Sat Sandesh

the message of the Masters

August 1968

The Creator

There is One Reality, the unmanifested-manifested;
Ever-existent, He is Naam (Conscious Spirit),
The Creator; pervading all;
Without fear; without enmity;
The Timeless; the Unborn and the Self-existent;
Complete within Itself.

Through the favour of His true servant, the Guru,
He may be realised.
He was when there was nothing;
He was before all ages began;
He existeth now, O Nanak,
And shall exist forevermore.

— Guru Nanak

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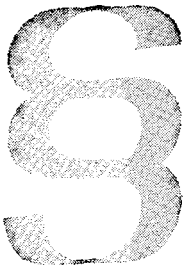

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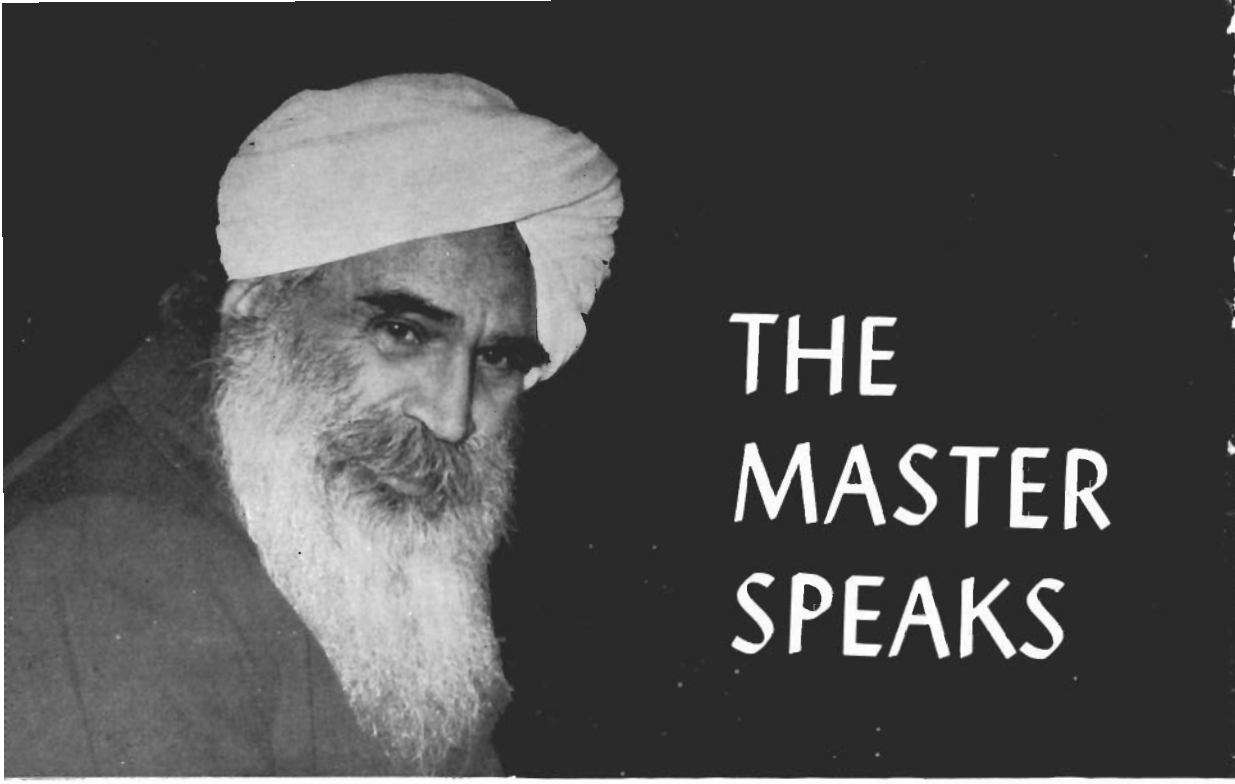


How to develop receptivity

WE are most fortunate to have been blessed with a human birth. Man occupies a place at the top rung of the creation :

> "The whole creation is meant for thy service,
> For thou art Lord therein."

Great is man. He is next to God Himself. Wherein lies the greatness of man? The God-power pervades every where. There is no place without Him. It is only in man that His power is manifested in full. Thus it is in human form alone that one can realise Him. We live, move and have our being in Him and yet are ignorant of Him. Why? Because we are all the while engaged in outer pursuits and never had an opportunity to come in touch with His Power within us. The God-power is our mainstay. The moment this Power withdraws, the body becomes lifeless. It is this Power that glorifies the body. We are simply an indweller in the body and not the body. We are not bound to it indissolubly. While living in the body, one cannot escape from it. Some Power keeps the body and soul together. This is nothing but the God-power which is holding together the entire universe in its proper shape and order. We are just a particle of this Power. Kabir says that our spirit is of the essence of God. Muslim divines also regard it Amar-i-Rabbi—the essence of God. Man

is a rational being and can discriminate right from wrong. As such he can hold on to Truth and reach to it by and through what is untruth (body and bodily adjuncts). It is only in human body that one can come by Truth. This is why man is greatly blessed.

What then is God is the next question? He is an ocean of existence, consciousness and bliss. All these three are His attributes. Our soul, being a spark of the divine fire, is endowed with the similar qualities. Love is the cementing force between the two. Evolution is the law of life. Every living thing grows, expands and tries to embrace the totality of existence. Now, having attained the highest stage in the creation, man has no other purpose but to know and realise the Creator. But how? And by what means? The means are not different from man himself. They are already within him. As I said before, love is the link between the two. Love takes on many forms. It may take the form of devotion, worship or affection. Self-absorption is a characteristic of love. A lover cannot live without the beloved. A part is ever restless until it rests in the whole. As at persent our attention is attuned with outer pursuits of life—the world and worldly attachments. As we think, so we become. The soul goes where the mind goes. The mind, in its turn, is attached with the sense-organs and it is through the sense-organs that our attention is flowing outwards and downwards into the world. This, in fact, is not love but infatuation, for we are willy nilly being led blindly outside and dragged by sense enjoyments. We are quite ignorant of what real happiness is since we have never had a taste of it. Our love of the world has degenerated into hatred, recrimination, factionalism, enmity, narrow-mindedness and the like. This may be termed as negative love.

In the realm of duality, we have our loves and hatreds, pride and prejudices, favours and disfavours and what not. Unless one rises above a dual existence, one cannot come to his own and know the Reality much less to practise it. But for this, everything tends to reach its source. If we hold the lighted candle, its flame goes upwards. Even if it is held upside down, the flame still rises upwards because the sun, the source of light, is above. Similarly, a clod of earth if thrown above, comes down to the earth by the law of gravitation. The soul wants to go heavenwards, while the mind does not. Hence the conflict between the two. By its siren-songs, it lures the soul out, by means of motor and cognitive faculties operating through the nine portals with which we are provided. If we could but invert and tap within, we can know love in its true essence. Water will leak out from a pipe with many holes, but if all the holes except one were plugged, the water would gush out in a torrent from the one hole left unplugged. Likewise, we are frittering away our attention through the various channels of communication with the world outside.

"With a heart torn between countless desires and covetousness,
How can one provide a seat for God-power to descend and dwell within."

Again it is said: "With a heart smashed to pieces, one cannot see God "

We have, therefore, to mend the heart before anything else. That is an essential pre-requisite. God, it may be said, cannot be seen by eyes of the flesh. How can one love that one has never seen. So far so good. But how many things there are of which we have no direct and immediate knowledge and yet we speak of them and make use of them in our daily life. Let us take, for instance, the example of a power-house. Only a few of us get an opportunity to see a power-house and yet we are in close touch with it by means of the switch-boards in our houses and can tap the power at will as we may like. In the same

way, if we come near a human-pole where God-power is manifest in fullness, we can likewise contact the God-power through that pole for a Godman is nothing but polarised God. So we have to search for a human-pole where God-power works and attune ourself to that pole. All the saints and sages tell us to love God above everything else. Without some such anchorage the mind restlessly floats and flits about and finds no rest here or hereafter. If one could divert from without, love for God within will of itself sprout forth. How to invert within and stay there is our problem. We have to find something within to hook in our attention. This media is provided by a competent Master who has in himself God-power in abundance and is capable of manifesting that power in us as well. As light comes from light, so does life from life.

God is the very soul of our soul, but alas we know Him not. We have, therefore, to seek God-power in a Godman who has, by a practical process of self-analysis, been able to separate his self from body and mind and has risen above both. Such a one alone can transmit his own life-impulse unto others and give them some experience of otherwise unseen Power of God already in them but never experienced before.

Dronacharya[1] was a master of the art of archery. He could, by an arrow from his bow, sew down the lips of a running stag. A Bhil (an ancient tribe) was very anxious to learn this art, but Dronacharya would not accept him as he belonged to a low cast. But the Bhil, keen as he was to learn, made a clay-image of Dronacharya and dedicated his self unto him. A daily worship of the image of the great teacher whom he had seen with his own eyes, gradually melted himself into his likeness and thereby he acquired the very art which was denied to him. It is said that one day Dronacharya came across a deer with his lips sealed by an arrow. On looking around, Dronacharya saw a Bhil at a distance who had sped the arrow. Coming near him he enquired of the Bhil as to how he learnt this art. "From Dronacharya", was his reply. Dronacharya was surprised to hear this for he had never accepted any Bhil as a pupil. "I manifested the Dronacharya within me and learnt it from him," said the Bhil. Thus, you see, the mind has a great potential in it. It has the power to transmute himself into the likeness of one whom it likes, by constant attention and devotion to his image:

"One can love God by loving the Godman,

And Godman manifests God-power within."

Again:

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

So when you come near a Godman, you come near God. We use the bulb not for the glass of which it is made, but for the light that emanates from it. Similarly, we love a Godman because of the God-power that shines forth from him and helps us in our spiritual experience.

Herein lies the greatness of the Master. The Master has the power to reintegrate us, to make us whole and undivided individual. When once the scattered attention is focussed a little, peace and serenity comes in with the closing of bodily outlets, the spirit current gushes forth upwards through the inlet within. On the contrary, an ordinary person who himself is a victim to and a slave of his desires cannot possibly help another to get out of this sad predicament. So wherever a Godman sits, he radiates the light of the spirit around him and whosoever comes in the field of his personal aura benefits from it. To go near the Master is just like walking to the shop of one who deals in scents. One may not have the intention to buy any scent at all, yet he cannot help having the fragrance of the

scent provided, of course, he is inclined to receive it.

"As long as the mind is tossing about,
one is carried away by egotism;
One cannot get any nearer to the
Reality nor can know the glory of
the Word."

Thus the first and foremost pre-requisite on the spiritual path is to still the mind, to stop it from running outwards and to develop silence within. This can only be achieved by coming in contact with a theocentric saint whose eyes are overfull with divine intoxication. In the company of such a saint, one feels inspired and aspires for higher values of life. This thing comes only from his radiation and if he by transmitting a little of his own life-impulse, momentarily makes us an undivided whole, one is sure to get a glimpse of the Beyond. It is an experience in practical demonstration. But for this one must have at least some experimental faith and be prepared for the experiment.

This point has been beautifully explained in the form of an allegory. Once some foreign artists came to a certain kingdom and offered their services to the king, requesting him to give them an opportunity to show their skill. The king assigned one portion of a big hall to them for executing their mural design. This aroused the enthusiasm of local artists and they too requested the king for a similar opportunity to show their art. The king assigned the other side of the hall to local artists. To prevent one party immitating the other a curtain was hung in between. Both started their work in earnest. The foreigners diligently worked on delicate floral designs and did their best to bring out the best in them. The local artisans, on the other hand, started rubbing and scrubbing the wall, so much so that it began to shine like a mirror. After the work was completed the king was requested to have a look at what they had done. The king was highly pleased to see the beautiful mural paintings which had been executed so skilfully by the foreign visitors. He greatly commended their art. The local artisans also requested for inspection of the work done by them on the other side of the hall. The king who had from reports received so far, heard that nothing worth the name was done by his own people felt a little puzzled. But they insisted that the king may have a look at what they had done. When the dividing veil was removed, the king was surprised to see all that the foreigners had done beautifully reflected on the other wall without any blemish. This, in fact, is what one has to do. Your job is only to clear the mind of all dust settled from ages upon ages and when this is done, the radiation from the other side (from the Master) is bound to be reflected within you.

It is, therefore, said :

"Sweep off the closet of thy mind for
the sake of thy beloved,
Keep aside all the thoughts of the
world to enable thy beloved to
enter therein."

This is called weeding out the field of all thorns and thistles of the world. Without this you cannot engage in either *bhakti* or *Jnana*[2]. Bhakti is the first step which enables you to come near *Jnana*. Bhakti brings about single pointed attention. When this is done *Jnana* shines forth of itself. The Light of God is in you and music of soul is your very life. Both constitute your very being and existence. Nothing is to be poured from without. The Master gives you an incentive and helps you to rise a little above body consciousness. This steadiness of mind automatically brings about the desired result and Light of life shines forth within. This is how a Godman makes the

light of God manifest in you. He lives in a state of perpetual intoxication (divine) without any intoxicant. The cup of his wine is ever full without any wine. We are yet, the lovers of the world and come in a fit of stupefaction. A Godman, on the other hand, revels in his Godhead for he eats nothing but *manna* and drinks nothing but the water of life. He is a king in the garb of a beggar. He lives in the solitude of his heart and yet has a vast kingdom of his own. He sees the world as the manifestation of God. Apparently a drop of the ocean of all consciousness, he is not separate from the ocean itself. The ocean in its fullness heaves in him. If one comes in contact with such a one, he gets drenched :

"A single glance of grace from him is enough to do the trick (miracle)."

Eyes are said to be the windows of the soul. His soul is at-one-ment with the Oversoul in him and as such one can enjoy the divine bliss in his holy presence. In ancient times, there was prevalent the practice of doing *Aarti*. A disciple would move a lighted lamp or camphor circularly round his preceptor and would along with the movement of the lamp move his eyes in divine adoration before the eyes of his Guru. It was a symbolical form of seeing the outer light reflected in the eyes of his Master. The real *Aarti* is not the moving of lights but it signifies complete absorption by the disciple of his attention in the attention of the Guru. It was a kind of communication between the two pairs of eyes. In fact, you have nothing to do at all. You have simply to sit all-attention before the Master forgetting everything else around you, even your own body and the mind. It does not matter whether you understand his language or not. You simply look towards his eyes, you would understand what he means. A really great soul by his one glance ferries you across into the beyond. But remember that it is not in your power to gain his glance of grace. Grace comes as a grace only and cannot be harnessed with all your wits about you nor can it be purchased.

The secret of this lies in receptivity. In Guru Gobind Singh's[3] times, a disciple would dance from place to place as eyes of the Master moved from one side to the other. The Guru once remarked: "My friend, these eyes of mine are not so cheap and you cannot have the benefit of my lyrical glances as you would like to have." Do you know what happens when a young calf runs towards the cow? The udders of the loving mother automatically get filled with the milk to feed the young one. On the other hand, a leech sticking to the udders sucks only blood and not milk. Similarly, those who come to Satsang, get from it what they desire most. Some are filled with love and devotion, while others, who are critical and sceptics, get nothing. "Unfortunate, indeed, are those who take the Master on the human level alone."

A man, who is a slave of his senses and roams in the fields of sense enjoyments, is just like a dog running after bones and flesh. Herein lies a great gulf between men and animals. One who is a real man within and without, would like Shams-e-Tabrez[4] cry out: "O Lord of Divine tavern, grant me a cupful from thy wine."

He even craves for just a handful of wine as does Hafiz[5]:

"A draught of thy wine is worth a thousand barrels,
What a world of difference there is between the two."

The question is one of developing receptivity. Every God-intoxicated soul has his own slogan. Guru Nanak[6] always spoke of Him as "Sat-Kartar"—the Creative-principle alone is the reality. Chaitanya Maha Prabhu[7] always delighted in "Hari Bol" (take the name of Lord). Once he

called a washerman and asked him to say Hari Bol. The latter taking him to be a mere mendicant did not reply and paid no heed to his words in spite of his repeating the same twice or thrice. But when he saw that the man would not leave him, just to get rid of him, he involuntarily uttered the words "Hari Bol". As the words were charged, he began to repeat the words "Hari Bol" over and over again and started dancing in tune with the strain. The magic of the words coming from one of their brethern infected the entire community of washermen. And they all began to dance in refrain—with the music of the words.

How then can we develop receptivity. The remedy for this lies with the Guru. Provided he is competent enough to do so. The world is full of so-called Masters, masters of half-truth and of no truths at all. No amount of acting and posing is of any avail on this path. If a really competent Master comes our way, we should accept him and be devotedly attached to him. Of true bhakti it is said:

"What is love after all? To be slave of the beloved, to surrender your heart and soul to him to be his."

Is there any person who would give his heart to another and go about without a heart. Once Hazur Baba Sawan Singh Ji said: "Is there any person who is prepared to give his mind to him for I would like him to take him into the beyond." One out of the vast multitude stood up and said: "I am prepared to give my mind to you." Hazur replied: "Are you sure that you are in possession of your mind? First make it your own and then come forward to give it to me." This then is our state of mind. It is already broken into thousands of pieces. It has got to be made whole before it can be presented to someone. How to make the broken heart into a composite whole. It is said:

"A perfect Master can set the mind right;
The remedy for the mind comes from the higher mind."

A perfect Master, by his well directed attention, can join together the broken pieces of heart and make it one. He applies a soothing balm to the lacerated heart and cures it of its malady. Thus devotion to the perfect Master is a necessity. If we just withdraw our self from without, we go into peaceful quietitude no matter we may be sitting in a throng of people. How to develop this attitude of mind is the problem before us. All the sages and seers have in their own inimitable way dwelt on this subject. Swamiji[8] tells us:

"Listen ye of the great value of love,
All the saints have sung of it in their own way."

The words of Swamiji are simple enough. He tells us in easily intelligible language of the great merit of loving devotion of which all the Masters have said in their scriptures.

"Know ye for certain that love is the path of Masters,
Everything else besides love is but trash."

The path of Masters is the path of love. Without love we can do nothing. Love unites two souls into one and when deeply absorbed one becomes *neh-karma* (action-free). *Jnana*, on the other hand, gives us inferential knowledge. Thus there is a great difference between *bhakti* (love) and *Jnana* (knowledge). Again without *bhakti* all our actions (*karm-kand*) ring hollow. It does not mean that *Jnana* and karm do not bear any fruit. Each does bear one or other kind of fruit good or bad as the case may be. They do not make us *neh-karma* and we cannot escape from *karmic* cycle. Unless we deeply get

absorbed into *bhakti* (loving devotion) and this is possible only when we rise above body consciousness. The reality will not dawn until we are lost to our surroundings and go into the solitude of mind.

"Without devotion nothing rings true,
It is all chaff without grain."

Chaff is you know something useless. All spiritual disciplines (yogas), may be of any kind, cannot be of much avail unless they have a leaven of *bhakti* in them.

"Take thou a strong hold of *bhakti*,
And leave off all thy learning and wisdom."

We must, then, take to the path of *bhakti*. The Upanishads tell us that unless the senses are subdued the mind is stilled and the intellect too is equipoised, there can be no vision of Reality. *Bhakti* is then the Grand Trunk Road to God. To rise on the wings of intellect is one thing and to dip directly into the divine ecstasy is quite another. Even the great intellectual giants when they just discover a glimpse of the divine, they go off their feet. Now Swamiji tells us what is *bhakti* and how can it be attained:

"Affection, love and *bhakti* are one and the same,
These are three terms, but essentially one."
"A loving devotion is the path of Masters,
And all other paths are but the offspring of the mind."

In *bhakti* all the four phases of the mind—*chit*, *manas*, *buddhi* and *ahankar* (memory, thinking mind, reasoning, intellect and egotism)—at once get dissolved in loving devotion.

"The soul and the Oversoul are both dyed in the colour of love,
Devotion manifests nothing but Satnaam."
"The disciple and the Master are one,
The Perfect Master is nothing but love personified."
"You too are an embodiment of love,
And so are all the *Jivas*."

Man is a drop from the ocean of love. Apparently, you look individualised but when you lose your individuality, you become part of the ocean itself and you would feel nothing but intoxication around you. A Muslim Darvesh has very well said:

"Thou are an ocean of love but without any limitations,
Without giving thyself unto Him there is no other way out."

So this is the only way to find the beloved. 'I' and 'Thou' are terms in the realm of relativity and so delusive. *Buddhi* or intellect may give you distant glimpses but love or *bhakti* brings the priceless gem to you when you take plunge as a diver.

"The difference between the two is just of form,
As one would see the difference in a droplet and a high tide.

Swamiji says: "You are just a small drop of the ocean, whereas the Master is a tidal wave in the ocean." A Muslim divine tells us: "O God, there was a time when our cups were full of the divine elixir but the cups have so gone out of use that they have even lost the exhilarating flavour of the wine itself." The fact is that even now the ocean of ecstasy is in us but we are ignorant of it as our attention is turned outwards. It is just a question of attending to the divinity within. As at present we are attached to the world and in return

get only ephemeral pleasures which are short lived like fleeting clouds. If we could but invert and taste the vintage divine what a bliss it would be? It is therefore said:

"Love him who would stand up to last,
Without love thy mind shall not find restful repose."

Just take the instance of a flowing river between the two embankments. In the human body of the Master is flowing the audible life stream called Satguru or Master of Truth. We love the Master because it is on his human pole the Divine power is manifest. This is the easiest way to get into touch with the Divine power. All *jap tap* and *sanjam* (penances and austerities) are undertaken with this purpose, but they are not sufficient in themselves. We take resort to these practices so as to set in commotion the power of love already in us as our very inherent nature.

"At one place it is like an ocean of light,
At another a mere drop or a wavelet."

Thus we see the same Light is pervading everywhere in one form or the other and in different measure. We are just like drops and even as drops we have lost our identity in the clayey-mould. We even do not know that we are really drops of the ocean of consciousness. We, however, get a glimpse of it when our attention is attached somewhere. It is only the attachment that gives us a sense of satisfaction. We get greater solace and comfort by joining a wave or a tide of (consciousness). And if we merge into the ocean you can well imagine what our condition would be. The sages and saints are high tides in the ocean of consciousness and as such nothing but ocean itself flowing in between the sea-shores. They may be likened to territorial waters with a breakwater where one can with safety take a dip, enjoy the bath and come back to own. So what we have to do is simply to love that tidal-bore which would carry us in its upward surge.

"At one place we are overtaken by desires,
And begin to ravel in the delusion of the world (*Maya*).

The essential ingradient in love is attachment. In course of time, attachments take on the form of desires. The more we indulge in desires, the more we create a delusion around us and get immersed therein. The result is that by the momentum thus created, we come into the world again and again. This is why Buddha laid emphasis on being desireless. If there is no desire to bind us with anything in the world, the process of birth and rebirth will end. It is in the silence of the heart (darkness behind the eyes) that Light naturally springs forth. And with that Light there would come Naad (audible life-stream) as well. It is this audible current that has a great uplifting power.

"As one proceeds, delusion gradually vanishes.
As one approaches the ocean one gets more and more purified."

As one rises on the crest of the tidal-bore in the Master, one is shed of all his impurities one by one, and ultimately becomes desire-free. It is said :

"I desire not paradise, nor salvation.
I desire love for thy lotus feet alone."

We have to choose between two things—love of the world and love of paradise—and ultimately have to discard both for love of the Lord.

"The waves of the tides are free from delusive matter,
For it is a great sea of love that heaves up and down.

As one rises above worldly desires, one gets over all delusion. Matter is but another name for delusion. When you transcend the matter, you are in the realm of Reality, and thus above delusion. All material things stand by the power of God. It is this power of adhesion that is holding the world with its variegated forms and colours in proper shape and order.

"He is a vast store-house of love,—
A store-house that has no beginning and no end."

The ocean of love is boundless, says a Persian mystic. This is the place from whence saints come and go. A saint is a manifested God in man. In saints God-power works in fullness like a tidal-wave. If you ride on the tidal-wave, you rise into Godhead and when you sink with it, you sink into the ocean itself. It is really a beautiful way of explaining an abstract subject like this. A drop now lost in the dust is not aware of the great source from whence it came. It is only by transcending the human in him that one is trans-humanised and becomes a living soul. One gets the life of the spirit from a spiritualised soul (saint), in whom spirit currents are flowing in full. See what a great transformation has come in the drop that was once mixed up with dust. *Gurbani*[9] says : "Even a dry rotten stump of a tree begin to vibrate with life." So long as the branches continue to be attached with the vines, they bear fruit and bear it in abundance. All this comes from what is termed Gurbhakti.

"This then comes from loving devotion,
Be thou lovingly devoted and live on divine food."

It is by loving devotion to the Godman that one gets nearer God. God is love and love is God and way back to God lies through love. When you have realised this, you will love all creatures for the Power of God is immanent in all His creation. All this and much more comes to the share of the drop of consciousness when that drop actually rises into consciousness and comes to know its real nature. It is only a perfect Master who can bring a change in it.

"Attention is stabilized in the company of a saint."

Then alone the mind finds some stillness. When we are sitting with a sadhu or a saint, we for some time get absorbed into him and begin to understand things correctly. With the attention thus diverted to higher values of life, the mind gets disconnected from the motor force and ceases to run. And the senses also lose the power of attraction. The Master is 'all-attention' or the highly attuned and radiates divine currents which control individual consciousness. In this state while hearing we hear not and while seeing we perceive not. It is, therefore, said :

"In the company of a Godman, God comes nearer."

When we get out of this atmosphere, we are again lost into the wilderness of the world. It is, therefore, necessary to seek the company of highly advanced souls as much as possible, may be many times a day, twice a day, once a day or on alternate day, once a week or a fortnight, once a month or three or six months or at least once a year. Kabir[10] says: "One who does not remember the Master in a year is nowhere." I remember, once I was sitting with my Master. A gentleman came from Africa after five or six years and wondered at his plight in terms of the sayings of Kabir. Hazur simply said : "Kabir may have said so but I have not." The fact is that one gets leaven from another. It does not come from reading and writing or from discourses on *Jnana*. It is the fruit of *upasna* which is a compound word (*aupasana* meaning 'to sit near'). To sit near, to sit with undivided attention forgetting everything else. In *upasna* there is com-

munication between eyes and eyes. A body charged with the divinity can charge you as well, no matter where you may be. If we can see things from afar by means of a television or hear voices coming from afar by means of a radio, we can certainly get radiation from one who is charged with the Power-of-God, the Power which is pervading everywhere. The moment you think of that Power, the Power materialises Itself and you can actually perceive His manifestation. There is nothing miraculous about it. These are hard facts and you can for yourself experience these things by a little bhakti or devotion. It is the Water of Life by partaking it you will become blessed with life eternal. Without it all your efforts are of no avail. Bhakti will help you a great deal in all your endeavours whatever they be.

"Thus Gurbhakti comes first and foremost,
It is by Gurbhakti that the Word becomes manifest."

Gurbhakti is thus the first step. It prepares the way for Naam-bhakti, It makes you all-attentive and all-attention and gives you an inner link. This is the advantage of Satsang. Satsang means close association with one who is Truth-personified. By sitting near him you forget the world and all that is of the world. Be receptive to him and you come by all his riches. It is, therefore, said: "Those who try to get absorbed in Shabd without Gurbhakti are engaged in wild-goose chase."

Gurbhakti is the be-all and end-all. Without it there is no way out. Life comes from real life. It is the company that makes a man. I do not advocate the contemplation of any form. When God is all pervading, He must manifest Himself. He, who can manifest himself is Godman. That is the only criterion to judge a Godman. If you begin to visualize and contemplate a form, your mind force will bring before you that form whatever it be and you will take on to that form. Who knows that the said form is perfect or not. God alone knows the human-pole from where He works. The form that comes unsought and drops into the mind, is commonly most valuable. Gurbhakti is the easiest way for manifesting the Power-of-God within you. It consists in implicit obedience to what the Guru says: "If you love me keep my commandments." This is Gurbhakti. The words of the Master must be taken as gospel truth. Accept his words, practise them and make them your own, if you want to benefit from his radiation.

"The whole world sees the physical form of the Guru,
Salvation does not come by merely seeing him but by communing with his Word."

Love and all things shall be added into you. It is love that makes you all attention. It is love that gives you a place in the heart of the beloved. It is by his love that we live. He lives in us and loves us the most. We do not know his love nor partake of it because our love is incessantly flowing into the world without. We have first to change the direction of our love. At present, we are in love with our body, with our bodily relations, with our family and children, with our riches and possessions and above all with all kinds of sense-enjoyments. One cannot worship God and mammon together. A true seeker after truth is always anxious to serve God at the altar of a Godman. Hence the need for Satsang from where you get divine radiation directly. Deeds by themselves are not enough. They constitute the first step. Until one gets a glimpse of the inscape one does not leave and cannot leave the plane of the senses. Introspection is the second step. Without self-criticism you connot make any headway. Thrice blessed is man. The first blessing comes form God. He has given us the human form. He has kindled in us

the flame of His love. It is He who guides us to the human-pole from where He works. Those who hunger and thirst for righteousness are certainly provided with the Bread and Water of Life. Here ends the first blessing, the blessing of God. Next comes the blessing of the Godman who accepts us in his grace manifesting in us the Power-of-God and links us with that Power. After devotion to God and Godman, there yet ramains devotion to one's 'self'. Be true to your 'self' is the last step. We must make ourselves worthy of our own 'self'. Self-respect is at the bottom of everything else. It is an expression of discipline, of goodwill, of respect for others' rights, comforts and feelings as if they are of our own.

To be really blessed, first bless yourself and then the blessings of God and Godman will bring forth a rich reward, a reward beyond all measure: Take one step in the right direction and God-power will come nearer to you by millions of steps to receive you. It is always better to associate with the servants of the Lord rather than with those who are yet far away from Him. Again, do not even accept the words of a master unless he is able to give you an actual experience of what he proclaims. When you are convinced of this, then be his for ever and put faith in his words no matter how strange they may appear to you on the intellectual level. A Muslim mystic goes to the extent of saying:

"Dye thy prayer carpet in wine if so ordained,
For the traveller on the way is fully conversant with the turns and twists of the way."

A child-disciple cannot understand the why and wherefore of what the Master says. As he gradually advances, he begins to know the truth of what the master says. We have, of necessity, to accept the fundamentals of life and the truths begin to dawn. Then we gradually advance on the path. In the great epic of Ramayana, it is said:

"Accept thou as truth whatever ye learn,
All that comes from mother, father and the preceptor is nothing but Truth."

Apart from the human body, Guru is Word personified. The Word assumes the flesh just to teach mankind on the level of intellect. We love the Guru not that he wants our love. We do so because we want his love, the love that he has for God and we intend to benefit from that love.

You may have heard the story of Bhikha[11], a man of God. A disciple of his began to chant the name of Bhikha as it were the name of God. In those times, to give any name to God was considered a blasphemy. He was accused of heresy before the Qazi or the civil judge. Questioned as to who his God was, he replied Bhikha. And when asked of his 'Rasool'—(Intercessor), he replied Bhikha. Condemned by his own words, the Qazi sentenced him to death and passed on the papers to Sultan (king) for confirmation of the sentence. The same drama was repeated before the king as well. Sultan was a wise man and he, noticing a kind of divine intoxication in the eyes of the accused, asked him to pray to his Bhikba for a plentiful rain as the country was in the grip of a terrible drought. With firm confidence the gentleman replied: 'Yes, I shall certainly do so and get you rain from Bhikha. The king ordered him to be released on parole and enquired as to when he would return. The Faqir said that he would do so in a couple of days. The next day it rained very heavily and one could see large sheets of water spreading for miles and miles. On the third day, the Faqir appeared before the king. The king thanked him profusely for his kindness in

getting water to the parched ground and offered him a *Sanad*—conferring to Bhikha proprietory rights in 21 villages as a token of his gratitude. The man refused to accept this property saying that his Bhikha could not accept anything temporal and impermanent. When he met his Master Bhikha, the latter enquired why he had not asked for something higher than mere rain as at the time the request was made he (Murshid) was in tune with the Mula (God), and he could do that quite easily. Provided the Master is perfect, he certainly looks to all the needs of his disciples and get them whatever they need. If, on the other hand, the Master is a worldly-wise man, he would only give his disciples things of the world and keep them entangled in the world as he himself is.

"Better it is to filter the water before taking,
And to test a Master before accepting him."

It does not matter that one may spend his whole life in search of a true Master. This too goes to one's credit and is counted as devotion. It saves one from so-called teachers with which the world abounds. How to judge a perfect Master?

"One in whose presence the mind goes under is,
Of course, a true Guru."

Again such a one demonstrates something of the Power-of-God within by revealing the holy Light and the holy Sound. He who brings down the audible life-current from above is one whom I adore as Gurudeva, says Kabir.

It is easier said than done. One can give lectures on outer disciplines and talk a lot of *Jnana* and expound the scriptures and narrate stories from epics. But to give a practical experience is quite a different thing. Hazur very often used to say: "There is not of much consequence in the five names that are given to you. You can have them anywhere, from books or anywhere. The secret behind the Word lies in the charging of the life-impulse that the Master gives at the time of initiation." Coupled with this and of equal importance is Gurbhakti. It consists in obeying the instructions of the Master to the minutest detail. His yoke is easy and his burden is light. All that he requires is to spare some time for whole hearted meditation and to introspect everyday so that we may know where we fail and falter in our daily life. How restless we become when we are hungry. Have we ever thought of satisfying the hunger of the soul. What a pity! We are served with the heavenly food but find no time to partake of it. Lack of time is the complaint of all of us. Time and tide wait for no man. Death knows no calender. We have the medicine with us but we do not use it. How then can we triumph over death which is the last enemy of mankind.

A real Master liberates us from all attachments and fears. In spite of the fact that we have been put on the path we have not yet escaped from these. This means that we are yet far away from the Master. A little of trouble, may be, personal or in the family upsets us. We are afraid of poverty and we try to keep our head high up. We are ever in the midst of strife and struggle. All this goes to show that we are yet living the life of the flesh. It is only by rising above body consciousness that we contact the radiant form of the Master and that, in fact, is meeting the Guru. Once we get to the feet of the Master's luminous form, we get above all kinds ot ailments; physical, elemental and mental. So far we have simply seen the Master in the physical form, but not met him. We have seen him, but not perceived him.

Nanak, therefore, tells that us with the

meeting of the Master nothing remains to be done. Once he takes charge of the disciple's spirit on the inner plane, the disciple is freed from the giant wheel of life. When the erstwhile enjoyer becomes the perceiver, he escapes for food from world of enjoyments. We simply read the scriptures but do not try to understand them and much less to practise them. By reading we read but do not understand. Wisdom is quite different from learning. Learning makes us egotistic, while wisdom makes us humble. Once an ordinary grass cutter became a Prime Minister. He discharged his duties honestly and diligently, but he never forgot even for a moment as to what he really was. Whenever he was a little free from his arduous duties, he would retire to a small hut on the river bank. He would change his rich robes with his original torn rags and place before him his crude implements with which he used to work. He would then offer his humble prayers to God Who had raised him to the position which he ill deserved. The royal courtiers laughed at him and were surprised at the wisdom of the king in exalting him to this high office. The king, however, had a great regard for him because he had not forgotten his real and original position. We have all forgotten our real self—what we were before coming to a Master. Whatever we are, it is through the grace of the Master. It goes to the credit of the Master who has given us so much and promises to give us much more. We must be thankful to him for all his precious gifts and drive our own egotistic self from within us.

"Win the grace of the Guru by losing your self in Him,
He shall grant unto you the treasures of love."

This is the true significance of the term *Aarti*. It consists in losing the 'self' in him. The moment you turn back on the world and are completely in the eye focus, he will come unto you in his radiant form and take you along with him.

With the advent of the Master on the inner plane, one becomes the king of kings. Herein lies the consummation of the soul with the Oversoul. In Gurbani we have:

"The radiant form of the Master gives you Light eternal,
Gurbhakti being complete, all doubts vanish like vapours."

As the drop enters the wave, it along with the wave becomes part of the sea. This is the meaning of *Aarti*. You have to manifest the Light within you, get absorbed into that Light forgetting all thoughts of I-ness. St. Paul proclaims: "I live, not now I, it is Christ that lives in me."

Gurbhakti then comes first and it eventually leads to Naam bhakti. I would even like to say that the Master being Word personified, a contact with him is the beginning of Naam-bhakti. Water, rain or vapour are in fact one and the same. They are the different phases of the same substance with different names at different levels. On the physical level, the Master is like any other teacher (Guru). He talks to you sweetly. He loves you. He comforts you. He joins in your joys and sorrows also. He gives you sound advice by placeing before you the higher values of life. All these things he does so as to lead you within. And when you follow his instructions and transcend the physical plane, he comes to your aid in a radiant form to guide you on the path inwards. Here, in his luminous body, he is Gurudev. When you reach the final stage of your journey in Sat Lok, you find him present as Master of Truth (Satguru) and now you realise the truth of the saying that it was the Power-of-God himself who was with you in fullness from stage to stage. He is God in the human-pole from which the God-power works. It is His Power which when working in and through the human

brain awakens consciousness. When it withdraws, the consciousness comes to an end. These are the things which you have to understand and realise for yourself for these cannot be adequately explained in so many words. You may momentarily, get a glimpse of it on intellectual level but cannot have intoxication and ecstasy, which begin only when Gurbhakti is complete and Guru appears within in his radiant form.

"The Lord of the soul now tells you finally,
Now shall you get the reward of Gurbhakti."

The above words are from Swamiji Maharaj, the Power of God working in him has given his final verdict. This, in fact, is the *summum bonum* of life and it comes from Gurbhakti.

The love of the world will drag you down to the world, while the love of God will take you to the throne of God. Love is the attribute of our soul. It is already in us. We are simply to change its direction from one side to the other.

"The eyes of a Sadhu bubble over with love of the Lord,
In his company we too get inspired."

This then is the only way for the soul to get merged in the Oversoul. We must, therefore, pray for the love of the Lord. Guru Amardas[12] says in this context: "Cursed is the life wherein one does not have the love of the Lord."

It was after a long search of about 70 years that Guru Amardas came to this conclusion. It is in human birth that one can develop his instinctive love and fan it into a bright flame. He goes on to explain: "Whatever leads us away from the Lord is of no avail. Herein lies the difference between good deeds and bad deeds." Good deeds lead us to God while bad deeds take us away from Him. So the love of God is the touchstone for all our actions.

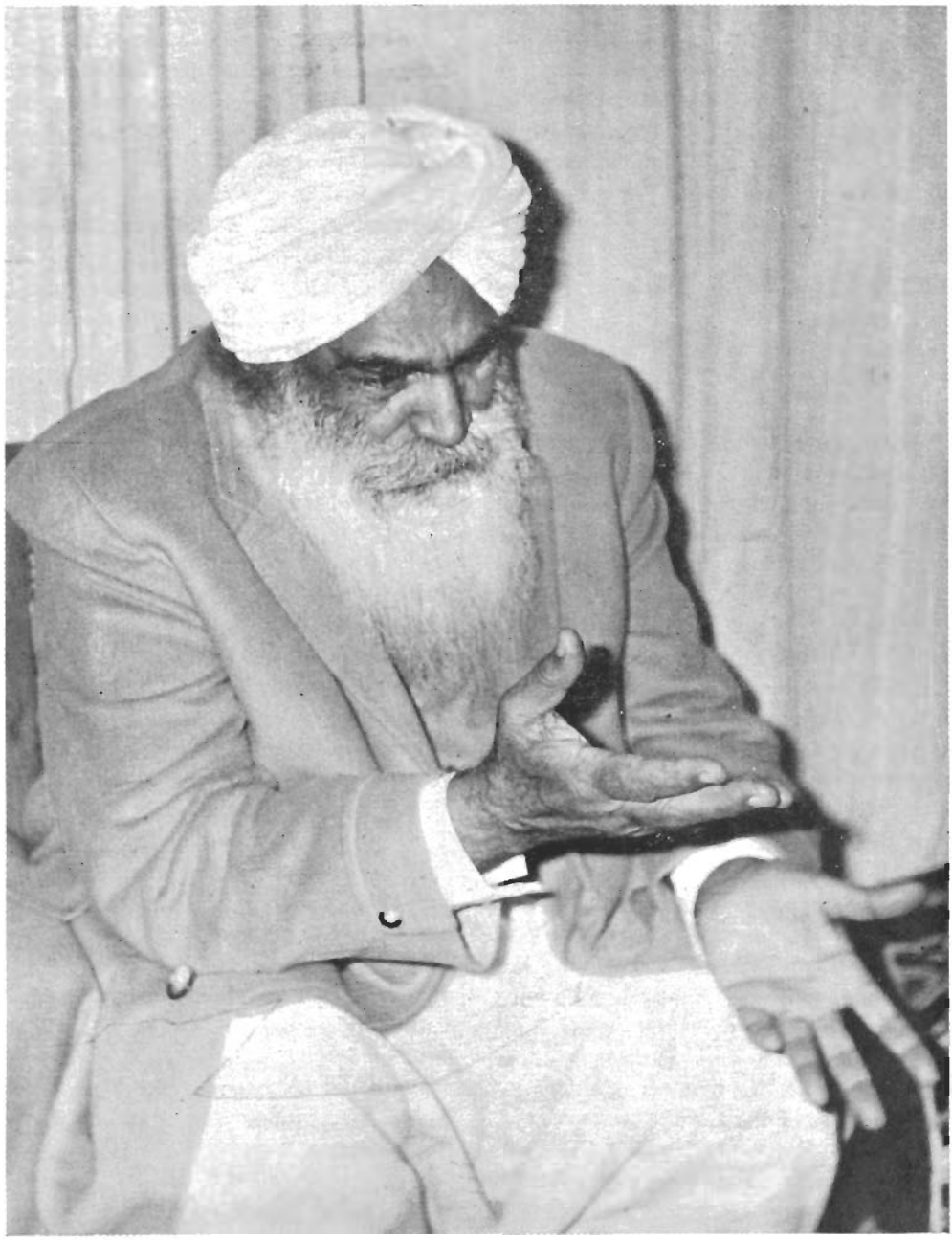
No one asks you to renounce the world and go into the wilderness. While in the world, we have to attend to the mundane affairs of life. But they have simply to be attended to and not to overpower you. Be steady like the needle of the compass that always points northwards, because of the magnetic pull it feels. God is our magnetic pole. We must inwardly be focussed in Him. Renunciation does not consist in leaving the world. We have simply to detach from one side and be attached on the other even while living a worldly life. This is real renunciation. It comes by turning inwards and then to consider what is best for us.

In the conflict of the world what is there which lasts? The holy Word, disciplined soul, the Godman and God. So, the holy Word, the all-pervading power of God is eternal. We have to get attached to it. Who can guide us to It? It is only a really disciplined person or a Godman in whom the God-power is manifest. It is his job to make you quiescent.

We have, therefore, to get to the Reality which alone is permanent. Let us be in bond with the Reality and we will become real: Maulana Rumi[13] pays a wonderful tribute to his Master, Shams-e-Tabrez by saying:

"I could not become what I am,
Except through the grace of Master Shams-e-Tabrez.

Similarly, Raja Janak[14] had a practical experience of *Jnana* from Maharishi Ashtavakar[15]. Arjuna[16] got a glimpse of the divine in the blessed Lord Krishna. Swami Vivekananda got his life-impulse from Paramhansa Ramakrishna. The life of a disciple is cast in the Guru's mould. When one gets attuned with the God-power in



The Master explaining a point to the devotees.

the Guru, one becomes the Guru's mouthpiece—a worthy disciple.

Once Hazur, after the initiation ceremony at Lahore, told me: "I have planted the seed of the holy Word in the heart of these persons. You will have to nurture them with the Water of life." I replied, what can poor conduit pipe do? Whatever life-giving Water comes will certainly be passed on. If no water comes, the pipe itself would get dry and nobody would get any benefit therefrom. Guru is, therefore, to be always kept in the forefront:

Maulana Rumi, therefore, forcefully says :

"O Lord of the tavern always shower thy grace on me,
For I am thy bondsman and I glorify Thee."

In the glorification of the Master lie the glory of the disciple. A disciple is nothing without the golden touch of the Master. A real disciple is never tired of singing the praise of his Master. Whatever he does, he does in the name of the Master. He is a true worshipper of God in the Guru. Guru Nanak says : "There is no place of refuge for me except in the Guru."

One may be a Godman or man-God, there is no difference between the two. A drunkard always revels in the company of a drunkard. Guru Arjan[17], Chajju Bhagat[18] and Hazrat Mian-mir[19] were great friends. Guru Arjan compiled the holy Granth by collecting the writings of all the enlightened souls he could lay his hands on, irrespective of their religion. It is a great monumental work in the form of a bouquet of flowers gathered from different places. It is a banquet-hall of spirituality. This shows the catholicity of mind of the great author as Guru Arjan was. In contrast what do we find today; small water-tight compartments here and there, each trying to run down the other. A really spiritual man will never do this. He does not and will not put any forbidding lines around his disciples. Hazur used to say : "I have given you the best I have. Now you are free to go wherever you like. If you find something better what I have given you, then let me know and take me along with you." We are to be worshippers of Truth alone. Nothing would come out of political dealings. Those who have really a first-hand experience of the Power-of-God within cannot but love each other for they are all moved by the holy spirit working in all hearts. We, on the contrary take non-essentials as essentials:

"The moment one comes in contact with a sadhu,
One forgets everything except his own self.
All enmities and jealousies bid a good bye,
And one becomes a friend to all."

This then is the greatest benefit which we get from a high-souled person. When Amir Khusro[20] came to the feet of Khwaja Nizamuddin Aulia, people began to dub him as an idolater because he considered his mentor nothing less than God. Do you know what reply hegave ?

"People laugh at me for being idolatrous,
Aye, I am so, what has the world to do with me."

Amir Khusro knew the greatness of his Master. It is only a real disciple who knows what his Master is. The people at large, however, are generally ignorant about this. The enlightened souls come into the world time and again with their spiritual riches but we are ignorant of their greatness and begin to find fault with them.

(*Continued on page 29*)

Spiritual wealth

Ron Fries

SPIRITUAL wealth can be accumulated in two ways. The easiest way is through meditation. The more difficult way is through complete surrender on our part to the will of the Master. This includes our thoughts, words and deeds. The pivotal or essential theme of this holy path of God-realisation is the Master. There is no path without him. Therefore, you will agree that the Master's (Sant Kirpal Singh Ji's) correspondence and letters have become something very special to all of us. The beauty and the secret of his sacred teachings are experienced in actual living and in following his instructions to the letter.

In re-reading the letters received from the Master over a period of time I have selected a few choice excerpts from them with the hope they may be helpful and of assistance to us in our spiritual progress as well as to answer some of the questions most frequently asked by disciples.

If we conclude that the highest study in man's life is to know himself and God, must we then forsake all else, including worldly endeavours? It is often quoted in literature, "lead me from the unreal to the real." The unreal meaning the outer life, the real the inner life. Some claim that the world is a dream and truth exists only within. Some seek shelter from the world in a cave so they may find the real. However, it is stated in "*The Jap Ji*": "With most of us, it is a matter of common belief that the world is a mere chimera, a dream with no reality about it. This belief is evidently based on the transitoriness of all worldly phenomena. Everything appears like a meteor that flashes for a while and disappears. Hence, it is argued that man's sojourn here is no more than a dream. But, says Nanak, as the Lord is True, His works must also be true, and His creation is not mere illusion but His holy abode."

The Master explains the subject further in his correspondence. He states: "The disciplined devotees find an extra charm in the physical life and relish to attend to their mundane legitimate duties with earnestness, yet altogether detached and serene within, thinking it to be a temporary abode. They always look ahead to their eternal home which is the ultimate goal and work diligently for the same. The holy Sound-current is the great comforter and any time you attune yourself within, you will find extra vigour and courage to withstand the allurements of mind and the physical world, and in due time virtues dominate passions."

What part does the intellect play in unravelling the secret of life? And what about an occupation to earn a livlihood? These questions were put to Master. He replied:

"Any kind of honest work for the livlihood is the same, but it all depends on your adaption to the work and mainly how much interest you have in that particular kind of work. To your question, 'what part does the intellect play on the Path?' Little, where the practical side is concerned, but as man is thricely blessed, he possesses body, intellect and soul and as each has a definite function to perform, each should be made as perfect as possible and

as soul is the most important of the other two, there should be given more thought and time for the soul's perfection, so that before the opportunity is lost it should be made as perfect as it's Father."

"A study of the physical sciences, philosophy, mathematics, etc., is very good and a helping factor in this world, but the study of the Science of the Beyond cannot be achieved on the physical plane, except by and through a living Master. It is he, in giving the first lesson, who shows the disciple how to withdraw from the body and know himself. This is only the beginning of this science when you have left the body. The highest study of man is to know himself. In this science the intellect may hinder rather than help and may be especially distracting during meditation, for just as the soul is withdrawing and sees a way open into the Beyond, the intellect asserts itself and projects many 'whys' and 'whats', and this stops the progress."

"This does not mean that the intellect is always harmful to spirituality. On the contrary, if an intellectual man comes to this Path and sincerely gives himself up to the Master's will, is obedient to his instructions, he will have a distinct advantage in being able to give out the truth to others in a manner most acceptable to them. When we understand the theory, it then remains to be practised. Education is very necessary and quite helpful in all spheres of life in this world."

In one letter the Master was asked the difference between developing spirituality and psychic ability. His reply was: "Spirituality, as you know, is linking the soul with God-into-expression-power of Godly Light and Sound which are links for taking the souls eventually to their true home of the Father. Seeing and experiencing blissful inner things by oneself gives conviction and authenticity. Psychic ability fails to give such conviction."

The Master reiterates over and over again in his letters that spirituality is the linking of the soul to the Godly Light and Sound within. The Master goes further and states: "The Master's path gives Light to the initiate at the very outset. You will appreciate that outward show and miracles result in spiritual dissipation, whereas a disciplined devotee of a perfect Master would enjoy the ravishing bliss from the brilliantly effulgent divine Light and sweet heavenly melodies of the holy Sound-current. A world of difference and both apart like the earth and the sky."

In "*The Jap Ji*" we find the following passage: "Nanak also forestalls the dangers that lie on the spiritual journey." The power one gains through self-discipline and partial spiritual attainment may itself become an obstacle in the way of fuller realisation. One begins to practise these occult powers, and absorbed in them, one tends to forget the real goal. Nanak, therefore, warns us against this possibility. We must not, once we have begun the journey Godwards, rest, waver or wander on the way.

When the Master was asked about the 'resurrection of the dead' as mentioned in the Christian scriptures, he replied: "For an initiate the end of the physical world comes up when he rises above body consciousness and the astral and causal worlds and reaches his True Eternal Home. This is the perfect and real resurrection. You have to take things in the light of your own experiences and conviction regardless of what priesthood may have said."

In one letter passages from the book "Phelps Notes" were quoted. One passage stated that at least once a year association with the Guru or spiritual leader was necessary in raising the spirit. In this book, it is also stated that: "Rapid progress can only be made by work in his presence and in his service. There must be a desire for spiritual growth and there must be a

Sant Sat Guru to satisfy that desire by imparting spiritual food."

To this the Master replied: "The effect of association is great. Bad society tends to produce low and evil thoughts, and good society gives loving and uplifting thoughts. So avoiding uncongenial society is necessary. If one is not able to get the personal company of the Master, (which has its own charm) one should always keep the Master in his mind when it is free. The Master's loving grace which is radiated to the children far and wide will be received in unceasing degrees and give quick progress on the way. The Phelps Notes referred to by you lay stress on the importance and necessity of having company of the Master sometime yearly at least, to derive living impulses from him. This is particularly enjoined in the beginning when the seed has, so to say, sprouted into a small plant, which can be easily damaged seriously by bad company. Shunning bad company is very necessary. When the plant has grown into a tree it becomes strong to withstand all onslaughts and inclement weather. These Phelps Notes are based on sayings of Kabir. The value of the physical contact with the Master cannot be under-rated, but mind that Master is the Christ-power working at his physical pole. When he initiates he associates Himself with the initiate and never leaves him, and does not leave him until the soul reaches the True Home of his Father, the Sat Purusha."

Did not Christ also say: "I shall never leave thee nor forsake thee until the end of the world." Kabir also said that "Master may be living across the oceans and the initiate this side thereof, he should direct his attention to the Master to receive the full impulse of the Master by becoming receptive. If a radio can catch the voices from thousands of miles away, why a receptive man cannot receive the impulses of the Master, however far away he may be. So you need not worry but carry on with your work."

Another very helpful reply came from the Master relating to our daily activities. His advice was: "Never let your mind remain vacant. A vacant mind is the home of the devil. When you are at work, be wholly and solely into the work. Work is worship. When you are off the work, you must either have remembrance of the five names, the sweet remembrance of the Master, or if the Sound becomes audible at all times, pay attention and listen to it. This together with regular practices will give progress into your practices as well as save you from the attachment of passions from outside."

Regarding trying to visualise the form of the Master within, Master wrote: "The Master-power is always with you extending all feasible help and protection. He comes to your aid and makes himself visible when ever necessary. You need not be on the lookout for the Master, but repose fully in the grace of the Master to appear to you at his will. There should be no clutching on your part to have one thing or the other. The very effort stands in the way. Develop love and sweetness for the Master. When sitting for the 'repetition of the Name practice' you should fully and attentively see and gaze penetratingly into the middle of whatever you see inside and pay no attention to the sound if it comes at that time. During the practice of listening to the Sound-current coming from the right side, you have to be fully attentive to listening to the sound, doing neither repetition of names nor fixing the inner gaze. Each practice is to be done separately with full attention. Each practice has its own purpose."

In reference to Master's presence being with us, even in the event of his passing on before us, he wrote:

"The sacred bonds between the child disciple and the living Master are superb and inseparable. Time and space do not make any difference, as it is the receptive mind which inculcates and evokes the mercy of the Master. The gracious Master always sends his loving life impulses for his children and those who are receptive assimilate them for their gratuitous joy. There are many instances when the loving dear ones had the privilege of bearing testimony for this rare and sacred truth. It is the mother who first loves the child and the latter reciprocates and runs to her lap. The overwhelming love and kindness of the Master enables the dear initiates to keep them always saturated with his impulse. Ever since the child disciple is put on the sacred path and linked with the holy Naam, the gracious Master-power takes over and resides with the child disciple, guiding and controlling his/her destiny. Even if the Master were to 'shake off this mortal coil', his Radiant Form within never leaves nor forsakes the disciple and continues extending all grace and protection."

The Master's promise to each of us is: "All initiates are destined to reach their true and eternal Home. Those who would carry on the instructions of the Master in a loving and faithful way will attain their goal during this very lifetime."

How firm a foundation

How firm a foundation
I have in my Lord!
How sweet a relation
With Him through His Word!
The world may try testing
The faith that I have,
However, I'm resting
In Him Who can save.

The winds may blow this way
And that way at times,
Tempestuously sway
At the pace of a crime.
Courageous and steadfast
I hold my own ground
Until the wild storm blast
Has quietened down.

The crown of an oak tree
May bend to an ache,
But there is a decree
That it ne'er shall break.
In soil deeply rooted
The tree stands the strains,
It cannot be looted
Of strength that remains.

Exposed we are daily
To things that pursue,
But faith sings on gaily
Its songs that ring true.
Most blessed is that one soul
That takes the right course
Which leads to that high Goal
And counts all things but loss.

For in every wind storm
A jewel you will find
Of something not earth-born
But something sublime.
Therein lie the riches
That never will cease,
Despite how life pitches
They further increase.

The more opposition
The stronger we grow;
The more in position
The weaker the foe.
How firm a foundation
I have in my Lord!
How sweet a relation
With Him through His Word!

Baroness von Blomberg

The law of karma

Kirpal Singh

"Everything in the universe is the fruit of a just law, the law of causality, the law of cause and effect, the law of karma."

—Buddha

EVERY act of a living being done knowingly or unknowingly, irrespective of whether it is yet in the stage of latency or thought form, a mental vibration, or is uttered by words of mouth or is actually done by a physical act, constitutes karma.

Lest the reader get confused by the term "karma", it is better to understand this word in its proper context. Originally, the word karma stood for and represented sacrificial rites, rituals and *yajnas* performed by individuals as prescribed by the sacred texts. Later on, however, it came to include all kinds of virtues, social and self-purifying, like truthfulness, purity, abstinence, continence, *ahimsa*, universal love, selfless service and all deeds of a charitable and philanthropic nature. In short, great stress was laid on the cultivation of *Atmagunas* which tended to discipline the mind and divert the mental powers in the right direction, so as to serve the higher purpose of liberating *atman* (spirit) in bondage.

Karmas are generally classified as prohibited, permitted and prescribed. All karmas that are degrading and derogatory in nature (*Nishedh*) are classed as prohibited because indulgence in vices is sinful and the wages of sin are death. These are termed *kukarmas* or *vikarmas*. Next come karmas that are upgrading and help a person in attaining higher planes like *swarg*, *baikunth*, *bahisht* or paradise. These are *sukama karmas* or *sukarmas*, that is karmas performed for fulfilment of one's benevolent desires and aspirations and as such are permissible. Finally, we have karmas the performance of which is considered obligatory as enjoined by the scriptures for persons belonging to different *varnas* or social orders and at different stages in one's life called *Ashrams* (*Brahmacharya*, *Grehastha*, *Vanaprastha* and *Sanyasa*. These corresponding roughly to the formative period of one's education, the stage of married life as a house-holder, the ascetic stage of a recluse or a hermit engaged in deep meditation in the solitude of a forest and lastly the stage of a spiritual pilgrim giving to the people the fruit of his life-long experience, each portion being of 25 years computing the life-span to be of 100 years duration). These are called *Netya* karmas the performance of which is a must for each in his vocation and period of life.

As a code of moral conduct, the law of karma makes valuable contribution to man's material and moral wellbeing on the earth and paves the way to a better life in the future. In all the four spheres of human life—secular, material or economic, religious and spiritual, as denoted by the terms *kama* (fulfilment of one's desires); *artha* (economic and material wellbeing); *dharma* (moral and religious basis upholding and supporting the universe); and *moksha* (salvation)—deeds or karmas play a vital part. It is, of course, the moral purity that figures as a motivating force

for attaining success in one's endeavours. In order that the karmas bear the desired fruit, it is necessary that they be performed with single-minded and purposeful attention and loving devotion.

Besides these, there is yet another form of karma—to wit, *Nishama karma,* that is, karma performed without any attachment to, or desire for, the fruit thereof. This is superior to all the other forms of karmas which more or less are the source of bondage. Yet this type helps a little to liberate one from karmic bondage but not from karmic effect. It may be noted that karma *per se* has no binding effect whatsoever. It is only karma born of desire of *kama* that leads to bondage. Karma thus is at once the means and the end of all human endeavours. It is through karmas that one conquers and transcends karmas. Any attempt to overstep the law of karma is as futile as to step over one's shadow. The highest of all is to be *neh-karma* or *karma-rahit,* that is to say, doing karma in accordance with the Divine Plan, as a conscious co-worker with the Power of God. This is being actionless in action like a still point in the ever revolving wheel of life.

Nature of karma: According to Jain philosophy, karma is of the nature of matter, both physical and psychical, one related to the other as cause and effect. Matter in a subtle and psychical form pervades the entire cosmos. It penetrates the soul because of its interplay with the matter without. In this way, a *jiva* builds for himself a nest as does a bird, and gets fettered by what is called *karman-srira* or the subtle body and remains bound therein till the empirical self is depersonalised and becomes a pure soul irradiant with its native luminosity.

The *karman-srira* or the karmic shell, enclosing the soul, consists of eight *prakritis* corresponding to the eight types of karmic atoms producing different types of effects. These are of two types : (1) karmas that obscure the correct vision, for instance (i) *darsan-avarna*, hindering right perception or apprehension in general; (ii) *janan-avarna*, those which obscure right understanding or comprehension; (iii) *vedaniya*, those which obscure the inherent blissful nature of the soul and thus bring about pleasurable or painful feelings; and (iv) *mohaniya,* karmas which obscure right belief, right faith and right conduct. All these karmas work as smoke-coloured glasses through which we see the world and all that is of the world. Life has poetically been described as "a dome of many-coloured glass" that "stains the white radiance of Eternity". (2) Then there are karmas which go to make a person what he is, for they determine (i) bodily physique, (ii) age and longevity, (iii) social status, and (iv) spiritual make-up. Each of these types is known as *naman, ayus, gotra,* and *antraya* respectively.

The karmic particles spreading in space, are willy nilly attracted by each soul according to the pressure of the activity indulged in. This constant influx of karma can be checked by freeing the self of all types of activity of the body, mind and senses and stabilising it at its own centre; while the accumulated karmas may be curtailed by fasting, *tapas, saudhyaya, vairagya, prashchit, dhyan* and the like; that is to say, austerities, reading of scriptural texts, detachment, repentence and meditation etc.

Buddha too laid a great stress on constant endeavours and struggle with a view to securing ultimate victory over the law of karma. The present may be determined by the past; the future is our own, depending on the directive will of each individual. Time is one endless continuity—past irresistibly leading to the present and the present to the future as one may like it to be. Karma ceases to affect only with the attainment of the highest condition of mind which is

beyond good and evil. With the realisation of this ideal all struggle comes to an end, for then whatever the liberated one does, he does without attachment. The ever-rotating wheel of life gets momentum from the karmic energy and when that energy itself is exhausted, the giant wheel of life comes to a standstill, for then one reaches to the intersection of time and the timeless, a point which is always in action and yet still at the core. Karma provides a key to the life processes; and one's consciousness travels from stage to stage until one becomes a really awakened being or Buddha (the enlightened one or the seer of the Holy Light). To Buddha, the universe, far from a mere mechanism, was a *dharma-kaya* or body pulsating with *dharma* or life-principle, serving at once as its main support.

In brief, the law of karma is Nature's stubborn and inexorable law from which there is no escape and to which there is no exception. As you sow, so shall you reap, is an ancient axiomatic truth. It is the general rule for earth-life. It also extends to some of the upper physio-spiritual region, according to the order of density and peculiarity of each. Karma is a supreme principle superior both to gods and men for the former too, sooner or later, come under its sway. The various gods and goddesses in different realms of Nature take a much longer time to serve in their respective heavenly spheres than human beings, but all the same they have ultimately to reincarnate in flesh before they can aspire to, and win, final emancipation from the karmic round of births.

All works, acts or deeds form a vital device in the Divine Plan to keep the entire universe in perfect running order. No one can remain without some kind of work (mental or physical activity) even for a single moment. One is always thinking or doing one thing or another. One cannot by nature be mentally vacant or idle, nor can one stop the senses from their automatic functioning: eyes cannot but see and the ears but hear; and the worst is that one cannot, like Penelope, undo what is once done. Repentence though good in itself, cannot cure the past. Whatever one thinks, speaks or acts, good or bad, leaves a deep impression upon the mind and these accumulated impressions go to make or mar an individual. As a man thinks, so he becomes. It is from the abundance of the mind that the tongue speaketh. Every action has a reaction, for that is Nature's law of cause and effect. One has therefore to bear the fruit of his actions; sweet or bitter, whether one may like it or not.

Is there no remedy then? Is man a mere plaything of fate or destiny who works his way in a purely pre-determined order? There are two sides of the matter. One has, to a certain extent, a free will, wherewith one, if he so chooses, can direct his course and make or mar his future and to a great extent even mould the living present to his own advantage. Armed with the living soul in him of the same essence as his Creator, he is mightier than karma. The infinite in him can help him to transcend the limitations of the finite. The freedom to act and the karmic bondage are but two aspects of the real in him. It is only the mechanical and the material part in him that is subject to karmic restraint, while the real and vital spirit in him transcends all and is hardly affected by the karmic load, if established in his native God-head. How to get established in one's own real *swaroop*, the *Atman*? This is what we have perforce to learn if we aspire for a way out of the endless karmic web.

(Extract from "The Wheel of Life.")

—To be continued.

Food for spiritual life

Dr. Dona G. Kelley

BEFORE entering into any discussion on food, let us think of human body, the most wonderful, creative, complex piece of machinery civilisation has ever known. No piece of machinery can or will ever surpass the creative work called man, for it was devised and created by the greatest of all scientists—God—after His own image.

This body is a system of complete pieces of machinery, each one fulfilling its own function and all necessary to each other. Not one small part of the body can be taken away, without injuring or disrupting the harmonious work of the body as a whole. To function as a whole, man has to be filled with vital life, glorious and uplifting. Mind, body and spirit, must be a balanced combination of rhythm.

In the beginning, every human being was created whole, but as the mind of man took control over spirit and allowed the Adamic forces to rule, mind and body degenerated until mind became more and more confused and the body diseased and a channel through which to satisfy the lusts and passions of man.

When these three parts of man become separated and mind, body and spirit are out of balance, man loses his creative birthright.

First, spirit must control mind. Secondly, mind must control the body. Then, are we capable of rising above body consciousness, to tap inside to know ourselves—who are we, what are we? We will then work to make our physical bodies fit habitation for the spirit.

This is by no means easy, after we have once descended into the Adamic state of being. But it is the purpose of life to force us to find our way back to this perfect trinity of life. By regarding our bodies as channels for the living God or spirit, we take the first step towards fulfilling that purpose. When we sincerely believe this, we will not want to pollute our bodies with unclean foods that putrefy and poison the body, filling it with desires of passion and greed.

Let us learn to exercise control on our desires and feed our bodies with live, vital foods, which nourish, cleanse and purify, not only making us clean in our body, but clean in thought and mind.

The grosser the foods—dead foods together with the poisons disguised as preservatives under the label of "foods" that we put into our bodies—the more vicious, more animalistic, becomes the nature of man. Therefore, one living a spiritual life must consider his basic food habits.

When we live on nature's vital storehouse of clean, living, growing fruit, vegetables and nuts, we become refined, kindlier and simpler. We begin to reach out for a greater knowledge of life. We will then begin to control our minds, for it is through the mind that the Adamic forces are controlled and through which spirit will penetrate and awaken all forces

of the living God in all His majesty and glory.

Nature has provided us with every thing the human family needs. Fruit and vegetables, nuts and herbs for healing and seasoning.

The human body was not made to eat and digest animal flesh, which putrefies and causes toxic poisoning in the body. Animal flesh is already dead and filled with the poisons that flooded the being of the animal or bird, when being led to the slaughter house or was being pursued by man intent upon killing. The animals are so created that they too react under the stimuli of fear, as does the human family. Fear creates one of the worst poisons.

So from that standpoint alone (without considering karmic effects), man should cease to eat the flesh of animals. Undigested, it becomes putrefied and becomes a seething mass of germs and decay in the body of man. Animal flesh is not necessary to the wellbeing of life, as many vegetarians can testify.

However, there is one point which must be stressed. Even in the vegetarian way of life, we must learn to maintain balance. All of nature is balance. A man's whole purpose of life is to learn to know himself, maintain balance, so that body, mind and spirit are in harmony.

Man must learn to balance his foods properly in order to supply the various organs and functions of the body with the right kind of fuel. Many vegetarians fall short of feeding their bodies a balanced food diet.

When we absorb this one fact and can ponder on it, awakening our consciousness to the full significance of this one great truth of nature, (which is balance), we are ready to seek, learn and maintain the working principle of the spiritual laws.

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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.—*What is God? Can you give a simple answer that we can understand?*

A.—God is Absolute. Nobody can *ever* know Him. God when comes into action, creates all beings, sentient or insentient, and controls them. Our physical bodies work so long we are in the body, but we cannot run away out of it through the open eyes, ears, nose and mouth etc. That God-in-action power is called Word or *Naam* or *Kalma* etc. It controls our souls in the body. When that Power is drawn, our soul leaves the body. Breathing goes out of the body but cannot remain outside. Some power pushes it back into the body. That God-in-action Power controls the whole of the creation. That is called God. God is the Supreme Law working in all creation seen or unseen. He cannot be seen or heard in His Absolute Form, but when He came into Expression, He manifested in the form of *Naam*—the Divine Light and holy Sound principle. The lowest links of this Divine principle are available in the human body which can be experienced by rising above body consciousness with the help of the living Master.

Q.—*Is initiation conveyed through an authorised representative of the Master valid for all purposes?*

A.—Yes, the instructions of initiation imparted through a duly authorised representative of the Master are valid for all purposes. The testing criterion is to have a first-hand inner experience of the Divine Light of God and the audible life stream at the time of initiation. These are the two Astral Forms of the Master-Power and if one gets to them by personal experience of rising above body-consciousness, there can be no doubt about its validity and efficacy.

Q.—*The Bible says: The first shall come last and the last shall come first. What does this mean?*

A.—These words are from Matt. 19:30 and also appear in Ch. 20:16 (Ibid) and again in Mk. 10:31 and in Lk. 13 : 30. They connote that the grace of the God-man like so many gifts of God: air, light and water, flows freely and fully to all and sundry, no matter whether one comes to his 'vine-yard' early or late. Living in the timeless, the divisions of time as made by us are of no consequence to him and each one receives *whatsoever is right* no matter when he comes, *early in the morning*, or at *the third hour*, *the*

sixth hour, the ninth hour ar the eleventh hour, but all get alike *beginning from the last to the first*, as it has been so beautifully described by means of a parable of *the Kingdom of God*, in Ch. 20 of the Gospel of St. Matt. for He is the best Judge to dole out His spiritual riches in the manner He thinks right.

Q.—*Kindly define mind.*

A.—Mind-stuff is made of a highly rarefied matter or *Satva* substance in the elements. Gossamer-like it spreads in the body with its tentacles deeply rooted in the senses, working through sense-organs. Its base also goes far above, rooted as it is in the universal or cosmic mind *chid-akash*. It serves as a link between the material body and the conscious spirit or soul in the body which is enlivening both the mind and the body. Like fire, it is a good servant but a bad master.

Q.—*Where is the seat of the mind?*

A.—The seat of mind in body is in the eye-focus as that of the soul, but slightly towards the right corner of the left eye while that of the soul is slightly towards left corner of the right eye.

Q.—*Please tell us something of the help which marriage partners might give one another when both are initiates in the matter of helping balance and harmonise the physical, mental and emotional fields of energy of individuals so as to increase their receptivity towards Shabd. This could be very inspiring for students yet to come as well as for those already begun.*

A.—Marriage is a sacrament and a companion for life in weal or woe, during this earthly sojourn. It is a rare boon of the Master when both the partners in life happen to be initiates. Both of them should exhibit and inculcate a deep sense of loving cooperation and tolerance for the rights of each other. The physical, mental and emotional fields of activity should be kept under check and control lest these degrade the soul in pursuit of carnal satisfaction. To fall in sin is manly but to remain therein is devilish.

The vital sex energy should be rationally transmuted and sublimated by exercising self-restraint and chastity. The procreation of children is one of the legitimate functions of married life. The scriptures prescribe this sacred purpose as and when such a necessity arises. The couple having such disciplined lives will be an asset for spiritual progress.

Q.—*Does intellect play any part in self and God realisation?*

A.—Yes, intellect play an important part in understanding the theory of the problem of self-realisation. Once the theory is grasped, there is not much left for the intellect to do. Thereafter remains the practice, with heart and soul, to achieve the goal by a process of self-analysis for the Science of the self is essentially practical.

Q.—*Kindly define Nirvana relative to Buddha's teachings.*

A.—*Nirvana* is not nihilism as is commonly believed. It is a state of being much superior to that of physical existence. It is exactly opposite to what we know of the physical life, which Buddha, the Enlightened One characterised as life of sorrow and misery—the first of the four noble truths that dawned on him, and he according to his lights found in eightfold path of righteousness, to transform the course of life into a totally different pattern. One can well recognise what it could be?—not a state of nothingness, but one of efflorescence into light.

How to develop receptivity

(*Continued from page 17*)

Spirituality is the science of self-analysis. We have to free the soul from the bondage of mind and matter before we can get a taste of divine intoxication. Maulana Rumi has beautifully explained the greatness of his Master thus:

"One day I saw Kaaba turning round and round the corner of the street where a godly person lived,
I asked of God as to what type of person he was, an angel or a Satan."

Only one whose inner vision is developed can talk like this. He who has tasted the nectar, alone can know what it is. It is in the company of such a sadhu that we feel an uplifting surge. Unless we come in contact with a Godman we cannot have a taste of it. All our life we may do meritorious deeds, but we cannot get near the Reality. The scriptures are full of the spiritual experiences of those who traversed on this path. If we love a Godman we love the Power-of-God in him. A Godman revels in the love of God. We on the other hand, love the world. We live and die for the world. Let us win His love or fail in His love. In either case we get to Him. Kabir says:

"Stake thy body, mind and soul for the Lord,
Stake thy all to win His love."

Everyone stakes his all for one thing or the other. One may do so to gain the possession of the world or for the wealth of God. Each one has to make his choice between the two :

"I have thrown the dice to win the Lord,
I am in to win or lose Him."
—*Kabir*

This is the game that Kabir is engaged in. We, on the other hand, are playing for the world with the result that we are endlessly moving up and down in this gamble. Kabir goes on to say :

"If I lose, I lose to the Beloved,
If I win, I win the Beloved."

So you see that in either case we get on to him either by losing to him or by winning him outright. In either case, you remain in the world and continue to live on the allotted span of life but not as a slave but as a Master of the house—the house that has been given to us for this very purpose. It is in this house that we can get glimpses of the eternal light of life provided we go to one in whom the Light of life shines in full effulgence. It is the company that makes a man. A good company makes you good, while a bad company makes you bad. It is, therefore, said: "To sit with a Wali (a saint) for a brief of time is much better than to engage in selfless devotion for hundreds of years."

The question is one of receptivity. If you are really receptive and the Guru is a real Guru, the change comes in immediately. Rare, indeed, is a perfect Master and rare indeed is the disciple who sits before him all-attention. The more you would love the Master, the more easy

would become the path and you can traverse the otherwise long journey in just this very life. To get out of the body consciousness and to reach the feet of the Master's radiant form is all that is required. Once you have achieved this, it is the duty of the Master to take you further up from stage to stage until you reach the True Home of your Father. No power on earth can drag you down unless you are sent into the world by the Master-power to help in the work of regenetration.

(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. *Dronacharya* : The Guru of Pandava princes of the Mahabharta epic.
2. *Jnana* : Knowledge or intellectual discrimination.
3. *Guru Gobind Singh* : (1660-1708) : The tenth and the last Sikh Guru.
4. *Shams-e-Tabrez* : A great saint of Persia. He was the Master of the celebrated Maulana Rumi.
5. *Hafiz* : Hafiz Shirazi, a well-known mystic poet of Persia.
6. *Guru Nanak* : (1469-1539) : The founder of the Sikh religion.
7. *Chaitanya Maha Prabhu* : (1485-1533) : A well-known sage poet of Bengal.
8. *Swamiji* : (1818-1878) : Swami Shiv Dayal Singh, the great saint of Agra. He revived the teachings of the Masters like Kabir and Nanak.
9. *Gurbani* : The sacred writings of the Sikh Masters.
10. *Kabir* : (1440-1518) : A well-known Indian saint who practised and preached Surat Shabd Yoga.
11. *Bhikha* : A sixteenth century Indian saint. His writings are included in the *Adi Granth*.
12. *Guru Amardas* : (1479-1594) : The third Sikh Guru.
13. *Maulana Rumi* : A great Persian saint, author of the famous Masnavi.
14. *Raja Janak* : Father of Sita—the consort of Lord Rama (of Ramayana).
15. *Ashtavakar* : The Guru of Raja Janak.
16. *Arjuna* : One of the five Pandava princes to whom Lord Krishna gave out the divine discourse known as the Bhagvad Gita—the Song Celestial.
17. *Guru Arjan* : Guru Arjan Dev, the fifth Sikh Guru who compiled the *Adi Granth*.
18. *Chajju Bhagat* : Sixteenth century Indian saint, a contemporary of Guru Arjan Dev.
19. *Hazrat Mian Mir* : An Indian mystic and contemporary of Guru Arjan Dev. He laid the foundation of Harmandir Sahib (Golden Temple of Amritsar).
20. *Amir Khusro* : (1255-1327) : A great mystic poet of India.

Paths to perfection

ALL saints, past or present, have stressed the need for human beings, spiritual aspirants particularly, to lead an ethical life. The living Master, Sant Kirpal Singh Ji, in his Satsangs, has often emphasised this need: "Ethical life is a stepping-stone to spirituality." "Holy Seed of initiation thrives best in a rich and fertile soil formed of high ethical value and loving compassion," he has observed in his booklet "Seven Paths to Perfection". To give a practical shape to this idea, the Master has devised a "self-introspection diary" for his disciples. It is not only his advice but a commandment to those who want to make a real progress on the "long spiritual journey ahead" to keep a self-introspection diary which "helps in developing fertility and in germinating the divinity to full bloom."

The entire concept of ethics has been covered by the seven steps prescribed in the diary. These seven steps are briefly explained here for the benefit of our readers:

1. *Ahimsa* (non-violence): If we really wish for God, we must learn to love His creation, for God is nothing but love. The whole creation is the manifestation of His love and God verily dwelleth in it. Intrinsically, all of us have our roots deeply embedded in the Light and Love of God, though we may not be aware of it because we seldom get an opportunity to peep inward. *Ahimsa* or non-violence is then the practical aspect of divine life. The cultivation of this virtue demands broad development of toleration towards all, irrespective of their shortcomings and failures. To radiate the grand principle of the family of man on the divine ground of loving and compassionate desire for the wellbeing of all costs little but counts very much. A heart full of divine compassion is the abode of all virtues.

2. *Truthfulness*: God is Truth and Truth is God. If one is true to his own self, one need fear none for he is true to God in him who is in all hearts. He will speak truth, think truth and deal in truth for he is aware of the divine at every step. Adversity cannot deter him, misfortune cannot betray him and opposition cannot waylay him because the gracious God-power is his shield and comes to his aid anywhere and everywhere. Such a heart becomes an abode of all other virtues. Truth does not mean simply speaking truth and thinking truth but it is a righteous mode of life. Truth is above all, but higher still is true living. The divine tree of spirituality needs to be nourished with the waters of *ahimsa* and truthfulness. The Truth of truths resides in the innermost recesses of the human soul and needs to be dug out, unearthed and freely practised in all our dealings. The true Sound-principle is the source of all life and it is only by contacting it on the divine ground that we become truly truthful, and our life can be moulded on the pattern of truth. It is through day-to-day contact with this Truth that one purifies one's self.

3. *Chastity*: Rrestraint in thought,

word and deed is life and indulgence is death. Continence is a virtue to be observed for success in all spheres of life. A clean and chaste life is a fertile soil wherein the holy Seed of spirituality thrives best. Diet plays an important part in our mental make-up. Closely connected is the far-reaching inexorable law of *karma*, the law of cause and effect or action and reaction. Every thing in the world or of the world has to be paid for. You cannot take away life without paying the penalty. The observance of *brahmacharya*—a life of continence, temperance and self-restraint, including total abstinence from all kinds of unwholesome foods and drinks is a necessity for the path Godwards.

4. *Humility*: Humility has been described as an ornament of the saints. 'Service before self' is a rare gift. When the same 'self' operates in every living creature, one ought to delight in service for its own sake. 'Self' and 'service' are but two aspects of divinity. This understanding of shared nature of the universe, despite its apparently multi-coloured designs and patterns, brings about an attitude of equipoise which in turn gradually leads to serenity and sublimity. Humility is the only virtue that allows a person to enter the court of saints. A heart full of reverential humility is a fit receptacle for His grace. The mystery of life cannot be resolved by intellectual attainments or by sophisticated reasoning which may bring knowledge but not wisdom. The knowledge may induce pride of learning and leadership, making it all the more difficult to enter the kingdom of God.

5. *Diet*: A proper diet is important for a spiritual aspirant. All ptohibited foods and drinks should be scrupulously avoided. Flesh or eggs flare up the carnal appetites which, in the long run, result in gross dissipation of energy. The benefits of vegetarian diet are now being realised all over the world. (See also "Food for spiritual life" on page 25).

6. *Selfless service*: Man is a three-fold entity—body, mind and soul. One should be of service to his fellow beings in all the three spheres. Selfless service is a great virtue and is the central theme of the sacred teachings of the Masters. The more one serves, the more one's self expands and in course of time goes out to embrace the entire creation. Every sweet word uttered or helping hand extended to those in distress goes a long way in purifying mind and body.

7. *Spiritual practices*: The repetition of the five sacred charged Names conveyed at the time of holy initiation, orally or mentally, is not a difficult task and carries a deep meaning. The holy Names carry the life impulse of the Master which works wonders in withdrawing the sensory currents from the body-level up to the eye-focus, thus preparing the soul for eventual inner journey on to the regions of bliss and harmony. Certain hours should be fixed for meditation. Daily meditations clear the gross dross that one gets at the sensuous level. The second important part of meditation is listening to the holy Sound-current, audible life-stream, coming from the right side.

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.

August:

1 Love is life.
2 One religion is as true as other.
3 Extreme asceticism leads to torpor, not wakefulness.
4 Force is not a remedy.
5 Put your trust in God and keep your powder dry.
6 There is no fear in love; but the perfect love casteth out fear.
7 Every creature of God is good.
8 Pray without ceasing.
9 God, be merciful to me a sinner.
10 If God be for us, who can be against us.
11 Charity shall cover the multitude of sins.
12 Resist the devil, and he will flee from you.
13 God loveth a cheerful giver.
14 Love is the fulfilling of the law.
15 Whither goeth thou?
16 Judge not according to the appearance.
17 Borne the burden and heat of the day.
18 He that endureth to the end shall be saved.
19 The harvest truly is plenteous, but the labourers are few.
20 Love your enemies.
21 Better it is to die than to beg.
22 Let us fear God and we shall cease to fear man.
23 Earn the bread by the sweet of thy brow.
24 *Brahmacharya* is not mere mechanical celibacy, it means complete control over all the senses and freedom from lust in thought, word and deed.
25 Cleanliness is next to godliness.
26 The prayer of even the most impure will be answered.
27 Tolerance gives us spiritual insight.
28 Belief in one God is the corner-stone of all religions.
29 One should speak the truth in gentle language.
30 To err, even grieveously, is human.
31 Fearlessness is the first requisite of spirituality. Cowards can never be moral.