Sat sandesh

the message of the Masters

July 1968

O Beloved Sawan

Thy sight, O Sawan, gives light to the eyes,
Thy love takes the soul through space immeasurable,
Thy memory, O Beloved, remains fresh with us all the time.

The entire nature, with Suns and Moons, is envious of Thee.
All the flowers and buds and the cypresses tall
rival Thee, in vain.
Beautiful is Thy form,
revishingly enchanting is Thy sweet smile.

Thou art a sure guide to all on the Path of Salvation,
Thou art a fountainhead of bubbling love for all and sundry;
The words of wisdom, chase away pain and affliction,
Those who take Thy name get absorbed in ecstasy divine.

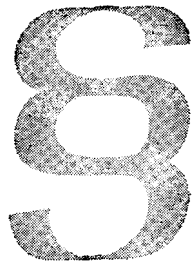
Thou art an endless ocean of beauty and grace, O Master.
Thou art an ever-expanding flood of Light, O Lord
Thou art Light embodied for all in the sea of life,
Thou art the lighted Lamp unto our feet, here and
hereafter.

Thou art a living embodiment of compassion, beauty and grace.
Thy light steps are faster than sound and light
Even the grandeur itself bows low before Thee.

The Grace of Thy face puts the blooming rose garden to
shame,
A Beloved with all humility,
Thou hast a dignity that is life inspiring
Every act of Thine enlivens the soul and enriches the heart.

(Continued on insideback cover)

Sat sandesh



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Sat Sandesh, Sawan Ashram, Shakti Nagar, Delhi-7, India. Editor : BHADRA SENA. Printer and Publisher : Bhadra Sena. Printed at: Kirpal Printing Press, Shakti Nagar, Delhi-7. Subscription rates : Overseas edition : Annual US $ 6.00 or £2 sterling. Single copy : 50 US cents or 3/6d. Sterling. Inland edition: Annual Rs. 12/-. Single copy Re. 1.00.

The views expressed in the articles and other contributions in Sat Sandesh are those of the authors and not necessarily of the journal. Sat Sandesh is not responsible for the opinions and statements of the writers.

Contributions for publication should be addressed to :
The Editor, Sat Sandesh (English), Sawan Ashram, Shakti Nagar, Delhi-7, India.
The articles should be in English and typed with double spacing. No payment is made for the contributions published.

The Master's message

Dear Ones,

I convey my love and best wishes to each one of you on this auspicious birth anniversary of Hazur Maharaj Baba Sawan Singh Ji.

You are fortunate to have man-body which is the highest in all creation. I wish you all to live a life worth living—the life in the Spirit. Master used to say that there is little use of talking-about or writing about it—words without actions are empty and futile. One should learn to live such a life in true sense of the word.

It is not what we say that matters. It is what we are and how we live. Let the words and thoughts we have read so far become a part and parcel of our whole being. He enjoined we should live up to them from day to day. What we have lived in our lives goes along with us—an illiterate man cannot become learned after death.

We should be constantly on the watch we do not stumble and fall when obstacles come on the way. Even if you fall, never allow such falls to throw you off balance in any way. Pick yourself up and continue on your way with patience and perseverance with full trust in the Master working over your head. Kabir says: "Anyone who falls while walking is not to blame; but if he remains fallen, a long journey is still ahead of him."

Make up your mind whether you would like to conform to the dictates of our mind or to the commandments of the Master. The choice lies in your own hands. You are free to choose; no one else can make the choice for you. The world may condemn you, who choose the Master's way. You need not worry because you have taken up the right way.

Master is 'Word-made-flesh'. He is Light, Life and Love. If you live and move in him, He will be your very life and give you more Light and Love.

The Word is the 'Bread of Life' and 'Water of Life'. When you are hungry and thirsty, enter into the inner stillness and receive amply of these, which give the life eternal. This is within you, none is barred from it.

Forget the past, forget the future—relax fully. Be still, be alone to your own self, giving yourself wholly to the Master—Light and Love will be generated through you to all the world over.

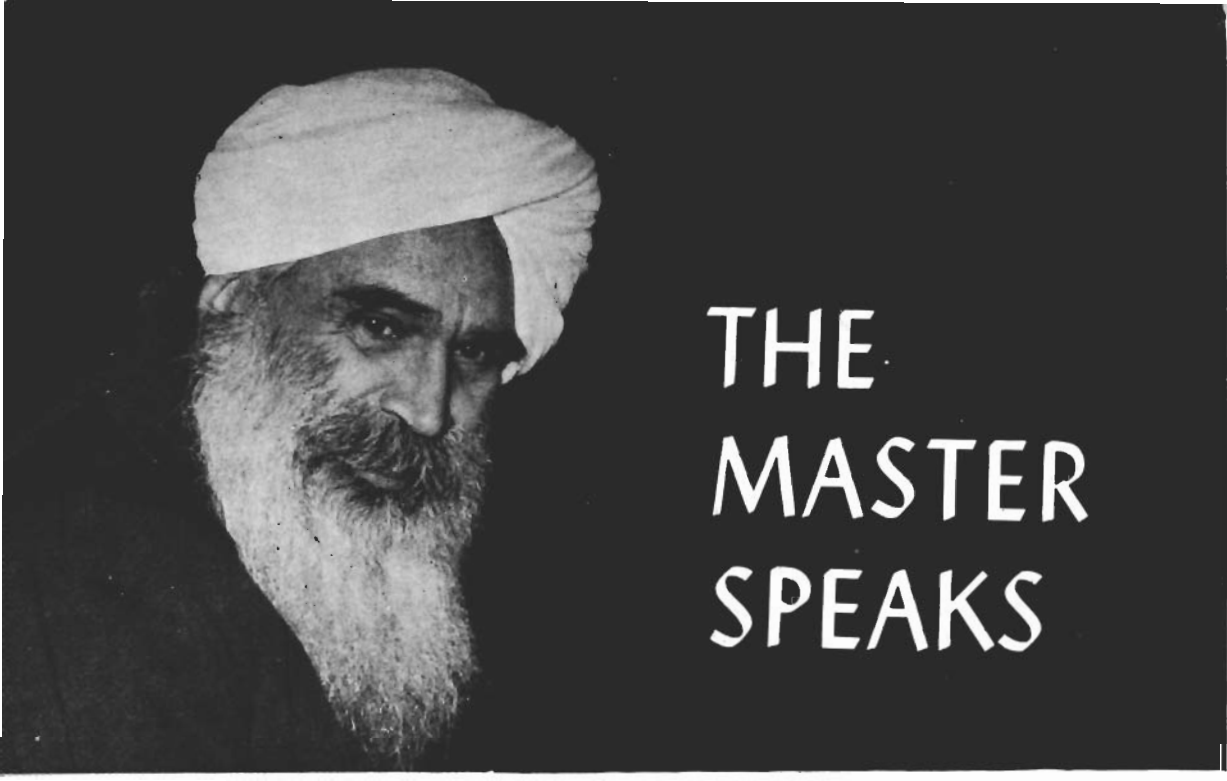
Every day and every time convey thanks to the Master—the God in him, who has put you on the way—and for all other gifts you enjoy. In this way you will be aware of the Master all the time. Without him you can do nothing and with him you can do all things. The more time you will spend with the Master, your every-day life will become smoother.

Kabir says: "If the initiate lives this side of the ocean and Master lives across, direct your *surat* (attention) to him. You will receive all blessings because the Master is 'Word-made-flesh' and is everywhere." When one is initiated the Master-power resides in him and does not leave him till the end of the world.

Kabir says: "Always be conscious of the Master-power within you and live up to his commandments. You have nothing to fear in the three worlds."

All love,

Kirpal Singh



Gurbhakti — a lesson in love

THIS day we have gathered together in the loving memory of the Godman (Hazur Sawan Singh Ji Maharaj) who revived the age-old perennial science which we had forgotten. The object of celebrating the birth anniversary of a Master-soul is to make a fresh appraisal of his teachings and by following his footsteps we keep his memory alive. Ordinarily, we are expected to live daily, nay hourly, in the loving presence of the Master and be ever thankful to him for the indelible foot-prints left by him on the sands of time. That, of course, is an individual affair. But we must, once a year at least, hold a memorial service on the occasion of his advent into the world for the spiritual uplift of man. Whatever time we spend together in this congregational service to the memory of the Godman will be amply rewarded and should, therefore, be considered a great blessing.

What then are the lessons we can take from such a dedicated life of selfless service as of Hazur, for it is by knowing them that we can strive to follow them as best as we can and advance on the path of self-realisation and God-realisation. It is to his great credit that he revived the most ancient science of *Paravidya* (the knowledge of the Beyond, the great unknown cause of all causes that lies beyond the senses and the intellect). In the modern age, the teachings originated with Kabir[1] and Nanak[2], and the torch of

light was carried on by the successive nine Gurus and then Tulsi Sahib[3], Swamiji Maharaj[4], and afterwards by Baba Jaimal Singh Ji[5] and then by Hazur Sawan Singh Ji Maharaj, by whose grace the sacred teachings are being imparted even now to the spiritually hungry souls. Fortunate indeed are those blessed souls who had the privilege to be initiated by him. We must, therefore, make the best use of the short life-span allotted to us. The greatest purpose of the human birth is that it offers us an opportunity, rare as it is, to experience our own 'self' and God. None can help us to unite with God but one who is already united with Him. Gurbani[6] says: "Some Godman may link us with the Power-of-God."

That divine Power is, of course, within each one of us for we live, move and have our very being in Him.

"My Lord consort pervades in all beings,
But blessed is one in whom He is manifest."

—*Gurbani*

It is this God manifested being or the Godman who can guide us Godward. The question here is as to why we cannot unite with God by our own unaided efforts? It is because the soul is under the powerful sway of mind, which in its turn is being controlled by the senses, and these senses are running riot with the sense-objects. We are thus totally identified with mind and matter and have no independent existence of our own. So it is the God-in-man who can link us with God. In other words one who has established a contact with God can show us the way to effect this contact for ourselves. Thus, God in the garb of man is the Guru of all. When Guru Nanak was questioned on this subject, he replied: "Verily, it is the holy Word, Shabd or the Sound, that is the Master and the soul in man, permeating through and through in the physical body, is the disciple." Now what is meant by Shabd? The absolute God is Ashabd (Wordless) but when He comes into expression, He is known as Shabd (Word) :

"With one Word, the whole creation came into being."

—*Gurbani*

Again Gurbani says: "It is from Shabd that the whole creation comes into being and ultimately gets absorbed into it and it is through it that regeneration takes place."

This manifested Power-of-God which is the substratum of the entire creation is called Shabd. This Shabd then is the Jagat-Guru or the Master-power. This very question was put to Kabir: "O Kabir, who is the Master and where does the disciple reside? How the two got together into an indissoluble union?" He replied : "My Master is in the Beyond, while the disciple is in this body. Both of them got together by means of Shabd and now there is no fear of separation between the two." So the Master of all the world is the Shabd-power or the holy Word. Guru Gobind Singh has put it succinctly: "He who is one and the same in the beginning and the end is the manifested Power-of-God, the Shabd, and that is the real Master."

Thus the physical body in which the Shabd-power is manifestly working is worthy of all our adoration, for that power alone can draw the soul to Himself. The Master is not the physical body but the divine Power which is enlivening his body.

"God speaks through a human frame, as without it how can He speak to us?"

—*Gurbani*

The physical body is not the Master

but blessed is that body in which that Power is manifest for spiritual guidance. This Power-of-God as manifested on the human plane helps in liberating all human souls entombed in the meshes of mind and matter. Swamiji says: "The great Power-of-God in the Guru helps in disengaging the souls from the shackles of the body and in raising it upwards."

The living Master is competent enough to unite with God such souls that seek his guidance. The prime job of a Master-soul is to unite all the children of God under his saving protection. Gurbani says: "Free from birth and death under the compulsive force of *karmas* come the redeemer of souls, with a touch of his life-breath he alchemises the human soul and connects it with the holy Word."

Such great souls come into the world for the spiritual welfare of humanity. They are commissioned from above for this job. Now perhaps you may understand what is meant by a living Master. He is in fact God-manifest on earth or the 'Word-made-flesh' to dwell amongst us as Christ puts it.

> "Dwelling in the Guru, He doles out the holy Word."
>
> —*Gurbani*

Man alone can be the teacher of man. It is with the help of some human instrument that God works for mankind. God does, from time to time, descend in a human garb for the uplift of the people stuck fast in the mire of the world and all that is worldly. A saint has a two-fold mission: to awaken people from a long-drawn dream of the material world and to reveal to them the saving life-lines within. Like a radiant pole-star, he guides the erring humanity. When it rains, every place, high or low, equally gets the blessing of the life giving showers. Hazur's name was Sawan and significantly enough like Sawan-rains, he blessed the people with spiritual showers and every one—Hindu, Muslim, Sikh or Christian—benefitted from his teachings.

Now we revert to our original question as to whom should one love in the world? If we look critically, we find that love is an innate quality in man and every one is devoted to one thing or another: may be the service to one's family, community, nation or the country or it may be to the development of some art or craft or any other such thing. And yet there are some who love themselves above all else and self indulgence is with them the be-all and end-all of life. Once there was in our country a ruler Mohammad Shah Rangila. He was given over to bouts of drinking. When Delhi was in the throes of a wholesale massacre, the people petitioned the king to intervene. The king was so busy in drinking that he had neither the time nor the heart to attend to this appeal for mercy and exclaimed: "Let these papers of no importance be drowned in the wine." Similarly, it is said of Nero, a Roman emperor that he fiddled while Rome was burning. There is no dearth of such people in the world. He who worships his family is far better than the one who worships himself and lives for self-gratification only. So also he who loves and serves his society, religion or country is still better progressively. But all these varying types of love and devotion are more or less characterised by a sense of ego and smack of pride, and as such, more often than not, the result is a clash between family and family, class and class or country and country. We have had what are euphemistically called crusades or holy wars fought in the blessed name of religion but born out of misguided religious zeal and to speak plainly out of sheer religious ignorance, bigotry and intolerance. But on the contrary, the love of God far transcends all these petty adorations as it consists in total self-abnegation and selfless sacrifice because of the knowledge that God resides in all hearts and He is the

substratum of the entire creation. God is an unchangeable permanence and everlasting. But we have not yet seen Him and without seeing Him how can we love Him and inculcate devotion for Him. So we have, of necessity, to bestow our loving devotion on the human plane where the Power-of-God is manifest. Guru Amar Dass Ji[7] says : "If you want to worship God, worship the Satguru, who is God personified of the Word made flesh."

He then grants contact with the holy Naam and helps us in crossing over into the Beyond. The worship of Satguru is really the worship of God. The easiest way of developing the worship of God is to develop *Gurbhakti* (love of the Master). In Gurbani we have: "The loving devotion to the Master is above everything else and I love His holy feet with all my strength."

Now what is *Bhakti* (loving devotion)? It is the love of God. God is love and love is God. The way back to God is also through love. Love knows naught but service and sacrifice. What is it that distinguishes love? He who loves desires to sacrifice his all for the sake of the beloved and after having sacrificed all does not look for any reward in return. God Himself bespeaks thus :

"If you desire to join me in the game of love,
Come unto Me with your head on your palm as an offering.
If you want to tread the path of love,
Never for a moment hesitate to offer your life."

—*Gurbani*

This is the type of sacrifice that love demands and in doing so never think that you have done any favour. You should rather feel grateful that you have won love so easily.

Amir Khusro[8] was a great devotee of his Master. One day he exclaimed with delight that he had received happy tidings from his beloved: "What is it?" the people asked. My beloved has ordered that I be decapitated tomorrow in the open market," he said. "Has your beloved given you any assurance to see you and cast his loving glance on you?" enquired the people. "None, whatsoever," was the reply.

This is what love demands from the lover and complete submission to the will of the beloved without any rhyme or reason. Love is just a one-way traffic so far as the lover is concerned. It knows no bargaining. All it connotes is implicit obedience. "Not my will, but thine," cries the true lover. A Persian poet has defined love thus:

"What is love? It is to be a bondsman of the beloved.
And to go wondering and offering one's heart."

Love then means to dedicate yourself —body and soul—to someone and to wander the earth over in his search.

A real devotee dedicates his very life to the service of his Master and dissolves his will in that of his. It is a life of complete surrender with no mental reservations. Sarmad a great *Gurbhakt* said:

"I have given away my heart, my life and my very soul;
Having passed on all my burdens I know no greater gain than this."

All the ills of the world originate with the mental activity. We are stuck fast in the heart-focus from where the rays of the mind start and passing from the sense organs envelop the sense objects and we get attached to the world around us. How little do we realise the great motor power of the soul behind, enlivening the mind and the Inteilect. If we could divest

ourselves of these adjuncts and dedicate our very life to the service of a Godman, we would at once become a freed soul ready to go Godward. Can there be any greater gain than to escape from all the trials and turmoils of the earthly life? This is what we gain by practising the presence of the personified God in our midst. He is a living embodiment of the God-into-expression Power and helps us to reveal and develop the same as he has done.

"Contemplate thou on the form of the Master,
Besides it there is no other way of escape from bondage."

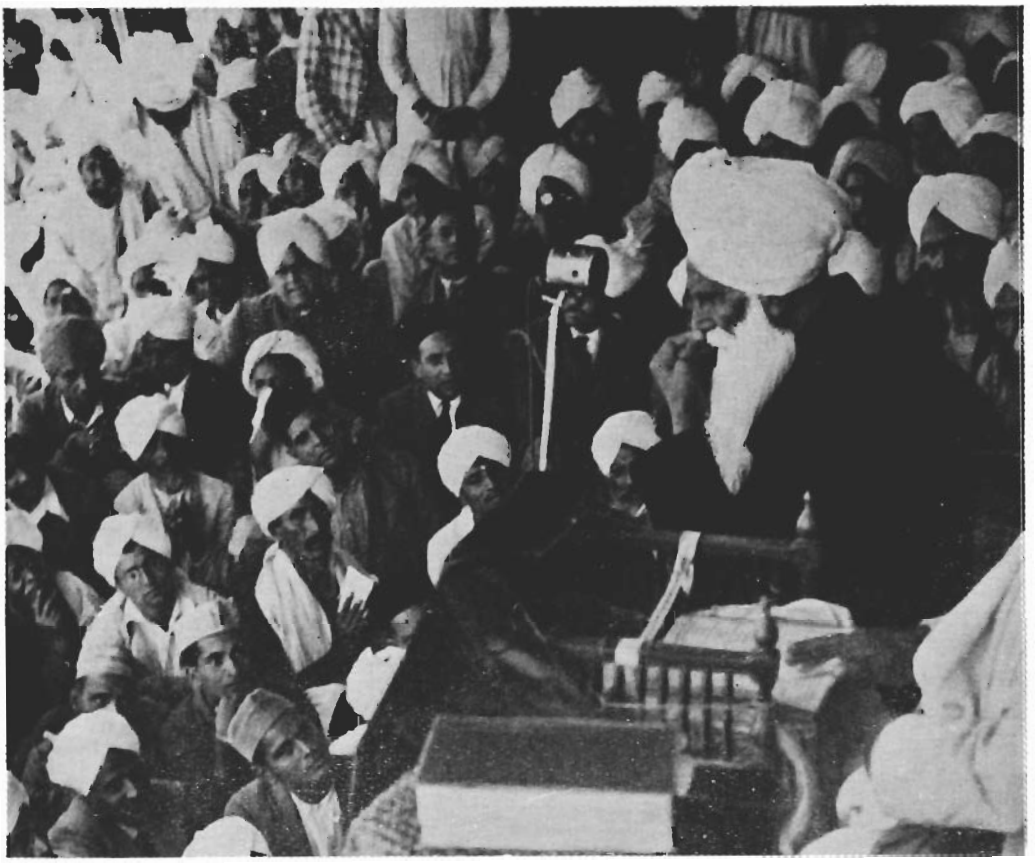
—*Swamiji*

The term '*dhyan*' (contemplation) is derived from the root '*dhi*' which means to fix the attention with the living Master. I may illustrate my point by taking the analogy of a newly wedded girl coming back to her parents home. However busy she may appear to be in household chores but all the time she thinks of her husband. In exactly the same way, the attention of the disciple should always be grounded in the Master—the Word-made-flesh. Guru is Godman i.e. man *plus* God. Those who get attached to man only remain entangled in the body, while those who see the God manifest in the man the links of Him are revealed to the disciple. He learns quickly how to rise above the body. As you think so you become. It is as natural as anything. If you will develop loving remembrance of the Master in your heart, the same ideas will come to you manifold by his divine radiation. It is he who loves us first and our love is simply reciprocal. Mother loves the newly born child first and the child loves the mother in return. Our love is but a kind of reaction of the love of the Master who has drawn us to him. Gurbani says: "The Master loves the disciple with all his life."

This is known as *Gurbhakti*. When you think of the Master with all your heart and soul, you cannot but obey him implicitly. Christ said: "If you love me, keep my commandments."

Love calls for direct and immediate obedience and not merely lip service. In this respect there is a general weakness in all of us and we fail miserably. We must learn to understand him and be able to do what he bids us to do, even though, at moments what he says may not appear sound to us. He speaks from a higher level and sees things from afar to which we have yet no access. So if all the time we think of him no matter while we are engaged in worldly pursuits, we will gradually imbibe his spirit. Our outer entanglements shall not then bind us. In this way the more we will get off from outer attachments, the more his divine power will enter into us and transform us into his likeness. Christ has said: "I am the vines, thou art the branches, so long thou will remain embeded in me, you will bear ample fruit. So you cannot do without me." All this may be likened to a grafting process. When we engraft the twig of one tree in the body of another tree, then the fruit of the second tree will be of the quality and taste of the tree from which it got the graft. Similarly, if the disciple reasonably develops his receptivity by constant devotion, loving faith and implicit obedience, he will, when asked, give you the same reply to a question as you would have got from the Master himself. When two hearts work in unison they operate with the same viberations as in telepathy. Such a disciple naturally gets from the Master his own impulses. So *Gurbhakti* is the *sine qua non* on the path of the Masters. Swamiji has rightly said: "Those who engage in the practice of listening the Sound-current without *Gurbhakti* or devotion to the Master are but fools."

The essence of *Gurbhakti* is that our thoughts and feelings be detached from all



Hazur Sawan Singh Ji Maharaj (1858-1948) addressing a Satsang congregation. Behind him is seen the living Master, Sant Kirpal Singh Ji Maharaj.

else and be centered at one focal point, the eye-focus. Our Hazur used to illustrate this sublime truth thus: "Suppose there is a pipe with many holes or small openings in it from which the water is trickling drop by drop. If we were to close down all these holes save one, then the water will gush forth from the one hole left open in a strong current and to a great height. Exactly in the same way if we cut off all our worldly connections then the sensory currents will get collected at one point and then shoot forth from the tenth opening at the eye-focus." Hazur used to say that the Guru does not need our devotion but if we adore him and offer our unstinted love to him, it is helpful for our inner spiritual progress. The principle of 'as you think so you become' works all this. Swamiji says: "The holy Word or the Shabd is revealed just by the grace of the Guru and then the long and strong arm of the Master pulls the spirit-currents out from the body below."

Now you will understand the basic need of *Gurbhakti*. It does not mean dancing around the Guru or shouting this way or that. If you do not care to listen to what the Guru says or to understand and follow his behests, it is not *Gurbhakti* at all. Such persons cannot get any spiritual benefit even if they lived with

the Master for ages upon ages. On the contrary, those who turn their back upon the world and are wholly engrossed in the love of the Master and make loving devotion as their ruling passion, they easily and quickly get transformed into the likeness of the Master. Just take a worldly example of a person full of lust and see how he lovingly dotes upon the form of his beloved and in her presence feels inebriated. Guru Ramdas says: "I feel highly elated with joy by looking at the physical form of my beloved Satguru."

If one could, from afar, just get a glimpse of the glorious turban of Hazur while standing in the midst of thousands of persons, a thrill of joy would run through from head to toe. Maulana Rumi says: "Even if I were to behold the face of my beloved, hundreds of times with hundreds of eyes, I would still like to see him again and again for each time one gets a novel experience from such a blessed sight." He goes on to say: "Just as a drunkard feels restlessly agitated by looking at a vintage splashing in a goblet of wine, similarly by looking into the cups of the deeply set eyes of the Master, the souls of the devotees soar high in ecstacy divine."

Those who have attained the climax of love like this for the Master, they feel divinity surging in the very fibres of their being. It was a matter of common experience to see people standing statue-like for hours on end with their eyes intently fixed on the radiant face of Hazur. The sweet and loving remembrance of the Master, the contemplation of his form and carefully attending to his discourses are some of the tried methods for the purification of the mind. If the Master is full of piety, you will automatically become pious. After all what is there in him which attracts us so much? He is charged with the spiritual glow and the divine glory which attract one and all alike. An Urdu poet says:

"Where there is no beauty, love cannot evolve,
And a nightingale finds no delight in flowers painted on the walls."

It is the glory of the living God in him which attracts others. The radioactive rays emanating from his person sink deep into the hearts of the devotees. So long there is no inner charm, no one can charm the people around him:

"A soul entombed in the body cannot possibly do *Gurbhakti*,
When even the gods themselves are ignorant of His greatness.
How can the incomprehensible Satguru be comprehended,
He may be known as much as he may in his grace reveal himself.

—*Swamiji*

Guru Nanak was considered by the worldly people as one who perverted the intellect of others. He was not allowed to enter into the town of Qasur (now in Pakistan) lest he should misguide the people. But there were others who recognised in him a living God in the garb of man. So it all depends on how much he may choose to reveal himself to each individual. Similarly, Hazur was looked upon by many as a very pious old man, whereas those who had had the good fortune to go near him they would see some thing higher in him. And still fewer who had developed some inner receptivity and devotion found him a veritable Godman. Hazur used to explain the matter: "A highly qualified teacher attending to boys in a primary class would reveal as much of his knowledge as it may be possible for the novices to grasp. But the same teacher when teaching middle classes would impart higher knowledge to his students befitting their capacity to learn and when he will go to the higher secondary, he will show more of his learning, till in a college, he will be at his best." In other words, as a student advances from class to

class and his understanding ripens with the passage of time and experience, he imbibes more and more of his teacher's learning and the teacher too tries to impart greater knowledge which may be commensurate with the capacity to understand and assimilate. The time factor, thus, is important in any type of development. The more a person attends upon his Guru and diligently follows his instructions, the more he develops his receptivity and in the same proportion, the Guru reveals to him more and more of spiritual experience. It all depends on "*upasana*" which means proximity to the spiritual preceptor. If you sit near the Master with heart and soul attuned, you are sure to be benefitted a lot by his divine radiation and that in turn will develop your inner receptivity or power of assimilation. The easiest, the shortest and the simplest way to get greater benefit is to lose yourself completely in the holy presence of a Sant Satguru. This in fact is the significance of Satsang. Swamiji says: "O Soul, be fully absorbed in Satsang at least this day".

What then is 'full or complete absorption' is the question? It means that while in the company of a saint listening to him or otherwise one should forget not only the place where he is sitting but become wholly oblivious of the very surrounding in which he is and dissolve his very being, losing all consciousness except of the holy presence of the Master. This blanking of one's self is called 'absorption'. The more one empties himself of his worldliness and pettiness, the more he will be filled by the divine grace emanating from the divine presence before him. This is the secret of a successful Satsang. Excuse me, when I say that it is seldom that we get a Satsang or company of a truly perfect Master for such highly advanced souls—souls one with the Lord—are very rare indeed. They are not easily available and recognisable and if by some mighty good luck we do come across a Godman, we do not know how to derive the fullest benefit from his company or Satsang. The way to make the most of such a rare opportunity and derive the maximum benefit is that one should try to come to the place of Satsang as early as possible and sit silently in a prayerful mood, blanking the mind of all the worldly thoughts in the august presence of the Master, inwardly absorbing his words of wisdom. If by sitting close to fire we feel warmth and the proximity of a glacier gives a cold shiver, there is no reason why one should not be affected by the divine aura of a Master-saint whose radiation has an unimaginably long range.

The devotion to and the love of the Master are synonymous terms. Love is all comprehensive and it knows only service and sacrifice. Guru Gobind Singh while speaking of his own descent on the earth plane says: "Having merged in the Lord, I did not like to come down again into this mundane world, but was prevailed upon by God to do so—for the spiritual welfare of humanity."

When loving devotion is at its highest, nothing remains of the individual self for it becomes universalised and all prevading.

"My heart is so filled in with the love of the Lord,
"That I cannot think of myself apart from Him."

—*Hafiz*[9]

We have, therefore, to rid ourselves of the personal ego for it stands between us and God. Gurbani says: "The true Lord is attained by *Gurbhakti*. This is the way that He comes to dwell in us, absorbing the mind in Him. The main object of all spiritual practices and disciplines is that we should develop *Gurbhakti* or devotion to the Guru which, of course, grows out of love. This is why all saints and sages laid great stress on cultivating love. Guru Gobind Singh says:

"What does it profit to close the eyes,
and sit stork-like with folded wings;
And to take dips in the seas of the
world, gaining nothing here and
hereafter;
And while revelling in sense-pleasures,
waste time in useless disputations.
Verily I tell thee, listen all if ye may,
They alone get to the Lord who know
how to love."

Similarly, St. John in his first Epistle says: "He that loveth not knoweth not God, for God is love". Again, in the holy Quran, we have: "A loving man cannot do without a beloved."

It is in fact the beloved that teaches the lover the art of love and enables him to progress steadily on the path of love. As God is love so is the human soul a particle of divine love. The essence of love is at the core of all creation and more so in man. Man is he who has in him feeling of loving sympathy. What is it that characterises a sage or a saint?

"He is a cup bubbling over with the
love of God,
His proximity quickens in us the life
of love."

As light comes from light and life from life, so does love from love. Love does not grow in fields nor can it be had from a shop but we may catch its infection from the love-laden eyes of a lover of God. There are some people who are fondly in love with the pleasures of the world and care not for the next. Then there are others who are carried away by hopes of a paradisal bliss. But those who love the Lord share the things that really matter far better than either of them. Love ignites in us the flame of Living Light or the Light of Life. What type of that love is:

"Meeting the God-intoxicated soul I
enquired about the nature of divine
love,
The only reply was that in its fullness
it could not be described.
The flaming love of the Lord cannot
be kept under a bushel,
One may not open ones mouth but
tearful eyes belie and shed tears
involuntarily.
A heart devoid of love is a charnel-
house.
An iron monger's bellows which brea-
thes without the breath of life."

Kabir says:

"Humility, simplicity, devotion and
courtesy are great virtues,
But he alone is great who observes
decorum with all."

Decorum or propriety is the core of true living which ranks almost as high as truth itself. We must love all, respect all and be courteous to all, which we seldom do. We generally play double faced like Janus and apply double standards in all our dealings. Our head and heart do not work in unison nor do our acts and words exhibit the same pattern. Guru Nanak says: "Humility tinged with sweetness, O Nanak, is the essence of all virtues."

It is from the abundance of heart that the tongue speaketh and unless there is sweetness in the folds of our mind, we cannot speak sweetly. All the sages therefore speak of love as the only way of salvation:

"Beauty, lineage, prowess, learning
and riches are of no avail,
Endowed with all these but devoid of
love of the Lord, one is as good
as dead."

—*Nanak*

How can we get the wealth of love? It comes to the elect of the Lord and he showers it in abundance on whomsoever He pleases. The worldly wise entombed

in mind and matter can hardly aspire to it and do not get it. Once princess Zaib-ul-Nisa went to Sarmad and requested him for the rare boon of God's love. Sarmad said:

"O Sarmad, the burning passion of the Lord is not granted to the avaricious,
Nor the moth's love for the flame, to flies that hover round filth.
It takes ages to get revelation of the Lord in one's mind,
O Sarmad, this wealth is not doled out to all and sundry."

Now the question of questions is: Whom should we love? As love is the law of life, we cannot do without loving one thing or the other. We bestow all our love on the world and all that is of the world, the wife and children, the riches and possessions. But all these objects of the world betray us at one stage or another and leave us rueful sooner or later. We must love something which may be eternal so that our love is not falsified. The former is not love in the strict sense of the word but blind infatuation commonly known as attachment. Why not then find something worthy of our love and which can befriend us both here and hereafter. In this context, I place before you a small hymn of Kabir so that we may understand the subject better. "We must love one who will not leave ot forsake us till the end."

He alone is worthy to be loved who will stand by us in all the vicissitudes of life on the earth plane and also lead us into the Beyond before the judgement-seat of God.

"O Nanak! snap all ephemeral ties of worldly relations and find the company of true saint,

The former shall break away in this very life, while the latter shall abide with thee even after death."

—Gurbani

The friends and relations in the world, howsoever near and dear they may be, do not stand by through thick and thin. Some of them leave off in poverty and indigence, some in prolonged illness and disease and some in adverse circumstances and misfortune. At the most, a few may help you to the funeral pyre and that is all. The friendship of a saint is everlasting. He abides for ever and for ever and even stands by to help you before the judgement-seat of God.

"When in affluence, all flock around thee and feed thy vanity,
With the turn in fortune, all fly away and more comes near."

—Kabir

Even the most sincere stand by helplessly when you are at death's door and gasping for breath. When they see you fighting and losing battle against death and helplessly struggling for life, all that they would do is to pray God to relieve you from the tortuous agony of the last moments. What else can they possibly do?

"Serve the true Master and develop the holy Word.
The Master receives them on death those who have done their best to follow Him."

—Gurbani

We should, therefore, be the doer of the Word and practise it day and night. It is the 'comforter' of which Christ spoke. It helps us in diverse ways when we are helpless in death's trap or in treacherously odd situations. It materialises in the likeness uf the Master to advise and encourage us, no matter where we may be, on the snowy mountain-tops, in the burning desert-sands, down in the ocean-depths or high-up in the sky. And again,

when one is in the lost moments of one's life, in the radiant form of the Master, it appears to escort the soul into the Beyond, leads the spirit gradually from plane to plane, as and when he thinks fit, until he conducts you safely to the Abode-of-God. My Master used to say that a Satguru while revealing the holy Word, at the time of initiation, actually reveals his real form (Shabd Swarup), which always remains with the initiated soul till both merge in Sat-Naam, the primal manifestation of God who then helps the soul to *Agam* (the incomprehensible), Alakh (the ineffable) Anaam (the Nameless, without form and attributes). It is because of this momentous and signal service and sacrifice of an eternal nature that we are advised to cultivate love for one who loves us eternally and befriends us both here and hereafter. Maulana Rumi, speaking of this love, tells us:

"Love is different from sensuality in men for senses feed upon the objects of senses,

And thrive upon the food we take."

Thus we see that love is something sublime and sacred and should not be confused with lust which is the outcome of base desires and sensual appetites. It is love of the soul for the Oversoul or of the created being for the Creator. How then can we come by love is the next question.

"Love neither grows in the field nor sold in the market,

Even the high and the mighty who aspire for love have to pay for it with their head."

Love is the zest of life for we live by the love of the Lord. Guru Amar Das has said: "Accursed is the man whose heart is bereft of love."

Love is the Light of Life in which we live. What does it avail to have a human birth if we know not what love is and make the most of it? We must taste the blessings of love and be really blessed. That is the whole purpose of human existence. But what do we do? All the time we are busily engaged in doing things on the plane of duality and are lost not only to God but also to our own true self forgetful of our essentially divine nature. Is there no remedy then? The reply is: Yes, there is a remedy: "The love for Godman inspires love for God."

If you love one who is truth-personified, he will surely pass on his infection to you. This is the way to be inspired with the love of the divine. Live in the divinely awakened and you will live in the divinity. Hence the supreme need for cultivating love the live-principle that will abide with you for ever and for ever: "Without love, the mercurial nature of man finds no rest."

Tossed in the seas of sense-pleasures, we have lost our moorings and are drifting rudderless along the stream of time. Until we find some safe enchorage, a haven of peace, we are ever a prey to chance winds and storms of life as it is. Every day we see strife and struggle everywhere, clashes in households, men set against men, tribe against tribe, and country against country. Why all this pother about? Because of the lack of loving understanding, of loving toleration for the views of others. In spite of our man-made artificial barriers—national, linguistic, religious and political—are we not members of one great family of man. So long we do not rise above these petty, racial and clannish prides and prejudices, which have bogged and clouded our vision, we cannot gain access to the bright sunshine of loving unity and have peace within and without. And this will be possible only when we rest our soul in the causeless cause. St. Augustine tells us: "Thou hast created my soul, O God,

after Thee and it is restless until it rests in Thee."

During my last world tour I had an opportunity of meeting national, religious and political leaders in various countries and I placed before them the principle of 'live and let others live', and it had a chastening effect on them. I told them that God had put under their care and protection millions of His children and if they could not, for one reason or another, take proper and adequate interest in them, they should pass over a part of their burden to others. This line of thought appealed to them and at one or two places where relations had almost reached the breaking point better counsels prevailed by divine grace.

Love works as a great healing balm in the affairs of the world. In our households if we could make use of a sweet tongue we would have pradise on earth. A sword-cut may get well in a few days but the wound caused by a sharp tongue fester all the while like a running sore. The more one ruminates on the bitter words, the more do they rankle in the mind. The great epic of Mahabharat war was the outcome of just a few bitter words uttered inadvertantly by Daraupadi. When the Kauravas visited the queen's palace, at one place the glittering surface of the courtyard looked like ripples of water. Naturally, they pulled up their nether clothes. Thereupon, Daraupadi facetiously remarked that the children of a blind projenitor could not but see things blindly. The result was a great homocidal war in which the most ancient culture and civilisation of Bharat came virtually to an end. This weakness for fault-finding and sarcasm has unfortunately become a common feature of the present day society. We are keenly alive to a mole in others' eyes, but cannot see a beam in our own eyes. We try to be clever in making allusions and speaking in oblique terms. This in fact is a very nasty habit for it deeply hurts others' feelings.

I would suggest you all—old and new initiates—to maintain introspection diaries and at the close of each day make a note of all your failings during the day from the path of rectitude viz., truthfulness, purity, straight-forwardness, non-injury, selfless service and the like. In this way you will know your faults easily and try to eradicate them one by one. It will also enable you unwittingly to cultivate corresponding virtues on all levels—in thought word and deed. *Ahimsa parmo dharma* or non-injury is the highest of virtues. If you have love in your heart for all, you will not then try to deceive any person for in doing so you will in the first instance be deceiving yourself. Far from this you will try to be of service to others. 'Service', you know comes before self and becomes sanctified by being selfless. All these are aids in purifying the mind and the more the mind gets purified, the more it is fitted to receive in the light of truth and the more you will be able to radiate it in your acts and deeds. I have always insisted on keeping such a diary.

"A seer of Truth can lead you to Truth,
And from death can take you to life eternal."

—*Gurbani*

This then is the purpose of the prayer that the ancients were never tired of and repeating time and again: "O God, lead me from darkness to Light, from untruth to truth and from death to immortality." And now we have seen how we can make this time-hallowed and time-honoured prayer fruitful. Gurbani says: "He who links you with the Power-of-God take him verily to be God."

For, who else but God can lead you

(Continued on page 31)

May the compassion of the Lord of thy soul be with thee,
May the Lord of thy soul help thee ever and anon.

Dear Kirpal Singh Ji,

Radhaswami. I have received your loving letter and am happy to read its contents. My dear, saints inherit discomfort in life.

"When the crown of love was placed on my head,
Sighs were given as cash grant and desert as property."
"We are puppets in the Lord's hands,
We are dragged by our destiny;
We go wherever we are ordained to,
Nanak, how true it is!"

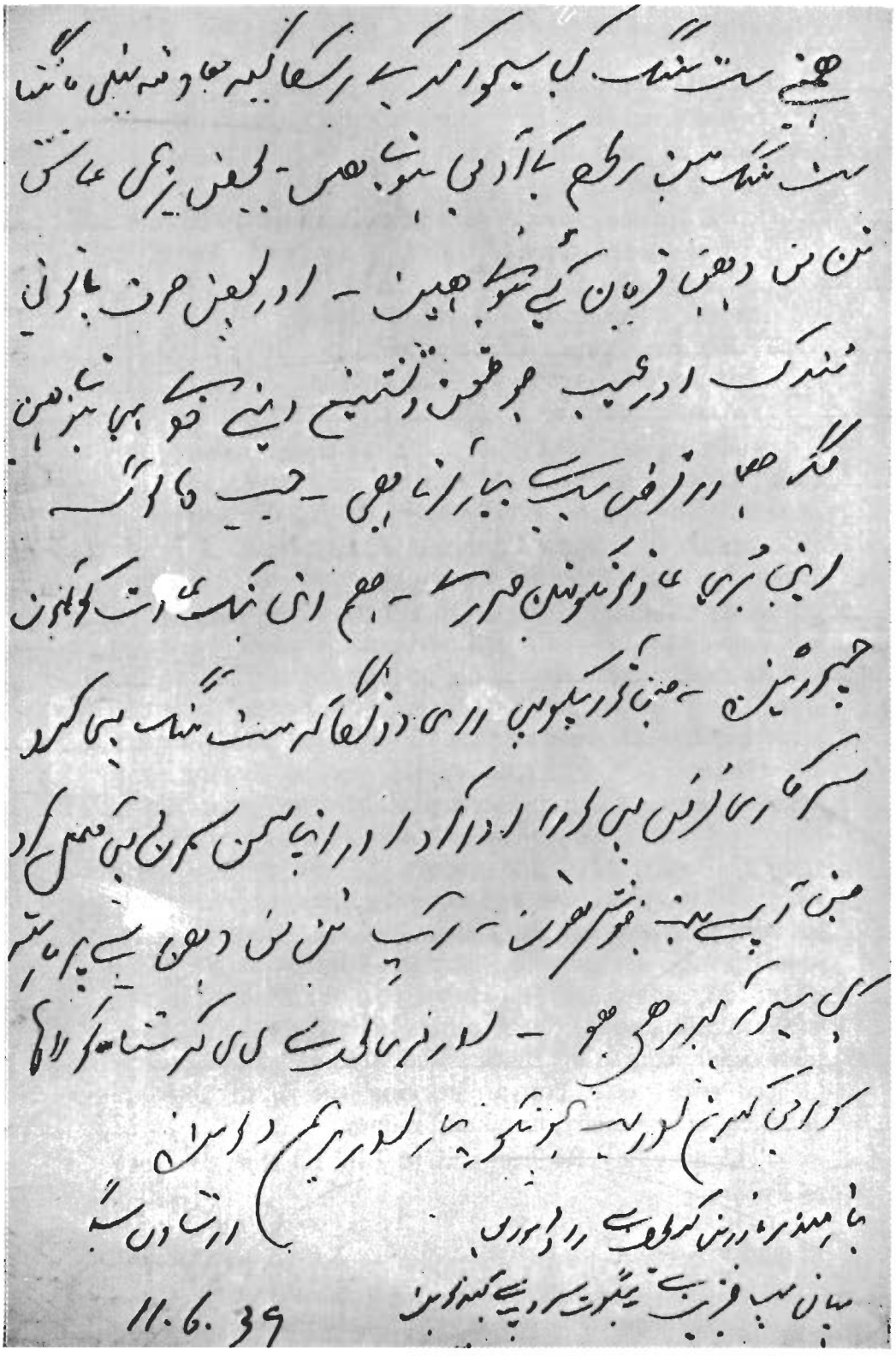
We people have come (into the world) to serve the Lord. You keep yourself engaged in meditation and complete the course of spirituality. But, the service of His creation is equally essential. Look at me. I remain engaged in the service of humanity from morn till night. Sometimes I do not get sufficient time to do meditation, but Hazur Maharaj (Baba Jaimal Singh Ji) used to say that service (to the humanity) is no less important than meditation. And, if you feel that people do not pay as much attention to our love as they should, we do not expect any compensation for our services to the Satsang. All sorts of people come in Satsang. There are some whose hearts are overflowing with love and are ready to sacrifice their all—body, mind and money. There are also some who indulge in tall talk and calumny; they are ever ready to slander. But our duty is to love all. If they do not give up their wicked ways, why should we leave our noble ways. My advice to you is that you should do Satsang while fulfilling your official duties honestly and also complete your course of Bhajan and Simran. I am greatly pleased with you. You are serving the Lord with all your resources—body, mind and money.

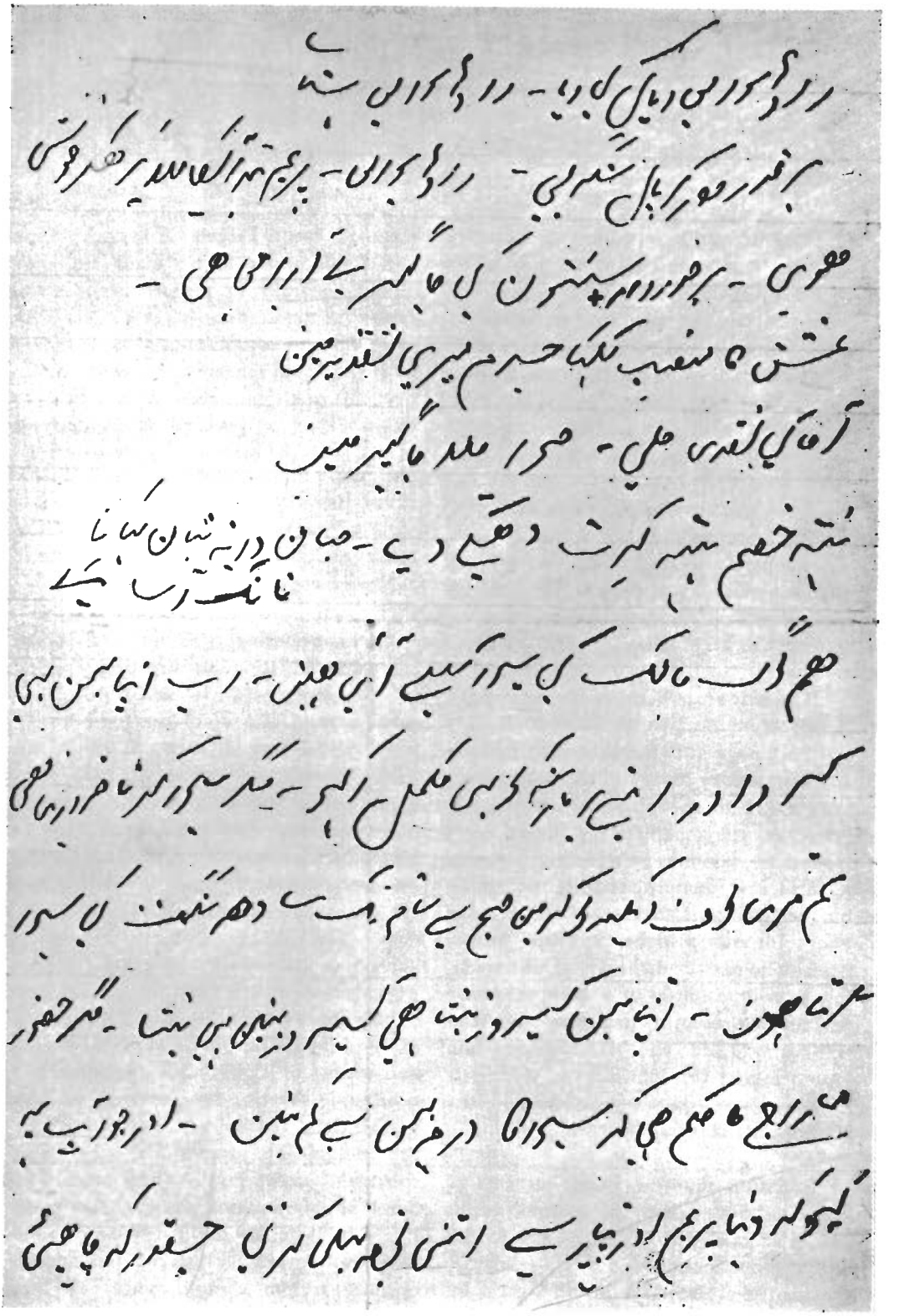
Convey my Radhaswami to Bibi Krishna and love to children.

Yours

11.6.39 *Sd/- Sawan Singh*

(English translation of an Urdu letter from Hazur Sawan Singh Ji Maharaj to the living Master. Photostat of the original letter : pages 18-19)





Mind and spirit

K. Golden

SOME of you who might be weighing the standards and ideals of followers of Ruhani Satsang, may perhaps feel that these criteria ask too much of the individual or are too rigorous in some of their requirements. You may feel this about a certain aspect or precept of the teaching, or perhaps towards a part of it regarded in your view as having a directional quality. You may be attracted on the one hand towards the benign nature of Ruhani Satsang, but wonder, on the other hand, if your particular hopes and feelings will permit you to try to follow this spiritual method with sufficiently sincere resolve, or firmly to keep adhering to it.

The answer, as seen by one individual, is that although this enlightenment does not encourage side-marches or complicating distractions on any of the planes from the earthly to the ultimately highest, it does not unsympathetically avert itself from those who may be temporarily drawn to some inadequately spiritual inclination but who continue attempting with genuine effort towards a higher spiritual awareness. The Master-dispenser of this teaching is the transmitter of a comprehensive wisdom, a wisdom issuing from the causative realm of life, and which allows him to understand the influences of life relating to each person's destiny, and the resulting attitudes and nature.

Initiation into the inner currents of Light and Sound, lets the spiritual applicant on a train that will carry him to the ultimate destination by a direct schedule, provided that he stays on this train by maintaining his practice of the inner method. But if he gets off at each station and wanders around too much and then misses his train, or perhaps even fails to return to the station, he may meet with more delay or complication than necessary or advisable in reaching the higher objective of his journey. Therefore, by endeavouring to proceed intelligently in accord with the teaching's spiritual direction, there should tend to be more reliable possibility of coming into more harmonious relation with the transcendent life-spirit, and of becoming eventually able to achieve mergence with it.

In considering whether you should enter into initiation, or directing yourself to continue with it afterwards, you perhaps may find disagreement between what logical analysis seems to assert and what your spiritual inclinations may wish to indicate. For each suitably questing individual, there is a right clarification to be attained between the transitory, outer-pulling inducements of earthly wishes and the enduringly deeper calls of the Over-soul. The time that each person needs to achieve a harmonious solution to this key-problem of spiritual progression, and to gain more positive energies for spiritual ascent, may differ; but the available degree and quality of Light which initiation and continuing practice can converge to help realise these results, are limited only by the individual's present and subsequent spiritual receptivity. The more he develops his spiritual insight, the more likely will be his ability to receive the luminous currents which will commence opening to him a purer range of life, which is in being beyond the extent of

the possibilities of the earthly or astronomic dimensions.

Initiation, and subsequent practice of the spiritual method, can permit us to begin living directly and awarely with introductory aspect of spiritual reality. It may help to abate a person's uncertain groping or questing for some kind of more permanent direction, beyond the limitations or questions of outward existence. It places us on the bottom step of an ageless staircase rising from the edge of the realm of effects, containing the earthly or material plane, to far above the limits of our present vision, to where is located the first of the planes that are entirely spiritual. It is in the spiritual abode, at the top of the staircase, that one first meets directly with ultimate cause, after the Master who has been luminously waiting at the head of the stairway, opens the door of final spiritual admission, towards which one has been travelling from the primary door at the foot of the ascent.

No matter whether the external scene is disturbed or comparatively calm, the real meaning and cause of things does not lie in an outward direction. Knowledge, however extensive, of the material provinces, cannot of itself disclose the primal source, or fundamental origin, of the form, arrangement, or design of things on earth or elsewhere in the physical universe. Whatever the environmental quality of an era or an age may be to go beyond the variabilities, complexities, or limitations of the outward existence to some measure of closer approach to higher cause, one should proceed with that inner life, that inner light leading in the direction of a higher, more transcendent reality.

Although the celestial planes may sometimes or at certain stages appear much removed from us, they are not meant to remain beyond the reachable attainment of a well focussed, inward-developing soul-capacity. The current flows out to sustain all existence, unheard by most which are the receivers of it; but the initiate of Ruhani Satsang who harmoniously continues the steadily inward practice of meditation with the transcendent Sound-Light current, can acquire an ability to self-interiorly trace back the channel of the current as far as he keeps following it. He can, with the Master's appropriate guidance, continue tracing it well up into the effulgent realms, until ultimately he may be able to arrive at its ever-enduring source, the foremost cause of all. This is a wondrous ability to obtain, and a celestial gift of measureless quality.

It is one which the persons receiving it might steadily try to keep from losing, despite any doubts or vacillations as may yet need to be surmounted or left behind. By gradually or fittingly ascending degrees, the continuing spiritual aspirant can advance successively closer to attainable realisation of the indescribably endless end, and the time at length unfolds when an ascent may, with the enabling hand of the Master, complete its rise into the causeless, flawless peace of the eternal life-being.

Initiation and the spiritual sound-current bring forward to the spiritual seeker both the central question of life and the means for some actual answer, and for an increase of answer, to it, according to the extent of the seeker's inward experience, through his own inwardly progressing effort and mounting spiritual focalisation or concentration.

Role of diet

Kirpal Singh

Diet naturally plays a major role in the problem of life.

The law of karma is nature's unseen method of keeping the world in its iron grip so as to keep it peopled and going. It, therefore, becomes all the more necessary that man should guard against contracting eating habits thoughtlessly, heedlessly, and indiscriminately. As we cannot do without food, we must select at least such articles of diet as may prove the least harmful in our spiritual pursuit. Our diet should not contract for us unnecessary karmic debts which it may be possible to avoid by a little care.

According to the moral, social, and spiritual codes of conduct, one must not interfere with the lives of any animal in God's creation. In India, this standard of living is enunciated as *ahimsa* or non-injury to all living creatures. This has led to the vegetarian diet as contradistinguished from the non-vegetarian diet. As we think deeply over the natural and unnatural phases of diet, we come to a better understanding of the problem of *gunas* or the innate propensities, natural inclinations and latent tendencies that are inborn in all sentient beings.

Diet must be classified into grains, cereals, vegetables and fruit which are classed as *satvic* or *satoguni* diet that is pure and produces serenity and equipoise, befitting sages and seers.

Satvic or pure diet of *mool* (edible roots like radish, turnips etc.) *and* (potatoes) *phal* (fruit) and cow's milk etc., prolongs life and cures a number of diseases and ailments. Its utility has come to be realised even by the medical science. Now-a-days many medicines are prepared from herbs, fruit and grains and these have been found to be very efficacious. The *satvic* foods and simple living are conducive to the development of highest culture or civilisation. We must remember that food is made for man and not man for food. Eat to live and not live to eat, should be our maxim in life. By following this course, we create receptivity for higher things in life, ethical and spiritual, leading gradually to self-knowledge and God-knowledge.

Rajsic or energy producing diet includes besides vegetarian food-products like milk, cream, butter and ghee, etc., from animals other than cows, if taken in moderation. In ancient India, the use of milk was restricted mainly to the princely order (fighting classes). The limited use of milk was also made by *rishis* in ancient times, who lived in comparative isolation, all by themselves, and devoted most of their time to meditation in seclusion and they left a lot of milk for the use of the animal progeny.

Tamsic or stupefying diet consists of meat and liquors, garlic, etc., or in fact any other diet, natural or unnatural, stale or fresh. Those who resort to free and uncontrolled eating live to eat and not eat to live. Their aim in life is hedonistic and their slogan is "eat, drink and be merry." They indulge headlong in what they call the sweet pleasure of life. When blessed with small powers of concentration, they direct all their energies (mental and physical) towards glory of the little self in them, the egoistic mind. Man is pleased to term this course of

action as higher reaction of civilisation. This sort of living is strictly prohibited by the Masters of the highest order, to those seeking the knowledge of the spirit in man and the final liberation of the soul from the shackles of mind and matter.

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

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

Nature has one other propelling wheel working in this material world; the law of evolution. It provides that all living beings pass from one position to another. As they travel from one order of creation to the next higher, each being has a separate value from the lower one. The basis of determining the face value as well as the intrinsic value is matter and intellect; the more valuable the constituents of matter present in a being in prominent form, the more the intellect and more the value of the being. Saints apply this law in the solution of the problem of diet for man. Whether he needs it or not, saints place this law before man, so that he may reform his diet, and avoid, as much as possible, a heavy load of karmic chains in which he is inextricably held fast.

Man's body, with all the five *tatwas* (or creative and component elements earth, water, fire, air and ether) in full activity is valued the most. This is why he tops the list of beings in the creation and is considered next to God—his Creator. Man's killing of fellow-creatures is considered as the most heinous of crimes, which merits capital punishment or the death penalty. Next value is placed on quadrupeds and beasts having four *tatwas* in active operation in them, the fifth, ether, being almost absent or forming a negligible portion. The wanton killing of another's animal, therefore, entails a penalty equivalent to the price of the animal in question. Then comes the place of birds, with three active elements in them *viz.*, water, fire and air, and hence are considered of a nominal value. Lesser still is the value placed on creatures who have two elements active—*viz.*, earth and fire—and the other three exist ing in a dormant or latent form, as in reptiles, worms and insects, which are killed and trampled without the least compunction as no penalty attaches in their case. Least value is placed on roots vegetables, and fruits in which the element of water alone is active and predominates while the remaining four elements are altogether in a dormant state. Thus, karmically considered, vegetarian and fruitarian diet, in fact, constitutes the least pain-producing diet, and man by partaking of these, contracts the least karmic debt.

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

But they (the disciples) answered him: "Whither should we go, Master, for with you are the words of eternal life? Tell us, what are the sins we must shun, that we may never more see disease?"

Jesus answered : "Be it so according to your faith," and he sat down among them, saying : XXI

"It was said to them of old time 'Honour thy Heavenly Father and thy earthly Mother, and do their commandments, that thy days may be long upon the earth,' and next afterwards was given this commandment : 'Thou shalt not kill, for life is given to all by God, and that which God has given, let not man take away, for I tell you truly, from one Mother proceeds all that lives upon the earth. Therefore, he who kills, kills his brother. And from him will the earthly Mother turn away, and will pluck from him her quickening breasts. And he will be shunned by her angels, and Satan will have his dwelling in his body. And the flesh of slain beasts in his body will become his own tomb. For I tell you truly, he who kills, kills himself, and who so eats the flesh of slain beasts, eats of the body of death... And their death will become his death...for the wages of sin is death. Kill not, neither eat the flesh of your innocent prey, lest you become the slaves of Satan. For that is the path of suffering, and it leads unto death. But do the Will of God that His angels may serve you on the way of life. Obey, therefore, the words of God : 'Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is breath of life, I have given every green herb for meat'. Also the milk of everything that moveth and that liveth upon each shall be meat for you; even as the green herb have I given unto them, so I give their milk unto you. But flesh, and the blood which quickens it shall ye not eat....."

XXII

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

And Jesus continued, "God commanded your fore-fathers : 'Thou shalt not kill.' But their heart was hardened and they killed. Then Moses desired that at least. they should not kill men, and he suffered them to kill beasts. And then the heart of your fore-fathers was hardened yet more, and they killed men and beasts, likewise. But I say to you : Kill neither men, nor beasts, nor yet the food which goes into your mouth. For if you eat living food, the same will quicken you, but if you kill your food the dead food will kill you also. For life comes only from life, and death comes always from death. For everything which kills your food, kills your bodies also. And every thing which kills your bodies kills your soul also. And your body become what your food is, even as your spirits, likewise, become what your thoughts are....." XXIV

(Extract from "The Wheel of Life")

Ecstasy of God

WHEN we have been put on the way to God by our Master, then our daily lives become our religion, for we must live God's Truth. With deep faith, we must practise spiritual discipline and earthly discipline to cleanse us of all our faults and failings, so that we may be ready to start on the spiritual journey.

This is our daily task—to think well upon everything we do, for in this way we get the Master's help. For what we do on the physical plane is exactly what and where we are on the next planes. So if we will think before we command our servant, the physical body, which carries out our orders, we will then be benefitting spiritually.

If our thoughts are pure, our words and actions will strengthen us spiritually. When we overcome criticism or other faults and failings completely, then we have cleansed all the three bodies—physical, astral and causal—at the same time.

What do we give up? It is the ordeal of transferring our will, our fully developed ego, (which brought us to this place, but now its usefulness is over) to the Father, so it may blend with His.

We, as human beings, can never fully understand Truth teachings until we rid ourselves of our ego. To attain heaven is to eliminate the ego. We cannot expect our ego to take a back seat until we have overcome resentment, material desires, attachments and possessiveness etc., for our ego is so deeply embeded in its own creation of negative responses and acts that it takes great effort to free overselves of this debris that gives our ego power and protection.

This is where our Master steps in. He has repeatedly told us that we must purify ourselves. The Master wrote a small book called, "Man Know Thyself." And what he means is not only that you look at yourself, but to do something about it.

The Master says: "Without self-analysis and self-criticism no real advancement is possible. We must watch ourselves carefully until we are rid of all undesirable traits that have developed in us." He follows this by saying: "He who is upset by what others say is without question one who is still controlled by the ego and has yet to conquer himself."

It is up to each one of us to show our determined sincerity to cleanse ourselves first, then alone all of our prayers will be answered. So let us get organised. First, let all our thoughts, words and deeds, become as one. The Master says: "Best results are yours if you do one thing at a time and give it your full attention." This means you are co-ordinating all the three operating bodies—physical, astral and the causal—often expressed as thought, word and deed. In a sense we are living atonce three lives in one.

Someone may say: "I need not do all these things to get to heaven. I can go to God without this."

I once said this myself. About six years ago when my ego exerted itself as I mentioned having had 'out of the body' experiences. A dear Satsangi looked at me in admiration and said: "You must be very far advanced." Then she added; "You know I am not even off the earth plane yet."

This I did not comprehend then. Now, six years later, I understand the meaning of her simple explosive words—that unless we overcome ourselves on the earth plane, which includes all our faults and *karmas*, we will have to return to the earth again and again until we are so cleansed of all sins and faults that the spiritual rise becomes a natural process. So let us not think we are perfect while we are stumbling through life, for we are only fooling ourselves.

We hear the Master says regarding meditation, "just close your eyes as in sleep and he will do the rest, and he will," but until we make a working effort to find and overcome our faults, our progress will be very slow. Let us try each day to cleanse ourselves so that we make much greater progress when we sit down for meditation.

The Master always does his part, but we often fail in ours. Remember, the sum total of meditation is persistence in concentrating upon our desired goal.

With all of these things in mind, let me say the reward is 'out of this world', and this is literally true, for when we have cleansed ourselves of selfishness and ego and become reconciled to God's Will; we will then be ready to move into God's ecstasy, an undescribable feeling of awareness of being one with the Father. Then our Inner Eye will open and we will see the beauty of the spiritual world.

—From an American disciple.

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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.—*Jesus gave to Peter, according to the script the 'keys' of the Kingdom of God. Some teachers say these keys are love, wisdom, understanding, compassion, sympathy and discernment. Is it not possible that the real keys are the five Charged Names? If so, will you please give us something for the Divine Pearls?*

A.—All these are the means to the end of spiritual perfection. The holy contacts with holy *Naam* in its various aspects are the keys of Kingdom of God given to the disciple to awaken his self-consciousness, cosmic and super-cosmic consciousness. All these Divine Virtues follow of themselves by coming into contact with the Light and Sound principles without your asking. The Sun of Spirituality when it shines high shows everything in clear form. Righteousness follows as a matter of course. *Dharma* when established does not leave any place for ifs and buts. You are not to exert or pose but live in the actual sense.

Q.—*I have always wanted a rebirth to help humanity in some essential way, biochemistry, organic, gardening or health measures, or the protection of trees, natural resources. Now we are taught to get off the Wheel of re-birth, but I feel so inadequate and unprepared?*

A.—The highest aim of man's life is to know one-self and to know God. If once we have attained that, one purpose is served. The divine phenomena which determines future birth of the initiates is left to the Master-Power, in whom we should repose all our hopes. Your kind sentiments of helping humanity in various fields of your activity will bless you with an awakened outlook which in turn should grant you an impetus to work more zealously, selflessly and in a spirit of dedication. It is for the Master-Power to see how he can make the best use of you. A Master Saint enjoins that the dear initiate should lead such a disciplined life that he or she should retire every night by disposing of all work assigned to his or her care, and repose all hopes and aspirations in the gracious Master-Power working overhead. Such a sacred schedule will endow you with a stillness of mind and be immensely helpful for spiritual progress.

Q.—*According to Page 34 of 'My submission' 'Surat Shabd Yoga is easy.' I feel it is quite difficult to keep the attention completely on Shabd, others have the same trouble. Is there some method by which this difficulty can be overcome?*

A.—When we say that *Surat Shabd Yoga* is easy, we are using the words relatively. It is easier when compared with other forms of *Yoga*: *Karma Yoga, Jnana Yoga, Bhakti Yoga, Raj Yoga, Hatha Yoga,* the traditional *Ashtang Yoga,* all of which call for stern and severe outer disciplines, which a common busy man in the work-a-day world of today has neither the patience nor the time nor strength nor the leisure to do with all the wits about him. The *Surat Shabd Yoga,* on the other hand, can easily be practised by every one: man or woman, young or old with equal ease and facility. It is because of its naturalness and simplicity that it is often termed *Sehaj Yoga.* With a direct immediate experience of Inner Perception and Audition given by a competent Master, one can, with loving devotion, steadily proceed along the Path under the guidance both without and within of the Master-Power that works like an unfailing friend and an un-erring guide on the Spiritual Path.

Q.—*Does the disciple see God in his meditation?*

A.—Nobody can ever see God-Absolute. God-in-expression called Word or *Naam* manifests in the form of Light and Sound principle which can be seen and heard with the inner eye and inner ear with the help and grace of a competent Master. He has a two-fold function; one that of *Kal* and the other that of *Dayal.* Mohammadans designate these by the words *Shaitan* and *Rehman,* while Zoroastrians use the term *Aharman* and *Harmuzd.* These may be called the Negative and the Positive Powers, both aspects of the One Great and undivided God. The Negative Power, *Kal, Shaitan, Aharman* represents the power that is going into expression, bringing all creation into being, and the other, *Dayal, Rahman* and *Harmuzd* (Positive Power) represents the Power of inversion, bringing the soul back to its Source. These then are the centrifugal and centripetal powers working in all creation. Mind is an agent of the Negative Power and always brings one into the outer world. On the other hand, the contact with the Divine Word within leads the soul back to God, which is Wordless or Absolute. Though mind is activated by the soul, yet it has come to dominate it. Again, mind is further controlled by the senses or the outside faculties which in turn drag us into the field of sensual pleasures born of our attachments to sense objects without. Master tells us how to withdraw the soul current by means of concentration at the centre of our being and grants us contact with the Divine Word which is within and which is the way to God. Negative Power keeps in control the creation in expression or manifestation. But once the soul comes in contact with the Divine Word, it is liberated from the bondage of mind and matter with the help and grace of the Master, and is freed from the grip of the Negative Power.

Q.—*Does God move us around like a chessman on a board or do we, with our free will, move ourselves?*

A.—It is our past *karmic* evolution which moves us around under His Divine Will. We are bound within certain limits on account of past *karma* and free within certain limits. We can make the best use of free *karmas* to change our course to proceed on our spiritual way. For exhaustive explanation please refer to "*The Wheel of Life.*"

Q.—*If one sends loving thoughts and prayers for the loved ones who have*

passed on, do they reach and benefit the one who has gone from this world and will they know that they are loved and remembered?

A.—Before understanding the correct answer to this question it should be borne in mind carefully that unions and separations of this physical world are governed by the inexorable Law of *karma*. They have severed all connections with this physical plane and have been granted protection in accordance with their earnings. The prayers and their loving thoughts sent out by advanced souls do help the departed souls and they are cognisant of the same. It may furthermore be understood that the near and dear relations of the sincere initiates are granted feasible protection in the Beyond, even if they had left much earlier before they took initiation.

Q.—*Is initiation pre-destined or pre-ordained?*

A.—Yes, it is pre-destined and pre-ordained in the frame-work of the Divine Plan that certain souls are to be accepted and initiated by each Master during his ministry and many a time it so happens that those who are ostensibly unworthy are accepted.

Q.—*When a soul has made its seat in the eye-focus, is it not the Master who is seated at the eye-focus?*

A.—No, when soul is completely withdrawn to the eye focus, contact with the holy *Shabd Dhun* can be had. Soul and *Shabd Dhun* are of the same Divine Essence. The Radiant form of the Master manifests at times to assure the initiate that he is with him or her.

Q.—*Why is initiation considered very necessary for inner spiritual progress?*

A.—Do we not need a teacher for learning all empirical sciences—engineering medicine technology, industry and agriculture? The Science Spiritual is a highly obtruse subject, dealing with the world beyond. The sense-organs, the senses, the mind and the intellect do not, and cannot, cognise it for all these limiting adjuncts fail to measure and grasp the Limitless. Here the soul is to be disfranchised of all that is personal, and has to cast off the mask of terrestrial personality (persona), and become pure soul before it can experience the Truth which has no form or shape. It is more of a practical subject than anything else, and for this one has to pass through a process of self-analysis and self-transcendence by gradual inversion, and withdrawal of the sensory currents from the body. In order to completely understand and to successfully practise a super-sensory subject, unwritten and unspoken, one has of necessity to seek the aid of an Adept (*Murshid-i-Kamil* or Master-Soul), fully conversant with both the theory and practice of *Para Vidya*, and competent enough to disengage the human soul from the human frame, and to trans-humanise the human in man and lead him to the mount of transfiguration to see the Reality face to face. Again, the inner Spiritual Planes are so bewitching, bewildering and so vast, and full of diverse temptations that one cannot without the active aid of the Master, traverse them.

Q.—*I have an ant hill in my garden which I wish to get rid of; is there any natural way, prayer or planting some seeds or flowers which would disperse them?*

A.—You should not please wish like that and let them live there. How would you appreciate the Divine Grace

when you are blessed by Providence with a charming house to live in which is adorned with a beautiful garden and your act of removing them would be sheer cruelty to the dumb and mute. You will appreciate that here in India, the Hindus feed the ants with wheat flour which shows their deep compassion for their lower brethern. However, for sanitary purposes you may please take remedial measures as advised by the health department of the government.

Q.—*Several occasions I had fallen asleep and was shaken out of it by a tremendous high pitched roar at the right side and flashes of Light. I could not move the body. What is this?*

A.—The sensory currents from the body below are withdrawn upto the eye focus with the aid of holy *Naam*. The slackening of the inner gaze at the eye focus results in sleep as you experience. During this period the *Surat* or attention slips down to the gullet ganglion instead of ascension within. The Divine Revelations of holy Light and Sound Current awaken you and you feel the numbness or stiffness of the body below.

Q.—*What is God and how can we know Him?*

A.—God, as all the scriptures and the Saints have said, is nameless and unknowable. Then how can we know God? The answer is that Absolute is not knowable, yet makes Himself known by manifesting Himself as Light and Sound Principle. Most religions tell us that the creation began from these primal manifestations. Now the Divine Light and the Divine Sound or Word may be contacted by rising above the physical consciousness. They exist in a latent form in all of us. Our Goal must, therefore, be to contact them and develop them within us. To do this, we through meditation learn to withdraw our soul to its seat behind and between the eyes. Having once contacted the inner Light and Sound, we can progress towards their Source, passing from plane to plane until we reach God.

Q.—*Is artistic talent, as some people say, a God-given gift which is meant to be used in this life or is it something which one has worked at and developed in a past life and must now be put behind one, when entering this Spiritual Path?*

A.—All talents inherited as a result of past *karma* are good provided they are utilised for attainment of spiritual progress by regular meditations. Every body comes to this world with certain instincts and impulses which can be harnessed for spiritual development under competent guidance. It is the single-minded devotion of the initiate which should be developed carefully and should be considered as the best of Godly Gifts.

Q.—*Can a sinner like myself attain to God-hood in this verylife time ?*

A.—Yes you can attain God-hood during this lifetime provided you work for it strictly according to the behests of the Master. Let his words abide in you and you abide in him. You have been granted the sacred boon of the holy initiation which is a valid visa on to the *Sachkhand* and it your earnest efforts and steadfastness which would bless you with fruition of your wish in due course

Gurbhakti – a lesson in love

(Continued from page 15)

to God. This is a profound truth and you can verify it for yourself when by mighty good fortune you find a Godman or a Godman picks you up for we all are engaged in the game of blindman's buff:

"Satguru himself is doubtlessly the Immaculate One,
Despite the human garb in which he appears."

Again:

"Godman is but Godlike
In spite of the human cloak he wears."

In crystal-clear words, Maulana Rumi declares: "When you approach a Godman, you approach God and when you move away from him you are farther from God." Why? Because Godman is a deputy of God Himself on the earth-plane. When we sit near a living Master with a vacant mind, we are filled with his divine vibrations which penetrate through the very pores of our body. This is the sign of his greatness and goodness. It is very rarely that we get a real Satsang i.e., by a really God-intoxicated person. If we do get an opportunity, we hardly take full advantage of it. Unless we go to Satsang with faith and receptivity, we do not feel the effect of the radioactive rays that emanate from his person. When even a stone lying in water gets the cooling effect of water, there is no reason why a person, howsoever ignorant he may be, should not get intoxicated in the presence of a divine being. He will surely breath the exhilerating fragrance of the Satguru provided his mind is blank (free from worldly preoccupations). A living Master is Word-made-flesh and the atmosphere around him is highly charged with spiritual vibrations with the result that one begins to feel their effect and experience blissful calm within. Once one tastes of this, one grows indifferent to all the pleasures of the world.

After all there must be some specific spiritual gain in the company of a saint that all the scriptures of the world have spoken so highly of the value of Satsang and its necessity for progress on the spiritual path. But a Guru must be a perfect Guru and not a half prophet laying claim to the whole truth. It is not a matter of acting or posing but one of revelation of the life-principle within. The bitter experience of fake masters compel the people to disown even the greatness of real teachers and they prefer scriptures to direct experience. Once bitten twice shy. But with the aid of a really perfect Master, there is no way out for a soul to escape from the shackles of mind and matter in order to enter into spiritual realms beyond to regain the kingdom of God now and to enjoy life eternal. Love of and obedience to such a Master unlocks the portals heavens and the soul is led by the ever loving spouse and Radiant Guru Dev—safely from plane to plane and becomes eternally united with the Satguru (Sat-Naam or Sat Purush, the True One):

"As the water of a river in spite of the enclosing banks remains water,
So doeth the Power-of-God manifest at a human-pole is Truth itself.

Guru and Satguru are but synonymous terms being just two phases of the Reality. Outwardly, he is a Guru for imparting spiritual instructions to the disciples, but inwardly he is a Satguru for in him is working manifestly the power of Sat or Truth. He is in brief 'Word-made-flesh' and dwells amongst us for revealing to man the life-lines within each individual:

"O Lalo! I speak nothing on my own,
I open my mouth only at His bidding."

—Nanak

A Guru is one who has become the mouthpiece of God. The devotion to the Guru then is the first stage in spirituality and it consists in implicit acceptance of his commandments. If you love me follow my commandments, was the exhortation of Christ to his followers. When you come across a real Guru forget everything else and listen attentively to what he says and even if you do not fully understand his language, it does not matter much. His radiation will of itself have a soothing effect on you. His magnetic rays have an unimaginably long range. If you sit quietly and listen, it will be to your benefit. Try to live up to what you hear, your life will take a change for the better. The sage Lukman used to say: "When you go to a saint, sit quietly before him and listen attentively to what he says on his own." But do we do so? We keep either talking with others or keep interrupting the saint by useless questions, with the result that we return empty handed.

Today we are celebrating the birth anniversary of Hazur (Sawan Singh Ji Maharaj). It would, therefore, be a befitting tribute to his memory if you resolve to make your life a continuous saga of love and service—love of the Lord and service to His creation. As you have not yet come face to face with God, then for the time being you try to develop love for one in whom the Power-of-God is working for the good of humanity. The first step in this direction is to do what he directs you to do: "There is no difference between the Satguru and his words."

We must learn to believe and have faith in what he says. Now that we are sitting in the sweet remembrance of Hazur, it will be a great day for us if we resolve to turn a new leaf in our life. For this purpose we must maintain a spiritual diary. It will enable us to introspect. At present we are unable to see the foibles lying hidden in the depths of our mind. But when you will try to plumb the unconscious you will gradually be able to see them on at the surface at first in trickles and then in torrents.

"O Mind! learn to love the Lord and love Him yet more." This is what Kabir has said. In the same vein we have the words of Jesus: "Love the Lord thy God with all thy heart, with all thy mind, with all thy soul and with all thy strength."

And again: "Love thy neighbour as thyself."

Asked as to what should be the Christian attitude towards wrong doers, he declared: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you; that you may be the children of your Father-in-heaven. Be ye therefore perfect even as your Father which is in heaven as perfect."

This then constitutes the love in the teachings of all the great sages from time immemorial and it shall eternally remain the same. They all exhort us to mould our life on these lines. Courtesy does not cost you anything. All the time we are malevolently concerned with what others say and do. The world would be much better if we could stop involving ourselves in the sayings and doings of others. Again, we do not confine our mistakes to ourselves, but all the time busily sprinkle folly among our neighbours with the result that we get from them hundredfold in return. What good does it bring after all?

On a day like this, I repeat with all the emphasis at my command that Hazur was a veritable ocean of love; and we should and must, if we love him, learn afresh our lesson in love, by following in his footsteps by diligently working at the

spiritual practices that he gave out for our uplift. By withdrawing his self from the physical plane he has not forsaken us for his godly power in its full radiance still sustains within and he is, more keenly than ever before, waiting at the focus of our being to help and guide us.

God is not sitting on some throne in heaven. He is enthroned in the heart of each one of us. We must, therefore, learn to love and serve our fellow beings in distress and suffering. God Himself has declared: I love him who loves my created beings. This is the great lesson that Hazur taught us in the first instance and if we put it into practice in our every-day life, his grace shall most surely descend and help us in our spiritual progress. Let us see what Kabir says:

"Poor Kabir, from his life-long
experience cannot help reflecting
again and again,
Self-effacement is the only way that
will take you to God and to your
eternal home in heaven."

Kabir says that the only way to salvation lies through love. It is by love that you rise above self and become selfless. Without transendence of the self (the ego) in us, the light of God does not dawn. When you are charged with love, love of God-in-man, you cross over from the stage of duality to oneness. How can we get to fount of divine love? Love can be imbibed from the love-laden heart of some God-inspired soul. In a few words, Kabir has provided us with the Master-key that unlocks the door of heaven, find out a Godman and learn from him the secret of love. Try to understand what he says and then diligently practise his teachings. He commands you to be chaste and clean in thought, word and deed and to cultivate love for all that exists by the love of God. As God is not separate from His creation, you will see the spirit of God enlivening the entire universe. You will not then feel isolated from the world. Your little self, now cramped within the human mind will expand, become universalised and embrace the totality of all beings. This is the secret of success on God's path. There is no other short-cut to it. Try to be true to your own self and then you will not be untrue to anyone. Alongside do *Bhajan* and *Simran* (sit in sweet remembrance of the Lord with rapt attention) make it a point to give daily nourishment to the soul as you do to the body. This is the love of which Kabir has given us a description in a few words. Mere lip-service and acrobatic feats will not do.

I would explain my point by means of a parable of two gardeners. A king had a fine orchard which was entrusted to the care of two gardeners. One of them was hard-working and would silently go about his job tending to the trees and flowers with due care and attention, keeping them in proper trim. The other was lazy but had a glib tongue and strong lungs. Whenever the king would visit the garden, the former would just pick up a few flowers and humbly present them to his royal master, while the other who did nothing would jump about and dance before the Master and sing of the Master's virtues, deportment and clothes. Now whom would the king like? You can give the answer yourself. Certainly, the one who applied himself to his work diligently and honestly without making any fuss. Similarly, the all-knowing Master looks to your innermost intentions, the sincerity of purpose in you and honesty of efforts you make in following his commandments and bestows on you the gift of his spiritual wealth according to your merits.

Kabir concludes his hymn with the following memorable words:

"He who gives precedence to the Guru
over everything else and religiously
follows his teachings,

O Kabir, such a person needs nothing to be afraid of in all the three regions."

There are three mind zones or mental regions in which the embodied soul moves up and down in the giant wheel of life, propelled by the compulsive *karmic* force: the physical, the subtle and the causal with no easy way of escape therefrom. Kabir tells us of a way-out through the kindly grace of some Master-soul that can lead a *jiva* unscathed from these into the Beyond, the purely spiritual realm—*Sachkhand* or *Muqam-i-Haq* of the Muslims or the Garden of Eden (New Jerusalem) of the Christians. The Master is the greatest gift of God to mankind.

Hazur used to tell us that we refrain from any evil act in the presence of a child of even five years. But, strange as it may seem, we have not even as much regard for the king of kings—the all-knowing Master who knows even the innermost latencies of our mind. We shamelessly indulge in things which no sane person would do in the false belief that no one is looking at us. We must at all times remember that the Master in his subtle form is ever with us and watching all our deeds. Be careful to avoid misdeeds and misdemeanours at all costs. And last but not the least we should on no wise transgress the limitations imposed by him and pledge on this blessed day positively to follow his instructions with a rededicated zeal. Please make a careful note of all these things so that you may live in peace and be really blessed.

(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. *Kabir* : (1440-1518 A.D.) : A well-known Indian siant who practised and preached Surat Shabd Yoga.
2. *Nanak* : (1469-1539 A.D.) : Guru Nanak, the founder of the Sikh religion.
3. *Tulsi Sahib* : (1763-1843 A. D.) : The saint of Hathras. Original name : Sham Rao Hulkar crown prince of Gwalior. He spurned the throne to practise meditation.
4. *Swamiji* : (1818-1878 A.D.) : Swami Shiv Dayal Singh, the great saint of Agra. He revived the teachings of the Masters like Kabir and Nanak.
5. *Baba Jaimal Singh* : (1838-1903 A.D.) The Master of Hazur Sawan Singh Ji Maharaj. He was
6. a disciple of Swamiji Maharaj.
7. *Guru Amar Das* : (1479-1594 A.D.) : The third Sikh Guru.
8. *Amir Khusro* : (1255-1327 A.D. : A great mystic poet of India.
9. *Hafiz* : Hafiz Shirazi : A well-known mystic poet of Persia.
10. *Draupadi* : Wife of Pandava prince Arjun of the Mahabharata epic.

From the editor's desk

GURBHAKTI or loving devotion to the Master is the first and the last step on the spiritual path. With Gurbhakti completed, nothing remains to be done. Its importance, therefore, cannot be over-emphasised.

Love is the key-note in Gurbhakti But do we really love the Guru or render only a lip service unto him? Love means unstinted and selfless service and sacrifice of all one has—body, mind and intellect—so much so that one becomes an empty vessel, ready to receive the divine grace to the fullest. Again, it is said, that where there is love there is fear also, fear of the loved one. Fear of the Guru is the beginning of wisdom.

Guru is long suffering usward. He gives a long rope to hang ourselves with it if we so wish. But with all that he does not allow us to perish unto the last. Such is his love for the disciples and truly he stands by his troth. We may leave him if we will, but he does not forsake us till the end of the world, nay he stands by us even before the judgement seat of the Dispensing Power of God.

Guru does not demand of us any great sacrifice nor any hard labour. All that he wishes of us is to spare sometime for devotion—devotion not to him but to the 'Self' within us. His yardstick to measure our love is very simple : 'If ye love me, follow my commandments' is what he says.

With all our loud professions of love and protestations to the contrary, we are yet far from love. This lack of love for the Guru is a big road-block in our way Godwards.

And what does he after all desire? He wishes us to be true to our own selves. And what for and to what end? Does he stand to gain anything from us? No, not in the least. But he does so purely out of compassion for our benefit alone. If we fail him, we fail to our 'Self' and the fault is ours and not his.

As mortals, we are bound to err. He knows this inherent weakness in us. He wants us to keep a daily note, in the form of a diary, of all our lapses from a life of rectitude, so that we may know our failings and then try to overcome them one by one. There is nothing to be ashamed of in this. Who on earth does not fall? And failures are the stepping stones to success. To fall in sin is manly but to persistently fall, over and over again, is deplorable. The evil has got to be nipped in the bud or else it will, in no time, grow like a mushroom. How many of us go to the Master with a general complaint that we are not getting anything out of the disciplines enjoined. 'Are you maintaining any diary'? is his first query and we hang down our heads in shame. What is he to do if we fail him?

There is no wrong without a remedy, provided we are aware of the wrongs afflicting us and are prepared to confess them, to repent sincerely and to atone for them. This is just one out of the so many pitfalls on the physical plane of existence. Apparently it seems something trivial but it is one of great consequence if we mean to do business on the God-path.

The subject of Gurbhakti is too vast to be dealt with in a limited space like this, for it extends to and ends with the manifesting of the luminous form of the Master within. Until this stage is reached, we are not Gurbhakts in the real sense of the word. It has aptly been said by Swamiji Maharaj that in this Yuga (time-cycle) nothing can avail except devotion to a true Master and the practice of Naam. And this is the great lesson we learn from the life of Hazur Baba Sawan Singh Ji Maharaj.

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.

July

1 Every man is a volume, if you know how to read him.
2 A man should be like his tea, his real strength appearing when he gets into hot water.
3 He who gives food to the hungry, also prays. His prayer is through the body.
4 Be on guard when a creature inspires thee with desire.
5 Devotion to truth is the sole reason for our existence.
6 On the stone of mind rub the sandalwood paste of Naam mixed with the colour of good deeds, and worship Him within the self.
7 Humility, unostentatiousness, harmlessness, forbearance, uprightness, service to the Guru, purity, steadiness and self-control—all this is called knowledge.
8 The path of self-purification is hard and steep.
9 With God all things are possible.
10 Stand up in the divine dignity of your manhood: ye are the children of God!
11 Lead me from darkness to light.
12 Lead me from death to eternal life.
13 For what is a man profited, if he shall gain the whole world, and lose his own soul?
14 My friend, enjoyment of that food is evil which gives pain to the body and evil thought to the mind.
15 As the body is purified by water, so is the mind purified by truthfulness.
16 We can acquire a state incomparably greater than the satisfaction of desire.
17 In worshipping God we have been always worshipping our hidden self.
18 When we reach the limit of scientific knowledge, we reach two mysteries—that which is within the self and that which is beyond the world.
19 Mistakes made on the path are often even more instructive than the mistake made by turning aside from the path.
20 Highest knowledge is immediate witness of reality itself.
21 God is a very hard task-master.
22 Ye shall be holy, for I the Lord your God, am holy.
23 The divine guidance often comes when the horizon is the blackest.
24 Hatred does not cease by hatred at any time : hatred ceases by love, this is an old rule.
25 Man must choose either of the two courses, the upward or the downward, but as he has the brute in him, he will more easily choose the downward course.
26 I have heard of Thee by the hearing of the ear : but now my eye seeth Thee.
27 Into Thy hands I command my spirit.
28 Life is a pure flame and we live by an invisible sun with us.
29 The price of wisdom is above rubies.
30 God keeps an accurate record of all things good and bad.
31 Truth is one.

A Beloved Sawan

Continued from inside front cover)

Thine eyes have a superb divine intoxication in them,
The hermits too try to picture Thy glances over and over again.

Thou art a centripetal force for the lovers
and a source of loving affection,
Thou art an altar for the helpless
and a consoler for the forlorn,
Thou art the living abode of chastity and naive simplicity,
Thou art a merciful guide to the deluded persons steeped in sins.

A look at Thee, O Beloved, makes one feel
That nature herself has expended all her charms on Thee.

Thy words sink into the hearts like firing darts,
Every act of Thine is but an opener of eyes,
The charming talk descends like lightning,
The whole creation is ready to make an offering at Thy feet.

Thy teachings, O dearest of the dear, are nectar for all,
The Word made flesh, Thou hast come with a call Homewards;
He, who looks at Thee is irresistibly drawn unto Thee
Even the strangers in their strangeness cannot but acclaim Thee.

How can Thy memory fade away as we live?
Thy form shall return even ere death shall come,
Not a living soul would, but flutter like a moth round Thee,
Not even an anchorite would, but fall in love with Thee.

—Kirpal Singh