from sense-pleasure, 25
arise from, 23
bodily, 25

increased, 25
mitigated, 25
reduced, 25
True Living:
importance of, 61
search for self depends on, 61
Unconscious, 24
Values:
understanding true, 78
various forms of life, 69-70
Virtues: 3
Wheel of Life:
continue, 20
endless, 43
escape from, 19
momentum from Karmic energy, 7
pounding all alike, 35
standstill, 7
Will:
already wrought in our being, 19, 78
Christ prayed, 80
directive, 7
dissolves ego in, 76
Divine, 78, 79, 80
free, 8, 12
Guru Nanak prayed, 80
loses ego in Divine, 80
"May Thy . . . be done," 80
of God, 76
of His Divine Preceptor, 76
of His Guru, 76
of the Donor, 77
resignation to, 79
self, 37-38
souls who do, 80
Supreme, 19
Withdraw:
consciousness, 30
from bodies, 15
sensory-currents, 14, 30
Withdrawal, 14, 25
Worldly:
minded, 55
well-to-do, 41
Wrong(s):
avenged, 36
remedy, 24
suffer for, 25