Sat Sandesh

the message of the Masters

October 1968

The true abode

O cup-bearer serve thou the wine of the other world,
That may give a vision of the Invisible.
A draught whereof may give divine intoxication,
And close the critical eyes of the flesh,
And open the mystic eye within.

O Master ! ostrich lives on the Kaaf Mountain,
Thou are the true abode of the bird of my soul.
As candle is the altar for the moth,
My life is a thousand time sacrifice on thee.

Throw down the sluice-gates of the Waters of Life,
And make manifest the fabled spring of *Kausar*.
Grant me the intoxication of love,
And keep my wandering wits at anchor.

My only prayer is that thou enter and occupy your seat in the mosque of my body :
And sanctify my poor abode with thy holy presence.

Shams-e-Tabrez

Sat sandesh

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FROM THE MASTER

The Master speaks : Mind—how to control it page 2
The law of karma—III 18
Questions answered 24

OTHER FEATURES

Poem : The true abode inside front cover *Shams-e-Tabrez*
Lord, we thank Thee 15 *Countess de Andros von Blomberg*
My discovery of God's divine plan 14 *Jenny Sakis*
Music of the Spheres 16 *Betty Shifflett*
Greetings in the name of saints 23 *Emil J. Christesen*
From the editor's desk 28
Wisdom of the ages inside back cover

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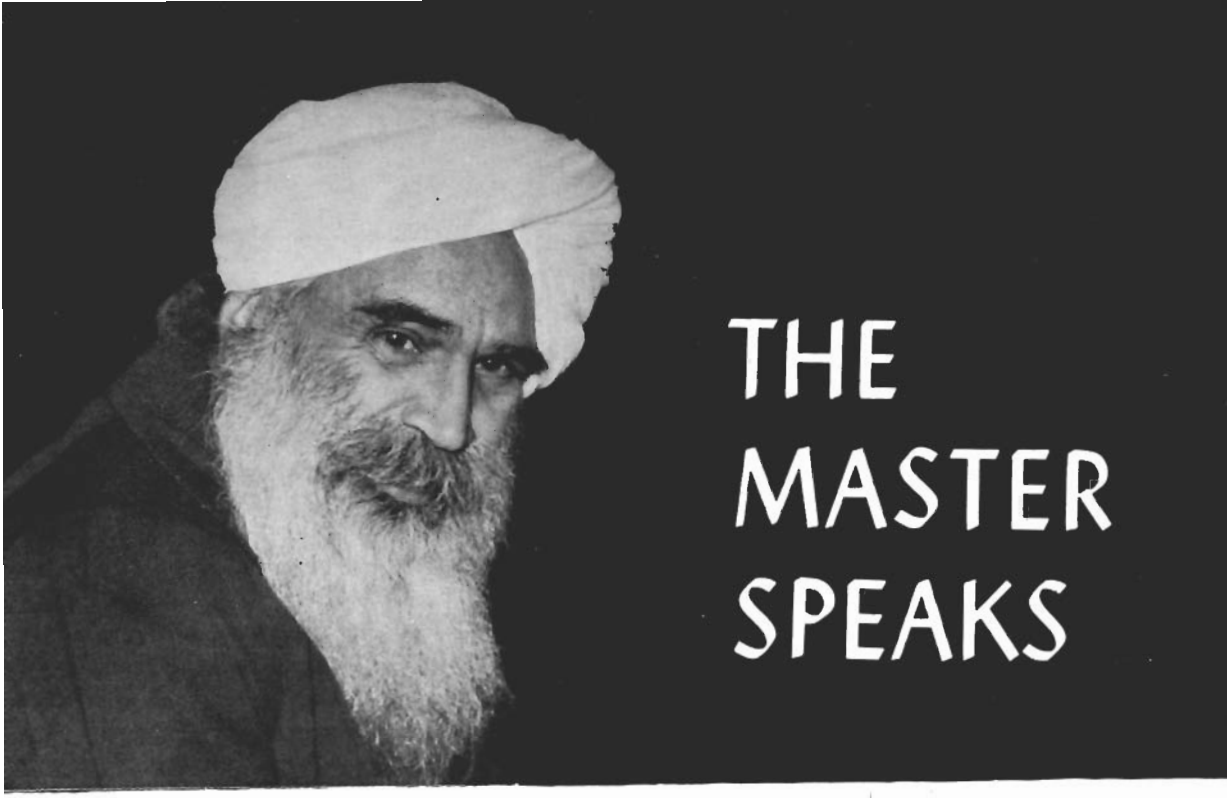

Mind : how to control it

ETHICAL life is a stepping-stone to spirituality. Without a proper foundation, a building cannot be erected. As such, the observance of continence is the first postulate to achieve success on the spiritual path. Christ said : "Blessed are the pure in heart for they shall see God." One cannot realise God unless one's heart is clean. God does not dwell only in mountains, forests or skies. He is our controlling Power. He is within all of us. All great souls and saints have declared that the Lord dwells in every human heart. Why then we cannot see Him ? The reason is that our hearts are polluted. We cannot reach our goal without purity of heart for which we will have to make efforts. Have you ever thought of purifying your heart where the Lord is dwelling ? Until the mind is stilled we cannot realise Him. Those with pure hearts say : "Open your inner eye and have a glimpse of Him."

How to purify and control the mind ? This is our subject today. Great souls who have traversed on the spiritual path have recorded their experiences about purifying their hearts and controlling their minds. Let us see how Guru Amar Das[1] did it. It is a historical fact that he remained in search of God until he was about 70 years. Every year he used to go bare-footed on a pilgrimage to Haridwar[2].

What a great devotion ! What for he took this trouble? He did not go there on a pleasure trip. He was in search of something, by attaining which all else is attained. Ultimately he came at the feet of Guru Angad[3]. After having experienced the Reality he dealt with the subject exhaustively for the guidance of the worldly people.

Everyone of us is afflicted with the malady of mind. The *Upanishads* state : "Human body is just like a chariot wherein the soul is a rider, the mind the driver, the intellect the reins and the senses are the powerful steeds running amuck in the mire of sensuous gratification." Under the influence of mind, our soul is attached to the external objects at the sensual plane. Now mind is trapped by the senses. Presently, soul and mind are identified with each other. Sol ong as one is outflowing, one cannot realise the Reality within. So Guru Amar Das says : "One whose mind is continuously flowing out through the ten channels, how can he sing the praise of the Lord. If the mind is stilled, then only the question of adoration (of the Lord) arises." Guru Nanak[4] also says : "One whose heart is not intact, how can he realise God ?"

Take a worldly example. When a man is totally confused he would say that his mind is not equipoised or something is fundamentally wrong with him. It is said : "If you are firmly resolved to proceed to the Beloved Lord, you put one foot on the mind and the other will enable you to reach the alley of the Beloved." Control your mind and the next step you take will be in the mansion of the Beloved. Guru Nanak also said the same thing : "By conquering the mind, you can win over the entire world."

So the subjugation of mind is the first step not only on the path of spirituality, but also to achieve success in every walk of life. Now the question arises as to what is afflicting the mind ? Guru Amar Das says that mind is running out through the ten outlets of the body. First, attention is under the control of mind. Then how can one adore the Lord ? You may be reading something by the tongue, while the mind may be engaged somewhere else. Outwardly, we bow our heads, offer prayers and worship the Lord, while the mind is running out elsewhere. Such people whose minds are engrossed in worldly objects like children, wife, friends, gold, properties etc. would be seen offering prayers or worshipping the Lord. Externally, it would amount to the remembrance of God. But what is the significance of such a meditation ? Equipoising the mind, its proper concentration by withdrawing from outside and absorption in the object in front of it, is the first postulate.

Kabir[5] also said the same thing : "Mind is an untamable ocean in which endless tides spring up." This mind is like an ocean in which unending waves of animal passions, anger, greed, attachment and egotism are constantly emanating. Unless it is stilled, the goal cannot be reached : "Without a competent Master who can ferry us across the mighty sea of mind ?" Only the association of an adept who has controlled the mind and transcended its limitations can help an aspirant to do likewise; otherwise there is no way out. Our ancient history reveals that even great sages and seers were badly deceived by mind. The waves originating in mind come from the plane of the senses which should be subdued.

The *Upanishads* state that self-knowledge dawns only when the senses are at rest, the mind is stilled and the intellect too is equipoised. So, stillness of mind is of paramount importance.

"Mind is one; engage it anywhere—in meditation or in fulfilment of animal passions." Mind is a connecting link between the body and soul. It is so subtle that it identifies with the soul and so physical that it is easily attached to the body. If mind works at the sensual level, it will flow outside. The Reality which lies within would thus remain obscure.

> "The soul which is getting lost in the nine portals of the body can never realise the eternal bliss."
>
> —*Kabir*

The soul that is flowing out through the nine channels of the body is consequently deprived of the unique happiness within. Everyone is a victim of this malady. The only alternative is that one should learn to do one's work at a time. Medidate at the time of meditation. Remember God when you sit for that purpose. Whatever you do, be wholly and solely devoted to it. Only by working like this you can be successful in any walk of life. Great souls never advise you to renounce your hearths and homes and leave for jungles. They only exhort us to discipline the mind wherever we are. We can reach our goal when this is done.

If one is unable to control the mind, what would be the result? Some people take active interest in acquiring knowledge so that they may be able to subjugate the mind. Learning, knowledge, to be over-smart, to make a mountain out of a mole hill, to impress others by clever speeches etc.—all these things are easy to acquire. Then what is difficult? "Transcending into cosmic awareness or disciplining the mind is hard to do." Controlling the mind, withdrawing the soul and rising into cosmic consciousness is a Herculean task. Unless mind is subjugated, soul cannot rise above body consciousness.

What do we experience when we sit for meditation? Only those things which we see or enjoy at the sensual level. The malady afflicting the mind is described by Guru Amar Das: "It (mind) is trapped by senses and always troubled by lust and anger." Five organs of actions and five powers of perception are keeping the mind under their influence. The faculties of perception work through the organs of actions. Mind is attracted by beautiful sceneries or melodious songs. It relishes delicious meals and enjoys sweet smells. Sometimes it is attracted by lust. *Gyan Indriyas* (powers of perception) keep one's attention gleaned to the outer world through *Karma Indriyas* (faculties of action). Sometimes the mind is degraded by lust; sometimes it expands through anger.

Chastity is life, while sexuality is death. History is full of events to explain this point. When Mohammed Gauri attacked India for the first time, he was defeated by Prithvi Raj[6] in two consecutive battles. But in the third battle, he lost to Mohammed Gauri. Historians write that Prithvi Raj was found with a maid servant the night before he was defeated. Similarly, Napolean Bonapart is said to have lost the battle of Waterloo because on the previous night he had indulged in sex. History reveals this. You can comfirm it from your daily experience.

"A dog and the unchaste would always remain perturbed." Once a feeling of lust is generated in a dog, its effect lasts for 30 days. What would be the fate of those men who are constantly haunted by thoughts of animal passions? It is through the eyes that our faculties are affected by lust. If you want to avoid it, do not look into the eyes of the opposite sex. You will be safe to a considerable extent. Mathematicians have calculated that through eyes we get no

less than 83 per cent of our impressions. Through ears we get 14 per cent of our impressions. So 97 per cent of the external impressions are gathered through these two sources and the remaining 3 per cent through other sense organs. A Muslim sage has said : "Close thy eyes, ears and tongue. If by doing so you do not experience the Reality, laugh at me:" Guru Nanak has said: "O foolish mind ! learn thou to remain at home."

This body is the home. If mind is checked from flowing out and gets concentrated in the body, it would start experiencing the sublime Truth. Only after transcending the pale of senses, one realises that the direction of Naam (the Word) is upwards, while that of lust downwards. How can a man, who is always haunted by animal passions, commune with the Word ? Some aspirants say that Naam does not fructify. O Brothers ! make your lives chaste. The keeping of a self-introspection diary, which I have perscribed, has some significance. It must be understood that greater the purity of life, the greater will be one's access to the higher spiritual regions. So chastity of life is essential.

All the five passions—desire, anger, greed, attachment and egotism—are perverted form of one and the same thing —desire. Suppose a stream with a fast water current is flowing gently. Place a big stone in it. The water will strike against it causing two things—foam and sound. Similarly when we apprehend a visible or invisible obstruction in the fulfilment of any of our desires it is converted into anger. Directly or indirectly if you come to know that someone said or did something againt your wishes or put some obstacles you may get angry. The anger generally assumes two forms—loud voice and foam. An angry man cannot talk slowly. While shouting, one starts emitting foam. Then one indulges in recrimination and factionalism and starts slandering others. This is followed by waves of lust and anger. In the wake of obstruction, do you know what happens ? By vanity, one insists on having a thing. This is known as greed. Having achieved the objective, one is stuck fast in the fear of losing it. This is called attachment. Then one revels in one's possession and asserts of having obtained it. This is known as ego or I-ness.

So desire is the root cause of all the five passions. Therefore, Buddha said: "Be desireless." This is full of meaning. We only give it a superficial reading and never think seriously as to what is at the root of it. Guru Amar Das says that mind is wandering in the ten portals of our body. How can it adore the Lord ? What is the disease afflicting the mind ? It is trapped by the senses which are keeping it engaged in sensual pursuits. The only way of weaning it away from sensual appetites is to subdue the senses and discipline the mind.

Now we know about the ailment engulfing us—lust and anger—by which all the world is being carried away. Gurbani[7] goes to the extent of saying : "One who is free from lust and anger is God's incarnation." He in whom waves of animal passions and anger do not emanate is an embodiment of the Lord. All the passions are burnt away by a mere glimpse of such a person who will influence others by his radiation. It is quite natural because his mind is controlled.

"By seeing whom mind is stilled, is called a Satguru.
Mind can never be subdued except by the grace of a Master."

This is the verdict of a Muslim sage.

So how the mind can be stilled? It can be done by an association with a spiritual adept. This is the first step. He will first explain the theory and then give a practical demonstration of the esoteric science. Further, he would give necessary guidance to the probationer. Tulsi Sahib[8] also says the same thing: "Attention is stilled in the company of a Sadh—a disciplined soul."

The association of a living Master is known as Satsang which acts as a break-water (in the sea of mind). It is a long wall of stones erected in the sea so that the waves may retreat after striking it. On the other side, one can easily take bath and see ones's reflection in water. The company of a great soul serves the same purpose. For a moment the mind-stuff is restricted from flowing out and self-knowledge dawns.

Guru Amar Das now explains how the mind can be disciplined:

> "What a wonderful thing! Mind gets docile by contacting the all-pervading eternal Bliss."

He says that remedy lies in establishing a link with the all-pervading spirit or the Word dwelling in every human heart. Then mind would easily get stilled and all passions would cease to have their hold on it. After explaining this, he elucidates Naam:

> "Ram Naam (all-pervading Word) is very very scarce, you can partake of the elixir of life through the Master's instructions."

Guru Amar Das says that the Power of God permeating everywhere—Ram Naam—is known as the Word. That is extremely hard to find in this world. A contact with it makes the mind docile. It is only through the grace of a Master that we can taste the nectar of Naam or its eternal bliss. First, one should come across a Master adept in the spiritual science and then one should keep his association and follow his instructions. He may then grant us the inner contact with the all-pervading Naam. This is the panacea for all ills of the mind.

The ethereal music is going on in each individual which has been mentioned in the Vedas. The *Upanishads* refer to it as *Udgit* (Music of the Beyond). In Rig Veda it is stated as *Vak Sidhi*. Among Muslims it is known as *Kalma*. The Hindus call it *Naad* and ascribe to it the manifestation of 14 Bhavans (regions). Both speak of the same thing. Various planes and sub-planes were formed by Naam. Earth and sky were created by Shabd reverberating in each heart. Christians have termed it as the Word. Saint John has stated in his Gospel: "In the beginning was the Word, the Word was with God and the Word was God." The Word was there before the creation. All great souls have stressed this point. A divine link is present in each one of us by contacting which mind gets stilled. There is an instance in the life of Lord Krishna of the Gita. While playing upon the flute he jumped into the Yamuna river (human body) and tamed the hydraheaded cobra by the melody of his magic flute (audible life-steam). This has been stated allegorically. Which is that hydraheaded cobra? It is nothing but the individual mind. It has numerous ways of trapping a man—learned people by their learning, devotees by their contemplation etc.—and generates egotism in everybody. But by listening to the intrinsic music reverberating in each one of us, the mind is subdued for ever.

> "Mind becomes docile by drinking the nectar of Hari Naam (all-embracing Impulse)."

"Mind gets steady by communion with Naam or the Word."

Just as a mouse becomes heavy by taking mercury, making him unfit for moving fast, mind, if it partakes the elixir of Hari Naam, would shed all its ramifications. That is the only way of disciplining the mind.

Naam and the Master (Word-personified) constitute the only two remedies for the mind. When fire subsides under ash, it appears as if there was no fire, but it becomes active as soon as strong wind blows. If water is sprinkled, it would never ignite even if thousands of storms blow. Mind requires pleasure. Worldly pleasures are divided into two main categories: beautiful things to look at and melodious music to hear. Mind is irresistibly drawn by exquisite beauty and sweet music.

Suppose a child is playing with a toy. If you want to take the child away, you have to offer him something more attractive. If the child is shut in a dark room, he will surely raise a hue and cry. Similarly, mind normally receives intoxication from external objects like charming scenes and melodious tunes. It would be dociled by obtaining inner bliss, far more joyous. So Naam or the Word has both the things. First, there is Light, divine beautitude and bliss of the various subtle and cosmic regions by receiving which external pleasures lose their charm. Secondly, there is Celestial Music.

"After enjoying the external bliss within, the sense-pleasures lose all their charm."

When the Sound-current becomes audible, its happiness renders all sense-gratifications insipid and valueless. Now the question is how can we contact it. It is only through the instructions of a Master that we can partake the elixir of Hari Naam (all-pervading Word). Kabir says that we should go to a Master and ask him : "Where is the seat of mind in the body and what are the channels through which it flows out?"

If one is lucky enough to meet a competent Master, he would explain the place of mind in the body and how it externalises. Kabir says that if you realise that a Master is not an adept in the esoteric science, you should leave him and search for a perfect one. He who has not controlled his mind cannot help you in this regard. When we go to a prefect Master, first we are blessed with his association and the restless mind gets stilled. Maulana Rumi[9] also has stated :

"O mind ! seek thou the nearness of someone who is fully conversant with the condition of our mind."

He may know how do we float down helplessly under the impact of mind. Adopt the company of one whose mind is controlled and by sitting near whom one may have some soothing effect. Maulana Rumi adds :

"Do not waste thy time like idlers wandering the world's bazars.
Sit thou in the shop of one who deals in honey."

He goes on to say that "lot of pots are boiling filled to capacity." This means there is a lot of propaganda all round. The world is full of fake Masters. If a Master can guide us about the seat of mind within and tell us how it runs out, it is all right. Otherwise, bid him good-bye and search for a true preceptor. Do not waste your time.

"None condemns his own stuff. On

the other hand, everybody pleads that his place is the best." Maulana Rumi says that the boiling pot might contain acid instead of milk. Go and attend a spiritual discourse and try to find out the reality. After all you are endowed with intellect. You can judge and test a Master. At least, you would realise that there is some stillness of mind, inner peace and clarification of the subject. If it is so, one would have some conviction. Seek the practical guidance of an adept. Commune with the all-pervading Naam within. By listening to its divine melody, mind would be stilled for ever. This is the true definition of the path of the Masters which falls into two categories: objective and subjective. Every social religion has its own external teachings.

The subjective aspect of all is one for all mankind. Gurbani has defined Gurmat—teachings of the Masters—thus:

"The essence of Gurmat is that one communes with the Word. He who truly follows the instructions of the Master, would taste the elixir of life by partaking which mind gets docile." The only way of stilling the mind is to seek the practical guidance of a Master. He will give you a contact with Naam and grant a practical demonstration of transcending the senses. If you undertake regular spiritual practices, your life would be transformed. All sensual gratifications would cease to have their hold on your mind. Guru Amar Das received this eternal bliss when he came at the feet of Guru Angad after a search for 70 long years. He is giving us a detailed account of his personal experience:

> "Mind gets refreshed by communion with Shabd and then adores the Lord."

First, he has used the term Ram Naam and now he is using Shabd or the Word. Both have been defined identically. "The creation and the ultimate dissolutoin of the universe is caused through the Word. Again, through the Word it takes its existence anew." By communion with Naam, attention would rise above the plane of senses, purifying the mind. It would no longer be defiled by the external impressions gathered through the outgoing faculties. By listening to the Sound-current ingrained and accumulated impressions of previous births are burnt away. What is the criterion of a pure mind? There are no more mental oscillations; instead there is steadiness. By constant rememberance of the Lord, all the worldly impressions are nullified. In such a state of equipoise, Naam can be developed. Consequently, mind would be cleansed and be able to adore the Lord in the true sense. It is only a question stilling it. Bhai Nand Lal[10] says: "A prefect Master is a sovereign remedy for the mind." The earlier discussion was concerned with the malady affecting the mind. How a prefect Master can consolidate a scattered mind is explained now:

> "An adept in spiritual science brings about cancentration of mind through his charged attention.
> A glance of his grace is sufficient to emancipate us."

So the company of a spiritual adept is indispensable. The Master now says that divine music is reverberating within you, commune thou with it. Mind would, consequently, be purified and be able to sing the praise of the Lord. Once you think of something that will be ever before you only then mind is cleared off its defilements.

So the first step is the association of an awakened person and the second is to commune with the Word within, a real

The Master answering queries from a visitor.

Satsang. Both the steps will help in the stillness of mind and its purification. One would understand the significance of adoring the Lord and reap the fruit thereof. "In the association of a saint if the mind is engaged elsewhere", says Kabir, "the condition of such a man is like a raw coconut which cannot be dyed by any colour."

Swamiji[11] also says : "Go and sit in the company of a great soul with a receptive mind. Listen to him with rapt attention." For a moment cut off from all sides and wash away all worldly thoughts ; only then you will derive benefit from the charged atmosphere. Such a Satsang is worth one thousand Satsangs heard with scattered attention. So attend a Satsang with undivided attention. Then only you can take full advantage of it. Guru Amar Das now gives out his personal experience of how he controlled his mind:

"Self-knowledge dawns through the guidance of a Godman;
Only then the soul can enter the true home".

"O Soul ! sky is thy dwelling place,
But alas ! thou are trapped by the bondage of matter."

All great souls have said that before attaining the Kingdom of God you would be blessed with self-knowledge through the instructions of the Master. The *Upanishads* also state : "Know thyself." Guru Nanak has said : "Nanak, without self-analysis, the miasma of delusion does not disappear." Christ has said the same thing : "Know thyself." Unless we realise the self, the mirage of the outside world does not disappear. All saints have stressed this point. Its secret is self-analysis which means self-realisation by liberating the soul from the clutches of the mind and senses. How can you know the Lord without knowing your self ?

The first question which all great souls have placed before us is self-knowledge. Self-knowledge precedes God-knowledge. This can only be attained by the practical guidance of a spiritual adept who has analysed his own self. What does he enjoin upon us? Shake off the mortal coil and rise above body-consciousness. There are various sheaths covering the soul—physical, astral causal and great causal. As the soul transcends the limitations of the three bodies—physical, astral and causal—one gains self awareness, cosmic awareness and super-cosmic awareness respectively. By rising above the causal body, self-knowledge dawns and one is nearer to the Reality and knower of it. How the mystery of "knowing thyself" can be solved ? Through the grace of a Godman you can have experience of self-realisation and thus enter the mansion of the Lord which is the true home of the soul. You may call it Sachkhand or Sat Lok which is immune from the haunt of dissolution and grand dissolution. Having experienced this, Guru Amar Das explains :

"O mind, get intoxicated with the elixir of Naam and glorify the Lord."

You (mind) have had a taste of sensual and worldly pleasures. Now you experience the bliss of Naam and differentiate between the two. You will find that there is no comparison between the two. Naam, the elixir of life, is far more blissful than the insipid pleasures of the world. All great souls have commended it. Guru Nanak said the same thing when he went to the Mughal Emperor Babar. He was taking Indian hemp, an intoxicant, and offered it to Guru Nanak also. Guru Nanak said : "O Babar, the intoxicant you are taking would produce but a passing inebriation and momentary forgetfulness. I have that intoxication (of Naam) with me whose effect is felt all the time. The intoxication of Naam, O Nanak, works round the clock."

Shams-e-Tabrez[12] has also mentioned of this state of intoxication. "I am the fountainhead of eternal bliss. If, after my death, manure is made of my body, and if that manure is scattered in a field where wheat is grown, the cook and bearer of chapatis (bread) made of that wheat will dance in ecstasy." Great souls have made an attempt to describe that bliss by comparing it with worldly pleasures. But there is absolutely no comparison between the two. The bliss of the pure wine of Naam (Water of Life) is far more exhilarating than the mundane sensual pleasures. There are no parallel examples to describe that state. Guru Amar Das now says :

"O mind, you are conversant with sensual enjoyments; now you experience the intoxication of Naam and see the difference between the two."

"Lord is the bestower of all comforts, by uniting with Whom all the desires emanating in the mind would be fulfilled."

He says that the Lord is the ocean of all comforts and giver of happiness. What would be the effect of establishing a communion with Him? At present, various desires crop up in the mind, but none of them appears to be fulfilled. But with God-realisation one becomes a conscious co-worker of the divine plan and nature automatically works to one's advantage. This leads to the purification of one's mind. Nature will be at the beck and call of such a person. Patanjali[13] goes on to the extent of saying that a yogin, if he so desires, can create a world of his own. What is after all this world? It is a mere projection of the divine Will. By communing with it one would become His conscious co-worker. A thought has a tremendous force. As you think, so you become. On the one hand there is divine bliss, while on the other are sensual pleasures. We have to choose between the two. We are ignorant of the laws of nature. There is an elixir of life in it.

"I was a lowly person and it is through the grace of my Master that I have attained this status."

Garu Amar Das says that, at one time, he too was working at the plane of senses, but now he had attained the zenith of spirituality with the grace of his Master. He admits of a great change in him—a change which even a ruffian would admit if he followed the path. That is why Garu Amar Das pays a high tribute to his Master. God-power is extremely subtle and always chooses a human pole to work in the world. You may call him polarised God or the Word-made-flesh.

"The greatness of the Master lies in rescuing us from the mighty maze of mind and matter."

The Master's hand is God's hand, though seemingly he may appear to be a human being because God-power is working in him in fullness. Before one finds a Master, one is steeped in worldly pleasures. It is the Master who, by infusing his own life-impulse, makes one rise above body-consciousness. Wherein lies the greatness of a great soul? He is a liberated being and can liberate us. He is not affected by the world's glamour. By practising the Word made manifest by him, one can rise to any heights. The great sage, Balmik, the author of the epic Ramayana, was once a highway man. What a man has done, another can do, of course, with proper help and guidance. Every saint has his past and every sinner a future. One does not become a saint overnight. Having merged with the Absolute, saints are granted divine commission and sent into the world to help the world-weary souls. Some are awakened by birth, while others attain perfection over here. There is no difference between the two as the same God-power works in both. They manifest themselves in various forms according to the needs of the time and clime.

"Freed from the prison of the mind,
I have now grown wise."

Guru Amar Das says that at one time he was completely lost in the world of senses, but with the grace of his Master, he was now enjoying life eternal. By practising the Word, he was no longer swayed by feelings and emotions. Ganka, a prostitute, was transformed in a moment by a single glance of grace of a Godman who came to take shelter just to escape a heavy downpour of rain that overtook him on the way. A spiritually charged person is far above the world of senses. He radiates rays of spirituality and whosoever comes within his aura, automatically imbibes his spirit currents. A very sight of such a person

purifies the mind and one begins to see things in their right perspective. A change like this was brought in the life of Guru Amar Das when he came into contact with his Master and he, therefore, testifies to this and glorifies his Master for his greatness. Whosoever came by spiritual riches, he did so only when he came into contact with a great soul, whether we may know of it or not as a matter of fact. But it is certain that a change like this could not come without the magnetic influence of such a personality for that is the law of nature.

> "God Himself ordained that no one can even conceive of Him except through a Satguru."

None can realise Him save through a perfect Master. This is a fundamental principle. How can one grovelling in dust on his own trans-humanise the human in him.

Further Guru Amar Das explains: "From hemlock I have grown into a sandal wood." He says that he was an abode of all kinds of wild desires which had now left him altogether; instead he was now full of fragrance. Every thought has its own colour and smell. A lustful man, for instance, emits a foul smell, like the one from a herd of unclean sheep. Similarly, one who is swayed by anger smells like smouldering fire of dirty rags. A godly man radiates a gentle aroma like a jasmine flower without the use of any scent. All beauty and glory lies within. A mere touch with the hem of a Godman is enough to transform a person. Many persons were cured of their physical ailments by touching the garment of Jesus. The scriptures all the world over have glorified real Masters and not the so-called teachers. One may succeed in deceiving one's ownself for all his life and others for sometime, but the all-seeing God cannot be deceived. "The Power within," my Master used to say, "is infallible."

Guru-power is all-knowing and does not grant inner access unless one is found fit. One cannot by wisdom and cunningness deceive that Power. One may talk as much as one may like and make a show of practising rites and rituals, but one cannot without purity of heart enter within.

> "Human birth is a rare privilege and one must make the most of it."

This is what every saint has emphasised from personal experience. The greatest advantage that we can have is to realise the "self" within. This is the be-all and end-all of human existence. Is not flesh more than raimant and life more than flesh ? We must know how to save life which is dearer than *pranas* (vital airs) which are sustaining the body. Self-realisation and God-realisation comes before everything else. On the contrary, we are engaged in useless pursuits of the world. "What does it profit a man if he gains possession of the whole world and loses one's own soul." Weeping we came into the world and weeping we go. Death does not spare anybody and death knows no calender. Why not make hay while the sun shines. To fall from the top rung of the ladder is a sad fall indeed and often proves fatal.

There is a great gulf between a man and an animal. A man is gifted with the power of discrimination. He can judge right from wrong and is free to choose between the two. The Vedic Rishis always prayed :

> "Lead us from darkness to light, from unreal to the real and from death to immortality."

One can achieve this and much more in human life:

"By a great good fortune thou has got a human birth;
This is the only opportunity for thee to contact the Lord;
All else in the world will avail the naught;
Seek ye the company of the saints and learn to commune within."

Human birth is a rare privilege to which one comes by an immense fortune. He is the roof and crown of creation and has great possibilities in him, which he can develop to any extent he likes. He can become really great in the human life if he realises himself and the God-power in him. The human spirit is of the same essence as that of God. It is a pity that one with a blue blood in his veins has chosen the company of mind and matter and is dancing in tune with the senses. Hence the Master emphasises on this point. Now the question arises as to how one could get to the crest-jewel of his life.

"The eternal life which thou seekest so much;
You can have it (the holy Word) from some saint."

—Guru Arjan[14]

What is Ram Naam? It is the all-pervading and all-pervasive Power of God. To get to this Power we must leave all else and seek the association of some saint; for all else in the world is naught. Christ says: "Leave everything and follow me." Lord Krishna advised his warrior disciple Arjuna[15] thus "Leave all the philosophies aside, take refuge unto Me and do what I bid you to do."

So we have to understand all values of life—social, ethical and spiritual. All-round perfection is the goal of life and it is the highest education that one must take to. No one wants us to leave our hearths and homes and go into the wilderness. All that is required is to give some time to spirituality which should take priority over everything else. The riddle of life has got to be solved one day and sooner it is done the better it would be for us herein and hereafter. Therefore, the great teacher says: "It is in the fullness of time that one meets a perfect Master." What does he do? "He links us with the Power of God."

Thus we see that one comes across a *Purnapurush*, or teacher of the highest grade, only when one is destined as such. And when we meet such a teacher, he puts us in tune with the holy Word and we begin to practise the same. As Guru Arjan says this all-pervading Power can only be had from a Word-personified saint for Satguru is the manifested pole of Sat or Truth and revels in Truth and can make us do likewise:

"The whole world is in deep slumber and we, too, are asleep;
How can one who himself is asleep wake us up?"

A liberated soul alone can liberate us. One has to go to a liberated being, take counsel from him and by working out his behests gain liberation for himself.

"Those who have communed with the Word, their toils shall end;
Their faces shall flame with glory;
Not only shall they receive salvation;
But many more shall find freedom with them."

—Nanak

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

See explanatory notes on page 27.

My discovery of God's divine plan

Jenny Sakis

WHEN I came to the present dwelling place I thought my earthly problems were over. On the contrary, such problems arose like never before. I took them couragiously with the holy Master's grace and help divine, although sometimes it hurt very deeply. One morning when I sat down for meditation, my mind brought in all thoughts about the previous day's contact with the people and terrible crying and depression took hold of me. I could not do justice to my communion with my holy father-God, His Holiness Satguru Kirpal Singh Ji Maharaj. The crying lasted until 3.30 p. m. except for intervals for partaking of food and reading some letters which came in. I laid down to read the Path of the Master's (abridged). I opened it at random to find the photograph of holy grandfather (Baba Sawan Singh Ji Maharaj). I started reading it. To my amazement, I found an answer to my problem. It was not by accident, but by divine guidance. For my holy father knew what was troubling me and I could hardly consult any humanbeing.

So he gave me the holy revelation : "True Masters never complain of their treatment at the hands of others. Even if you abuse—God forbid—a true Master, he will neither reply angrily, nor will he speak of it afterwards. They never speak of their difficulties, or of the ingratitude of their beneficiaries. Masters never find fault or blame others, either to their faces or behind their backs, no matter what provocation. They speak no ill, and they never lecture others concerning their shortcomings. They exalt the positive virtues, keeping silent about evil, except to answer questions or give necessary warnings. The great Masters never punish anybody, even the worst enemies or those who may have ill-treated them. They leave the punishment of evil doers to the Negative Power, whose function it is to administer justice to the people of this world. The Masters' lives are governed entirely by the law of love."

This soothed my heart and gave me inspiration to write this piece with his grace. How grateful I have to be and am extremely grateful to my holy father in manifold ways. First of all to find me and bringing me to his fold; for taking me to the Beyond, for taking care of me here in this life on earth; for helping to bear my karma (Cross) which sometimes seems humanly impossible to bear; for his wonderful exceptional revelations; for soothing me; for his greatest love and compassion; for his constant rare gracious manifold protection; for his gracious innumerable blessings beyond words and comprehension, for the revelation of His divine plan and for unfolding things divinely. All in all, there is no end of his greatness, omnipresence, omniscience, etc. Now he gives me peace and tranquility to go on without feeling sorry for myself and being in the dumps; instead I am having a grateful heart. I know, this too shall pass in time. I am getting nearer and nearer to my eternal home, where there is all glory to be with my father-God. What more could I want? Nothing ! My deep heartfelt gratitude goes out to my heavenly father, His Holiness Satguru Kirpal Singh Ji Maharaj, and to my holy grandfather, Hazur Maharaj Baba Sawan Singh Ji.

Lord, we thank Thee

Lord, we thank Thee !
For every temporal blessing as the days go by,
Abundantly bestowed by Thine enriching Hand ;
And for the faithful guidance of Thy watchful eye
That orders every step aright in this strange land.
As Thou hast done, doth do, and evermore shall do :
We thank Thee, Lord !

Lord, we praise Thee !
For all Thou art ay heart, Thou Holy One of God !
Abundantly expressed since Thy immaculate birth,
And from Thy blameless life of love in deed and word
That sanctifies each day in this our walk on earth.
As Thou hast been, and art, and evermore shall be :
We praise Thee, Lord !

Lord, we worship Thee !
For all Thy matchless worth, O God Most High !
Abundantly revealed in ages past to man,
We place ourselves, O Changeless One, as we draw nigh
Beneath Thy Sovereignty Divine as the "I am."
We worship Thee, Lord !

—*Countess de Andros von Blomberg*

Dear Reader,

By the time this copy (October issue) of Sat Sandesh reaches you, our January 1969 issue should be ready for dispatch. With it Sat Sandesh (English) will be entering into the second year of its publication. We are happy that despite our shortcomings in the first year of publication, the magazine has been able to carry month after month the Master's soul-stirring message to you. However, this could not have been possible except for the Master's grace as also your kind cooperation.

We are sure you will continue to extend your patronage and would like to get your copies of Sat Sandesh regularly in 1969. With this issue you will find a subscription renewal/ new subscription slip. Kindly fill in the renewal form and post it to us immediately to enable us to plan accordingly. If you are not yet a regular subscriber and if you would like to have a copy of Sat Sandesh each month, please fill in the new subscription form and let us have your annual subscription at an early date. Thanks.

—Editor

Music of the Spheres

Betty Shifflett

"EAST is east and West is west and never the twain shall meet," in former times could be applied to science versus religion as well as to the eastern and western hemispheres, but this is past history. The great spiritual teachers through the ages have known the "inner secrets" and have told us in their various ways the fundamental principles of life. However, as we did not have the "key", we were not cognisant of their meaning and material science because of its use of "mind stuff" could not go beyond what it could prove in the scientific laboratories.

Material science now knows that the basic creative and cohesive principle in all life is music, harmony, rhythm, grander and more beautiful than the humanbeing ordinarily can hear or ever dream of; that the human body is composed of Octillion atoms each one of them a solar system in itself, its nucleus being a brilliant, minute sun with luminous bodies (electrons) revolving continually about this center and in comparison there is immense space in between the electrons; that moving in this space between and with the electrons are ripples and waves and that if one listens with special instruments one hears a humming which when intensified by the proper "hearing aid" becomes the overwhelming music of a vast symphony. It appears that material science does not as yet understand the inherent nature of these waves except that they seem to be the "power and intelligence" that causes the electrons to combine in various ways and produce the myriad forms in creation from the lowest of the mineral kingdom to the highest, man.* Truly things are not what they seem to the finite mind.

In the summer of 1955, a great saint and Christ-like man, Satguru Kirpal Singh Ji Maharaj toured Europe and the United States of America, bringing to the West the message "Man, know thyself" given forth as by all the great teachers through the ages. He says that man, if he understands himself and the world in which he lives, must enter into the laboratory of the human body; that the microcosm or the human body is planned on the model of the macrocosm; that there is an inner music, Shabd, or the Word and, it can be heard with the finer ear of man without any instrument; that this music is unutterably sweet increasing in its beauty as man tunes into ascending levels of consciousness as he draws nearer the great, creative principle or Creator of all life, God, and that man is also Light.**

The noble teacher, Jesus of Nazareth, said: "If thine eye be single, thy whole body shall be full of light." This statement, like many others has not been understood. Many ancient and sacred writings such as the *Upanishads*, the *Bhagavad Gita* as well as great teachers like Kabir, Guru Nanak and others, agree that there is a point in the human body—behind and between the two eye brows—termed the "single eye", and if man will concentrate his attention there and still the mind under the guidance of a "comptent Master" who has already traversed the Inner

Way, he will see the Light and hear the Sound. He will thus be enabled to "step within" upon the straight and narrow way that leads to All Knowledge.

Did not St. John say: "In the beginning was the Word and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life, and the life was the Light of man. And the light shineth in darkness; and the darkness comprehended it not?" Here is revealed that when God the Absolute became God-into-expression, creation was brought forth by Sound and Light, and this is the wondrous, luminous, symphonic ocean in which we live, move and have our being.

As one compares the various religions with this understanding as the "key" one can see the same unifying truth threading through all. Satguru Kirpal Singh speaks of religion as the science of the soul, a practical science which can be proved by anyone willing to give the time and follow the right rules, and states that this science is as accurate as any material science.

There are many who hear this explanation of the science of the soul and accept it as true for it rings true to them individually, but many, like Thomas in the Christian Bible, must have things backed up, as it were, by material science. And now, as far as the latter science has gone, there is perfect agreement with the science of the soul as to the creative Principle or God-into-expresion Power sustaining all life. Music has long been looked upon as the language of the soul. It is said that "music has charm to tame the savage beast," and how thrilling to know that not only is man music, but all creation is one grand symphony.

For those who are anxious to delve quickly and deeply into the secrets of creation without the slow trial and error method of material science, with its limitations, there is now revealed to the world those close-held and little understood teachings of the Masters. This science of the soul under the guidance of a Godman enables individuals to transcend the bodily vesture and see and hear for themselves the wondrous substance of which they are made and all "that was made," so that for them no longer will the "light shine in darkness and the darkness comprehend it not."

Truly man must modernise his thinking, accepting the fact that within himself is music which will enable him to rise above body-consciousness as he becomes attuned therewith and understands this sublime symphony as the living Water of Life imbibing which he will never thirst.

Science and religion now have a bridge that enables the smoking of the Pipe of Peace and the merging of all differences in the rhythmic and audible life stream. Looking and listening in the scientific laboratory and in the laboratory of the human body will open for humanity in this atomic age such superb vistas that stagger the imagination and beckon the "prodigal son" to hasten homeward reclaiming the birthright of dominion so ignorantly sold for the "mess of pottage" of mind and *maya*. Thus, at last understanding himself and all creation man will seek in awe and humility to blend with the fountainhead from which stems this primordial Melody of Creation, the Music of the Spheres.

* "Harmonic Dimensions of Nature" by Donald H. Andrews.

** "Man, Know Thyself" and "Naam or Word" by Sant Kirpal Singh Ji Maharaj.

The law of karma-III

Kirpal Singh

THE way in which the Master tackles the intricate and baffling problem of karmas, may briefly be stated as under :

Sanchit or the seed karmas : These are latencies lying in the store-house to one's account from endless ages, ever since the world began. No one escapes from them unless the same are worked off (without making any more addition thereto, which of course in the nature of things, is an impossibility), in innumerable lives that lie ahead. It is, therefore, not possible to exhaust this tremendous credit balance in one's account. Is there then no way to cross over the great chasm that lies between the conscious and the sub-conscious and again the gulf that separates the sub-conscious from the unconscious ? Every wrong has a remedy: it may be a spiritual or a secular wrong. If one fries seed-grains in a pan so that they get puffed up, they lose their fecundity or power of fructification, that is to say the power to germinate and to bear fruit. Exactly in the same way, the *Sanchit* karmas can be seared and scorched with the fire of *Naam* or the Word and rendered harmless for the future, for then one becomes a conscious co-worker with the Divine Plan losing all contact with the unknown past.

Pralabdha karmas : These constitute one's present fate, his stock-in-trade or destiny as it is called. The fruit of these has got to be borne, no matter how bitter or sweet, for one cannot avoid reaping the harvest already sown. The Master, therefore, leaves them untouched for man to endure with loving sweetness and to finish up during his present lifetime. If these karmas were to be wiped out or tampered with in any way, the body itself would dissolve. In grappling with these, a disciple is however not left alone. As soon as the Master initiates, the Master-power takes charge of the disciple. He is helped a good deal at every step. By gradual spiritual discipline, he learns the process of self-analysis and withdrawal and grows strong in spirit with the result that the otherwise painful effect of these karmas just blows over as a gentle breeze, leaving him unscathed. Even in serious and incurable cases, the Master-power brings into operation his Laws of sympathy and mercy. All the troubles of the devoted disciples are greatly mitigated and softened. Sometimes the intensity of bodily and mental troubles is increased a little to shorten the duration of the suffering involved, while at others the intensity is greatly reduced and the duration is prolonged as may be considered appropriate. But this is not all. The sufferings, troubles and diseases of the physical body accrue from sense-pleasures. Bodily troubles are, of course, to be borne by the physical body. The Master, as Word-personified or polarised God, knows all about disciples, wherever they may be, either at a distance or near at hand.

He may even take over by the Law of sympathy the burden of the karmas of his devoted disciples on his own shoulders to bear himself, for the Law of nature has got to be compensated in one form or another. This happens in very rare cases as the Master may think fit. Besides, no disciple would like to adopt a course, in which the Master should suffer for his wrongs. On the contrary, a disciple must learn to pray to his Master sincerely and if he does so, all feasible help is sure to come to relieve him or to soften the situation and to minimise the resultant suffering; the soul itself becoming strong by feeding on the Bread of life and by drawing sustenance from the Water of Life.

There are, however, things over which a man has no appreciable control: (i) the sweets and bitters of life with comforts and discomforts, physical as well as mental; (ii) riches, opulence and power or destitution, penury and abjectness; (iii) name and fame or notoriety and downright oblivion. All these are the usual adjuncts of life on earth and come and go as predestined. All human endeavours are directed to gaining one or more of the sweets of life and in avoiding what is bitter, without realising that life itself is as evanescent as a cloud, a shadow without a substance, a mere mirage and will-o'-the-wisp; ever flitting and eluding the unwary pilgrim on the scorching desert-sand of time. The Master-saints by precept and practice bring home to the *jiva* the illusory nature of the world and all that is worldly, and manifest in him the perennial fountain of life; finding which one gets saturated to the very marrow of his bones and the fibres of his being and becomes fully satisfied, able to sing away life itself.

Kriyaman karmas: These are the karmas that we daily do during our present sojourn on the earth-plane. In this respect, every disciple is enjoined to lead a strictly chaste and pure life hereafter in thoughts, words and deeds and to abstain from all that is evil, for any violation or disregard in this behalf is bound to bring trouble in its wake and the price of sin is nothing short of death, death at the very roots of life.

The question here arises as to how Master-saints take over some of the burden of karmas of the *jivas* under special or rare circumstances and manage to rid them of the unpalatable effect. The karmas connected with the physical body, as said above, are to be borne on the physical body.

> God cloth'd Himself in vile man's flesh, that so
> He might be weak enough to suffer woe.
>
> J. Donne

We have in history an incident that occurred in the life-story of Babar, the first Mughal king in India. His son Humayun fell seriously ill and every one despaired of his life. The king in silent sympathy prayed to God that he might be permitted to take over his son's illness and strange as it may seem, from that very moment the tables were turned; the prince began gradually to recover while the king languished and died. This is just a single instance of vicarious suffering on the human plane.

The Master is of the Lord of compassion. In his kingdom which is boundless, there is no count of the deeds. Embedded in the Divine, he grants contact to each individual with the saving life lines within, which serve as a sheet-

anchor in times of distess. The ship may toss on the stormy waters of life, but being moored to the floating buoy it keeps steady on its keel, in spite of the stormy winds and waters around.

Man is irresistibly forced to come on to the stage of the world blind-folded just to reap the fruit of his *Pralabdha* karma of which he has no knowledge whatsoever. He is not even aware of the working of the physical plane, not to speak of higher regions. With all his professions and protestations, he renders a lip-service to God having no access to the inner Divine links, the saving life-lines: the Light and the Voice of God. He does not even know the nature of his own real self and spends all his time in sense-pleasures. He takes himself to be but a creature of chance and lives by chance, a mere puppet on the stage of life.

A saint, on the other hand, comes with a commission and a purpose. He is God's elect, His messiah and His Prophet. He works in His Name and by the Power of His Word. He has no independent will of his own, apart from the Will of God; and being a conscious co-worker with Him on the Divine plan, he sees the hidden hand of God in all the affairs of life. Living in time, he really belongs to the Timeless. He is Master of life and death but is full of love and compassion for the suffering humanity. His mission is to link such human souls with God as may be yearning for re-union and may be in earnest quest. His sphere of action is quite distinct from and independent of *Avtaras* or incarnations, for the latter work only on the human plane. Their job is to keep the world in proper shape and order. Lord Krishna has declared in no ambiguous words that He comes into the world whenever there is an imbalance in the forces of good and evil; the object being to restore the lost equilibrium, to help the righteous and to penalise the unrighteous. Similarly we read of Lord Rama in the *Ram Charitra Manas*. He reincarnated himself when the evil in the world was in the ascendant. The *Avtaras* come to re-establish righteousness. They cannot, however, throw open the prison gates of the world and take the *jivas* out into the spiritual planes. This work falls purely within the domain of the Saints, who consciously act as co-workers with the Power of God on the Divine plan and teach the worship of the Divine alone; for that alone puts an end to the effects of karma. A Muslim divine says :

> At last it came to light, that in the Kingdom of *Darveshs*, karmas count for naught.

Again, it is said :

> A Master-saint chases away the karmas which fly as jackals do in the presence of a lion.

No one can escape from the fruit of his actions—not even the ghosts and spirits; nor the giants, demons, *kinnars*, *yakshas*, *gandharvas*, *devas* and the gods. Those with luminous, astral and ethereal bodies enjoy the fruit of their actions in the region of *Brahmand*, the third grand division, above the first two, *Pind* and *And*. They, too, aspire for and await a human birth to get out of the clutches of karmic reactions; for in human birth alone there is the chance of contacting some Godman who may reveal to them the secret of the Divine Path, the Sound-current or the Holy Word.

It would require many years of patient meditation for a man to be able to understand in some measure the arrangement of God's mighty administration, and very little can be said to the inquiring seeker at this stage. It is also equally

difficult to understand a genuine spiritual Master. But with all this, a *Sant* ordinarily plays the normal part of man while on this earth and he always speaks of Himself as a slave, a bondsman and a servant of God and His people.

In taking over the burden of the karmas of the devoted souls on his shoulders, a Master-saint does not overlook or eliminate the "Highest Law". His position may be likened to that of a king in a disguise, who for ameliorating the condition of his subjects freely mixes with them to understand their difficulties and at time even shares with them their joys and sorrows. So far as the human body is concerned, a Master-saint makes use of the special Divine concession. He may, in brief, reduce death by guillotine to a thorn-prick. At times, he allows his body to suffer in some slight measure which for an ordinary individual might have been a great travail. In this way, he shows man that all bodies do suffer, for this is Nature's law for all the embodied creatures. "Physical life is all misery," declared the *Sakya Muni*, Lord Buddha. Sant Kabir also declared that he had not seen a single human being who was happy for each one whom he happened to come upon was in misery. Guru Nanak graphically draws a pen-picture of the world as full of sorrow and suffering humanity except rare individuals who had taken refuge in *Naam*. It is because of this sad experience all around that we take the Godman for an ordinary being, like ourselves. In suffering bodily "pain" he plays the part of a man to all appearances, but internally he is always separate from the physical body. The constant contact with the divinity within him enables him to escape what may otherwise have been an unbearable sting for the disciple.

Every one who has been put on this Path and is engaged in the process of inversion, can withdraw his sensory currents from the body by concentrating them at the centre at the back of the eyes. There may be differences in the time required by different individuals to achieve this, but the results are sure to follow, and are actually verifiable in each case. The devoted disciples on the Path, even when on the operation-table, voluntarily dispense with the usual administration to patients of anaesthetics. They withdraw their consciousness from the body and do not feel the effect of the surgeon's knife or lancet. Of Bhai Mani Singh, who was sentenced to death by cutting off each joint, it is said that he not only smilingly submitted to the process but even remonstrated with the executioner to stick to the letter of the order when the latter tried to get rid of the nefarious job and wanted to make short work by cutting down the body part by part, instead of joint by joint, as ordered.

The *Satsangis* who study things with open eyes, very frequently come across several such cases. The souls that have an inner access remain absorbed in the great self within, and do not make a show of their capabilities. This rule holds good for simple reason that feats like these are calculated to pass for miracles and hence are to be avoided scrupulously. Saints do not display miracles nor do they allow any of their disciples to indulge in such vainglorious and empty baubles.

Saints, when seemingly ill, are generally seen taking medicinal doses as may be prescribed by the physicians, but actually they do not need such treatment. This they do just to keep up the worldly order of things. In this way, they set an example to man to continue his wordly routine wisely and resort to proper treatment whenever necessary. It is, of course, expected of

the disciples to resort to such medicines as do not contain products of or substances from animal sources; but some of the disciples who have an unshakeable faith in the benign power of the Master-healer within, usually avoid the so-called remedial measures, and allow nature to work on its own, for the healing power within is a part and parcel of the human system. The bodily disorders as they come should be accepted and borne cheerfully for they are generally the result of our own dietetic errors and can be set right by resort to proper hygienic measures and selective foods. Hippokrates, the father of the medical system, emphasised that food should be taken as medicine. Even serious illness, resulting from karmic reactions, has to be tolerated with patience without grumbling or bitterness, because all karmic debts are to be paid and their accounts squared here and now, and the speedier it is done, the better, instead of keeping any outstanding balances to be paid hereafter. In the time of Hazrat Mian Mir, a great Muslim devout and mystic, it is said that one of his disciples Abdullah, when down with an ailment, withdrew his sensory currents to the eye-focus and closed himself safely in the citadel of peace. His Master Mian Mir when visited him, pulled Abdullah down to the body consciousness and ordered him to pay what was due from him for he could not indefinitely evade the payment by such tactics.

Unlike most of us, the Master-saints do not devote much time to their bodily needs and cares. They consider the physical raiment as a mere rag to be cast off one day. They take to hard physical and mental labour as need be, seeking no rest and repose, not sleeping for nights on end. Such prodigious acts present a riddle to modern science, though it is common practice with saints for they are conversant with, and make use of, the higher laws of nature of which we are quite ignorant.

Deeds or karmas may be grouped under the heads of individual karmas and group karmas. The latter are karmas performed by a society or a nation as a whole and these are termed as *Dharma*. As an individual bears the fruits of his own karmas (actions), so does a society, for it has to bear the fruits of the general policies it pursues with the result that innocent individuals have also to suffer for the wrongs arising from the wrongly conceived *dharma* of the society to which they belong. When Nadir Shah of Persia invaded India and ordered a general massacre of the people of Delhi, there was a general consternation among the populace and it was believed that the social wrongs of the nation had assumed the form of Nadir. A just retribution for the sins of commission or omission is the very essence of the law of nature and it visits in one form or another, call it what you may like, furies, eumenides or anything else.

(Extract from "The Wheel of Life.")

—To be continued.

The fourth congress of the World Fellowship of Religions which was to be held in Srinagar (India) from September 14 to 16 this year has been postponed indefinitely.

Greetings in the name of saints

HAZUR Baba Sawan Singh Ji Maharaj, whose birth anniversary we celebrated on July 27, left the earth plane twenty years ago; but to those who have opened the inner eye, he is ever present and during meditation frequently appears together with great Master Kirpal Singh Ji Maharaj.

Master Jesus said: "...Lo, I am with you always..." To the Christians through the years these have been comforting words, no doubt; but to the initiates of our great Master Kirpal Singh they have become a living reality. Purity of mind and heart enables us to contact these great beings, with the competent help of the living Master of our time.

All great Masters have taught us the importance of living a moral and ethical life, without which we cannot even start the spiritual inward journey back to the Father. Most of us, as sincere seekers, are doing this already—or think we are! But there is much more to it than moral and ethical living. We must learn to love and cherish all—in thought, word, and deed. We should love the sinner but not the sin. We must become more tolerant of the shortcomings we see in others—which are perhaps but a reflection of our own. Needless to say, we all fall short of the law in one way or another. The greatest tribute we could pay to the memory of Hazur Sawan Singh Ji Maharaj would be to renew the spiritual bond of fellowship in sweet remembrance of the Lord of Lords. This would help much, as love heals all wounds, and where there is love, there is no law sayeth Hazur Maharaj. The living Master of our own time is the example for us all to follow. If we can but keep our attention on him, he will direct our path within and without.

A Prayer

Supreme Father, we know that before we open our mouths, You already know what is in our hearts. But we beg Thee, O Lord, to help us to achieve that which is impossible to man alone. We know that Thou hast sent thy Son, Satguru Kirpal Singh Ji, to help us out of the troubles we have put ourselves in, and the wrong thoughts that have accumulated through the years and lives we have lived. We ask the great Master to raise us to himself above and continue this inner mission until we become one with the Father as He is.

—Emil J. Christesen

Helpless are we and merciful are Thou,
What can we, the sinners, say unto Thee.
In spite of our broken words of no meaning
Accept us and grant us the gift of perfection.

—Ravidas

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. *In 'Spiritual Gems'—p. 318 : Talking of Mahapurusha (Supreme Lord) brings ecstasy to the soul. His sayings and works are of the quality of heavenly nectar. What are these works ? What are His sayings ? Are they the Master's ?*

A. Yes, the living Master is a *Mahapurusha*, the great force or Power transcendental. Being one with All-consciousness, he constitutes the human pole from where the God-in-expression Power works in the world. Every act and every word of the *Mahapurusha* proceeds from a higher spiritual level, and is charged with the spiritual life overflowing, which acts as a balm to the lacerated hearts, gives ecstasy to the soul and attracts them to rise into the Beyond. He does nothing on his own except as he is moved by the Holy Spirit.

Commissioned, as he is, from Above, with the sacred duty of guiding the seekers after truth to the true home of his heavenly Father, he comes into the world to work for spiritual regeneration. This indeed is his greatest work and whatever else he does is ancillary to this divine mission on the earth-plane, and as such is holy and helps the embodied souls in diverse ways in the spiritual advancement.

Q. *We are told our husbands (or wives) are under the protective care of the Master. Does this protection last after the disciple dies ? Will the one left behind (a non-initiate) still be under the Master-Power ?*

A. The sacred loving bonds existing between the partners in life do invoke divine grace of the Master and accordingly the dear ones left behind do in some measure enjoy gracious protection of the Master-Power.

Q. *What happens after death? Do we enter another place to go through a period of birth and growth and groping until we find our Master again ?*

A. It is supposed that the question relates to the initiates of the living Master only and as such, it should be understood in the light of what follows. The dear ones who have been blessed with the sacred boon of holy initiation into the mysteries of the Beyond, are all granted full protection by the gracious Master-Power in the Beyond. Most of their *karmic* debts are paid off as they had lived their normal fate *karma*. Smaller *karmic* debts are paid off even before leaving of the body and

as such they are not reincarnated. If, however, there remain some overwhelming worldly desires, the initiated souls are granted human birth, but are placed in such congenial environments where they will have the chance of continuing their inner journey, by meeting the living Master working at the time. Spiritual growth and progress thus continues under his guidance.

Q. *During meditation hour I hear without thumbs in my ears. My mind tends to concentrate on the thumbs. But without thumbs in the ears I hear Sound waves.*

A. It depends upon your receptivity whether you feel better without thumbs and difficult with thumbs. You seem to remain conscious of the thumbs while listening to the Sound current, which shows that your attention is divided. Please know it for certain that the inner Sound current is not the outcome of our own perception but the divine grace of the Master which can be experienced by loving devotion and humility. You should try to do one practice fully and solely at a time. When you hear the Sound principle while sitting in meditation, you should not pay any attention to the Sound, as in that case the attention is divided. Similarly, while sitting for hearing the Sound if the Light comes up, you should not pay your attention to that. If, however, the Sound becomes audible during the day that will surely keep your attention occupied and save it from being frittered away to other things but you should hear the Sound coming from the right side by closing your ears as in that case the Sound will draw closer, grow stronger and ultimately come from above to pull your soul up into the Beyond.

Q. *Is variance in intensity because of one's degree of devotion and attention ?*

A. The variance in intensity of the Sound current is not due to either of these two factors but it depends on your inner receptivity. The holy *Shabd* is reverberating in the entire universe but it cannot be listened to without Master's guidance and grace. Although the single-minded devotion and inner attention are helpful for this, none can ascribe this divine bliss to one's own efforts, howsoever best these may look outwardly. The Sound should be heard at the seat of the soul at the back of the eyes, which will draw closer, become stronger and ultimately come from above. If you follow the Sound to the place from whence it comes, it will become faint and ultimately fade and die out.

Q. *Is it not necessary for the initiates of the Master to receive further initiation from the next living Master from whom they have to seek Satsang benefits ?*

A. No, it is not at all necessary to have re-initiation after the passing away of the Master who originally initiated an individual. It is his sole responsibility to lead the soul once initiated by Him back to the Home of His Father. For any further guidance or for *Satsang* purposes he will enjoy the company of the Master following him on the earth plane.

Q. *Jesus said : "Take heed that ye do not give your alms be[illegible]e men, to be seen of them ...let thy [illegible]ft hand not know what thy right hand doeth." Why then must the disciples put*

their names on their contributions to the Satsang ?

A. The accounting of the funds is meant for the maintenance of financial statements involved. The quotations mean strictly that the donors should not attach any importance to their self for the contributions made by them, lest it feeds their ego.

Q. *Is every initiate able to work on the higher planes during sleep, even if they are not aware of it when they wake up ?*

A. No, it is not possible for every initiate to work on higher planes during sleep. It should be understood carefully that during waking hours the soul is at its seat at the back and behind the eye brows, whereas during sleep it slips down the throat ganglion when one enjoys dreams and during sound sleep the soul goes down to the solar plexus at the naval. It is only possible for the advanced souls whose bodies sleep but their souls remain conscious during sleep to enjoy their inner spiritual phenomena with the grace of the Master. It does happen with the disciplined initiates that their souls are withdrawn into the Beyond during sleep, and they can enjoy inner flights in a conscious state. To them sleep and wakefulness make no difference.

Q. *If a Satsangi aids another person in difficulty, as to money or saving another's life, does the Satsangi take on karmic burden of the one he aids?*

A. The *Satsangi's* rendering monetary help or physical assistance in saving life does not involve *karmic* burden. Such like noble actions should be undertaken in a sense of selflessness, which rids the dear one of the subtle ego which creeps in surreptitiously, and sows the seeds of future reaction. Since it is an embarrassing and baffling problem to find out whether such and such *Satsangi* is in dire need of help, physical or financial, the initiates should endeavour to donate to the Master, who knows best about its eventual dispensation and disposal. Saint Kabir cautions the sincere devotee that donations must be made selflessly and only through the *Satguru* who knows best as to how these are to be disposed of.

Q. *Referring to the story of Moses and the 'Promised Land' in Old Testament, is it possible that the true meaning of this story is that because of Moses's leniency towards the Israelites the Lord did discipline him by not allowing him to look into the Inner planes but prevented him from entering*?

A. It is a matter of common experience with godly men that when they forget, however momentarily, that they are agents of God and have a delegated authority to work for and on behalf of Him and arrogate to themselves the honour and glory which rightly belongs to Him, the inner vision is curtailed, what to speak of entering into 'the Promised Land flowing with milk and honey.'

While encamped at Kadesh, Moses and his brother, Aaron, grievously sinned. When commanded by God '*to speak unto the rock for water*,' he and his brother said unto the people (their followers when being led through the desert of Zin, with no water to quench their thirst), '*Hear now ye rebels; must we fetch you water out of this rock* ?'—(Num. Ch. 20).

It was for this sin that they were denied the privilege of conducting the people into the Promised Land. Even the earnest prayer of Moses : *O Lord God thou hast begun to show Thy Strong Hand...Let me go over, I pray Thee, and see the good land that is beyond Jordon, proved ineffective.*—Deu. (3:24-27). Such indeed is the result of transgressing the Commandments of God even by an iota and it may mean intolerably long suffering.

Q.—*May we pray to the Supreme One to bless Kal, since Kal is really doing His Will ?*

A.—It is not necessary for us to pray for *Kal* or any other diety as it is absolutely immaterial for these powers who are being governed and guided by the Divine Will of the Lord.

Q.—*Does loss of life fluid in sleep retard progress ?*

A.—It does affect spiritual progress. You should avoid looking into the eyes of the other sex and resort to the *Simran* of charged names all along your vacant moments or loving remembrance of the Master, or listening to the holy Sound current if it has become audible. Such a schedule will be helpful for the eradication of carnal desires. Besides, you should take your food much earlier before retiring for sleep, so that it is well digested. As also the hands, feet and face as also lower portion of the rectum, should be washed with cold water before going to sleep.

The Master speaks : explanatory notes

1. *Guru Amar Das* : (1479-1594) : The third Sikh Guru.
2. *Haridwar* : A sacred place of Hindu pilgrimage, situated on the banks of the river Ganga.
3. *Guru Angad* : (1504-1552) : Guru Angad Dev, the second Sikh Guru. He was the founder of Gurmukhi script in which Gurbani is written.
4. *Guru Nanak* : (1469-1539) : The founder of the Sikh religion.
5. *Kabir* : (1440-1518) : A well-known Indian saint who practised and preached Surat Shabd Yoga.
6. *Prithvi Raj* : Prithvi Raj Chauhan, a twelfth century Rajput ruler of northern India.
7. *Gurbani* : The sacred writings of the Sikh Masters.
8. *Tulsi Sahib* : (1763-1843) : The saint of Hathras. Original name : Sham Rao Hulkar, crown prince of Gwalior. He spurned the throne to practise meditation.
9. *Maulana Rumi* : A great Persian saint, author of the famous Masnavi.
10. *Bhai Nand Lal* : A devotee of Guru Gobind Singh and a great Persian scholar and poet.
11. *Swamiji* : (1818-1878) : Swami Shiv Dayal Singh, the great saint of Agra. He revived the teachings of the Masters like Kabir and Nanak.
12. *Shams-e-Tabrez* : A great saint of Persia. He was the Master of the celebrated Maulana Rumi.
13. *Patanjali* : The father of the Yoga System. His *Ashtaug Yoga*, the eight fold path, is the first major attempt to co-relate the many available avenues into a single coherent system for the spiritual reintegration of man.
14. *Guru Arjan* : Guru Arjan Dev, the fifth Sikh Guru who compiled the *Adi Granth*.
15. *Arjuna* : One of the five Pandava princes to whom Lord Krishna gave out the divine discourse known as the Bhagvad Gita—the Song Celestial.

From the editor's desk

CONCENTRATION is the key-note in the divine harmony. We are a constant prey to all sorts of disturbances, distractions and divertisements of the world. We are, willy nilly, rushing headlong into the swrirling waters of life and are being recklessly carried away by the endless stream of time. We are, no doubt, gathering a rich mass of matter around us in the form of earthly possessions, riches and powers; all of which, however good, do not allow us a moment's respite to pause, to ponder over and to penetrate within so as to evaluate things in their proper perspective.

The path of Truth is arduous, tortuous and steep. It is hard as granite and sharp as razor's edge. But if we have the will and the patience to trudge along this weary path and open ourselves to the nobler impulses of enlightened souls, we can, with all the inconveniences and hardships which terrify us so much, safely move out to fields fresh and pastures new, gaining new and thrilling experiences unknown and unheard of before. "We can know the unknowable lying unknown in the deepest depths of our soul", says Plotinus. "He is more inward than our inmost being," Augustine affirms. "He is nearer to us than our jugular vein," says Mohammed. He is the secret essence of the soul, the soul being mysteriously and intimately related to the great essence, the Supreme Being. With all our scientific knowledge and technological skill, we are feeling lost like babes in the wilderness. The more we advance in controlling the forces of nature and press them to our use, the more we seem to be enwrapped in the meshes of our show making. And why so ? Because we have not known to control the 'self' in us.

Concentration is the easiest way to know oneself. It is the highest form of action in non-action. To receive the divinity already in us is receptivity. To achieve this we have to enter into the sanctuary and that is possible only when 'one dies to his animal impulses and desires,' says Hartman. We have, therefore, to rid ourselves of nervousness, pre-occupations, conflicting interests, interruptions and a host of fears and scares.

Concentration comes by withdrawal of the sensory currents from the body and more this withdrawal, the more we grow in conscious receptivity. The mind and attention are to be put on to the job at the spot between and behind the eyes at the eye-focus. Intense concentration makes us rise above body-consciousness and that opens the way for receptivity.

Attention is defined by Arnold Bennet as the "power to dictate to the brain its task and to ensure brain's obedience to the task." The power to so direct one's self (attention) comes by constant practice which requires patience and persistent effort to bring back the wandering wits again and again to the spot and point of interest lying within us.

All this requires a labour of loving service and sacrifice, but the results are beyond all expectations. Unless we open the bud of our being, we cannot have the heavenly dew. The process to develop this power of receptivity is hastened by the active guidance and help of a Godman in whom the God-power is working in fullness provided one has loving devotion and burning faith in him and his instructions.

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.

October :

1 The seeker after Truth shouid be humbler than the dust.
2 In the beginning was the Word, and the Word was with God, and the Word was God.
3 He that diggeth a pit shall fall into it.
4 Men will wrangle for religion; write for it; fight for it; anything but – live for it.
5 As food is necessary for the body, prayer is necessary for the soul.
6 What's man's first duty? The answer's brief: to be himself.
7 He that loveth not knoweth not God, for God is love.
8 Life would be tolerably agreeable if it were not for amusements.
9 And if the blind leads the blind, both shall fall into the ditch.
10 He that has knowledge spareth his word.
11 What God does; He does well.
12 My God, my God, why hast thou forsaken me?
13 For words are the Word and the Word is God.
14 Prayer is a call to humility. It is a call to self purification, to inward search.
15 *Time* : That which man is always trying to kill, but which ends in killing him.
16 Envy and wrath shorten life.
17 There is only one religion though there are a hundred versions of it.
18 Where there is no truth, there can be no true knowledge.
19 Serve thee with a quite mind.
20 A sharp tongue is the only edged tool that grows keener with constant use.
21 This life at best is but an inn,/And we the passengers.
22 Not until we have reduced ourselves to nothingness can we conquer the evil in us.
23 Lighten our darkness, we beseech Thee, O Lord.
24 Perfection is the exclusive attribute of God and it is undescribable, untranslatable.
25 Superstition is the religion of feeble minds.
26 The rich and poor meet together, the Lord is the maker of them all.
27 The distance doesn't matter; it is only the first step that is difficult.
28 In His will is our peace.
29 Drugs and drinks are the two arms of the devil with which he strikes his helpless victims into stupefaction and intoxication.
30 Who rises from prayer a better man, his prayer is answered.
31 There should be Truth in thought, Truth in speech, Truth in action.