For July Retreat
Re Hazur
p 2- Became to
make us Satsangis

Sat sandesh

the
message of the Masters

In praise of Hazur

The Resplendent Sun, the prototype of heaven's holy Light,
has risen as Master Sawan,
Whoever is struck by His radiant beauty goes mad and
remains intoxicated Majnu-like.

Everyone talks of Him, all speak of His glory—
the world itself resounds with His praises.
Immeasurable is the magnetic field of His love,
which is at once peerless and ineffable.

What a heart-ravishing beauty has blazed my heart
with scintillating rays from His eyes !
Let His image be enshrined in the temple of my heart,
I wish I may meditate on Him day and night.

Let the memory of His moon-like face ever haunt my
imagination.
He who seeks after Truth—
must bask in the loving sunshine of Master Sawan.

He is humility personified, sweet of tongue,
and there is none like Him in this wide world.
I have neither seen nor heard of another like Him—
Oh! His very name is dear unto me!

(Continued on inside back cover)

Sat sandesh

April 1968 volume one number four

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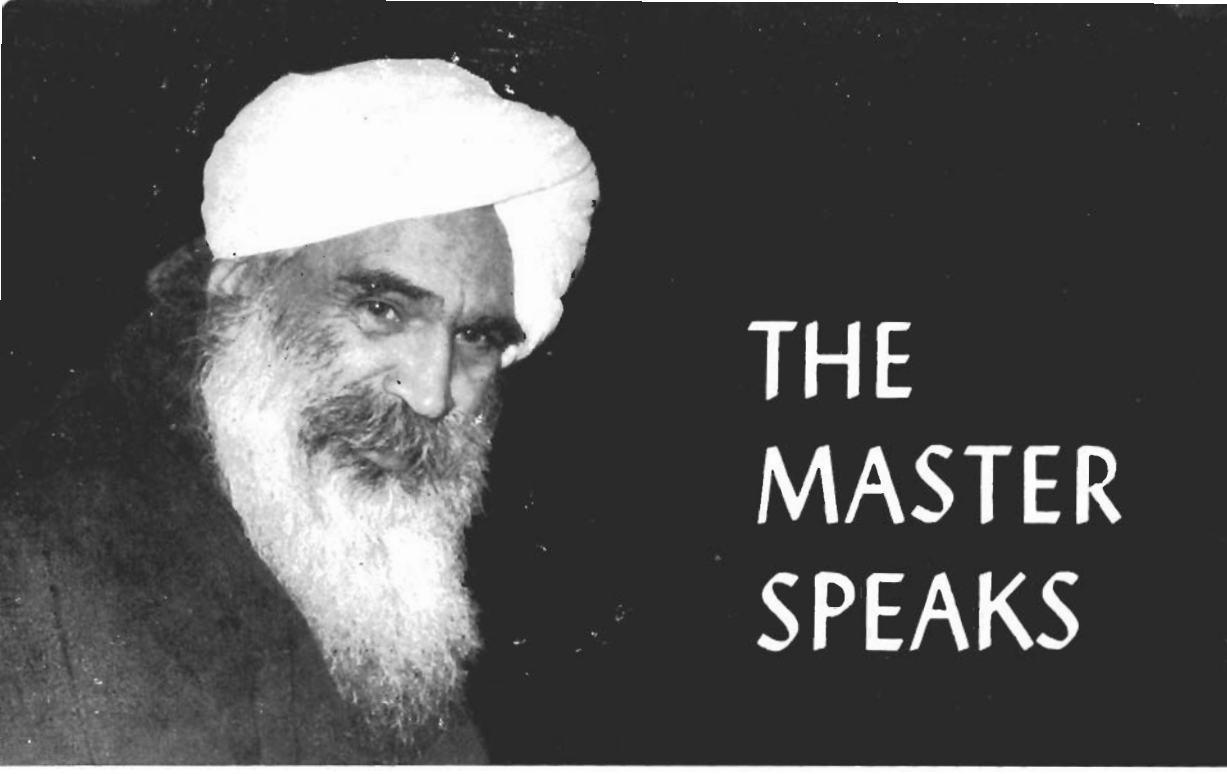


THE MASTER SPEAKS

He came to make us Satsangis

WE have today assembled in the remembrance of Hazur Sawan Singh Ji Maharaj. It has been noticed that whenever we sit in his sweet remembrance, we invariably get a cool breeze. And today we are having a pleasant breeze :

"O dear, seek thy Beloved for Sawan[1] has come.
If thy attention is elsewhere, thou shalt ever shed tears of repentance."

Hazur came and gave us a glimpse of divine Light. Great souls come with a definite mission and leave after fulfilling it. Once, on a winter night between nine and ten O'clock, Dr. Julian P. Johnson, an American disciple, and myself were with Hazur. Dr. Johnson asked Hazur if it was advisable for a sikh (disciple) to pray to his Master. Hazur replied that the very life of a disciple depended on prayer. Being weak and helpless, prayer is the only weapon left in his armoury. One who is helpless always seeks the protection of a powerful and competent person.

What should a disciple pray for? Man is a three-fold entity, comprising body, mind or intellect and soul. We are all

micro-gods. Soul is the essence of God. Only the soul can realise God.

Hazur came on his earthly sojourn, showed us divine Light before leaving us physically. It looks as if he has gone, but he is always with us. Master-power—you may call it God-power or Christ-power—never dies. It is not subject to birth and death. Manifesting on different human poles, it leads the humanity to a right path. It is through the self revelations by such great souls that people develop faith in God.

Hazur was truth-personified. He came to make us Satsangis—those who are linked with truth. Soul is truth and is the essence of God. God is immortal; so is our soul. It is only due to the soul's constant association with the mind and senses that we have become weak, for one is influenced to a great extent by the company one keeps.

"The Lord is present in all of us,
No human heart is without Him.
Blessed is the human pole,
Where He is manifest."

—*Gurbani*[2]

God is our controlling power. The physical body is useful as long as the soul is with it. The soul cannot escape despite the nine outlets in the human body—eyes, ears, nostrils, mouth and two in the lower part. When we exhale, the breath does not remain outside. Some controlling power is pushing it back into the body. When that controlling power withdraws, the body becomes lifeless. That is an infinite power and the soul is its essence. He who has realised himself by liberating his soul from the clutches of the mind and matter, becomes the mouthpiece of God. Who are we? We have the God in us. We are all micro-gods. It is only because of our (soul's) outflow at the plane of the mind and senses that we have become degenerated. If we withdraw from sensual pleasures and divert our attention towards our controlling power, we would surely become its mouthpiece.

So Hazur came to make us Satsangis. You may think that if the ultimate Truth is in all of us, why does it not pull the soul up? It is no doubt a logical question. If a piece of iron is covered with rust or dust, a magnet will not attract it. The moment that piece of iron is cleaned, the magnet will attract it at once. Similarly, we have been defiled by the bad association of the sensual pleasures that our soul keeps all the time. If we are able to liberate the soul from sensual pleasures, we can become the mouthpiece of God.

Hazur was truth-personified and he came to make us realise the Truth. God is supreme and He is the Lord of everything—*dharma* (faith or religion), *artha* (wealth), *kaam* (desire), and *moksha* (salvation). Whatever you earnestly ask of Him is given to you. In the holy Quran we have: "God has said that whatever the man asks for would be granted." Other great souls have also said: "The Lord, the benefactor, commanded, let the child ask and it shall be given." Whatever we earnestly ask for we get. But Hazur came to bestow upon us a unique gift. "Guru (Master) is the greatest benefactor." He gives us the capital of inner spiritual contact, which none else can give. So Hazur was a Satguru, an embodiment of Truth. That Master-power is still guiding us.

In the U.S.A., I gave a talk on the Christmas Day that "Christ lived before Jesus." Christ is the God-power; when manifested on a human pole is known as Jesus. The same Power manifests itself on different human poles at different times—like Guru Nanak,[3] Baba Jaimal Singh,[4] Hazur Sawan Singh Ji. The great souls are beyond the cycle of transmigration.

All of us have a divine spark. Hazur used to say that the Master does not add anything from ontside. He shows us the

way to our ultimate goal. Not only that, he demonstrates how we can get the inner contact by withdrawing from the intellectual and sensual planes. This greatest gift only a saint can give. Only such a soul is fit to be called a saint. Hazur had the competency of extricating us from the meshes of mind and matter and lifting our souls above body consciousness even by a mere glance of his grace :

"Only the all-powerful Master can pull the soul up."

—*Swamiji*

Anyone with a little training can give a religious discourse or explain esoteric methods. But to impart a practical spiritual experience is the work of a competent Master. Hazur revealed the Truth within us. Who he really was? "A Godman alone can truly understand a Godman." Whether he was the embodiment of God or he was God Himself? Whether he was one of the two or both in one? This is beyond our comprehension. We could know him only to the extent he chose to reveal himself to us. At times he did reveal himself to the people in various ways. Some of the incidents are well known. There is nothing strange about them. The same God-power is still working. It is very much within us and is protecting us. Once Madam Blavatsky, the famous theosophist, was giving a talk in Lahore. She spoke about something which seemed beyond human intelligence. Immediately someone interrupted her and said: "Madam, all you have been speaking is a mere rigmarole. It is as impossible as a rain of flowers from above." Madam Blavatsky replied: "Do you think it is impossible." Just then, there was a shower of flowers. To the amazed audience she then said: "This is also according to the laws of nature yet hidden from you."

When I was a student, I saw a man showing feats of hypnotism. He hypnotised a small boy and invited questions from the audience in any language and the boy answered them in the same language. Shri Har Kishan Ji, the eighth Guru of the Sikhs, was about nine years of age when a priest asked him: "How is it that your name includes both Hari (God) and Kishan (Lord Krishna)? If you are really as great as Hari and Kishan were, I challenge you to compete with me in interpreting the *Shashtras* (scriptures) in Sanskrit." Guru Hari Kishan Ji called an illiterate water-man who happened to pass that way. Touching his shoulder with his stick, the Guru asked him to have a debate with the learned priest. The water-man interpreted the Sanskrit *Shashtras* with such a profound knowledge that the priest was amazed and begged the Guru for forgiveness. These incidents seem strange, but these are no miracles. These are according to the laws of nature not known to us. Such incidents are not uncommon in the lives of great souls.

Shamsh-e-Tabrez[6] wished a dead body to become alive in the name of God. It had no effect. But when he asked the dead person to get up in his own name, there was immediate response and the dead body started pulsating with life once again. Maulana Rumi[7] says : "A Godman has the power to retrieve from midway an arrow shot even from the heaven." Speaking for the great souls, the Maulana asked : "Do they claim to be on equal footing with God?" He himself answered: "No, they are the beloved children of God. All the commitments of an affectionate child are honoured by the Father." Great souls are capable of doing anything, for it is indeed the God-power that works on the human pole in the garb of a Master.

Hazur came here to unite the humanity with Truth. To accomplish this mission, he granted us some capital of inner contact. That initial capital is to be developed and enlarged gradually. One does not reach the goal the very first day of initiation. The time factor is necessary. Where the world philosophies end, there the religion starts.

After initiation, a spiritual aspirant should mould his life according to the Master's instructions. The principles explained to you in Satsangs (holy congregations) should be adopted in practice. One who observes non-violence in thought, word and deed, is a great man indeed. Remember that actions speak louder than words. If you cultivate the habit of speaking truth, people around you will act likewise. Thougths are more potent than words and even stronger than action. We are a conscious entity and God is Super-conscious. We are self and God is Overself, a veritable ocean of all consciousness and we are just a drop of It. God is the supreme Power and is capable of creating millions of Brahamands (spiritual regions). Being the essence of that mighty Power, can't we create even a city. Certainly, we can. Great souls always exhort us that we are micro-gods but for our utter ignorance about our own self.

"One whose practical life is exemplary is my true disciple.

He is like my Master and I am prepared to be his devotee.

—*Gurbani*

The conduct of a disciplined initiate should reflect the greatness of his virtuous Master. During the Muslim period in India, whenever a Sikh would give an evidence in a court of law, it used to be taken for granted that he would not tell a lie. Similarly, if any of Hazur's disciples happened to appear before a court of law, he was never doubted only because he happened to be a disciple of Hazur. Your actions should demonstrate that you are a true devotee of a great soul.

"An unworthy disciple brings a bad name to his Master."

To go to a great soul and not to follow his teaching is to demean him. Christ said: "You love one another so that people may know that you are my followers and attend holy congregations." We are no doubt proud of the great soul who initiated us. But, is he also proud of us? One who lives up to his Master's expectations is a true disciple. Great souls always say that an ounce of practice is more than tons of theory. Mere theoretical knowledge without practice is of no avail. Sheikh Sa'di[8] has stated that a learned but unpractical man is like an animal loaded with a heap of books. Guru Amar Dass[9] was once asked about the fate of such people as are unpractical. He replied that they were like a spoon immersed in pudding but without having a taste of it. Such is the fate of those who are ever busy in intellectual wranglings. We know how to preach others but not to ourselves. We do listen to the great souls mostly to forget whatever they tell us or to obtain knowledge which may help us in posing like a saint. What is real listening?

"It is to abide by the words of the perfect Master."

—*Gurbani*

You must have heard about the five *Pandava* princes of the Mahabharata epic. They were sent to Guru Dronacharya for their early education. The first lesson they got from the Guru was to speak the truth. Next day, the Guru enquired whether they had learnt their lesson. All except Yudhishtra replied in the affirmative. Yudhishtra had not turned up at all. The Guru was informed that Yudhishtra had yet to learn his lesson. For several days Yudhishtra did not go to the Guru for the same reason. Only after he had learnt the lesson in the real sense, he went to Dronacharya, the Guru, and respectfully told him that he had learnt the lesson. He solemnly declared that he would speak the truth all his life. And he did remain truthful throughout his life. If you act on what you are told, only one Satsang is sufficient for your salvation.

"We intend to reach the goal, but we do not know how to tread the right path,

We only know how to preach and not to practise."

Hazur was a strict disciplinarian. We have complete faith in his competency. A single glance of his grace was sufficient to emancipate anyone. All that is here now is undoubtedly Hazur's immeasurable grace. He used to say: "He who is learned while alive, would remain so even hereafter. And he who is an illiterate now, how could he become a scholar when he is dead."

Bharat (India) is named after King Bharata. He was an ascetic himself. He renounced everything and lived in seclusion for meditation. There he reared a little deer after the mother deer had died. By constant companionship, Bharata developed affectionate love for his pet, so much so that he used to think of him all the time. One day the young deer disappeared. Bharata could not bear the pangs of separation and died soon thereafter. Consequently he had to be reincarnated as a deer and is known as Jar Bharata. As you think so you become.

The very idea of self-introspection or keeping a diary is to judge your own actions. I have prescribed it after very careful consideration. I too kept a diary in my early life. You can become a great soul, if a dacoit like Balmik can become a great sage. A bandit named Udham Singh came under Hazur's spiritual influence and was completely transformed. Some bandits are being initiated even now. Naam (the Word) is a great blessing. Mere intellectual accomplishments are futile so far as the attainment of salvation is concerned. This is what Kabir has said in definite terms:

"Do not be carried away by chanting of the scriptures, singing of holy verses or listening to sermons. The way of saints is something entirely different. It can be found only by self-analysis."

King Ravana[10] was a scholar of all the Vedas and Shashtras. But despite all that he is still known for his wickedness. And what are we doing? Acting, posing and false propaganda will not take us anywhere near our real goal. We can dupe all but not God. He is omnipresent. Ever since the holy initiation, the Master remains a constant invisible companion of an initiate, and watches all his actions. The Master knows everything about his disciples.

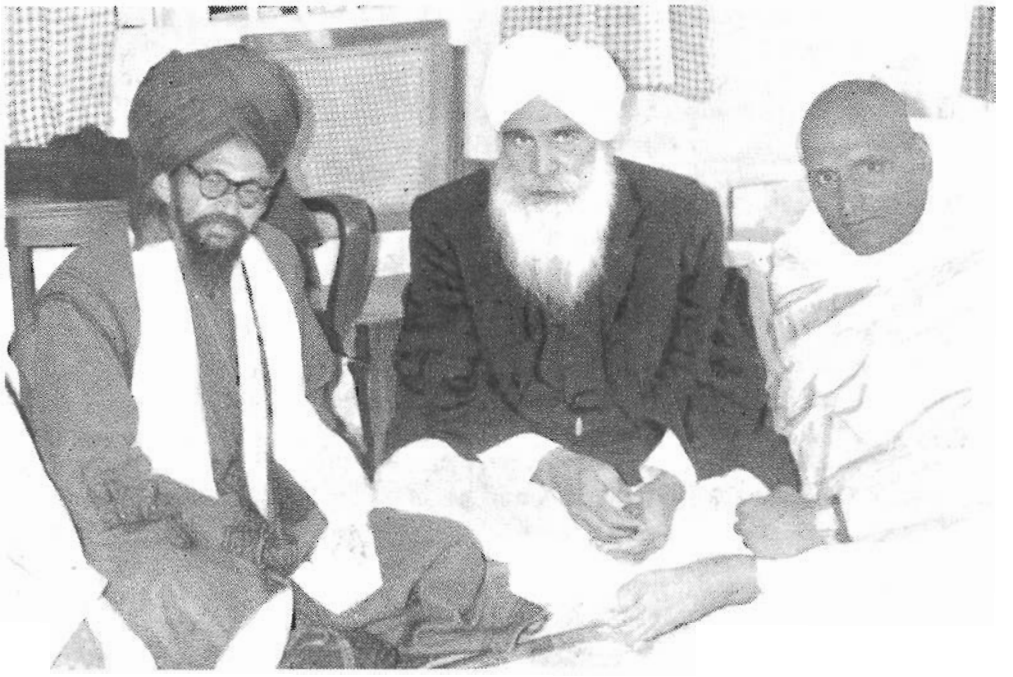
So it is futile to conceal anything from the Master. Hazur used to give us simple examples to make us understand the various aspects of spirituality. Once Yusuf went to Queen Zulakhan. She wanted to fulfil her sensual desire. She first covered her diety she worshipped. When Yusuf asked the reason for covering the idol, she replied that she did not like the diety to see their unholy act. Yusuf exclaimed: "My Lord is omnipresent and no actions of ours are hidden from Him." Hazur used to say: "We hesitate to commit an impious act even in the presence of a child. How dare we ever do so if we realise that God within us is watching all our actions." Once initiated by a competent Master, a spiritual aspirant is never forsaken by the Master till he is taken to the Kingdom of God. Thus, the Master safely restores the lost soul back to its original Home.

"He who has highest consideration for the Master and keeps his commandments,

Has nothing to fear in all the three worlds."

—*Kabir*[11]

So, we are here in obeisance of Hazur and to realise the Truth. He is ever with us and is showering his abundant grace. However, to realise Him, it is essential to



The Master with two religious leaders

have a pure heart. Can you ever expect the Lord to manifest Himself till our heart is spotlessly clean? The Lord cannot be realised so long as our heart remains littered with lust. anger, jealousy, recrimination etc. Our soul lies dormant and defild by these vices. Just as a magnet will not attract a dust covered iron. God within us will also not pull the soul up till it is free from all blemishes. In such a hopeless state only a competent Master can come to our rescue. This, in fact, is the greatness of a Master-soul. For example, if a loaded donkey is stuck up in mud, it cannot come out with its own efforts. Out of sheer compassion, someone else will have to remove the load and then pull the donkey out of mud. We are also loaded with heaps of impressions of the previous numerous births and in addition, are further trapped in the dragnet of sensual pleasures. There is hardly any difference between us as we are and the loaded donkey. We too therefore need a compassioned soul, who himself is absolutely free. to unburden us and to pull us out of our misery. Only then we will be able to see the Reality. The greatness of such a Master soul is beyond any description indeed. Such a competent Master enables us to visualise the Truth after freeing us from the effect of past impressions and by bringing our attention above body consciousness.

Hazur used to say that the Master will definitely take his initiate to the ultimate goal. but only after properly cleaning him from all blemishes. For nobody will like to keep the soiled clothes unless these are washed and pressed. Hazur often cited an example that a washerman never refuses to wash even the dirtiest cloth because he is confident of his competency of cleaning it, may be after putting in a little extra effort. Soul in its present state is like pure gold mixed with dust. Remove the dust from it and it will again be pure

gold. It is only a matter of removing the dust.

Hazur came to transform us into Satsangis in the real sense. He often emphasised that human body is the temple of God, and the eternal Light is illuminating in it. But we are polluting this temple by all kind of rubbish, such as, bad diet, unfair and dishonest earnings, falsehood, deceit, recrimination, egotism and hypocricy. To partake flesh, eggs and intoxicants is to defile this temple. Such food habits are not conducive to one's spiritual growth. Therefore our diet should be pure and vegetarian. So much so, that it should be prepared in a clean place and with a clean heart. In India, there is still a practice in orthodox families that none else than the lady preparing food is allowed to enter the kitchen. That helps in maintaining cleanliness in the kitchen. Nowadays, food is prepared generally by servants who indulge in all sort of loose talk while preparing the meals. Mind is affected by the food you take.

I may tell you my own personal experience. In 1921, I was posted in the Accounts Branch of an Indian Army Regiment. An army orderly used to cook my food. I had given strict instructions to him not to allow anyone to enter the kitchen and that he should recite holy verses while preparing food. As a routine I used to sit for meditation daily at the dead of night. One night I felt that negative thoughts were disturbing my meditation. I woke the orderly up and enquired if there was anyone with him in the kitchen that night. He replied in the negative. But he was telling a lie. Where the dirt is already in tons, a little more would not make any difference. But even a grain of dirt will be visible on an otherwise clean surface.

An ethical conduct and pure diet are thus stepping stones to God-realisation. The main reason of my attaching so much importance to keeping a diary is to make one conscious of one's shortcomings. We only talk of Ahimsa (non-injury) to be the true religion, but we never observe it in spirit. The result is that we deceive Him Who is all seeing. How can then we expect His grace?

"Blessed are the pure in heart for they shall see God."

A pure heart is therefore a must if we have to realise God. All the scriptures and great souls have only two ways to reach the ultimate goal. These are, the way of living and the way of religion. Now, what is religion? It is the same as ultimate Truth, to realise the power of God manifesting and sustaining the entire creation.

The way of living is therefore our first step. It means inculcating the habit of truthfulness in all its aspects. The observance of chastity is one of them. Chastity is life, and should be observed in thought, word and deed. The real significance of marriage lies in having a life partner who could stand by you under all circumstances—in pleasure and pain, in riches and poverty. Both should cooperate with each other in striving to realise God.

We should have love for all and hatred for none, for the entire creation is His manifestation. And then we should render selfless service. Ahimsa (non-injury) is thus the highest *dharma* (religion).

"If thou wishest to meet thy Beloved,
Injure not anyone's feelings."

—*Farid*

Maulana Rumi says: "You may indulge in intoxication, or you may go to the extent of burning holy Quran or you may even set fire to the sacred Kaaba, but injure not the feelings of anyone."

Let us take the practical life of Hazur. He married before the age of 25, but his wife died before the consummation of marriage. He married again after the age of 25 years' complete celibacy. He himself used to say that his stay with his family during his whole life would total not more than six months. You can imagine what a disciplined life he led. Hazur's practical life should be an eye-opener for us. He used to hand over his full salary to Baba Jaimal Singh Ji Maharaj. Out of that, Babaji would send money to Hazur's family. He would go to his home town (where Hazur's family lived) only if Babaji desired him to do so. A number of times he was asked how it could be that he was a householder as well as a saint too. To that he always replied that ever since the spiritual work was assigned to him, he ceased to be a householder. All the saints have stated that as long as one was a householder, he could not be a saint. Observance of celibacy is a great blessing and Hazur always attached highest importance to chastity. Even at the age of 90 years, he used to roar like a lion. During those days there were no loud-speakers, and he could be heard giving a Satsang talk from a long distance. He had a divine grace on his loving face. This was mainly due to his strict observance of a highly ethical and chaste life.

Hazur had many virtues which we need most especially in our present state of delusion and despondency. Hazur always had a cheerful and pleasant personality. He had all smiles on his ever-glistening face. Those who have seen him know that he had immeasurable love in him for his children, as we are. He would cast such a loving and soothing glance as parents would do on meeting their child after a long separation. His happiness and affection was perhaps more than that of real parents. His love towards his children was much more than the love that hundreds of fathers and mothers would have for their children. A single life-inspiring glance of his was capable of raising us to great heights. Eyes are the windows of the soul. Swamiji says: "These eyes are the windows that open unto the abode of God." Whenever someone bowed to him in reverence, he used to say: "There is nothing lying at my feet. One can see me through my eyes."

Hazur used to tell us that when his son died he had no trace of grief in him for he thought that the departed soul was a sacred trust of God with him and He could take it back at His will. These things are quite common in the lives of great saints. Cheerfulness was one of the many virtues in Hazur's life. This is one thing that we have to learn from his life.

One of the most illuminating features of Hazur's life is cultivation of continence and chastity. We are losing this essential virtue. God only knows what will be the future if the present trend of utter callousness towards moral standards continues.

Have you ever thought from where the senses derive their power? They do so from the soul itself. Newton was busy solving a mathematical problem on the road side unmindful of a blaring band passing nearby him. Someone enquired from him whether a band had gone that way. He replied that he did not know. His attention was at that time absorbed in solving the mathematical problem. Many a times it happens that we do not listen to even a loud sound because our attention is focussed at some other point. Our attention or soul is thus the driving force of our outer faculties.

One whose inner self is overflowing with bliss will be cheerful and have a sweet tongue. Out of the abundance of heart a man speaks. Whenever Hazur laughed, it was a real and hearty laughter. Those who saw him laughing were fortu-

nate indeed. That pleasant and life-inspiring laughter of Hazur can never be forgotten. The great souls fill the entire atmosphere with their radiation. By just a thought of such a great soul, we feel uplifted. After the partition of India in 1947, a large number of people had to migrate from Pakistan. Some of them could not bear the shock of leaving every thing in Pakistan and died soon after. It was really difficult to console them. But those who came to Hazur had an instant soothing effect from his charged words. His simple words, "now do not worry" were enough to bring solace to them. Whosoever went to him was touched by his sweet and soothing words. Kind words do not cost anything.

Kind words spoken with humility are the quintessence of all virtues. He was a really competent Master and yet he possessed humility. It is rightly said that humility is the true adornment of saints. This should be a great lesson for us. Hafiz says: "Kindness and consideration for both friends and enemies bring comforts in both the worlds." Do not think ill of anyone, even of your enemies. Hazur once wrote to me: "Dear, discomfort in life is the property of saints." To elucidate the point Hazur quoted an urdu couplet: "The moment I was destined to love, sighs were given as cash grant and desert as landed property." Continuing the letter, Hazur wrote: "In Satsang all sorts of people come. There are some whose hearts are overflowing with love and devotion and are ready to sacrifice their all—body, intellect and wealth. There are some who only indulge in lip-service and calumny. They are ever ready to criticise and slander." Hazur added: "*But our duty is to love all. When they do not give up their wicked ways why should we leave our noble ways.*" This letter has been the sheet anchor in my life so far and it will ever remain a guiding principle of my life.

One should observe non-injury in thought, deed and words. Action is more potent than words and our thoughts have still greater influence on our action.

"No one can stand out in presence of humility and desirelessness."

—*Guru Arjan*[12]

The purpose of our life is to become a Satsangi—to get a link with the Truth. If we attain that stage, we shall ever remain contented and happy towards the entire creation. Semen is the essence of our body. It is the driving force, a vital fluid. The more of it we have in our body, the more healthy we will be. One who practises celibacy is great and courageous enough to face hundreds of people single-handed. If such a man has spiritual understanding, he is a great soul indeed. Those who are deficient in this essential virtue, are incapable of any worthwhile progress. In the Shashtras (Hindu scriptures) it is stated that to waste even a drop of semen is equal to death and to conserve it is life. Guru Nanak has also said: "Whosoever looses semen, looses everything."

We should mould our lives according to the scriptures. As already explained, the purpose of marriage is to have a companion all through thick and thin of ones life. Both should strive to achieve the ultimate goal. Procreation is only one insignificant aspect of married life. From the time of conception until a child is fed on mother's milk there should be absolutely no self-indulgence. Thus, once conception takes place, there would be a break of two or more years in sexual relations. This is what the scriptures prescribe. If one has just two or three children on this pattern, he is regarded a chaste person.

Christ said: "Husbands should love their wives as Christ loved the church." Christ further said: "When you sit for prayer, love the Lord as if you never had any wife." This should be our highest

ideal. Tulsi Sahib[13] has gone even further when he said: "If you have assimilated truthfulness, humility and consider all women as your own mother, and if still you do not realise God, I being a servant of God, stand your surety." Prophet Mohammed has also 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."

To commemorate a great soul is to imbibe his teachings in our practical life. Mere lip-service is of no use. When we are practical, blessing is invoked. We should learn a lesson from Hazur's life. We are here in his remembrance and from this day itself we should resolve to lead a pious and disciplined life. We should have regular self-introspection by keeping a diary. You have just to become chaste and you will find that you have developed super-natural powers of perception and foreknowledge of world events. And if such a chaste life is dyed in the colour of spirituality, then the great capabilities of a person can well be imagined. As such, purity of heart and chaste life are the main prerequisites of spiritual progress. Tulsi Sahib says:

> "Cleanse the closet of your heart and remove all worldly thoughts, to make room for the Lord within."

We have to realise God through purity (of diet and conduct) and developing receptivity by His constant remembrance. You need not renounce the world and go to jungles to realise God. A Persian mystic says:

> "I do not ask you to remain aloof from the world. But whatever you do, you should be with God."

You should not forget the Lord at any time and ever remain thankful to Him. If you develop such a receptivity, you are free from bondage.

So purity of thought, purity of diet and purity of conduct are most essential. If our inner self is free from all blemishes, the divine Light and celestial Sound will emerge in the silence of heart. The very silence will become vocal. Our meditation is not successful because we have yet to come up to the necessary standard. Kabir says: "If our heart is polluted, we shall be pushed out of the Kingdom of God."

Tulsi Sahib says that he would not believe if some one claimed that he had known the Master. So people know about Hazur only to the extent he chose to reveal himself. He was the glistening gem of humility and chastity. He had divine attraction in him. Those who had a chance to see him for the first time even from a distance would have noticed in him the piety and greatness of a saint. We should learn at least four virtues from his life today. These are : sweet speech, cheerfulness, chastity and humility. If we imbibe these virtues we shall have complete metamorphosis in our lives. Maintain your diary from today and see the result. This is Hazur's grace that you get practical experience at the time of initiation. It has to be developed further by devoting sufficient and regular time to meditation. Common excuse for neglecting meditation is the paucity of time. Do not forget that one has to die some day. And only you have to accomplish your meditation and none else. It is not like offering ritual prayers that a priest may do for you. Successful meditation brings abundant blessing, perfect satisfaction and concentration. After all, we have to commune with the Truth which is already within us. For becoming a Satsangi (one who is linked with the Truth) you have to cease to be a *mansangi* (one who is linked with the senses). So we have to do away with our association with sensual pleasures to obtain the ulti-

mate Truth. We are fortunate indeed that on the very first sitting, at the time of initiation, we get practical experience of spiritual bliss. This is all Hazur's grace and blessing. He has never forsaken us. We must make ourselves worthy of his grace. The Master-power never dies. That divine power is immortal. Only the pole at which it manifests changes. During one of my talks in America, I said that Christ lived before Jesus lived. They asked me: "When is Christ returning." I replied, has he ever left us? Has he not said: "I shall never leave thee nor forsake thee till the end of the world." That power works through different human poles. It is within you.

Those who have been initiated have to withdraw their attention from outside and rise above body consciousness. To accomplish this task you may take help from the human pole at which that power is working. So, mould your life if you have to become a Satsangi. His abundant grace is already there to lift us up spiritually. We need a competent guide who can put us on the right path and who can be a torch-bearer in our spiritual journey within :

"He who calls himself a Satguru or Sant,
Let him show us the invisible Lord."
—*Kabir*

Only such a Master, who is capable of opening our inner eye, the Third Eye, is competent to become our spiritual guide. He gives the initial capital of Naam to start with. We have then to play our part by regular practice of self-introspection. By Hazur's grace we got the initial capital and left it at that. If we intend to reach the ultimate goal, we shall have to mend our old ways. To remember Hazur once in a year is not enough. We should sit in our Master's sweet remembrance every day.

To forget the Master is to lose his protection thereby giving an opportunity to the negative power to pin you down. Nevertheless, the Master-power is not going to forsake you in midstream. He has mighty protecting hands. The seed of spirituality sown by him at the time of initiation must germinate sooner or later. "None can destroy this seed." But if you do not prepare the soil conducive to its germination now, you will have to be reborn, undoubtedly as a human being, to accomplish the task, for the seed sown by a competent Master must germinate and sprout fully. But why delay and prolong your torture? You have gathered in the remembrance of Hazur, who was a living embodiment of Truth. So make a firm resolve today itself.

In the end, I would again emphasise that you must strengthen the foundation. If you take one step in the right direction the Master would come a million steps to guide and help you. This is a guarantee which I give you on behalf of Hazur. People enter the world crying and after leading a life of suffering and misery, depart still crying. Lead such a disciplined life that you depart from this world with a contented smile on your face and people may remember you.

The diary I have prescribed after a thoughtful consideration will go a long way in helping you in your progress. Continue living in your respective social structures and religions. All are noble in their purpose. We all are one as mankind and from the soul-level we are all one. We are all children of God. The same controlling power is controlling us all. This is the teaching of all the saints.

(English version and substance of one of the Master's—Sant Kirpal Singh Ji's—Satsang talks in Hindi at Sawan Ashram, Delhi.)

The Master speaks: explanatory notes

1. *Sawan* : The fifth month of the Hindu calendar corresponding to the month of July which marks the beginning of the rainy season. Sawan here refers to the first name of Hazur Sawan Singh Ji Maharaj (1858-1948), the great saint of Beas (Punjab).
2. *Gurbani* : The sacred writings of the Sikh Masters.
3. *Guru Nanak* : (1469-1539) : The founder of the Sikh religion.
4. *Baba Jaimal Singh Ji* : The Master of Hazur Sawan Singh Ji Maharaj. He was a disciple of Swamiji Maharaj.
5. *Swamiji* : (1818-1878) : Swami Shiv Dayal Singh, the great saint of Agra, who revived the teachings of the Masters like Kabir and Nanak.
6. *Shams-e-Tabrez* : A great saint of Tabrez, Persia. He was the Master of the celebrated Maulana Rumi.
7. *Maulana Rumi* : A great Persian saint, author of the famous Masnavi.
8. *Sheikh-Sa'di* : (1184-1292): A great didactic and mystic poet and a popular Persian prose writer.
9. *Guru Amar Das* : (1479-1574): The third Sikh Guru.
10. *King Ravana* : King of Lanka of the *Ramayana* epic. He kidnapped Sita, the consort of Lord Rama.
11. *Kabir* : (1440-1518) : A well known Indian saint who practised and preached Surat Shabd Yoga.
12. *Guru Arjan* : The fifth Sikh Guru who compiled the Adi Granth.
13. *Tulsi Sahib* : (1763-1843) : The saint of Hathras. Original name : Sham Rao Hulkar, Crown Prince of Gwalior, who spurned the throne to practise meditation.

FORM IV

(See Rule 8)

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I, Bhadra Sena do hereby declare that the particulars given above are true to the best of my knowledge and belief.

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March 10, 1968.

Blessed living memories

Arran B. Stephens

IN the early morning of April 2, 1967 thousands of eager devotees and seekers after truth began quietly streaming into the sacred precincts of Sawan Ashram in Delhi to commemorate many blessed living memories of the late Param Sant Hazur Sawan Singh Ji Maharaj (1858-1948) and to imbibe the same one Master Power working through his spiritual son, Param Sant Kirpal Singh Ji.

Spiritual aspirants from all parts of India came to commemorate this sacred occasion. No sacrifice was considered too great to be with the beloved Master once again. The congregation quickly swelled to tens of thousands, filling every inch of the beautiful Ashram grounds, sweetly singing poems of extreme love, called *bhajans*, beseeching their *Sacha Padshah* (True Emperor) to come out and give them his enlivening glance of grace. These inspiring hymns, composed by various Masters of the highest mystic rank, sung from the overflowing heart, swept spontaneously like waves of divinely charged electricity through the crowds, blending all castes and creeds, rich and poor, high and low, into one essence of universal love. The atmosphere became so highly charged that one might have thought this indeed was a different and new world. Certainly a far cry from the mad rush and chaos of the materialistic one.

Clad in immaculate white, the Satguru emerged from his bungalow at 7-30 A. M. and walked through the awaiting crowd, giving a nod of the head and blessing with folded hands. Gracefully mounting the stairs, he seated himself cross-legged on the raised platform, and for several minutes, looked in great, great compassion across the sea of upturned faces. The presence of the Great Master before his children brought forth a swooning sigh as though the vast assembly were of one breath. He began speaking very quietly and endearingly of the importance of the precious human life which we must not waste in vain in useless outer pursuits, but direct our activities and energies to the realisation of our self and God, for which purpose we were granted this human birth. Gurudev's spiritually intoxicated words, revealing endless vistas of the ancient love—wisdom, flowed out like a bubbling brook, irrigating the thirsty hearts of his children. For a practical experience of the Light of God, and for those who wished to meet the inner Master and or his Master in their radiant Light forms, the beloved gave his blessings and instructed the Sangat (congregation) to sit in meditation. After an hour sped by in hushed silence, the Lord of the congregation called all to open their eyes, and enquired how many bore witness to the inner radiant form of the Master; over 200 men and women humbly raised their hands in affirmation of the sublime experience. For many, this was the first time this heavenly vision had manifested. Many of them had not only seen the "Guru Swaroop" (Master's radiant form) but the vision of his Master as well. A few were even taken to the feet of Baba Jaimal Singh Ji, Swamiji and other past great saints, through the abundant grace and God-Power working through the living one, Sant Kirpal Singh Ji Maharaj. When the Master enquired how many of the

assembled thousands saw the inner radiant Light of God inside their human temples, over 70 per cent raised their hands, and their shining faces obviously revealed the inner state of their minds and souls! How fortunate are the chosen few who are led to the lotus feet of the living Master.

Throughout the morning, many important religious and various spiritual leaders came to the speaker's rostrum to sit and discourse on a common platform with the great Master. Numerous heart-stirring events from the illustrious life of Hazur Sawan Singh Ji were given by many of his prominent initiates. Fortunately, the God-Power which manifested through such great Masters as Christ, Guru Nanak, Swamiji, Hazur Sawan Singh Ji and others continues to flow in free abundance through the living Master, who is the highest expression of divinity existing for the spiritual and moral upliftment of mankind in the present age. For over 24 years, the Master sat at the lotus feet of Hazur and imbibed and attained the highest spiritual perfection, which is obvious for those who are gifted with inner vision...and if we are blind he can make us see!

In open Satsangs, Hazur Sawan Singh Ji many times proclaimed that Kirpal Singh would carry on the sacred work of Naam initiation after him, whereby the seekers would receive first-hand spiritual experiences unto the True Home of the Father. Satguru Kirpal Singh, through his unparalleled love, devotion and perfect background, was the one divinely appointed 'Nadi-son' of his Satguru, that is son through spiritual transference of Power, as contradistinguished from 'Bindi-son'. (Literally, 'bindi' means a drop of sperm, or son through physical conception or family inheritance.) Many who have received nothing elsewhere, have upon coming to Sant Kirpal Singh Ji, risen above body consciousness, and received first-hand preliminary mystic experience of the Light and Sound, much to their gratitude and joy. For those who are sincerely in earnest, God has ways of arranging a meeting with a true Master, who has the competency to put one on the inner way until that soul is ultimately merged in irrevocable union with Absolute God.

These people, from the simple hard-working peasant to the rank and file and intelligentsia of society, have a great love for the Master. One after another would come forward, filled with divine fervour and inspiration, praising the Master to the skies...nay, even the very heavens, were resounding with praise! These men and women spoke from their own experiences of his grace, and being such a generous Master, he has revealed himself unto many ...perhaps such inner grace has never before been so lavishly distributed in the history of Mastership. His grace is in full tide—it is up to us humbly to approach him for gift of divine succour. The Master is truly a saviour; a Christ; a Messiah; a Satguru. He has given the gift of love even unto the most stoic of intellectual sceptics, who remain in his presence even for a little while. Even truthless dacoits and the wayward sinners have found complete transformation in his presence. He works like the fabled philosophers' stone that turn base metals into gold. He being Love and God personified, awakens the love of God in all and sundry. Naam, or the God-into-expression Power, the primal Light and Sound of creation, is also a current of love from the Almighty, and when a soul is connected with this all powerful current through the impartation of the grace of a living Master, it also naturally begins to awaken in love. God, Naam, and Master, are all One.

(Continued on page 27)

Hail to Thee O Lord

Thy call hath brought to life the slumbering ages,
Thy warblings have gladdened the hearts of all,
And all are dancing to the music of Thy soul,
Hail to Thee O Lord of the tavern.

Thy name gives comfort in all our woes,
For we all live by the life-breath of Thy giving,
Thou art a lode-star that leads us on and on,
Hail to Thee O Lord of the tavern.

From the dust of Thy feet springs the Light of life,
The breath of Thy being enlivens one and all,
Thy smile turns autumn into fragrant spring,
Hail to Thee O Lord of the tavern.

O Lord ! the world is at enmity with peace and goodwill,
And the structure of life is torn to shreds,
May Thou uplift the earth by Thy magic call of love,
Hail to Thee O Lord of the tavern.

Thy greatness shines in the House of the Lord,
All Thy wonders, we find in Thy Kirpal,
O wake us up to life in Thy living tavern,
Hail to Thee O Lord of the tavern.

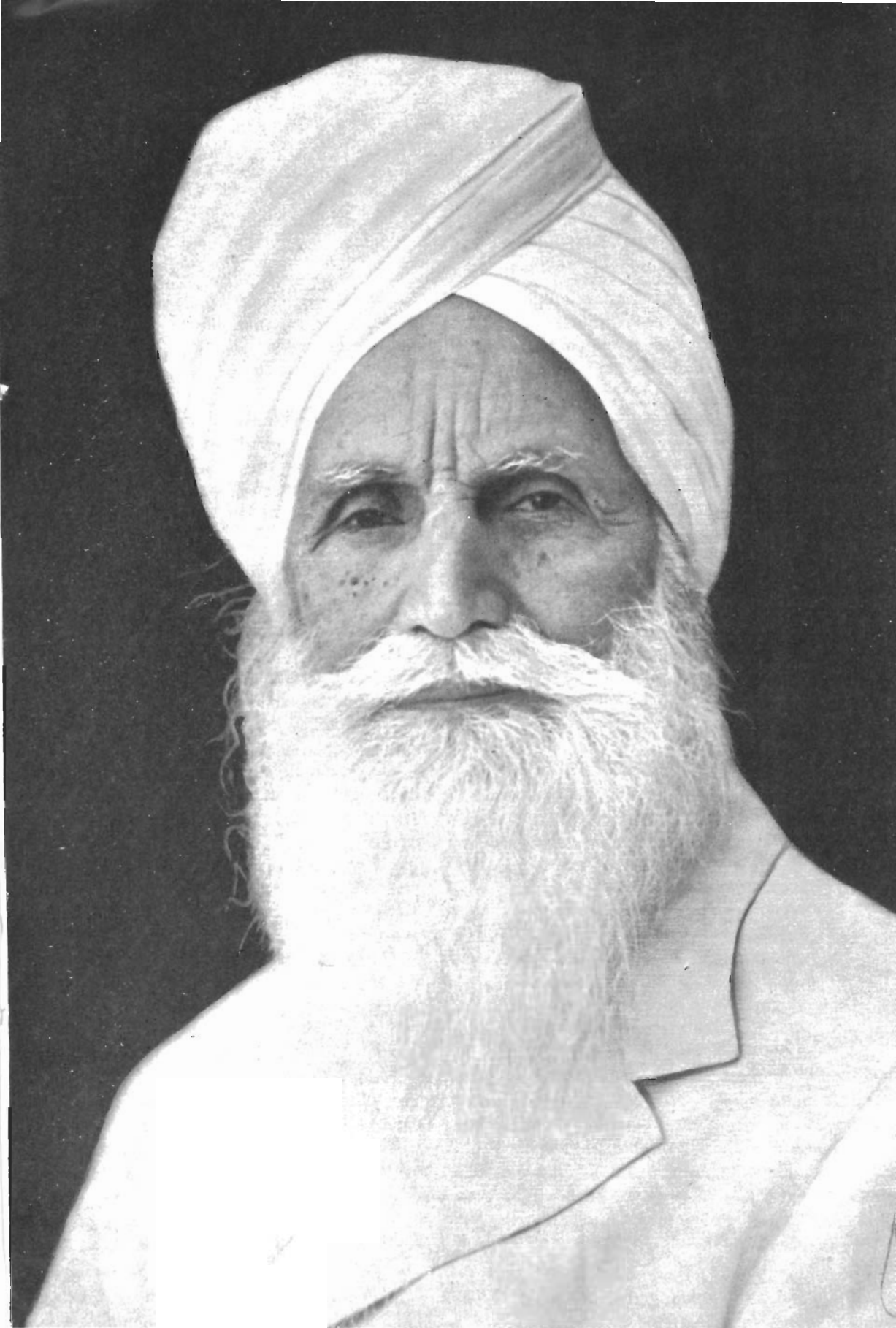
All the great sit in a loving congregation at Thy feet,
World-weary and tired they come seeking for Thy aid,
For thou alone art a Messiah for all their ills,
Hail to Thee O Lord of the tavern.

From Thee we get the quintessence of all the Masters past,
At Thy door we see the world knit as one,
The friends and foes alike losing all their discord,
Hail to Thee O Lord of the tavern.

O remove the veil that hids Thy face divine,
And let us drink the water of life from Thy glances bright,
For the sight of Thy love-laden glimpse, I roam a wild,
Hail to Thee O Lord of the tavern.

—*Darshan*

(Translation of an Urdu poem written in the sweet remembrance of Hazur Sawan Singh Ji Maharaj)



Surat Shabd Yoga-II

Kirpal Singh

AND now we come to the third cornerstone of the spiritual edifice: that of spiritual sadhans of disciplines. The one recurrent theme of a *puran guru* or perfect teacher is that the good life though highly desirable and indispensable, is not an end in itself. The goal of life is something inner and different: the transcension of this plane of relativity and physical existence into one of absolute Being. He who recognises this will mould his life accordingly, first because such a recognition implies a state of mind that, being free from ego and attachment, expresses itself in virtuous and creative action, and, secondly, because without cultivating such a state of mind and of life one cannot attain the poise and concentration requisite for inner transcension.

So the basic stress of the enlightened teacher is laid always upon the transcendental goal. He teaches that the *pranic* and *vigyanic* energies are not of the essence of Atman, taking their birth in planes lower than those of pure spirit. He who would use them as a ladder may transcend body consciousness, may reach the planes whence they originate, but he cannot reach beyond. The spirit being similar in all, the means to spiritual enlightenment should be likewise accessible to all. But, as has been seen already, such forms of yoga as are based on the *pranas* or on *gyan* make special demands which all cannot fulfil. The pranic systems are outside the reach of the old or those of tender years, and also of those who suffer from any respiratory or digestive disorders. The path of *gyan* presumes mental and intellectual capacities that nature bestows only on few. If these approaches were indeed the natural ones open to us, then the logical conclusion would be that Nature is very partial in her blessings, discriminating between man and man.

Why, if the sun shines for all, and the wind blows for all, should the inner treasures be available only to the chosen few? These too are both for the learned and the unlearned.

Yogas that are so discriminating in selecting their practitioners, and so exacting in their practice, cannot be wholly natural. The method taught by the Masters of the Surat-Shabd Yoga is different. As we have seen already, to the seeker is explained the nature of creation and the way back to life's initial source. At the time of initiation he is given a first-hand inner experience which he is taught to develop. The seat of the soul is between and behind the eye-brows. This at least is accepted by all yogas. It is to this point that mystics refer when they speak of *Shivnetra, Divya chakshu, Tisra-Til, Brahmrendra Triambka, Trilochana, Nukta-i-sweda, Koh-i-toor*, third eye, single eye, figuratively called the still-point, the mount of transfiguration, etc. It is at this point that the *sadhak* having closed his eyes must focus his attention but the effort at concentration must be an effortless one and there must be no question of any physical or mental strain. To assist this effort the teacher gives the disciple a *mantra*, or charged verbal formula, symbolic of the journey ahead. This formula when repeated slowly and lovingly with the tongue of thought helps the disciple to collect his

scattered thoughts gradually at a single point. What gives this mantra its potency is not any magic inherent in the words *per se* but the fact that it is given by one who by his own spiritual practice and mastery has charged it with inner power. When the aspirant by his inner concentration and by the mental repetition of the charged words, has brought his inward gaze to a sharp and steady focus, he will find that the darkness within that he at first confronted gets gradually illuminated by shifting points of light. As his powers of concentration increase, the lights cease flickering, developing into a single radiating point.

This process of concentration, or of the collection of *surat*, automatically draws the spirit currents, normally dissipated all over the body, towards the spiritual centre. This withdrawal is greatly assisted by *simran* or repetition of the charged *mantra*; and the perception of the inner Light, leading to *dhyana* or one-pointed concentration, quickens the process still further. *Dhyana*, in turn, when fully developed leads to *bhajan* or inner hearing. The inner Light begins to become resonant.

> Within thee is Light, and within that the Sound,
> And the same shall keep thee attached to the True One.
>
> —*Gurbani*

And the practitioner, when he shuts his physical ears, gets rapidly absorbed into the music. It is a common experience that though Light can catch the eye, it cannot hold it for very long and has no very magnetic quality about it. But with music it is different. He who hears it in silence and stillness, is drawn irresistibly, as it were, into another world, a different realm of experience. And so the process of withdrawal that begins with *simran*, is stimulated by *dhyana*, and is rapidly extended by *bhajan*. The spiritual currents, already slowly moving, are carried upwards, collecting finally at the third eye—the seat of the soul. The spiritual transcension of physical consciousness or death in life, is thus achieved with the minimum of effort and travail.

Students of the other forms of yoga, when, after their long and exacting mastery of the various lower *chakras*, they reach this state of full physical transcension, generally assume that they have reached their journey's end. The inner plane at which they find themselves—the realm of *sahsrar* or *Sahasra-dal-kamal* symbolised often by the sun-wheel, the lotus or the multifoliate rose—is indeed incomparably more beautiful than anything on earth, and in comparison appears timeless. But the student of the Surat-Shabd Yoga, when he succeeds in rising above physical consciousness, finds the radiant form of his Master waiting unsought to receive him. Indeed it is at this point that the real *guru-shishya* or teacher-student relationship is established. Until this state, the guru had been little more than human teacher, but now he is seen as the divine guide or *gurudev* who shows the inner way.

> The feet of my Master have been manifested in my forehead,
> And all my wanderings and tribulations have ended.
>
> —*Gurbani*

> Christ also speaks in the same strain:
> There is nothing covered, that shall not be revealed and hid, that shall not be known.
>
> —*Matt.* 9 : 26

Under the guidance of this celestial guide the soul learns to overcome the first shock of joy, and realises that its goal lies still far ahead. Accompanied by the radiant form and drawn by the audible-life-current, it traverses from region to region, from plane to plane, dropping off *kosha* after *kosha* until at last it stands wholly divested of all that is not of its true nature; and, thus purified, it can at last enter the

realm where it sees that it is of the same essence as the Supreme Being, and that He, the Master in His radiant form and itself are not separate but one and that there is naught but the great ocean of consciousness, of love, of bliss ineffable. Who shall describe the splendour of this realm?

Only heart to heart can speak the bliss
of mystic knowers;
No messenger can tell it and no missive bear it.

—*Hafiz*

Having reached the journey's end, the seeker too merges with the Word and enters the company of the free ones. He may continue to live like other men in this world of human beings, but his spirit knows no limitations and is as infinite as God Himself. The wheel of transmigration can no longer affect him, and his consciousness knows no restrictions. Like his Master before him, he has become a conscious co-worker of the Divine Plan. He does nothing for himself but works in God's name. If there be indeed any *Neh-Karmi* (free from the bonds of action), it is he, for there is no more potent means to freedom than the power of the Word.

He alone is action-free who communes
with the Word.

—*Gurbani*

Freedom for him is not something that comes after death (*videh mukti*) ; it is something achieved in life itself. He is a *Jivan-mukt* (free-in-life), like a flower shedding fragrance, he spreads the message of freedom wherever he goes.

They that have communed with the
Word, their toils shall end,
And their faces shall flame with glory.
Not only shall they have salvation,
O Nanak!
But countless more shall attain freedom
with them.

—*The Jap Ji*

In actual practice of the spiritual discipline, stress is laid on *simran*, *dhyan* and *bhajan* each of which plays a specific role in unfoldment of the self. The Master gives simran, or mental repetition of the charged words, that help in gathering together the wandering wits of the practitioner to the still-point of the soul between and behind the two eyebrows, to which place the sensory currents now pervading from top to toe are withdrawn; and one gets lost to the consciousness of the flesh. The successful completion of this process itself leads to *dhyan* or concentration. *Dhyan* is derived from the Sanskrit root *dhi*, meaning to bind and to hold on. With the inner eye opened, the aspirant now sees shimmering streaks of heaven's Light within him and this keeps his attention anchored, as it were. Gradually the Light grows steadier and he grows steady in his *sadhan* for it works as sheet-anchor for the soul. *Dhyan* or concentration when perfected leads one to *bhajan* or attuning to the music of the soul that emerges from within the centre of the holy Light. This enchanting melody has a magnetic pull which is irresistible, and the soul cannot but follow it to the source spiritual from whence the music emerges. In this way the soul is helped by the triple process to slide out of the shackles of the body and get anchored in the heavenly radiance of his self (atman), and thus led on to the heavenly home of the Father.

Again the entire process is nurtured by *Sat-Naam*, *Satguru* and *Satsang*, which in fact are synonymous for the Master—Power at work. Sat-Naam is the Power of the Absolute stirred into compassion and when It puts on the flesh, It assumes the form of the Guru (the Word made flesh), and It works through him by means of Satsang, both outer and inner, and this helps the *jivas* ripe for regeneration. This Power works at once on all the planes simultaneously according to the needs of each individual; by word of

mouth as a Guru in human form sharing in all joys and sorrows of the human beings; by inner guidance as Gurdev in his astral luminous or radiant form and finally as Satguru—a veritable Master of Truth.

There are two ways within: *joyti marg* and the *sruti marg* or the way of Light and the way of Sound respectively. The holy Light keeps the soul anchored and absorbed and to a certain extent leads the soul as well; but the holy Word pulls it upwards and carries it across from plane to plane in spite of various hurdles in the way, like blinding or bewildering lights, densely pitch darkness etc., until the soul reaches its destination.

Even the foregoing bird's eye survey of the nature and scope of the Surat Shabd Yoga would convey some of its unique features. He who studies it in relation to the other forms of Yoga cannot but note the completeness of its solution of all the problems that confront the seeker when pursuing other systems. On the plane of outer action it does not base itself on a dry and rigid discipline that is often laden with the consequences of psychological repression. It holds that some discipline is necessary, but adds, that it must ultimately be inspired by inner spiritual experience and be a matter of spontaneous living not of rigorous asceticism and too-deliberate self abnegation. The seeker must strive towards a state of equipoise and must, therefore, cultivate the virtue of moderation in thought and deed. The integration he thereby achieves enables him to gain greater concentration, and so higher inner experience; and this inner experience must in turn have repercussions on outer thought and action. The relationship of *sadachara* to inner *sadhans* is a reciprocal one: each enlivens and gives meaning to the other, and each, without the other, is like a bird with a single wing. How can the spirit be brought to perfect one-pointedness without the purity of mind and body, and how can the soul transcend all human attachments and imperfections without centering itself in the love of the Divine?

The Surat Shabd Yoga not only provides a means for achieving in practice the difficult ideal of *sadachar*, it also offers a mode of life that while raising one above this physical world of ours, does not, however, enslave one to the realm of name and form. The Masters of this path know only too well that abstract speculations about the non-attributive aspect of the Absolute cannot lead one to it. How can man, conditioned by name and form, be drawn directly to that which is beyond name or form? Love seeks something which it can comprehend and to which it can attach itself; and God, if He is to meet man, He must assume some shape or form. It is this recognition that inspires the devotion of the *Bhakta* to *Shiva*, *Vishnu*, *Krishna* or *Kali*—the Divine Mother. But these divine beings represent fixed manifestations of God and once the devotee has reached their plane, their very fixity, as we have seen already, prevents further progress. The Masters of the Surat Shabd Yoga wholly transcend this limitation by hooking the seeker not to a fixed, but to an all-pervading manifestation of God: the radiant sound-current. It is this *anhat* and *anhad* Naam: this unstruck and unfathomable Word that supports the various plans of creation spanning it from pole to pole, from pure spirit to gross matter. Its strains pervade every realm, every region; and it runs through them like a river that flows through the valleys which it has brought into being. And like the river it exists in a fluid state, changing at every plane, yet ever remaining the same. The seeker who has been inspired by the love of the river of the Word is blessed indeed for he knows none of the limitations experienced by those who adore God in other forms. He has at once something definite and defined before him which

draws him toward itself and to which he can attach himself; and something that is not subject to fixity of definition but exists in a mobile and a fluid state. As he moves towards it drawn upward by its beatific power, he finds it changing, modifying, becoming ever stronger and purer, beckoning him to higher and still higher effort, never allowing him to halt or loiter, but leading him from plane to plane, from valley to valley, until he arrives at the very source where unmanifested comes into manifestation, and the Formless assumes form, and the Nameless name. It was this completeness of the inner journey made possible by the yoga of the Sound-current that led Kabir to declare:

> All holy ones are worthy of reverence,
> But I only adore one who has mastered the Word.

The Surat Shabd Yoga is not only the most perfect of the various yogas but it is also comparatively easy to practise, and the one accessible to all. Not only do those following this path reach the ultimate end, but they do so with greater economy of effort than is possible by other methods. The transcension of physical consciousness that the yogin pursuing the path of the *pranas* achieves only after a long and arduous discipline, is attained by practitioners of the Surat Shabd Yoga sometimes at the first sitting at the time of initiation. That this should be so is not a mere chance or accident. The fact is that the Surat Shabd Yoga adopts a more scientific and a more natural approach to man's spiritual problems. Why, it asserts, if the spiritual-current reaches the bodily *chakras* not from below but from above, should it be necessary to master each of these *chakras* in turn? A man standing at the heart of a valley, if he wishes to reach the river's source, does not have to travel down to its mouth and then retraverse the distance. It further holds that if prana and mind are not of the true essence of the spirit then how can they be the best means of disengaging it from its encrustations? Could it be put in touch with that which is of its own essential nature, like would draw like; and with the minimum of effort the desired end be achieved. It is from the point of the *tisra-til*, the third eye, that the spiritual current spreads itself into the body. All that is needed is to check its downward flow at this point by controlling one's senses and it would of its own accord, collect itself, and flow backward towards its source. The seeker has no need to begin from the very bottom. All he has to do is to turn the direction of the spiritual stream and the rest would follow.

It is this simplicity of approach coupled with economy of effort that has induced many to call the Surat-Shabd Yoga as the *Sehaj Marg* or the easy way. It begins at the point where other yogas normally tend to end. Sahsrar, the region of the thousand-petalled lights, which marks the end of the normal yogis' journey after traversing the various bodily *chakras*, is well-nigh the first step to be taken by the practitioner of the Surat Shabd Yoga. Further, by refusing to disturb the pranic or *kundalinic* energies, this yoga greatly reduces the strain of physical transcension. By contacting the sound-principle the sensory currents are automatically drawn upwards without the practitioner consciously striving to achieve this end, and the motor currents are left untouched. Not only does this simplify the process of entry into the state of samadhi, but that of returning from it as well. The adept in this path needs no outer assistance for coming back into physical consciousness—as is the case with some other yogic forms—spiritual ascension and descent are entirely voluntary and can be achieved by him with the rapidity of thought. The method of transcendental hearing is only an extension of our normal daily practices. When we are faced with some knotty problem, our entire conscious energies tend to

focus at one point—the seat of the soul—without affecting pranic-motor energies functioning automatically in our body. The Surat Shabd practitioner achieves this concentration at will under controlled conditions through *simran* and *dhyan*, and as soon as he contacts the reverberating Word, the sensory-spiritual current that is still in the body is drawn irresistibly upwards; and complete physical transcension is achieved.

It is this quality of *Sehaj*, of naturalness and ease, that makes the Surat Shabd Yoga accessible to all. The music of the Divine Word is vibrating in all alike and he who follows its path, requires no special physical or intellectual equipments. It is as much open to the old as to the young, to the sinners as to the saints, to the simple as to the learned, to women and children as to men. Indeed women and children and the unsophisticated owing to their simpler modes of thought and their spontaneous faith often make quicker initial headway with this method than their more sophisticated brothren, though full attainment in this field may demand unwavering perseverance and effort which may not always be forthcoming. As no rigorous and extensive disciplines of food physical exercises etc. are required, it does not necessitate *sanyasa* or complete renunciation of the world and is as much open to the *grehastis*, the married, as to the *brahmacharis*, those under a vow of celibacy. Had the *pranic* and *vigyanic* systems been the most natural available then we would have had to conclude Nature to be partial; for physical and mental capabilities they require are distributed unequally among men. If the sun and the air are available to all, why should the spiritual gifts be reserved only for the chosen few. Besides, prana and vigyana can at best lead one to the plane of their origin and as they are not purely spiritual, how can they lead to the realm of pure spirit?

However, to say that the Surat Shabd Yoga is the most perfect of the yogic sciences and the more natural is not to say that it demands no effort and that any one can just take to it and succeed. Had that been the case, humanity would not have been floundering as it is today. The fact is that competent teachers of this crown of all sciences are rare and that even when found, few are prepared to undergo the kind of discipline it requires. The spirit may be willing but the flesh is weak. Most men are so deeply engrossed with the love of the world that even after having had a glimpse of inner treasures they are reluctant to give up their worldly ways and concentrate on that whose possession makes one the master of all that is. Since the stress in this yoga is always on the inner, never on the outer, no path could be in a way more exacting for the general run of men. How many can spend whole lives in outer ritual and ceremonial but how few can attain perfect inner concentration undisturbed by mundane thoughts even for a few moments. Hence it was that Kabir compared it to walking on a naked sword, while the Sufis speak of it as the *rah-i-mustqim*, finer than hair and sharper than the razor's edge; and Christ described it as the strait and narrow way that only few ever tread. But for one whom the world lures not and who is filled with passionate love of God, nothing could be easier and quicker. He needs no other force than that of his own urge, and, purified of earthly attachments by his sincere and strong longing, his soul shall wing homeward borne on the stream of Shabd towards its points of departure, the haven of bliss and peace. And should it confront any obstacles on its homing flight, its radiant Friend is always beside it to lead it out and protect it from all pit-falls. The road through the higher planes lies charted before it as completely as that of the Hatha-yogins of the lower bodily chakras and with such power to bear it, and such a Friend to guide, nothing can deter or entrap, nothing can disturb the steadiness of its course. "Take hold of

the garment, O brave soul," exhorted Jalalud-din Rumi, "of One who knows well all places, physical, mental, supramental and spiritual, for he will remain thy friend in life as well as in death, in this world and the worlds beyond."

And sang Nanak:

He that has found a True Master and pursues the perfect way of the Holy Word, shall, laughing and living in this world, find full freedom and emancipation.

Apart from its scientific approach, its comparatively easy accessibility, its quality of naturalness and its freedom from the drawbacks of other yogic forms, another distinctive feature of the yoga of the Sound-current is the unique and pervasive emphasis it lays on the need at every step for a *Satgur, Pir-e-rah* or *Murshid-i-Kamil,* a competent living Master.

The Guru-shish or Guru-sikh relationship is important in all forms of practical yoga but it is pivoted here in a unique sense. For the Guru in the Surat Shabd Yoga is not only a being who explains to us the real nature of existence, instructs us in the true values of life and tells us of the *sadhans* to be practised for inner attainment, he is all this, and is more. He is the inner guide as well, leads the soul from plane to plane to its ultimate destination, a guide without whose aid it would mistake the intermediate stages for the final goal and it would encounter barriers which it would be unable to get over.

The role of the Master, being what it is, it is little wonder that all mystics who have pursued this way should have sung of him with superlative reverence and adoration. In Kabir, we hear:

I wish and long for the dust of his feet—the dust that has created the universe;

His lotus feet are the true wealth and a heaven of peace!

They grant ineffable wisdom and lead one on the path Godward.

In the Sikh scriptures:

Sweet are the lotus feet of the Master;
With God's writ one sees them;

And myriad are the blessings that follow upon such a vision.

—Todi M. 5

Some mystics go even to the extent of raising his position above that of God:

The Master is greater than God.

—Kabir

The Guru and God both stand manifested, whom may I adore and render obeisance?

Wonderful indeed is the Guru who has revealed the God-Power within.

—Sehjo Bai

All this may lead the sceptic to suspect human idolatory. He may ask: wherefore this deification of a human being? Wherefore such praise heaped upon one who is mortal? Mystics at times have responded to this question with holy indifference:

People decry that Khusro has turned idolator,

Indeed I have, but what has the world to do with me?

—Amir Khusro

(Extract from "The Crown of Life."—To be continued in the June issue.)

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 book, "Spiritual Elixir", for the benefit of our readers.

Q.—*To what extent do the teachings of sages of lower order help the sincere students of Sant Mat so as to hasten the day when we meet the Radiant Master within and be guided by him thereafter?*

A.—The teachings of all the Masters, may be of lower order or higher order, are helpful to the initiates provided the latter do not indulge in controversial discussions. Like an intelligent swan (whose beak is blessed with the rare boon of separating milk from water) the disciple should accept goodness from wherever it may be available. The charming Radiant Form the Master manifests itself in due course by attaining proficiency in the divine principles of holy *Shabd*—the Sound-current, and the divine Lights, which are his Astral forms. The faithful and disciplined initiates receive guidance at every step after the Radiant Form of the Master is manifested within. The inner receptivity of the disciple develops wonderfully by regular, faithful and accurate meditations. Ever since initiation, the gracious Master-power becomes the constant and nearest companion of the disciple for escorting the soul to the True Home of the Father, with the aid of holy *Naam*.

Q.—*Please explain why the enactment of the drama of life?*

A.—It is all an expression of the inexorable law of *Karma*. Desire is the root-cause of all bondage and rebirths. Unless one becomes a conscious co-worker of the divine plan by complete self-surrender and annihilation of ego, the goal of spiritual perfection cannot be attained. Please refer to the book "*Wheel of Life*" for exhaustive explanation.

Q.—*Please explain the importance of initiation?*

A.—Initiation by a perfect living Master assures an escort in unknown realms by one who is himself a frequent traveller to those regions. He knows the presiding dieties or powers of these planes, conducts the spirit step by step, counsels at every turn and twist of the path, cautions against lurking dangers at each place, explaining in detail all that one desires to know. He is a teacher on all levels of existence; a *Guru* on the earth-plane, a *Guru Dev* (Astral Radiant Form) in the Astral Worlds and a *Satguru* in the purely spiritual regions. When everyone fails in this very life, at one stage or another, his long and strong arm is always there to help us, both when we are here

and when we quit the earth plane. He pilots the spirit into the Beyond and stands by it, even before the judgement seat of God.

Q.—*Is every body entitled for initiation?*

A.—No, every body is not entitled to holy initiation into the mysteries of the Beyond.

Q.—*Can karma apply to nations as well as individuals?*

A.—Yes. The cummulative reaction of *karmic* debts of nations results in wars, epidemics, destruction by fire or floods etc. For exhaustive explanation, a reference is invited to the book "Wheel of Life".

Q.—*How would you differentiate between the soul and spirit?*

A.—There is no difference between the soul and spirit, both represent the consciousness pervading the human body.

Q.—*If one could see the soul with these eyes, what would it look like?*

A.—Nobody can see the soul with these outer eyes and as such it is beyond the ken of human comprehension to know it. The soul is the enlivening principle pervading the human body and it can be realised within by introversion when the senses are controlled, the mind stilled, and the intellect silenced.

Q.—*How can mind be stilled?*

A.—Mind is enamoured of pleasures and runs after them whenever and wherever they can be found. It is stilled in the physical presence of the Master. It is by his divine Radiation that the souls are attracted towards him, and the mind which gets consciousness from the soul is stilled for the time being. Tulsi Sahib Says:

"Surat Sadh sang thehrai—tau man thirta kichh pai."

(The attention or the outer expression of soul is controlled in the company of a Sadh. It is only then that the mind attains some stillness.) But pleasures of the flesh are quite different from true happiness born of inner peace in the soul. If the mind is provided with the appetency to relish something sublime and gets an opportunity of doing so it knows the value of real happiness with the result that the sense-pleasures lose all their charm, and thereafter seem insipid and valueless. This is the way to still the mind and the way to control the hydra-headed monster by making manifest in the body the dulcet strains of the music of Life, enlivening the entire creation. We have an instance of it in the life of Lord Krishna, where it is allegorically explained how the Lord tamed the many headed cobra in the river Yamuna (human body), by the melody of his magic flute (audible life stream).

Q.—*What makes one stray from this golden Grand Trunk Road of Spirituality after finding the True God-Man and receiving sacred initiation from him?*

A.—It is the ego in humans which debars them from spiritual illumination. It can be annihilated only by stern spiritual discipline and a sacred schedule of holy meditations together with deep reverential humility. Sometimes uncongenial environments do affect the spiritual progress of the dear initiates, who should always pray for right understanding and divine grace.

Blessed living memories

(Continued from page 15)

People all the world over—those who are under his direct guidance—are getting advanced spiritual experiences just as people in the times of the Masters of the past, but the living Master, a living symbol before his children, in his characteristic humility, would smile and bow his Godly head, and reiterate : "It is all due to the grace and kindness of my Master that people are obtaining solace and benefit from my presence." He would say, "Commander orders, 'Fire', and I must fire." Denying all such praise, the Master would give all credit to his own beloved. Maharaj Ji related how his Master once told him that he had to carry on the spiritual work after him, to which he (our Kirpal) replied: "Just like a water-man, I will water the plants, but it is your water." Affirming the unity of Masters he said: "Guru Power works from one human pole to another, but the Power is the same." There is no question of degree of difference from one perfect Master to another. Outwardly they differ, but inwardly, they are one with the One. Through the vehicle of every Master, souls drank the heavenly necter of God, and for the living seekers after Truth, a living Master soul is needed to come into contact with God. One cannot achieve Him alone, or through imperfect teachers and guides with which the world abounds in this day. It is, however, impossible to find a genuine Satguru unless God Himself so wills. It is through His mercy and kindness that we are brought to his holy feet.

Self-effacing humility is the significant sign of recognition of a genuine Master. His sweet words, his lustrous eyes, his kindly radiant beauty are infused with spirituality. The great ones rarely directly refer to themselves, even though they may be one with God, but always place the honours the world heaps upon them at the feet of their own Master.

In the Satsang, many prominent persons who were initiated by Hazur Sawan Singh Ji, came forth, publicly speaking of the miraculous appearance of both the Masters in their meditations, and subsequently how they were led for further guidance and help to the living one.

Wonderful stories were narrated of the innumerable evidences of divine protection of the Master, extended to the disciples in times of great odds and danger. There was one disciple of Hazur Sawan Singh Ji who disbelieved and doubted in the present Master. During the recent fighting between India and Pakistan, this man's village was invaded one night by hostiles who were firing and looting homes at random. Leaving his possessions behind, he began to run for his very life with the enemy at his heels. He ran and ran, but to his apparently great misfortune, he stumbled and fell into a ditch. He thought his end had come. Just at this moment, the Masters appeared, both gracious Kirpal and majestic Sawan, and each taking one of his arms, carried him off to safety, out of danger's reach, after which they disappeared. Ever since, this fellow has been very gratefull and devoted to the true son of Sawan.

Countless are the incidents of miraculous protection of the devotees of the

Master. The worldly minded and sceptic would scoff, but what is normally termed fantastic and miraculous, are common everyday occurence in the lives of those rare souls who have become one with God. Never exhibiting his mystic powers outwardly, but keeping them in reserve to assist and teach his dear children, the Master gradually reveals himself and his Godly attributes as the disciple grows and unfolds in purity, receptivity, and humility.

One of the many notable seekers was Sri Raghavacharya, an old devotee from Rishikesh, in Uttar Pradesh. This man recognised the inner greatness of Sant Kirpal Singh, when he retreated to Rishikesh in 1948 after the physical passing away of his own Satguru, Hazur Sawan Singh Ji. Sri Raghavacharya related how he took ill and 'died' several years ago. As his spirit withdrew from the physical body, rising up on the inner planes, he was taken to the lotus feet of the luminous forms of "Sawan" and "Kirpal". The radiant Master turned to Raghavacharya and commanded him to return to the physical plane and complete further work allotted to him. He still looked hale and hearty at 110 years of age.

Numerous devotees and poets sung their compositions in praise of the Lord, including many of the beautiful hymns the living Master had written to his Master in the days of discipleship.

Another Satsang was held from 4. P.M. to 9 P.M. continuously. The interest of the devotees never waned or slackened, rather it waxed and increased, mounting on the wings of love, inspired by the Satguru. Many more spoke, including several devotees and students from the Western Hemisphere, attracted here by the universal Light of the Master. The writer of this report, having been afforded the privilege of coming to the lotus feet of the Master in India from far away Canada,gave a brief talk from his experiences of the living Master's mission of connecting the yearning souls to their Creator. This is a mission of incomprehensible greatness illuminating the sincere seekers with conscious contacts of the Light and Sound of God, in all countries and lands where people are awakening from materialism to the unchangeable spiritual Truth as given out by the Satguru Kirpal Singh Ji Maharaj, who is the living successor of the Master-saints of all times.

Towards the close of the wonderful Satsang, a white sheet was suspended from the ceiling of a canopy over the crowd to serve an excellent two-way screen for the showing of one of the available movie films that were taken of Hazur Sawan Singh Ji. The multitudes sighed with wonder at the image of beautiful Sawan moving on the screen. There were several thousand of Hazurs' initiates present amongst the approximately 20,000 Satsangis.

Late at night, the Master was giving private interviews to aspirants, never sparing himself for a moment. His message is one of solace and hope,and to the endless stream of humanity which knocks at his door, he has a sure spiritual remedy to every ill and evil. The names of "Sawan" and "Kirpal" were on the lips and hearts of everyone as they retired into peaceful sleep under the stars on the hallowed ground. Truly, the holy Bhandara (anniversary) reached its natural and perfect close, and the mantle of peace and silence descended upon the Ashram of the Master.

On the following day, Naam-initiation was given to 215 newly selected and accepted aspirants, including an American lady who 'just happened' to be passing through Delhi, the day before. On hearing of the great Kirpal Singh, she came to see him, and was "caught by a tremendous power coming from his eyes." She had been looking for a Master for many years and, as it so often happens, she unexpectedly met a true Master. She

decided to cancel her train ticket to Bombay and to stay on a while at the Ashram.

After the Master had sifted those who were not yet ready for Naam he began to unravel the secrets of the beyond, explaining the mysteries of the inner planes of creation leading up to the True Abode of the Father, the Path each soul must embark upon ultimately to attain union with the Supreme Father, the sole purpose for us being born in human form.

Satguru Ji revealed the sacred secrets of the various Lights, and Sound-currents of each region the soul experiences as it proceeds upwards after consciously rising above body-consciousness, via the Third Eye or Single Eye. He then bade all to sit for meditation; and after an hour the blessed Lord enquired of their inner experiences. With his grace, everyone experienced the inner Light and Sound of creation, also known as the Word or Naam. The American lady was very pleased with her experience, as were others, and many were shedding tears of gratitude and wonder at having witnessed the radiant form of the Master at their first sitting. Over a hundred of the newly initiated were blessed with this heavenly vision while repeating the holy Names, and others saw the strong Light of the inner sun, moons, stars, and some saw the strong and red rising sun.

The initiates then sat as instructed for listening to the sound principle for half an hour. The great Master enquired of their inner experiences. All heard, according to their background and receptivity, the sublime Music of the beyond; bells, gongs, conches, drums, violins, and flutes—such a wonderful start on the journey back to God.

After imparting the mystic contact of the audible life-stream, Maharaj Ji called all of his newly born children of Naam to gather up closer, whence he personally exhorted them to continue in their holy meditations and develop the initial experience by day to day practice. He strongly emphasised the necessity of keeping the diaries of self-introspection, to live an ethical and honest life, keeping in contact with the Master personally or by correspondence, as one desired to progress spiritually, and thus achieve the goal of life. The Lord spoke endearingly of the radiant form of the Master as an 'unpaid counsellor' that guides the footsteps of the child disciple both in this world and in the beyond, which one should strive to meet while alive. When the disciple of a perfect Master dies, if he has not contacted the radiant friend within in lifetime, this sublime form appears to escort the soul of that initiate into the beyond at the time of death, ensuring its safety against the onslaughts of the negative power. That soul would then be placed in a suitable and deserving spiritual region where it can work towards ultimate liberation or, if worldly inclinations were still uppermost, in the initiate's consciousness and if no efforts were made in life, the Master may have to send it back into the world in a better and more spiritually congenial atmosphere where it can attain better inner progress and achieve the necessary love for the Master. The whole process, however, depends entirely on the sweet will and pleasure of the Satguru, as he, being a conscious-coworker of the Divine plan, holds the reigns of the destiny of his children in his almighty grip. But this does not debar personal effort on the part of the child-disciple, rather, the beloved Master constantly exhorts us to make greater and greater efforts to become worthy of his all-in-all grace.

Separate from the initiation scene, in a specially screened area, 90 children were given special premission to sit for listening to the Sound-current.

Gurudev strode over to where the children were sitting, and one by one, he would, with one hand behind his back, bend over and tap the children on the top

of their heads with the finger of his other hand, and would help them to stand up. (Some were really spiritually intoxicated). He would then enquire what they saw and heard within. Over sixty of these boys and girls witnessed the radiant Gurudev, and many also saw Hazur Sawan Singh Ji standing beside the living Master, whom they had never seen nor heard of before. Only when a photograph was shown to them did they recognise who the kindly old man with the white beard was. Others saw the Master in his radiant form conducting Satsang to countless souls on the inner planes.

One simply cannot know the magnitude and the far reaching effect such acts have, on the part of the Godman. Truly, the Master-Power or God-Power working through the focal point of the living Master is "controlling and guiding the destiny of the child-humanity." These children may become illumined leaders of tomorrow, and in all countries of the world where the illumined initiates of the Master dwell, there will be a 'force of light' shining in the darkness, through the merit of their connection to the living Master. This great force of truth is the only hope and solution to the abundant materialistic and degenerate influences rampant in the world of today. This "Light which lighteth everyman that cometh into the world" is, unfortunately, unseen, unnoticed, forgotten and sadly neglected but one merciful glance from a Master-Soul can open the inner eye of the individual soul to behold the mysteries of God's Light, and thus reveal one's native Godhead radiating in all glory. The luminous form of the Master then appears, and guides the blissful soul into experiences and Kingdoms beyond all earthly description, until it beholds and unites with the Lord of all. Before that Light can really shine in it's native and pristine splendour (and not under a bushel) surpassing countless outer suns and moons, we, as his erring children, must first learn to rise above our petty hatreds, jealousies, and limelight seeking amongst ourselves, for this not only reflects very badly on our own lives, but on the very path we live to tread upon. The Master and the path are perfect in all respects, but we individuals, with one foot in the divine, and the other in human folly, sometimes judge the Master from our own limited vision. It is surely no fault of the Master if some of his children are disobedient.

The path of the Master, which encompasses God in His Nameless and Formless state, His vast Creation, from the physical universe to the Astral, Causal and great Causal Regions, up to the *Sachkhand*, the true home of the father, *Naam*, the God-into-expression-Power, and the individual soul is the path of love. God, being all love and truth, in a state of absolute conciousness, projected forth all creations from the tiny drop to the limitless universe, as a ray of His Love. The Naam power, sustaining and controlling the creation, seen and unseen, being a direct emanation from the Sat Purush, is also Love, and where it is fully manifest, in a Master Satguru, that place also is love...love -personified. All of these things : God, Creation, Sachkhand, Naam, Soul and Love are unknowable without the grace of a Godman.

Love and surrender of one's all unto the feet of the Master, chaste obedience unto his holy command, and communion with his holy Naam, will take one surely and swiftly across the enchanting panorama of existence, and place that jubilant spirit into the lap of the eternal supreme Being. The Satguru is the reflection of Satnam or God, in this world, and in the Beyond, and as such, grants God-experiences to those who approach him with humility and sincerity. God is unknoweable. With the Satguru's grace, He becomes known as a living reality, shining in the temple of our inmost being. And thus we are liberated.

From the editor's desk

THE importance of Satsang cannot be overemphasised. 'Satsang', Hazur used to say, 'is a protective hedge around disciples engaged in spiritual sadhnas or practices, and it keeps them safe in its fold.'

Satsang is a 'must' in everybody's life. One cannot do without it. The need for it is felt, at one stage or another, as man advances in age and faces the ups and downs of life. The sooner one realises it, the better it is, not only for one's ownself but for all those around him.

Life without Satsang is a sham tinsel, a base coin, however bright it may appear to be. It has no currency in the realm of God.

Most of us, however, take a very limited view of Satsang. We generally do not know what the term Satsang really implies. We consider any and every talk by a religious teacher or a preacher as Satsang. A congregational kirtan or chanting the name of the Lord and singing hymns in His praise go in common parlance as Satsang. To attend customary service in a church, a gurudwara, a temple or a mosque is considered to be enough of service to the Lord. All these practices undoubtedly are steps in the right direction but are not enough. These, more or less, prepare some ground for understanding the higher values of life, the highest being Satsang or communion with the Lord within.

Satsang in the terminology of Master-saints has a much deeper significance than is commonly known and understood to be. Sat stands for Truth, the unchangeable permanence in the ever-changing panorama of life. It is in Sat, by Sat and through Sat that the universe and all that is in the universe exists and subsists. Paradoxically enough, without Sat there is naught and where there is naught there is Sat. Sat is the substratum of life, nay it is the very life itself that lightens the life of each one who is in tune with Sat.

To be in tune with Sat is Satsang in the real sense of the word. How to be in communion with Sat is the question? Sat is not a mere abstraction. If it were so, then there would be no Satsang, for it would imply contradiction in terms Sat and Sang; while all the scriptures emphasise the need of Satsang.

Sat is all-pervading and yet in the world of men it works from a chosen human-pole for purposes of regeneration of mankind. Man is to be the teacher of man in *Apravidya* (empirical knowledge) and *Pravidya* (the knowledge of the beyond). One in whom God-power works in fullness can lead us on the God-way leading to the Power and Spirit of God.

We all live, move and have our very being in Him and, strange as it may seem, we do not know this and much less are conscious of this. A Godman (Satpurush) can consciously awaken us to the Reality within and we can, like Him, revel in our native God-head if we, for sometime, hear to what he has to teach and practise the inner Sadhna as he enjoins. The former is called outer Satsang while the latter is termed inner Satsang or experience of the Power of God within one's own Self.

Such Godmen are very rare but the world is not without one. Godman is as much a gift of God, as God is the gift of the Godman. And fortunate is one who, knowing the value of Satsang, strives to be a satsangi.

Wisdom of the ages

Here are some of the verities of life which are eternally true. Let us take one for cogitation each day and try to reflect the truth of it in our life. We have, of course, to guard against making an alloy of it by a subtle admixture, traducing it to suit our own commonplace convenience.

April:

1 All life is encounter and the supreme encounter is of man with God.
2 They who know truth in truth, and untruth in untruth, arrive at truth.
3 And whosoever shall compel thee to go a mile, go with him twain.
4 An act carelessly performed, a broken vow, and hesitating obedience to discipline, all this brings no great reward.
5 Man cannot abide in his pomp. He is like the beasts that perish.
6 Greatness lies in worthy living among the common things of life.
7 Love is not a mere impulse of curiosity or a leap of lust. It is spiritual in character.
8 It is upto each individual to attain harmony, awakening to spiritual truth.
9 "All created things perish", he who knows and sees this becomes passive in pain; this is the way to purity.
10 Truth is never preached for one has to realise it within oneself.
11 All honest striving is sacred.
12 Time and timelessness, nature and super nature are twin aspects of man.
13 Man belongs to the world and the world beyond it.
14 Our duty is to make an effort. It does not matter if we fail.
15 We realise the truth of our freedom only in moments of silence.
16 God is spirit; and they that worship Him must worship Him in spirit and in truth.
17 Unselfishness is more paying, only people have not the patience to practise it.
18 Spiritual life combines the active and the contemplative sides.
19 Self-sacrifice, not self-assertion, is law of the highest universe.
20 God alone lives. The soul alone lives. Spirituality alone lives.
21 That which is selfish is immoral and that which is unselfish is moral.
22 The conquest of lust is the highest endeavour of a man's or woman's existence.
23 The wise ones learn to renounce their senses, knowing that those are the enemies of their immortal soul.
24 Our best work is done, our greatest influence is exerted when we are without thought of self.
25 Subtle, they say, are the senses; subtler than the senses is the mind; subtler than the mind is the reason; but subtler even than the reason is He.
26 The reward of the conquest of self is spiritual bliss.
27 Where there is nothing there is God.
28 Cleanse the chamber of thy heart that thy Beloved may enter.
29 *Brahmacharya* means that mode of life which leads to realisation of God.
30 The first step to *Brahmacharya* is the realisation of its necessity. The next is gradual control of the senses.

In praise of Hazur

(Continued from inside front cover)

Whosoever sees Him even for a while wanders
restlessly all his life, with the chant of Sawan on his lips.
He is the mainstay of all here and hereafter on to eternity,
and ever blessed are His votaries.

All remember Him on earth and in heaven for enthralling
is the very sight of Him.
The very idol of my heart has His habitat on the
banks of the Beas and His word is law unto all.

Nor do I desire heaven, nor paradise with all its beauties,
for the threshold of my Master is above everything else.
All ye who are seekers after God follow the Great Master,
as the sea of His munificence is in full tide.

His divine grace flows to all alike regardless of caste
or creed.
Whosoever comes in His presence is richly rewarded,
as the treasure-house of Sawan is accessible to all.

Who can sing of the graces of Sawan when His glory
outshines all ?
How can Jamaal,* the bondsman of Sawan, leave His
sanctuary ?

—Kirpal Singh

**Nom de plume of Sant Kirpal Singh.*