Sat Sandesh

the message of the Masters

The Perfect Man

O Man, Thou art an altar for the world and
the very soul of the Universe;
Truth Personified, Thou art clothed in Truth,
the very heart of Truth and pointer to Truth.
The entire congregation has come
to seek shelter at Thy Lotus Feet.

As Thou art all love, we have come to partake of Thy love.
Thou art the very roof and crown of the creation,
Thou art the greatest and the most perfect in the creation.
Who else is better than Thee in the world? O' None,
Who can excel Thee in the two worlds? O' None.

All look upon Thee in adoration for Thou art the beloved of all,
Thou art the very purpose and soul even of the angelic host,
All the invisible virtues of the macrocosm are fully manifest in Thee :
In Thy constitution there are all the characteristics of God's plan.

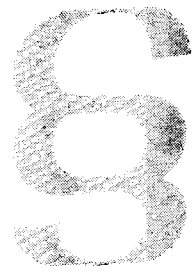
Whosoever looks on Thee, experiences the very spirit of God
Thou art the veritable abode of all the divine virtues.
Where doth one find all virtues and all glories?
All combine to concentratethe Perfect Manin alone.

Should you desire to see God ! witness God's glory in Him,
To talk to Him, to hear of Him, is to attend God.
In the Perfect Man is the true image of God,
He is the veritable God Himself, O' have no delusions.

Ye may find God in the very core of His heart,
His person is the very abode of all
Divine attributes and godly qualities.

Kirpal Singh

Sat sandesh



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The Master's message

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 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 institutions 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 the 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 for ever 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 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 actions ? 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 a 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 realise 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 for ever and ever more.

With love and best wishes,

Yours affectionately,

Kirpal Singh

From the editor's desk

WITH a deep sense of gratefulness to the Almighty, we have great pleasure to announce that with the blessing of the Master, Kirpal Singh Ji Maharaj, Ruhani Satsang, Delhi, will now publish in English Sat Sandesh, the Message of Truth or the Message of the Masters. Already we have two organs—one in Hindi and another in Urdu—for the dissemination among the people of the thoughts and teachings of the Master. As there has been persistent demand from the English-knowing people in the West as well as in the East for Sat Sandesh in English, it is thought fit to cater to their needs by introducing a new series in this form.

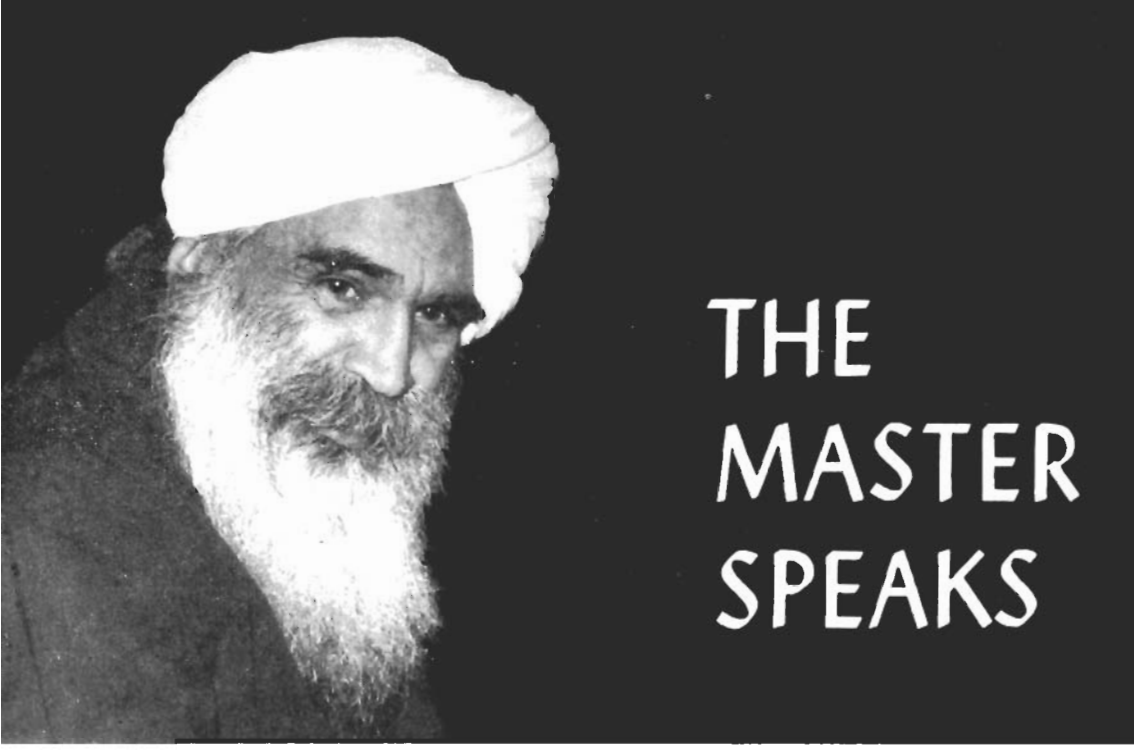
The teachings of the Master are well known all the world over. As President of the World Fellowship of Religions from its very inception in 1957, he has travelled extensively in the East and West, carrying the divine message of Truth, as given by Baba Sawan Singh and all other Masters. "Know thyself and know thy God" is his ever recurring theme and "how to do it practically" is what he teaches, demonstrates and reveals to those who come in contact with him.

The Master belongs to the world and the world belongs to him. All religions are his and yet he stands aside from all religious rigours and doctrinal dogmas. The various socio-religions, as we have them today, provide ethical and moral bases which, more or less, are common to all and it is on these essential unities underlying them that the Master builds the golden edifice of spirituality, no matter wheresoever and howsoever the different religions originated and what man has made of them after the passing away of their founders. Leaving the fossilised rigidities and encrustations brought about by time, he strikes at the live roots beneath them and places the eternal values of life – self-realisation and God-realisation—before the public, making them more and more as fresh and fragrant as they were when founded centuries ago—elastic, eclectic and vibrant with life.

Spirituality in its intrinsic essence is the mother of all faiths and religions. It is not an institution nor a creed nor does it call for blind faith. Seeing is believing and this direct and immediate experience is above all knowledge: bookish, intellectual or otherwise. True knowledge is had by the soul in a transport or rapport and is independent of the senses. It embraces in its fold the totality of His Being. How to get at it in the laboratory of the man-body is the only objective for which Ruhani Satsang stands and invites all, irrespective of individual religious beliefs and territorial affinities to their customary and institutionalised modes of living, fixed, as they are, on considerations physical, geographical, ethnological and the like. Without entering into intricate metaphysical complexities and philosophical polemics, the Master simply helps one to rediscover in one's self the strands of life now lost in the mighty swirl of the world and ceaseless activity on the plane of the senses; making each one truly religious in one's own religion, whatever it be.

To establish a common forum where people of different religions could meet had always been the desire of the Great Master, Hazur Sawan Singh Ji Maharaj, and we have now the much-needed common ground in Sawan Ashram, named after that great sage. It has centres all the world over and countless people are deriving spiritual benefit from its founder director—Sant Kirpal Singh—whose service to the cause of spirituality has been recognised throughout the world.

May the blessings of Hazur help us in this venture and help all seekers of Truth, for that is our fervent desire.



THE MASTER SPEAKS

Chastity and forgiveness

THE supreme ideal of human life is the realisation of God. Religions were made to perpetuate the teachings of great souls who had attained enlightenment. They have left an account of their personal experiences for the guidance of posterity. They have all said that God is omnipresent. Whatever we see around us is undoubtedly His manifestation, but the question is how to see Him?

"The Lord's Word is all pervading,
There is no place where His Word does not exist."

—*Jap Ji*[1]

"We have seen the glimpse of God."

—*Gurbani*[2]

One can experience God only by rising to His level of super-consciousness. Although the atmosphere is full of microbes, nothing is visible to the naked eye. Does that mean that there is nothing in the air? We can see thousands of tiny objects through a microscope. Now, there are two possibilities. Either whatever is present in the air is made to magnify so as to correspond to the visual level of our eyes, or our vision should become so subtle as to see these tiny germs clearly. So, it is impossible for us to see the highly subtle and indescribable Lord with our physical eyes. When we are able to develop super-consciousness and subtlety of His level, we can have some experience of Him. The question is one of developing the Third Eye. Who can open the inner eye? Only the Master's grace can do it.

"Through the grace of a Godman,
You will see the temple of the Lord within."

—Gurbani

The human body is the temple of God. In order to attain super-consciousness, one has to withdraw from all the physical attachments. So long as we remain identified with external objects, we cannot assume a subtle form. Tulsi Sahib[3] says: "The Lord dwells within us, but we remain ignorant. Cursed is such a life". Even after getting human life, if He is not manifested within, it is a great curse because we can accomplish this task only in human life. "O Tulsi ! the whole world is suffering from cataract."

Doctors do not give vision to cataract patients. They only remove the thin membrane covering the pupil of the eye. Similarly, the Lord is within us. He is our controlling power. The entire universe is His manifestation. He can be realised within, but not before our subtle eye is able to pierce through the darkness within.

Tulsi Sahib and Shams-e-Tabrez[4] both have said the same thing: See the Lord with your own eyes and hear His Eternal Music with your own ears.

If we see through the darkness inside, we can experience the divine Light. Tulsi Sahib says that you will not be able to penetrate through the darkness without the help of a perfect Master. In this lies the greatness of a Master Soul, who can dispel our darkness and give us the inner experience of divine Light. This is possible when our attention is withdrawn from outside and we rise above body-consciousness. This is not easy. Despite years of meditation, past sages and seers could not always get this experience (of divine Light). They used to practise *Kumbhak* (Hatha Yogic exercise) and after passing through the six ganglionic centres, got a little inner experience in the centre of the two eye-brows. This practice takes hundreds of years.

"Only the all powerful Master can pull the soul up,
He alone can free us from the prison of oblivion."

—Swamiji[5]

Who can rise above body-consciousness? One who is unattached and is not engrossed in sensual pleasures can do it. Only such a person can easily tap inside. Ethical and chaste life is, therefore, very essential. Even if the Master by his own grace lifts someone, whose life is not pure, above body-consciousness, the latter will not be able to withstand it. It is crystal clear that there are two main obstacles in the way: passionate desires and anger. To lead a chaste life is not enough. We have to overcome all desires. In anger the soul flows out. Self-indulgence and anger lead to various other vices. Unless these two enemies are disciplined first, others—greed, attachment and egotism—cannot be controlled. One who succeeds in conquering all these five enemies is free from suffering. The senses derive their power from the mind and the mind from the soul. If our attention is concentrated at the seat of the soul, the senses become powerless.

Saints show us the way back to God through Surat Shabd Yoga. Where is the seat of the soul in the body? At the time of death, the soul withdraws behind the two eye-brows after leaving the lower regions. Anyone who is able to withdraw his sensory currents at this point in his lifetime can open his inner eye. But, this can only be done through the grace of a perfect living Master. First, the Master helps us in withdrawing our attention from external worldly objects with which it is identified. In this body—the temple of God—dwell both we and our Controlling Power. The Master has great power to pull the soul above the plane of senses

to the seat of the soul. He opens the inner eye. Thus, the spiritual aspirant has a first-hand experience and does not require any other evidence.

"Until I see the Truth with my own eyes,
I cannot be fully convinced of what the Master says."

—*Gurbani*

Unless the senses are controlled, the mind is stilled and the intellect too is equipoised, the soul cannot realise itself. Gyan Yoga will not be of much help. We only draw inferences to acquire knowledge. But, the true knowledge has to be experienced. Only an adept who has had a first-hand experience can give you a taste of it. Similarly, only one in whom the divine Light is manifest, can show you Light. Intellectuals and religious preachers cannot do this work. True inner experience can be given only by the grace of a truely competent Master. By infusing his own life-impulse, he puts us on the spiritual path and then unites us with the Power of God. One who has subdued the senses qualifies for the divine grace.

Cravings and anger can be controlled by cultivating chastity and forgiveness. If you go into details, you will find that these are our main hurdles. If you were to listen to someone silently, you will find that he talks of his passionate desires, petty jealousies, factions, enmities, recriminations, etc. He will over-rate some and under-rate others. These vices must be dispensed with. Prophet Mohammed has said: "If you can control the two sense-organs, namely, one between the two lips and the other between the two thighs, I shall stand surety for you in the Lord's Court." We simply read or hear these words but never go deeper into their meaning. If these two virtues were cultivated, it would be a great blessing. In the absence of these virtues, meditation is hampered. This is the main object of my laying stress on keeping a diary. The first column in the diary is for *ahimsa* (non-violence) and forgiveness. Even if someone harms you, forgive him. Do not injure anybody's feelings. One who practises *ahimsa*, would not tell a lie, cheat others or have ill-gotten gains. Now let us see what saints have said on the subject.

Chastity and forgiveness are the two basic and noble virtues of all. If we acquire these virtues, we will be successful in our meditation. Christ says: "Suffer the little children to come unto me,...for of such is the Kingdom of God." Children are endowed with these two qualities. They are totally indifferent to sex. They never mind even if they are naked. If they go astray, we (parents) are to blame. If they fight with each other, they soon reconcile their differences. Let us become like little children and we will be successful in our meditation. A competent Master, by virtue of the God-Power working in him, turns away your attention from outer pursuits, pulls it above the plane of senses and opens the inner eye. He gives to the spiritual aspirant some capital of inner experience, which is his grace, but it is our responsibility to preserve it.

Ibrahim Adham, King of Bukhara, once went to Sant Kabir[6]. He served his Master (Kabir) day and night. Mother Loi, one of Kabir's disciples, one day praised Ibrahim for his selfless service to the Master and felt that Ibrahim had become a deserving devotee for the spiritual gift. Kabir remarked that Ibrahim had not yet attained maturity. To prove this, Kabir asked her to throw rubbish on Ibrahim's head from the top of the house and then listen to what he had to say. She did so. At this, Ibrahim said that he would have dealt with the mischief-monger properly had he been in Bukhara. When Kabir came to know of

The Master addressing a large Satsang congregation at Sawan Ashram, Delhi.

Ibrahim's reaction, he said that the latter had not got over his pride of kingship and egotism and as such he was not mature enough for initiation. After some time, Kabir told Loi that Ibrahim had become ripe for the gift of spirituality. As she had not noticed any appreciable change in Ibrahim, she wanted to know the criterion for this verdict. This time, Kabir asked her to throw night-soi on Ibrahim. She did so. To her surprise, Ibrahim said: "O God! I am even worse than this." Remember, one whose heart is full of compassion for others, who wishes well after having been hurt and prays even for his enemies is known as a Mahatma (great soul).

Christ was asked as to what should be the code of conduct in life. On enquiring about the injunction of Moses in this regard, he was told: "An eye for an eye, and a tooth for a tooth." At this Christ remarked: "It was because your hearts were hardened that he gave you this injunction." When asked to express his own opinion, Christ said: "Love thy neighbour as thyself." When further asked how enemies should be dealt with, he replied: "Love thy enemies." Jealousy, malice, calumny, backbiting, falsehood and fraud can be overcome by love. Unless these vices are given up, there is no way out. Even good preachers and reformers are found wanting in chastity and forgiveness. They indulge in recrimination, falsehood, fraud, hypocrisy etc. What is wanted is cultivation of forgiveness. If we develop child-like qualities, we can reach our Goal. Now let us listen to what Sant Kabir has to say about purity of life: "When chastity and forgiveness sprout in one's heart, the invisible Lord becomes visible. Without chastity one cannot reach Him. Empty words are of no avail."

Kabir says in very clear words that chastity and forgiveness are the two pre-requisites for God-realisation. Without purity of life, all sermons or learning are of no use. Chastity means purity of thoughts, words and deeds. Chastity is life and self-indulgence is death. Forgiveness is difficult to practise. Outwardly we

pose to be humble, but inwardly we do not hesitate to harm others.

I remember an incident in my life. Long ago, my wife was relieved of her purse at a railway station. The police caught the thief and the purse was recovered from him. I was asked to lodge a report at the police station. I told the police it was unnecessary as the purse had been found. But on their insistence, I had to go to the police station, perhaps for the first time. I told the officer on duty that I was not interested in reporting the matter, but he would not agree and the report was ultimately lodged. Later, I had to go to the court as a witness. The police officer talked to me on this issue. He felt that justice must be done, but I contended that there were two aspects of the law, one justice and the other compassion or mercy. I emphasiesd that even after justice had been done, bitterness would remain. Whereas, through mercy he could be forgiven. Compassion leads to mercy which in turn leads to non-violence in thoughts, words and deeds. Anyway, when I appeared in the court, I requested the magistrate that if he could let the accused off on some ground, I would have no objection. The magistrate, after satisfying himself that there was no record of previous conviction against the accused, ordered his discharge with a warning. As a result, the accused and his relatives always remained grateful to me. What a tremendous effect forgiveness has! Justice could never produce this effect. Forgiveness is the greatest of all virtues. So is purity of thought. But alas, all our time is spent in tensions and petty squabbles. We find it difficult to pardon others. Remember, only a brave man can forgive others, not a weak person. Indirectly, we remain busy in condemning our opponents. Such persons can never realise God.

All learning and religious pursuits are of little significance unless the qualities of chastity and forgiveness are thoroughly understood and cultivated in life. Because of these two virtues in children, saints always have a great love for them. God does not dwell in the skies, but is within us. Unless proper background is developed, spiritual advancement is not possible. Kabir now explains in greater detail what chastity is: "One who is chaste is greatest of all and is a store-house of all virtues."

Chastity is the main source of all virtues. It is rare to come across a really chaste person. Nearness to such a pure soul produces a soothing effect and even his reflection causes awakening. It is not an exaggeration. By virtue of ethical life, the body of a celibate is charged with the divine grace, tranquility and fragrance. Chastity is thus a great blessing. "Chastity brings all the treasures of the three worlds (physical, astral and causal)."

You may ask as to what should married persons do. In olden days (in India), people used to observe continence for the first 25 years. Thereafter, having assimilated religious scriptures, they would settle down as householders for another 25 years. Having got one or two children, they would leave their homes to enter "Vanaprastha Ashram" for another period of 25 years, during which they would devote themselves to achieve the ultimate Goal of life—realisation of self and God. After reaching the Goal (in Vanaprastha Ashram), they would become Sanyasis—those who renounce the world completely and wander from place to place to preach religion.

The real significance of marriage is to have a life partner who could stand by you under all circumstances—in pleasure and pain, in riches and poverty. Both should co-operate in striving to realise God. To go on producing children is not our aim. "If a woman has to give birth, she should bear a saint or a philanthropist or a great warrior. Otherwise, it is better

if she remains barren and does not waste the divine Light."

Our forefathers generally used to lead more disciplined lives, but now there is little restraint. I have to say this because of the deplorable condition in which we are. The world population is increasing at an alarming rate of 90 a minute. We can well imagine the population problem after 20 or 30 years. So, it is all the more necessary for us to cultivate continence. Christ has said: "Husbands should love their wives as Christ loved the church." Swami Ram Tirath has also emphasised: "Unless husbands and wives love each other as brothers and sisters, there is no hope for India." Those who are awakened say so. The solution thus lies in leading a life of self-restraint. Even if a person is able to find a perfect saint who can give the disciple a first-hand spiritual experience, progress on the spiritual path is impossible unless we practise chastity and forgiveness. We should, therefore, forget the past and start leading a clean life from now on.

"There is no dearth of scholars, religious and disciplined people, but we seldom come across a really chaste person." Kabir says that there are countless learned men, those who meditate and achieve concentration and those who are benevolent and disciplined, but a celibate is rarely to be found. I have come into contact with the heads of almost all religions, but only a few lead a life of celibacy. A celibate can reach his real Goal without making much effort. One who practises both forgiveness and chastity, has nothing to worry about and will realise God. Let me give my grandfather's example. He was a clean-hearted man. He would not nurse any grievance

Hazur Sawan Singh Ji Maharaj

against anyone. He became a widower at the age of 25. He never married again, although he lived for more than 100 years. A day before his death, he told some people that he would be leaving the world the next day and if they wanted to convey any message to their dear ones in Heaven, they might let him know. Just before his end, some of his relations asked him to utter the name of God, but he said that "God is permeating throughout my body and I am going straight to Him." I am talking of chaste ones. Such people have an innate feeling about the presence of God.

"Those who have complete faith in God,
They enjoy the quintessence of true knowledge." —*Gurbani*

You may go on meditating all through your life, but unless you practise chastity and forgiveness, it will not bear any fruit. Anger causes excitement. Most of the ills are psycho-somatic, being the result of emotional disturbances caused by hatred, animosity and worry. Saints always lay stress on the basic essentials of life, but alas, we do not pay heed to them.

"Chastity is the ocean of happiness, none can fathom its depth. Without the Word none can be called a Sadhu (disciplined soul); without capital there cannot be a money-lender." Kabir says that chastity is the ocean of happiness. It is so deep that none can measure its depth. But only the Word-personified saints can realise it. The Word would become manifest where there is a life of continence.

"One who loses semen, loses everything."
—*Nanak*[8]

A person who practises celibacy and forgiveness can realise God and can truly be called a sadhu. These two virtues are of prime importance and wherever these exist, other virtues come in of their own accord. Such a person by constant contact with the inner sound-current (Shabd) becomes a store-house of all virtues.

One who has found a Master, but has not become his mouthpiece (Gurumukh), has not yet freed himself from lusts of the flesh. After having found a Master, one must develop receptivity towards him. Who is a Gurumukh? One who has no wish of his own and lives in the will of the Master. Such a person is automatically relieved of all sorts of passions. As the Master is an embodiment of chastity, chastity radiates from him and penetrates into the disciple the moment he thinks of him. He is full of compassion and forgives all. Only a Gurumukh can escape from all kinds of indulgences since he abides in the Word of the Master.

"If ye love me, keep my commandments."
—*Christ*

Hazur Sawan Singh Ji Maharaj used to say: "We hesitate to commit an impious act in the presence of a child. How dare we ever do so if we realise that God with in us is all-seeing."

The Master is an embodiment of the Word and gives us a contact with It. By listening to the Eternal Music and seeing the divine Light, one gets inner peace.

"Mind gets docile by communion with Naam."
—*Gurbani*

Upanishads state that by attaining the Word, we attain all.

"So long as man has animal passions, he cannot be a Gurumukh. When the Satguru resides within, the disciple is free from lusts." As you think, so you become. If your mind constantly dwells on a chaste person, you will unconsciously attract and imbibe chastity. Kabir says that one who becomes a Satguru incarnate would automatically rid himself of all desires. In the first place comes His sweet remembrance. The next is His manifestation

within. One should, therefore, exercise great caution in adopting a Master. If he is really an adept in the science of soul you can achieve salvation. Otherwise, if you concentrate on the form of a so-called guru, you may at the most become like him.

You might have heard of Dadu Sahib.[9] One day he was going bare-headed. Someone, knocking him on the head, inquired: "Where is Dadu's house?" He replied: "Go this way and you will find him inside the house." To his consternation, he found the same man (Dadu) sitting in the house. The visitor felt ashamed when he realised that he had insulted the saint. Dadu Sahib said it did not matter since even an earthen pot of insignificant value is purchased after the buyer has made sure of its serviceability by knocking it all over.

"A Master should be choosen after thoughtful consideration just as water should be taken after filteration."

A perfect Master is a rarity. The world is full of so-called gurus, while there are only a few really competent Masters. Such Masters alone are described in the Vedas and other scriptures as sages, saints and great souls for they are Word-personified.

"Word was made flesh and dwelt amongst us."

—Christ

He who can give you a first-hand experience of the divine Light and celestial Sound is a true Master.

"Through association with a saint, the power of God becomes manifest within."

"A saint bestows the essence of esoteric science."

—Gurbani

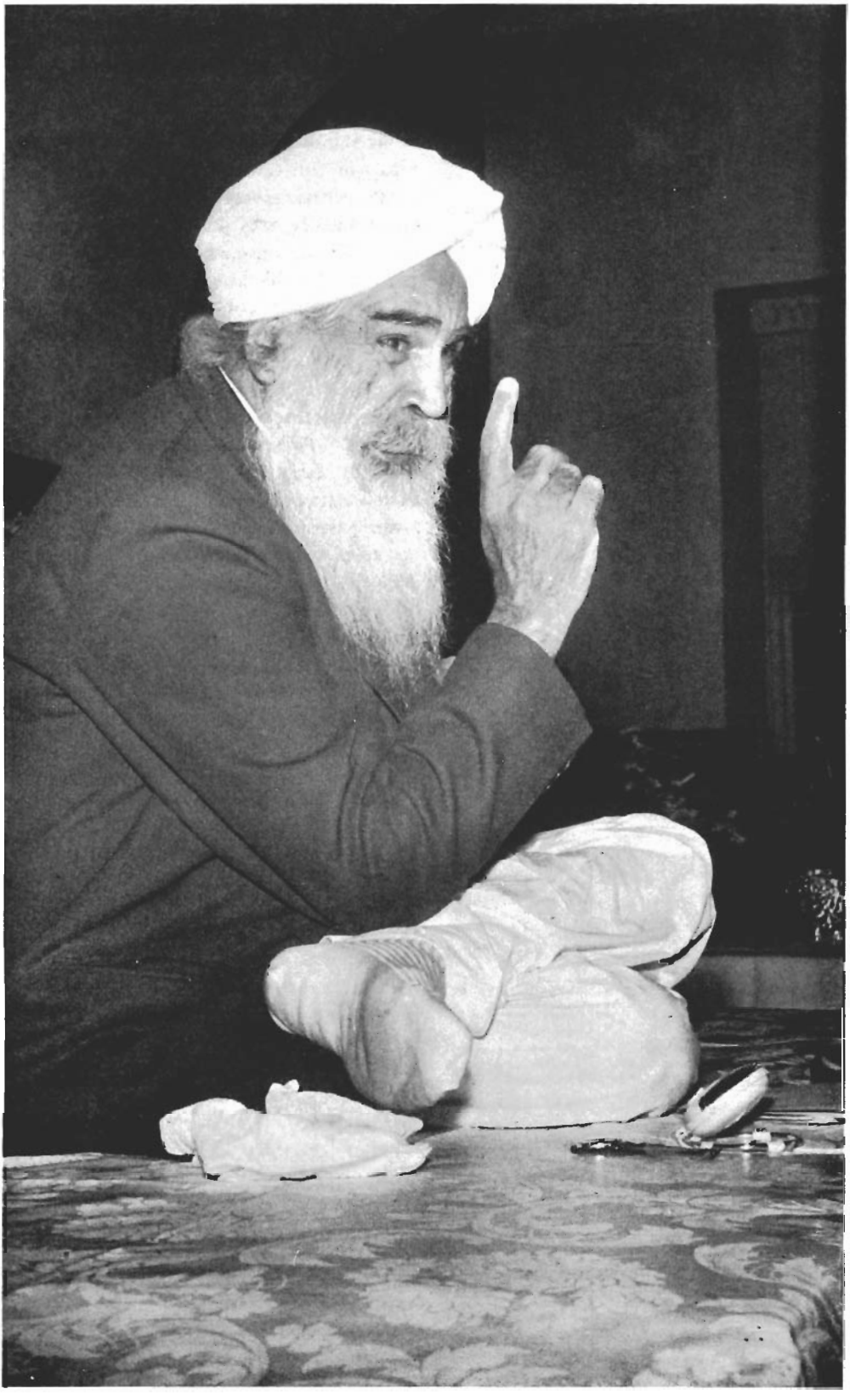
Anyone can lecture, sermonise or give a religious talk, but practical inner experience can be given only by an awakened soul.

"Only an alert and wide awake person can practise chastity.
The thieves of sensual desires cannot rob such a person."

It is only an alert and conscious person who can cultivate chastity and can attain higher consciousness. By practising chastity one gradually rises into cosmic consciousness. When consciousness dawns within, one is not troubled by the sensual thieves—we are being robbed by five deadly passions. In the absence of chastity and forgiveness, a thick wall of darkness comes over the soul and we are not our own. Christ has described this state as "death of the soul." What is death of the soul? It is the bedimming of the Light-consciousness in us. Attachment to material comforts lowers our consciousness. Consciousness increases with increasing awareness. Where does this awareness come from? It comes by cultivating compassion and chastity. See how important these virtues are, but we do not pay attention to them. We have already been blessed with his grace and also with the capital of holy Naam. Is it not our duty then to safeguard our capital? We should keep his commandments instead of doing mere lip-service to him.

"One who is courteous to one's guests is a great soul; one who offers them a seat is a saint. One who lacks these courtesies is either a heretic or a pagan." Now, all this is about our external conduct. One who is endowed with the two virtues of chastity and compassion would welcome even an enemy courteously. A mahatma (great soul) has this great virtue. He welcomes anyone who calls on him even in the dead of night. Such a person remains cheerful even in the face of death. To observe celibacy in youth is a great thing. People usually postpone it for the old age.

(Continued on page 27)



Sant Kirpal Singh

Bhadra Sena

KIRPAL—the "Gracious One"—proved a prophetic name for one who was destined to become a perfect Master to manifest the Divine Will and to bestow the supreme gift of Naam, the Word, on thousands of *jivas* in the East and in the West.

Kirpal was a precocious child and he showed signs of spiritual awareness at quite an early age. As a child of four he evolved a technique of meditation, all his own, and developed transvision and clairvoyance. He was, however, unhappy at this development and prayed to God to make him work as a normal man.

At school, a visiting bishop was amazed at Kirpal's keen desire for God-knowledge and prophesied a remarkable future for the boy who was to bring the inner essence of the Gospel of Christ to many clerics, priests, ministers and high dignitaries of numerous Christian denominations.

From an early age he used to pray to God to lead him to the feet of his Satguru. In 1917, seven years before his physical meeting, Kirpal Singh began to see the radiant form of his Master, Hazur Sawan Singh Ji Maharaj, in his meditations. At first Kirpal Singh was under the impression that the radiant being was Guru Nanak, founder of the Sikh Religion. It was in 1924 that Kirpal Singh happened to meet his Master at Beas (Punjab). To his amazement Kirpal Singh beheld the same exalted personage whom he was accustomed to meet on the inner planes. Kirpal Singh had found his Living Master.

Kirpal Singh devoted himself wholeheartedly to the task of perfecting himself and worked incessantly and indefatigably for 24 long years under the guidance of his Master, who was constantly preparing him as his true successor. As early as in 1927, the Master authorised Kirpal Singh to conduct Satsangs at Lahore, Rawalpindi and various places in the country. Hazur used to declare in Satsangs: "Go to Kirpal Singh for spiritual guidance." This is patently indicative of true sonship to his Master. In 1939, the great Master made Kirpal Singh initiate over 200 persons in his own presence at Beas. Many of those initiates are still alive.

Kirpal Singh wrote two volumes, each of about 1000 pages, entitled *Gurmat Sidhant*, every word of which was approved by Hazur, who described *Gurmat Sidhant*, as a "Treasure of Divinity." Kirpal Singh humbly requested the Master to issue these volumes under his (Hazur's) own name as it was written under his impulse. The Master graciously granted the request.

On October 12, 1947, Hazur called Kirpal Singh and said: "Kirpal Singh, I have allotted all my work except the spiritual task of Naam-initiation. That I entrust to you today so that this holy and sacred science may flourish." One evening in February 1948, Hazur said: "Kirpal Singh, I have done half your work and have given Naam to over 150,000 persons and the rest you have to accomplish."

On the morning of April 2, 1948, the day the great Master, Hazur Sawan Singh Ji, left the physical world, standing by the bed-side of his ailing Master, Kirpal Singh prayed: "Master, you are above

bodily comforts and discomforts, but we helpless beings cannot endure the sight of Hazur's sufferings. You are all powerful. We shall be grateful if Hazur graciously removes this indication of disease and suffering."

Prayer succeeds where all human efforts fail. When Kirpal Singh opened his eyes after the prayer, Hazur's body was in a state of perfect repose. Hazur opened his radiant, mercy-showering eyes, filled with divine love, and glanced at Kirpal Singh, who bowed his head in solemn adoration and said: "It is all Hazur's own benignity." The Master kept gazing into the disciple's eyes for three or four minutes. Kirpal Singh was thrilled and experienced an indescribable bliss never known before. Thus the spiritual power passed from eyes to eyes in accordance with the age-old tradition. Thereafter the ever-shining eyes of Hazur closed, never to open again.

The physical separation from the Master is too much for a Gurumukh disciple. It was more so for Sant Kirpal Singh who was reared and brought up for the purpose of regenerating mankind. The passing away of Hazur Sawan Singh Ji had created a deep void in his life. The world had all of a sudden turned gloomy and desolate. There was nothing left in it to hold him on to it. He retired to the far off sylvan retreats of the Himalayas, the perennial abode of the Rishis from time immemorial, to spend the rest of his days in solitary seclusion.

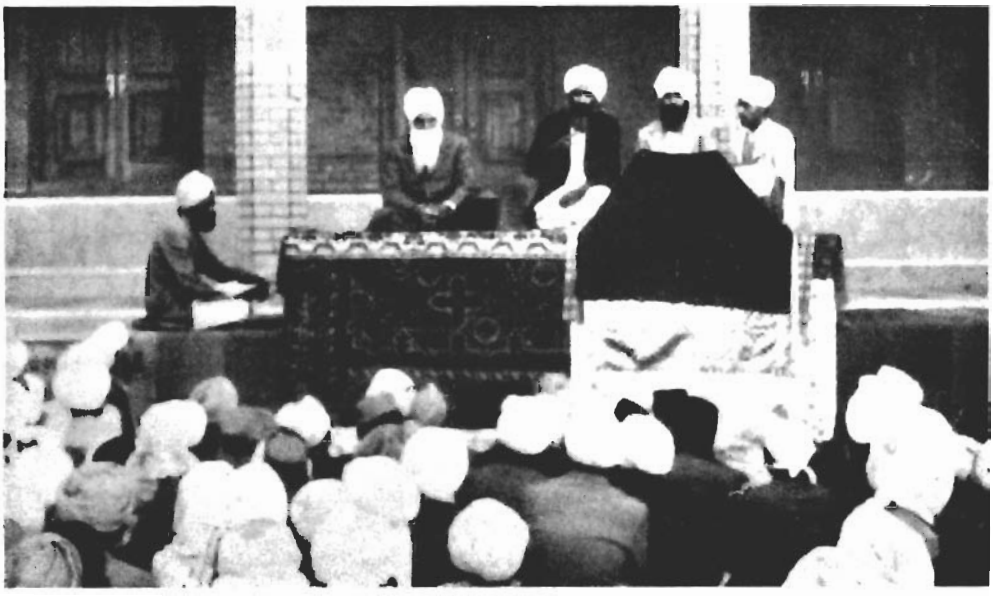
But no one is his own. There is a great power working in the affairs of men —men of destiny in particular. How long could he remain apathetic to the sore needs of his Gurubhais (brethren-in-faith) now left orphaned and woebegone. There was no one to whom they could look for comfort and seek guidance, particularly when most of us, basking in the benevolent sunshine of the great Master, never for a moment turned inwards and revealed his divine presence within.

This state of sheer despondency and utter desolation had had its effect. The sea of divine compassion heaved up in commotion. Then came to him a call from within—a clarion call from the great Master—to go back into the field of activity, to attend the dire needs of his disciples in distress, to further the cause that was his and for which the Great Master had trained him for well nigh a quarter of a century and, last, but not the least, to build a common forum where heads of all religions could meet in loving fellowship as children of one God.

A loving disciple has no choice of his own. He has to work within the framework of divine plan as a conscious coworker with the All-pervading Power. This led to the founding in 1948 of Ruhani Satsang (a field for the efflorescence of spirituality, pure and simple with no fixations as are commonly found in religions originally revealed but subsequently sealed in the spiritual texts). It was followed in 1951 in the establishment of Sawan Ashram, after the name of his spiritual mentor, to serve as a common meeting ground for all interested in partaking the quintessence of different religions.

The Ruhani Satsang has centres spread all over the country and abroad at various places on the continent of Europe from Hellas to England, and in America across the Atlantic from Canada to Mexico and South America, where people are getting spiritual benefit through the grace of the Master. All this vast network of friendliness and goodwill leading to reintegration of mankind was brought about by two world tours undertaken by the Master; one in 1955 and the other in 1963-64.

In 1957, as a result of the deliberations by the heads of different religions of the world, gathered in the Conference of the World Religions, the Master was unanimously elected President of the World Fellowship of Religions. Since then he is successfully piloting the



Hazur Sawan Singh Ji had asked Kirpal Singh to hold Satsangs from 1927, three years after his initiation. In this historic picture, the living Master, sitting on the dias next to Hazur (first on left), is seen giving a discourse at Rawalpindi.

gigantic task of unifying the apparently divergent religions all the world over by presenting in a scientific way the essential unities on the level of man, spirit and God. Based, as these are, on the ethical and moral code of conduct which, more or less, is the same and prepare man for the ultimate task of spiritual rehabilitation, leading to self-knowledge, God-knowledge and practical experience, direct and immediate, of the spirit within, as a separate entity from the clayey mould without, and then rediscovering the strands of life, the primal manifestations of Godhood, adroitly holding together the too entirely disparate entities—the material body and the living spirit—in a musical unison. This unique message the Master has carried to the people of all ranks, from the humblest to the highest, to the Heads of States, statesmen and administrators, pontifices and prelates, the leaders of political and religious thoughts and beliefs so that they may lead the people aright in the path of righteousness and become useful members of the body politic with a thorough grounding in God and in God's ways.

The Master is a prolific writer, gifted with a facile pen wherewith he deals with the abstract and abstruse science of the soul and esoteric problems which ordinarily defy human understanding. One who has seen the Reality directly can with authority expound the otherwise inexplicable problems and reconcile the apparently irreconcilable doctrines and dogmas with a lucidity that is all his own. Most of the works of the Master have been translated into many languages, particularly Greek. German, French, Spanish and English. *Gurmat Sidhant* is his monumental work running into thousands of pages.

"The wind bloweth where it listeth but no one can tell whence it commeth and where it goeth: so it is with one born of the spirit". The tidal wave of the spirit as it sweeps and surges knows no limit and proceeds on and on without any let

(Continued on page 26)

The transformation of man

Dr. George Arnsby Jones

IN his quest for the ultimate Truth of life, man usually finds that he is faced with three fundamental questions:

1. How can he discover—or know—the ideal Ultimate, or God?
2. How can he attain the values which serve the spiritual ideal of God?
3. How can he present a theology—or world view—of his spiritual Ultimate which relates to the entire universe?

Obviously, these are the fundamental questions which underlie the search for spiritual truth, and, through the ages, great thinkers have endeavoured to answer these questions in many ways.

Whilst there are fundamental differences between the expressed theology of each major social religion, and it would be foolish to ignore these differences of expression, there has been a tendency in them all to recognise the concept of monotheism: one supreme Being ruling the universe. The Hebraic statement: "The Lord our God is one Lord; and you shall love the Lord your God with all your heart, and with all your soul, and with all your might!" is echoed through the primary statements of the world religions. In the 14th century B.C., Pharoah Ikhnaton exhorted Egyptians to worship only the one supreme deity. He took the sun-god Aton as the visible symbol of the supreme Being; but this was not paganism, the people had to see something tangible in order to worship the supreme Being. Today, we accept far greater abstractions than did the ancient peoples, but the fact remains that the basis of revealed religion must be in seeing. To paraphrase the words of Plotinus, we must catch "the sublime vision."

Even with the multiplicity of secondary gods, the oriental religions always posited a supreme Being at the head of a great hierarchy of beings. This attitude does not differ essentially from the picture of God, given by Judaism and Christianity, as having unlimited being, with infinite divine attributes and characteristics. The world religions, in their different ways, have answered question number three by creating theologies or world pictures in various attempts to show how the Ultimate relates to the entire universe and to all created things. In fact, it is the very magnitude of these world pictures, in the multitude of religious scriptures, that prevents sincere truth seekers from seeing any fundamental unity of religious beliefs. Also, most religions carry a significant body of laws and moral injunctions in their scriptures. These laws often reflect more of a national or racial difference than a religious one. For example, the attitude towards women expounded in the Christian, Jewish, Muslim, and Hindu scriptures—not to mention many others—are decidedly different. Thus, if the seeker bases his religion only on its many, and often conflicting, moral and ethical precepts, he will find that the great social religions differ a great deal from one another.

However, if the avowed aim of religion is to bind man back to his fundamental reality, then, in this simple statement, there is a meeting point for the world faiths, although it is a difficult task to persuade priests, rabbis, ministers, bikhus, and other holy men of different

faiths precisely what is meant by this "binding back to the ultimate Reality." A Buddhist bikhu will surely not mean precisely the same thing as a Catholic priest or a Jewish rabbi, to cite a reasonably possible situation in which all three can meet in the fellowship of discussion. Question number two, then, is approached differently by practitioners of different religions. Of course, some of these practitioners would not agree to the nature or purpose that is symbolised by an Anglo-Saxon word—God. Nevertheless, these practitioners again often find a meeting point in the means that they take to gain the ends of their religious beliefs: prayer, contemplation, meditation, and other spiritual disciplines. They will then endeavour to answer question number three by using similar techniques, even if their religious beliefs and loyalties are different.

We have seen, then, something of the way that religions try to answer our preceding questions, numbers two and three. The first question is, of course, the basic one, and the most difficult, for it is in the supposition of the existence of God, the ultimate Reality, that the other questions have any validity at all. In what is called the ontological argument for the existence of God, such a Christian divine as St. Anselm, the eleventh-century Archbishop of Canterbury, brought the concept of God into the following formula: "a being than which nothing greater can be conceived." By the word "greater" St. Anselm meant "more perfect" and not necessarily "greater" in a spatial sense. The sixteenth-century thinker Descartes, known as the father of modern philosophy, reformulated this argument in more philosophical terms. But since Descartes's time there have been many new arguments on the nature of ultimate Reality, ranging from the statements of Emmanuel Kant to the pronouncements of Bertrand Russell. In our own century philosophers have shown that language, whatever we do with it and however we use it, is inadequate to predicate any "reality" at all—let alone the ultimate Reality. In fact, these great thinkers, in their own way, have reached a conclusion which has been propounded by the greatest mystics and holy men through the ages: language is ineffectual in the understanding of reality. Again, to paraphrase Plotinus: "words can only point the way towards the Vision; it is at that point where each one must see for himself."

The spiritual aspirant is given a mandate to "see for himself" by the true Satguru, or spiritual mentor. He is embarking on a journey that he believes will answer the three questions which were posed at the beginning of this article; he believes this sincerely, and he knows that to see, to hear, and to experience the reality of God must be the final answer for the individual, after all the examination and studying of the scriptures and philosophies of the world have availed no actual experience. Such studying may put him in the right frame of mind for his personal "journey of the soul," but he should always remember that whatever questions have been answered by his own experience, these same questions still remain for others. Discipleship on a high spiritual path does not automatically give the aspirant a mandate to pontificate, preach, or "instruct" other people on what he considers as the "one and only true path to liberation." If the disciple is aware that his own words, no matter how illumined his own inner experience will be, carry the seeds of error and illusion, then he will perhaps be a little more humble and let his actions—and not the loud verbal noises which issue from his lips—give a living testimony to the fact that he has found the "waters of life."

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The need of a Master

Kirpal Singh

THE formless God pervades the universe in the form of *Shabd* or the Word; but we cannot feel blessed unless we are enabled to contact It within.

The entire atmosphere is charged with electricity but one cannot derive any benefit from it so long as one cannot reach out to an electric switch that controls the energy coming from the power-house.

Once this contact is established, it gives us light, hot or cold breezes as one may need, and helps us in innumerable ways—in sweeping the house, cooking our food and the like.

In exactly the same way, if one could but reach out to some human pole where God's energy in the form of *Shabd* is manifest, one can become truely blessed and reap a rich spiritual harvest beyond all measure. Saints, prophets, seers and master souls are such manifested poles, that irradiate God's light, life and love.

They are the children of Light and come to give Light to the world which is steeped in utter darkness. They are *Shabd* personified and, so to say, polarized God within the world.

> Holy men of God spake as they were moved by the Holy Ghost.
>
> —2 Peter 1:21
>
> The spirit of the Lord spake by me, and His Word was in my tongue.
>
> —2 Samuel 23:2
>
> Thy Word is a lamp unto my feet and a light unto my path.
>
> —*Psalm 119:1-5*

Satguru or the Master of Truth is then the pole wherefrom God's energy works for the Divine Will. This energy or *Shabd* is the subtlest form of the Great Unknown and the Unknowable. It is through the Satguru that one can know even this much and come into contact with *Shabd*.

It is from the physical that we move to the subtle. The Master and the Master's Sound Current are the means to the end. They alone can lead the spirit Godward. The Master solves for us the mystery of God and saves us from the tentacles of mind and matter.

His long and strong arm pulls a spirit out of body and mind consciousness and makes it Spirit-Consciousness by linking it with the Sound principle.

The Radiant Music next leads the spirit to the source or region from which It is emanating. The Master and the Sound Current are not two different entities; they are but two aspects of the same thing.

As he works on the physical plane, he has to assume and work through a physical vehicle, without which spiritual instructions cannot be imparted. But as soon as he disengages a human spirit from the various sheaths and coatings, he also assumes and works through a subtle form--luminous and resplendent.

This process goes on until the spirit of man becomes identical with that of the Master. This is the grand purpose for the fulfilment of which Masters come into this lowest region which is so full of misery and woe. Armed with the saving grace of God, in the form of the Holy Ghost—called variously: *Shabd* the Word, *Naad, Bani* or *Kalma*—the Master saves such souls as are ripe for redemption and listen to him and work out their salvation by following his instructions.

Unless God comes in the garb of man and dwells among us, we cannot know of God in spite of His imminent presence everywhere.

Someone must churn clarified butter from milk, and strike fire out of the granite blocks, before we can know that butter is hidden in milk and fire in stone. The Word, therefore, becomes flesh and dwells among us, as we learn from the Ho ly Gospel.

When spirits grow restless from their long exile into the physical plane and helplessly cry out for home-coming and they see no way out of the clutches of *Kal's* all pervading limitations of time, space and causation, "the saving grace of God" is stirred by the piteous appeals and comes into the world in the form of a *Sant Satguru* (Master of Truth) to help them out of the impasse.

It is the living Master who can do this job. No one else can. It is through the 'voice of silence' that he speaks. His is an unwritten law and an unspoken language.

Scriptures, however sacred and authoritative, contain bare references to spiritual regions and record the experiences of their authors, but can neither impart spiritual instructions nor be a guide on the spiritual path.

'The Word of the Master' works as an 'open sesame' to the heavenly regions. He holds the key that unlocks the Kingdom of God, now a lost province to us. It is out of compassion and love for the lost sheep that the Shepherd comes out of his fold, and treads the stony path in endless search, picking up lost souls here and there.

> I am the Light of the world: he that followeth Me shall not walk in darkness, but shall have the Light of life. —*John 8:12*

(Extract from "Godman"—pp. 27-30)

O, Formless One

Countless there are that remember Thee, and countless those that love Thee;
Countless there are that worship Thee, and countless those that seek Thee in austerity and penance;
Countless there are that recite from sacred books Thy praises; and
Countless those that, absorbed in yoga, stand indifferent to the world;
Countless those Thy devotees who contemplate Thy attributes and wisdom; and
Countless those that practice truth and charity;
Countless are the heroes that boldly face the foeman's steel; and
Countless those who have vowed silence, meditate on Thee with unceasing love.
What power have I to conceive of Thy wonderful nature?
Too poor, am I, to make an offering of my life to Thee.
Whatever pleaseth Thee is good:
Thou art forevermore;
O, Formless One !

—*Nanak*

World Fellowship of Religions

Baron W. F. Von Blomberg

THE Master says that the World Fellowship of Religions is a common platform to bring leaders of all religions together to create better understanding among them, while Ruhani Satsang is meant for those who want to go deeper to have inner spiritual experience. The WFR now has active groups in England, Paris, Ghana, Berlin and Iran with individual members all over the world.

World religious leaders are beginning to realise that basically all faiths have one and the same object—helping the soul to attain its full evolution. We can have real peace only when this aim is achieved. No matter how we fritter away our time or fight against one another, the human aspiration is so strong and so natural that no other aim or urge than identity with the supreme Being can give us sure guidance in life.

True religion dispenses with suspicions and bickerings and makes the aim of true life clear. The spiritual view of life then comes to the forefront. Genuine peace and happiness are inextricably linked with spirituality. Time and space have necessitated religions taking different forms. With spiritual awareness, we have proper understanding of outer forms, rituals and symbolisms of each faith. This understanding will eliminate hatred prevalent among different religions. All of us know only too well the terrible shedding of blood in the name of religion. The number of religious wars in human history and sufferings caused by them is indescribable. Today we witness injustice, narrowness and cruel behaviour in the name of religion.

One great danger is that in the terrific progress of science and the mastery over nature and its forces, man is apt to look upon himself as omniscient, often mistaking material gains for the ultimate goal of life. Thus we must keep in mind that the basis of religious belief is not material but spiritual.

In a recent visit to the headquarters of American astronauts I came to know that, with the great success of space science, those participating feel themselves coming closer to spirituality and have a recognition of the spiritual forces. In fact, the terrible world destructive inventions today drive us to the spirit as the only protection and the only answer.

We see in these destructive forces the ghost of our own annihilation and thus look for a way out of the quandry. The way out is through the spiritual door—through truth, love and non-violence. We can neither benefit from scientific advances nor escape our doom without spiritual values.

True religion is a man's inner experience. Man know thyself, as Sant Kirpal Singh often says. It is the key to the mysteries of the origin of life and the relationship between man and the supreme Being.

The World Fellowship of Religions brings leaders of world religions together, very often for the first time. Meeting together they begin to love and understand one another. Even if they do not agree, they begin to understand the meaning of each faith. If the World Fellowship of Religions attains only one of its objectives—bringing together world religious leaders—we shall be closer to world peace than ever before.

Questions answered

The Master receives from devotees queries on various aspects of spirituality. These may be personal or academic, but the Master's answers have universal appeal for spiritual aspirants. We reproduce here some of the questions and answers from the Master's latest book "Spiritual Elixir" for the benefit of our readers.

Q.—*Must we forgive all who have wronged us before we die in order to progress on the higher planes after death?*

A.—We should learn to forgive and forget. This is a golden principle of life for attaining peace and harmony so very much helpful for having a calm and contemplative mood, which in turn will bless us with successful meditations. He who forgives is twice blessed. Taking revenge is cowardice, but forgiving the lapses of others is an act of virtuous nobility. The initiates are advised to take stock of their *karma* everyday before retiring to see whether, during the course of their working day, they have incurred anybody's displeasure or have wronged anybody. If so, they should repent and pray for divine grace. Similarly, if others have in one way or the other done any harm to them, they should be forgiven in the name of the Master. There is a very good example in the Bible, where it is said that before one stands for prayer, he should forgive the lapses or shortcomings of his brother who has wronged him, so that the Father in Heaven may condone his shortcomings. Evidently, we must inculcate such a sense of forgiveness by daily practice. We must forgive all who have wronged us before we depart from this earth-plane, which will be helpful for our soul's progress on the inner planes.

Q.—*Should I avoid, if possible, those who, because of their worldly ways and negative vibrations, cause me to suffer; especially prolonged contacts?*

A.—A man is known by the company he keeps. It is the association which moulds our character, and the spiritual aspirants should be careful in keeping a keen vigil. The worldly minded people are usually engrossed in physical and sensual pleasures and their activities affect the spiritual aspirant adversely. You should know that yours is the way into the Beyond whereas the worldly-wise have their own ambitions of sense gratification. You should carefully avoid uncongenial society in the larger interests of your spiritual progress. Even the reading of obscene literature affects adversely, and, as such, should be avoided scrupulously.

Q.—*Do we, as Satsangis, have a special aim or responsibility?*

A.—Well, as initiates, we have taken on a duty. And with duty there is a definite responsibility. A member of the Ruhani Satsang takes upon himself the most important and the most difficult task in the world i.e.,

enabling himself and his fellow beings to attain self-knowledge and God-knowledge. Thus our aim is knowledge of the beyond. The science of the soul seeks to make the human soul one with God by transcending the physical, the astral and the causal planes of existence. It is therefore quite independent. Outer forms and ceremonies, rites, rituals, sacrifices, fasts, vigils or pilgrimages, are outer practices called *Apara Vidya*. In our Satsangs we should not mix up the science of the beyond with any other kind of movement which deals with something other than this science. So our main aim of life is to know ourselves 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 our responsibility is to set a good example for all.

Q.—*Is a disciplined initiate one who attends Satsangs regularly, adheres to the vegetarian diet and devotes time to practices with due regard to self-introspection?*

A.—Yes, these are the cardinal virtues of a disciplined initiate which should be inculcated and assimilated in a state of loving humility.

Q.—*With many social problems facing mankind, should we attempt to study these through higher education and research during the day and spent our late hours in meditation; or, can we turn our backs on these problems and concern ourselves with our search for God?*

A.—The disciplined initiates should endeavour to discharge their worldly duties as a matter of routine to the best of their ability, but with serene detachment. God-realisation should be considered as the only matter of great importance, and all other matters should be attended to seriously, if necessary, so as to grant you an inner satisfaction of having done your part well.

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My search for God

Jerry Astra Turk

WE are very near to God in our child-hood and see through the eyes of innocence. If the adults in a child's life lean towards God, propelling the young soul ever towards the heavenly Father, it is a lucky child indeed.

As a child I always felt a strong urge to fly amongst the fleecy clouds and saw Satdeva Kirpal in turban sitting in a huge chair with the clouds providing a luminous background for his ever-pervading presence. I asked the other small children if they could see God sitting in the sky, but alas, they could not. This made me feel very sorry for them. Even as a child I knew that God lived in a human form somewhere on this sad earth and I had made up my mind that I was going to find him. Instead it was he who found me. I was ready to give up the mortal coil and wished for death so that I could be with him.

My physical birth took place in New York, but the true birth of my spirit took place on July 27, 1958, and this is when I really began to live as immortal soul, not subject to wheel of birth and death, as I had found the Godman who took residence in the holy form of Satdeva Gurdev Kirpal.

Gurdev Kirpal appeared to me in many forms—in the guise of many Masters. He took me in the inner planes and told me I had an alliance with God. I had awaited him for many years. When he did not come, I at last thought that my beloved had forsaken me. I prayed: "If you do not come for me within two weeks, I will take my own life... for I want only you." Within this period, the great Guru Anami Kirpal was walking about my house in radiant astral form, his turban brushing the ceiling.

At that time a dear soul, Tanya Shook, came to me and asked me how I knew so much about yoga. I told her that my father appears and gives me books to read. She looked at me, paused and amused over what I had said and asked me: "Do you know that you must have a living Master to get to God." Of course, I immediately disagreed with her and told her that when I was seeing God Himself, why should I leave him and look upon a Master as God! "No", she said, "they say that you cannot get to God unless one has a Master." I gave her a strong look. Then, suddenly my beloved said: "Tell her to go home and get the picture of the Master." So I told her accordingly.

She complied with my request and was back with the picture within an hour. I took one look at it and cried out: "Don't you know who your Master is?" She looked at me with questioning eyes as though I had gone mad. I was mad indeed but with relief from my grief and longing to find God in a human form. "He is the one I see and talk about, the one who tells me all these things and takes me to the strangest places. He is God", I told her. "Well", said Tanya, "you have to be a vegetarian." "I am a vegetarian, I must have him now", I replied. "No, you are not", she said. "I am", I cried. She asked: "Since when?" I replied, "as of this very moment, nothing, which is not of his law shall I do. I want him and will have him."

The very next day I flew off to Louisville Kentucky to get Godguru Gurugod Kirpal's sacred instructions from a wonderful and dear devoted lady, Mrs. M. Gordon Hughes. I still cannot believe that

Holy God Himself had plunged down His wonderful arm and pulled my feeble and yearning soul out of the jaws of hell to His pristine lap of spiritual splendour.

There is only one cry in my heart now: I shall always love him with all my soul, heart, mind and strength and that I have no other God or gods before him for he is the absolute *Shabda Anami-Purusha* and without him we are but the walking dead.

I see no face before me but my beloved Kirpal.
I hear only one voice, his.
I walk in all places for
He carries me in his heart.
Seeing he is everywhere,
I too am there.
Desiring only him,
I have become desireless.
He is all love,
I too am love.
By abiding within him,
Nothing else exists:
So I do not exist;
Yet am what my holy father Kirpal is.

Sant Kirpal Singh

(Continued from page 17)

and hinderance. The impact of the spirit force on the peoples of the world is so great that they, transcending all barriers—racial and religious, territorial and linguistic—spontaneously come forward to glorify the power of God as manifested in flesh. Do we not see the tremendous change in heart wrought by the spiritual awakening, washing down age-old orthodoxies and all sorts of prides and prejudices born of colour and race superiority? It is a healthy sign to see the people of one faith honouring one of another, born in traditions entirely different from their own, simply because of his service to the cause of spirituality. It marks the turning point in spiritual history that augurs well for a new and catholic approach to religions and their problems which once separated man from man. It is an honour indeed to the country where such savants arise as gain a world recognition and are acclaimed on all hands as their very own. All this miraculous change of heart has revolutionised human thinking and understanding so as to embrace the various nations of the world and credit for this goes to the great Master, Hazur Sawan Singh Ji, at whose feet the Master learnt the science of spirituality and practised the art of living a true life of the spirit, the very soul and substance of all religions.

Transformation of man

(Continued from page 19)

It is the height of foolishness to exhort others to give up their religious beliefs or observances simply because you believe, with however much justification, that the spiritual path you are taking is superior to all others. It may be a superior spiritual path, but to the listener to your words it sounds as if you are just another of the many evangelical "tub-thumpers" who abound on this tiny planet.

The aspirant to the spiritual path of discipleship should have at least some knowledge of the underlying questions of other people's religious beliefs; he obviously should have a theoretical knowledge of the spiritual science which he is undertaking; and if he stands before the public, addressing them in terms of intellectual comparisons and differentiations, he should be able to convey the teachings of the holy science in intelligent terms. It is foolish to inform your audience constantly that the mind is a "snare and a delusion," whilst constantly using the basic tool of the mind: human language. The time has perhaps come when all who profess discipleship to the Satguru, and who profess practice of the holy science, reflect a little upon the responsibilities of discipleship and on the understanding of the questions which underlie all religious and spiritual endeavours. The Satgurus and holy men of all ages have reiterated that men are not transformed by the words which they utter, but by the Word that is of God and is God.

Chastity and forgiveness

(Continued from page 13)

"Those who do not meditate while young, would not be able to do so in old age." As in old age physical disabilities appear one by one, we cannot engage in meditation. One should therefore make a start while young. Saints have said that one who practises celibacy while young is a prophet. This is not a child's play. We simply read these things and forget about them.

We do not forgive others. In the absence of forgiveness, anger, jealousy, hatred, back-biting etc. emerge. Our hearts and minds are contaminated with all such thoughts. We talk of these things and do not hesitate to slander those with whom we are angry. My Master used to say: "All sensual appetites have some taste in them, but what taste comes from slandering others? If there is any, is it sweet, sour, saltish or insipid?" Still every family, society, and country is afflicted with this malady. A devotee, who is an embodiment of forgiveness, has nothing to fear. He will always greet others with love. If someone thinks ill of you, let him do that. In what way does it affect you? Instead, the former harms himself by being angry and jealous. If you retaliate, you will be afflicted likewise. One who considers that the Lord is omnipresent and is dedicated to Him, is not carried away by what others may speak of him. These are the shortcomings in our way to self-realisation and God-realisation.

"Forgiveness extinguishes the fire of anger." Great souls go to the extent of welcoming those who find fault with them. Once a man went to Lord Buddha and started abusing him. When he was about to leave, Lord Buddha remarked: "Brother, listen to me, if the receiver refuses to accept the gift offered to him it would remain with the giver. I refuse to accept the gift you have brought for me."

"If one abuses and the other retaliates,
there would be a shower of abuses.
"But, in case of non-retaliation, the
matter would end." —*Kabir*

"Where there is compassion, there is religion. Where there is greed, there is sin. Where there is anger, there is negation. Where there is forgiveness, there is the Lord Himself."

Compassion leads to forgiveness and greed leads to sin. Greed and attachment mean desire for name or fame. For the fulfilment of one's desires, one becomes jealous of others. One neither becomes good nor bad by other's opinion. Those who indulge in slandering others, are unpaid apprentices of the C.I.D. of God. God and the Master are both within you. One who is true to the Master has nothing to fear, for his heart is pure and purity of heart gives added strength. One cannot realise God unless the mind is equipoised. Anger, jealousy, malice and ill-will, even in thought, fan the flames of invisible fire all round. Kabir says that at a place like this you will find nothing but Negative Power, but where there is forgiveness, there is God Himself. Forgiveness washes clear all inner defilements and leads to peace of mind. Otherwise, anger would provoke anger and accusations counter-accusations, vitiating the entire atmosphere.

"All quarrels and strifes emanate from abuse." Kabir says that bad language is the root cause of all quarrels. You know how the great Mahabharata war started. Just by sarcastic

words. One single sarcastic remark of Draupadi led to the destruction of Indian culture and civilization.

"No power on earth can harm one who is protected by the Guru."

—*Gurbani*

If someone harbours in him thoughts of jealousy and hatred, they react doubly on him. This is the natural law. One noble thought gives rise to thousands of noble sentiments, and one evil thought to thousands of miseries. If you sow a single seed in the soil, the plant that sprouts would bear hundreds of similar seeds. Likewise, if you plant a mango seed, you would get hundreds of mangoes from it. One thought may produce a soothing effect, while the other may excite you. Every action, even a thought, has its reaction.

"The words of a vicious person are like so many arrows but saints alone can tolerate them. If lightening falls into the sea, what damage would it do?" Kabir says that malicious words are like poisoned darts. But a forgiver is like an ocean which is not affected even by lightening. So, forgiveness is a great blessing. Kabir says that a man becomes tough by bearing external hardships. He who has prepared his ground can listen to the Music of the Spheres all the time.

"The earth can tolerate digging and the forest cutting. Only a saint can bear harsh and malicious words and none else." You may dig the land or cut a forest to any extent without any reaction. Similarly, only a saint is endowed with forgiveness and chastity. Ignorance of the law is no excuse. You can reap only what you sow.

Actions, good or bad, bear their own fruits. We must understand these principles and implement them in life. First, a perfect Master, capable of imparting the experience of inner Light, is hard to find. Even if you find one, you cannot reach the Goal without purity of life and forgiveness. If you follow and act on what I have just said, you will be liberated from the bondage of matter and mind. These virtues will bring to you higher consciousness and you will develop faith in the existence of God. After all, what is the purpose of worship? It is to develop firm faith in the existence of God. By self-introspection, you can see what your condition is. Learned people, moralists and theologians generally preach others. What is their own plight? It is well said: "Wanted reformers, not of others but of themselves." We preach others what we do not practise ourselves. The result is that all exhortations produce little effect on others.

Be true to Him who is dwelling within you. If you practise the two virtues—chastity and forgiveness—you will find that, without much effort, you will attain higher consciousness, complete awakening and perfect peace of mind. Thus, you will begin to radiate peace, harmony and tranquility to those around you.

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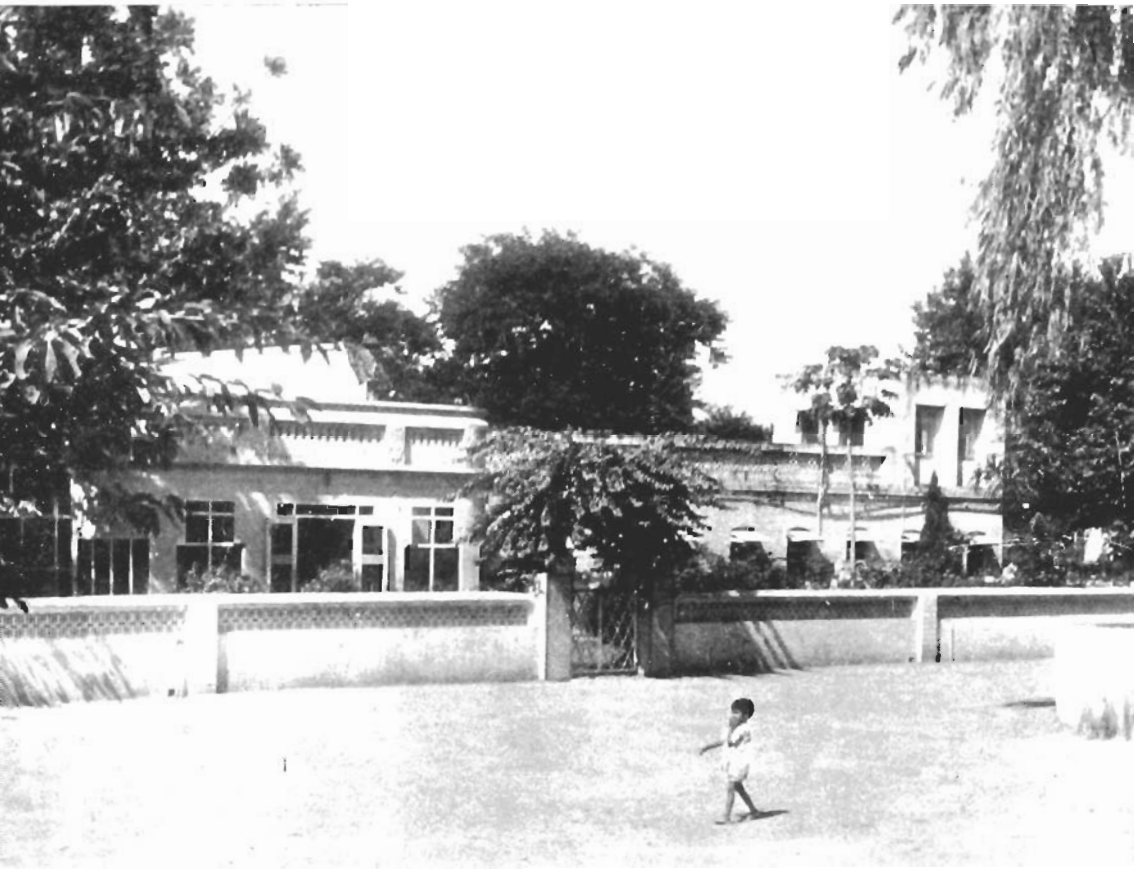
1. *Japji* : A beautiful hymn of Guru Nanak; prologue to the Adi Granth, the Holy Book of the Sikhs.
2. *Gurbani* : The writings of the Sikh Masters.
3. *Tulsi Sahib* : The saint of Hathras (1763—1843 A. D.). Original name: Sham Rao Hulkar, crown prince of Gwalior, who spurned the throne to practise meditation.
4. *Shams-e-Tabrez* : A great saint of Tabrez, Persia. He was the Master of the celebrated Maulana Rumi.
5. *Swamiji* : Swami Shiv Dayal Singh, the great saint of Agra (1818—1878 A. D.), who revived the teachings of the Masters like Kabir and Nanak. He called the Supreme Lord Radha Swami or "Lord of the soul."
6. *Sant Kabir* : A well-known Indian saint (1440-1518 A.D.) who practised and preached Surat Shabd Yoga.
7. *Swami Ram Tirath* : A great mystic poet and mathematician, who renounced the world at 27, visited England, Japan and the U.S.A. and died young (1873-1906)
8. *Nanak* : Guru Nanak (1469—1539 A. D.), the founder of the Sikh Religion, and a contemporary of Sant Kabir.
9. *Dadu Sahib* : A sixteenth century Indian saint.



A view of Sawan Ashram, Delhi

"Suffer the little children
to come unto me, and forbid them not:
for of such is the kingdom of God."
St. Mark 10:14