Sat Sandesh

the message of the Masters

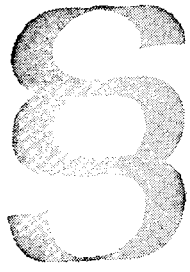
January 1969

Life eternal

Deathless is He and I have nothing to fear,
He being immortal, I have not to wail;
He is not poor and I have no want,
He being above sorrow and pain, I too have none;
Besides Him there is no destroyer, He and I live eternally,
When He is free, there is nothing to bind me.
Both of us are above the stage of bondage;
He being Immaculate, I too have no stain,
He being within me, what taint can I have ?
He has nothing to think of and nothing is left for me to think,
Neither of us has any thing to gloss over.
Desireless is He and I too desire nothing,
He is spotlessly pure and so am I,
I have no existence apart from Him, for He alone is.
O Nanak ! through the Master, has this delusion disappeared,
Having dipped in Him, we are dyed in one colour.

—Guru Arjan

Sat sandesh



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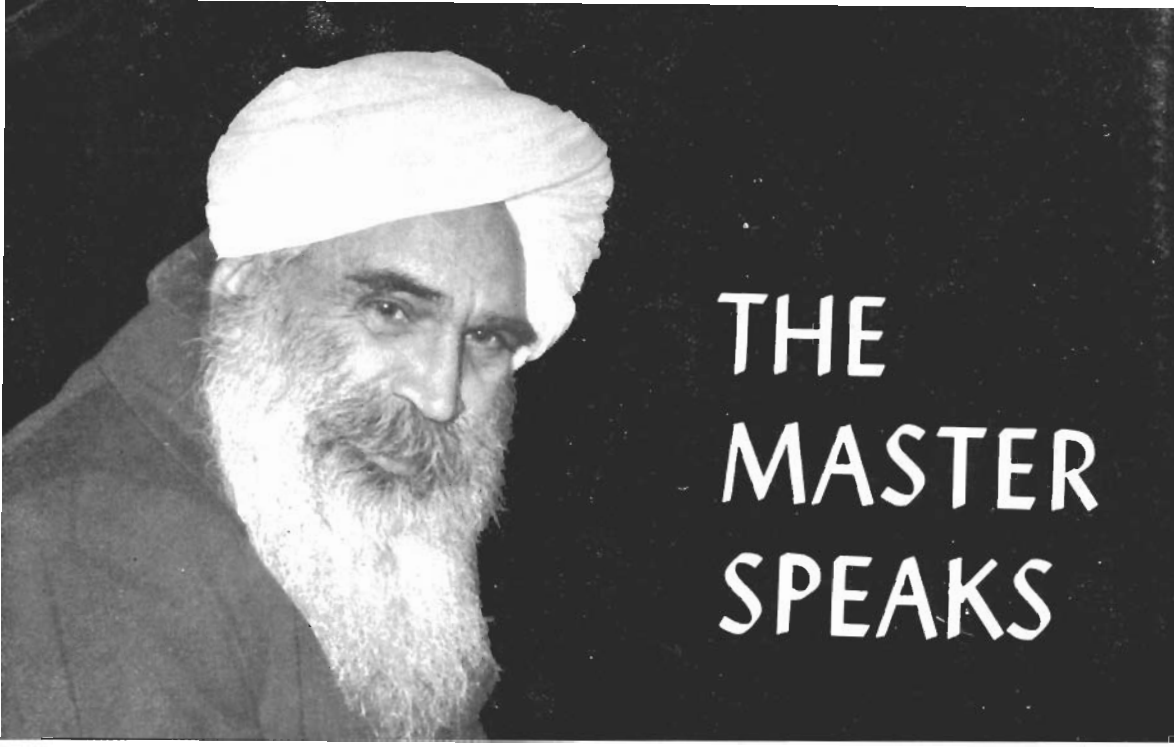


The real Reality

THE awakened souls see the world in its true colours. They see from the level of the spirit, immanent in the world. But what do we do? We see it topsy turvy. Why? We are not yet awakened to the Reality. The Reality in us is yet confined and cribbed in the body. We have not been able to separate the soul in us from the body. Hence we look at the world from the physical level only. This is the great hiatus between the two ways of looking at the world. We have taken the physical mould as something real and as such the physical world around too seems to be real. The scriptures, however, tell us that the world is unreal. By 'Reality' they mean what is eternal, unchangeable and permanent (*Sat*). The worldly wise say:

> "If there is any paradise on the face of the earth, it is here. O it is here and nowhere else."

They generally tell us: 'Sweet are the pleasures of this world, who knows what lies in the beyond?' Babar, the first Mughal Emperor of India, would open his drinking bouts with his favourite expression: 'O Babar! drink life to the lees. Who knows when we may not be'. This is an epicurean way of looking at life—eat, drink and be merry for tomorrow ye may die. This then is one way of looking at life. The other is that of the sages and seers. They do not speak

from the level of intellect. They do not give philosophical dissertations. They are, however, very good observers. They speak from the level of common-sense. They see the world drifting into changing colours. They look at our pitiable condition and from the anguish of their heart, give a clarion call to stop where we are.

Man, like a coin, has two sides. He is an embodied soul. The soul is his real Self, but the body is not though he possesses it. The body is the valuable possession of the human soul that dwells in it. It is the temple of God. It has a divine purpose to fulfil. And what is that purpose? It is to solve the riddle of life—the life-principle, responsible for the creation of the universe. One can certainly know this life-impulse if he were to search for it within him. How can one do it? One who has himself solved this riddle can help us to do likewise.

It is a matter of common observation that human life does not run smooth. We are the play-thing of what we call chance. Everyday we pass through various vicissitudes of life. We are ever revolving in the wheel of life. There is not a single soul who is happy with his lot. Kabir tells us: "Being in the flesh, no one is happy; I have not seen one who may be really happy." As we have identified our Self with the body, the ever-changing body, we cannot be truly happy. Nanak also says likewise: "O Nanak! the whole world is in the throes of sorrows and sufferings." The real happiness then comes from right understanding of true values of life. Everyone is in affliction of one kind or another. Some are suffering from physical ailments; some from indigence and poverty, penury and want; some from mental obsession, memories of past regrets and fears for the future. When questioned if anyone was happy, the great teacher replied: "Yes, one who is devoted wholly and solely to the service of a saint." We must then know what distinguishes a saint from others? One who has resolved the enigma of life is a saint for he looks on the world from the level of soul. He is gifted with correct perception and as such is always happy and so also those who remain in his company.

We know a lot about our physical Self. We are sentient beings. We are the living temples of God. We are nothing but microgods. We are endowed with the same attributes as of God though these may be on a smaller scale. We are the children of God. But unfortunately we are beset with mind and the senses. We do not know that the Self in us is enlivening the body and it is in the light of that Self that we live, move about and have our very being. The body, mind and intellect all depend for their very working on the light of the *Atman*. This is what we have to realise and the sooner we do it the better it would be for us. If we do not do this, we would ever be in difficulties. Unfortunately, we have reversed the order of things. The sense-enjoyments have taken hold of the senses; and the senses, in their turn, have captivated the mind. Again, the mind has in its control intellect. Behind them all is the Self, the rider in the body which is being swiftly whirled by the powerful steeds of the senses, out of control of the mind and the intellect. We have, therefore, to apply a reverse gear. For this art, we require the help of a *Gurmukh* —a really worshipful disciple of the Master. Those who realise the need for reversion or recession, always pray :

> O Lord! grant us the company of a *Gurmukh*, a close contact with a *Sadh* (disciplined soul) and dye us in the fast colour of Naam.

O my Beloved, take me to such souls

in whose company we may think of nothing else but Thee.

This, then, is the only way. For right guidance we have to approach the God-power in us and this Power, in its turn, would direct the intellect in right direction. Enlightened by the God-power, intellect would control the sense-ridden mind. This is how the human machinery is to be set right. We are the living soul in the body. Kabir tells us : "O Kabir! the soul is from God." And again, "the Self belongs to the house of God." The soul then has quite a high birth and a proud lineage but unluckily it has fallen in love with the material mind and has thus debased and disfigured itself beyond recognition, all forgetful of its real source.

When we come across an awakened person, we surrender our intellect unto him. Under his guidance, the intellect grows stronger from day to day and begins to judge things aright. Then we begin to hear the small little voice in us—the voice of conscience. At every step it gives us a correct lead. If we attend to this little voice of conscience, all goes well with us. But when we bypass this imperial wall, its voice gradually grows dimmer and dimmer until we cease to hear it altogether. This means going back to the old way of life which irresistably takes us into the fields of sense-enjoyments. And once again we find ourselves into difficulties.

A true devotee of a saint sets his house in order. He does not put the cart before the horse. This then is the right understanding. All people in the world are dyed in the colour of the world. When the awakened soul come they address not to others but to themselves —their own body and mind. The body is our first companion when we come into the world. Then along with it there are the bodily senses and they too are to be addressed and admonished: 'O my body, what hath thou earned since thy advent into the world ?' We come into the world for self-realisation and God-realisation. If we do not do this, we are no better than sheep and goat that nourish a blind life in the brain. The body and bodily adjuncts like mind, intellect and the *Pranas* cannot help us in this respect. It is only the *Atman*, the sentient being in us, that can apprehend the Power of God working in the body and keeping the body and soul together. My Master, Hazur Baba Sawan Singh, used to illustrate this point very beautifully by a parable of a monkey and a goat. The housewife would milch her cow and go out to attend to her household chores. In her absence, the clever monkey, though tied with a long rope, could yet manage to go near the pail, drink the milk and then smear the goat's mouth with milk. When the lady saw the pail empty, she would, mistaking the goat for a culprit, give him a beating. The monkey would sit quietly and enjoy the scene. This is what happens with us in every-day life. The intellect is being led by the mind and the senses into the wrong direction and the *Jiv-Atman* as enveloped in the intellect suffers the consequences of the acts committed by the mind. It is thus the embodied soul that bears the ill-effects imputed to it through the courtesy of the cunning mind. The world is a play of the mind and mind alone is responsible for our deeds.

Let us for a moment think over the way we come into the world. Can we say how this body came into being ? Every offspring takes after the fashion of his own species. What is there to give shape, substance and form to the seed in the body. There is some Power that does this. We have to know this Power and to get into touch with it. This we can do

only in the human form. Thus their appeal, the appeal of the enlightened ones, proceeds to their own bodily senses:

O my eyes, God has placed the Light of Life behind you,

It is now incumbent upon you not to see anything else but the Light of God.

O my ears, God has placed the divine harmony (*Sat-Bani*) behind you,

It is, therefore, necessary for you to listen to nothing but the Voice of God.

The ancients speak of *Sat Bani* as the Music of the Spheres. This music is going on eternally. The Voice of God has been reverberating in all the ages and speaks of the True One. Though the Music of the Spheres is going on all the time, we are not conscious of it. How to get a conscious contact, is the next question? The scriptures tell us:

The Word of the Master is immanent in the entire creation,

It emanates from God and God Himself (in the form of Godman) makes it manifest wheresoever he willeth.

Again it is said: 'Whosoever gets in touch with it safely ferries o'er and gains life eternal.'

Coming back to the appeal of the enlightened persons to themselves, we have:

O my palate thou hath endlessly been enjoying the pleasures of the tongue and yet have never felt satiated.

The most delectable and the most palatable thing in the world is the ambrosia of Naam or the Holy Word. The saints tell us that we should take delight in taking this elixir of life instead of running perpetually after sense-pleasures. We are overflowing with all kinds of impressions coming from earth-life and as such are leading merely a superficial life on the surface of our being far removed from the centre of our being. Even when in the dream-land we are haunted by worldly objects. Why is it so? Simply because we never had an opportunity to tap inside. And we have never known what we are and who we are? We love the world because of our love for the body and the bodily needs. We have never realised that the beauty of the body is due to the soul in it. The moment the life-currents are withdrawn, the body becomes a heap of dust and loses all its charm:

So long as the soul dwells in the body, the body remains in fine trim;

The moment the soul leaves the body, worldly possessions become of no consequence.

Thus we see that the world and worldly riches hold out their charm only when we are living in the body. The enlightened souls try to bring home eternal truths to us in so many different ways. They come neither to build nor to demolish any social order or religious formation. They only try to place before us right perspective of life. They tell us to remain where we are, socially and religously, but not all the time on the level of the senses. The senses lead us into wrong direction and we generally become the slaves of the senses. They tell us the correct values of life and wish us to take full advantage of the human birth, which occupies a place on the top rung of the ladder. With all our spectacular advancement in science and technology, we are yet far away from happiness.

A Muslim divine in this context says:

There is but one aim and one purpose of all education;

The aim and purpose being that one should know one's Self.

Thou evaluates the cost and worth of everything,

What a pity! you know not your own value and worth.

We are very wise and know a lot about our physical being and how to keep it fit and fine. In the realm of intellect as well, we have taken tremendous strides. We are busy investigating the inter-planetary systems. The knowledge of the Reality is quite a different thing and we have never tried to probe into it nor do we know the means to do so. The scriptures cannot help us in this matter. But an awakened individual, even if he is not learned, can give us an insight into it. And if the awakened soul is adorned with learning, the learning gives him an added embellishment for he can present to us the Truth in so many different ways as a spiritual academician would do.

Bulleh Shah, a seeker after God, went to Shah Inayat, an Arian Faqir (a farmer by profession), and enquired from him as to how one could find God. At that time Shah Inayat was busy in transplanting some plants from one place to another. The Faqir replied : "My friend, you have simply to change the direction of your attention from one side to the other"— from world to God. If we are really in search of God, we will have to do this. God is the substratum of the world. The science of soul and God is not as difficult as we think or as our priests have made it. In all emperical knowledge, we have to work on certain hypothesis but in God-knowledge, we have to start with self-analysis. We have to separate the material body from the non-material soul. And this is done by concentrating the soul currents at the eye-focus. It is both simple and natural and it is at once the most ancient and the most modern. In this scientific age, it is presented in a scientific fashion. The saints move with the time and have to express themselves in the language of the time. We are already living in the physical, astral and causal worlds at one and the same time. But, unfortunately, we are aware of our physical existence only. There is, however, in us possibility to traverse into the astral and causal worlds as well, and to transcend into the beyond if we will. In this life, we want to solve the riddle of the universe, but we are going the wrong way. The evolved souls come, time and again, to apply the reverse gear to our mad career in the world. We hardly pay any attention to them and much less try to understand them. The blessed Lord Krishna, after having explained to his warrior disciple and friend Arjuna, said : "Have you heard what I have said ? Has my talk gone deep in your heart ? Do you feel at home with what I have said? How far have you escaped from the delusion of the world ? See for yourself as to where you now stand." In the present age (*Kali Yuga)* there has been no dearth of sages and seers. We have before us the psalm of Guru Nanak:

"In this juggler's play of the world he alone is happy who drinks the elixir of Naam;

And the rest, being in the grip of desires, do deeds of darkness and carry a heavy load on their heads."

This world, says Guru Nanak, is a sleight of hand from the great magician. It is all a magic show with no reality in it. We are living in a grand delusion where things are not what they seem to be. This magic show begins from our body. We consider the body as the be-end and all-end of human existence. We never for a moment think that there is some motor-power behind us. When once this Power withdraws from the body, the whole play comes to an end. All of us are taken in by this empty show. Kabir tells us:

"When a juggler juggles about, people come round to see the play." We, one and all, are running after the play of the world. We are flowing with the current of time—some laughing and some wailing. When a child is born, the people feel elated and celebrate his advent with gaiety, not knowing that some soul has been entrapped and enchained. Again, Kabir says: "A soul enchained to the body can never be happy." If one were to learn how to transcend body-consciousness, one begins to know what is liberation. Here a question might arise as to why God became a trickster? This question may better be asked from one who has played the trick. He wished it and so it happened. From One He wanted to become many. Nanak tells us: "From One myriads of currents flowed, creating the entire creation in so many forms and colours." Our question as to why the creation is on the level of the senses. When we are able to merge into the Will of the Creator, then alone we can know why He willed it so? It may even be added that all such questions would end when that stage is reached. On the level of the intellect, we cannot say whether the seed or the tree first came into being. The intellect fails to answer this question. If, at all, you want to know it—the secret behind the creation—you will have to rise above body, mind and intellect.

The great Teacher is trying to bring home to us Truth. What we consider as eternal and permanent—body, mind and intellect—is not so. Once a person came to a divine and said: 'O holy-man a person is breaking away with his last life-breaths.' The divine enquired : 'What is his age? The gentleman replied: 'Seventy-two years.' The divine said: "What are you saying my friend? The ailing person has been breaking away with his life-breaths for all these years. There is nothing strange if he is now finally doing away with what is yet left." Just consider when a child grows in age. His parents feel delighted as he adds another year to his life. They do not know the fact that the child instead of adding anything to his age is losing it year by year. We are all in a state of continuous delusion. Kabir beautifully describes our wrong notions about the world and the worldly things:

> "The still point in the swiftly revolving wheel, in spite of its extreme velocity, appears to be stationary; and when the water in the milk is fully evaporated by boiling, the residue is said to be *Khoya* (lit. lost though actually it is the real substance—milk-cake);
>
> An orange so beautiful in colour is called *na-rangi* (lit. colourless); seeing such delusive scenes, Kabir could not but shed tears of remorse."

As said before, the delusion begins with our wrong conception of the human body, which we consider to be permanent while it is not. How can we get the real conception of this? Only when we, by a prectical process of self-analysis, get an actual out-of-body experience. It is then that we know that body is not something permanent and it has got to be vacated one day whether we will it or not. Until this experience comes through practical demonstration, we cannot know the impermanent nature of the body. Have we not carried these bodies on our shoulders to the cremation grounds or burial places? But with all that we never for a moment think that we too will have to leave the body one day. Is'nt it a great delusion? Nanak, therefore, says: 'O Nanak! without analysing the Self from the body, we cannot get out of the veil of delusion." We have not the least control over our mind and our senses. We are merely their slaves and dance to their tunes. No doubt, eyes cannot but see

and ears cannot but hear. But this seeing and hearing is just of a superficial nature. We have no control over them. We must know how to perceive and how to understand and when to do so at our will. But, unfortunately we have not yet become the master of the house in which we are living. Our conscious attention is just slipping out and flowing into the world. We are adrift on the sea of life, rudderless and steerless. We have not developed any roots in us. It is, therefore, of paramount importance to direct and channelise our attention in the right direction. We must know where the roots of life lie in us or, in other words, where the seat of the soul is? Man is like an inve-red tree with its roots upwards at the eyefocus and branches (limbs) stretching downwards. So we have to invert our attention from downwards to upwards. All acts on the plane of senses, whether good or bad, would keep us down in bondage. But when we learn to live in the Light and Life of God, then the Reality and the real nature of things will dawn on us. This living in the Light of Life is what matters the most. It gives us right understanding and correct lead. It takes us from untruth to Truth, from darkness to Light and from death to Immortality. While living in the body and leading the life of the body, we cannot understand what is what? We come into the world simply to score our old accounts of give and take. All our relationships—father and son, husband and wife, mother and daughter, brother and sister and vice versa—are the result of past *karmic* reactions. It is said that the pen of destiny moves in accordance with our deeds. What we sow we must reap. We come with fate writ in our forehead: Even the body itself is the result of our *Karmas* and it is rightly said to be *'Karmansharir'*. It is the destiny that casts our mould. Without body there can be no deeds and without deeds there can be no body. It, therefore, behoves us happily to pass our days and ungrudgingly give what we have to and what we must for there is no escape from it. We have, of course, to be careful not to create new relationships and sow fresh seeds. This is the only way to get out of the abysmal depths of the *Karmic* ocean.

This world is a pantomime show. It is a stage on which we come, play our part and then depart. Why this stage has been set? No body can say. We can, however, go to the stage director to understand the purpose and plan of stage-setting. There is some power that is upholding all this play and we are mere actors or puppets on the stage of life. We cannot, however, escape from this stage until the part alloted to us is performed. He alone knows how long this play is to last and in what way each one of us is gathered up. The rich and the poor alike have to quit sooner or later each in his own turn and carry the load of his deeds—good or bad—with him.

The purpose of human life is to know the secret of life. But, strange as it may seem, we remain indifferent to it. We bring with us quite a heavy load of *Karmas* in the form of destiny or fate, leaving behind a large storehouse of deeds sown and garnered in the distant past to be utilised in the distant future in course of time. The destiny or fate has, of course, to be gone through with smiles or tears as the case may be. While doing so we unfortunately go on adding to our storehouse by sowing fresh seeds in the present span of life, Thus we are forging, from day to day, new chains to bind ourselves with. Is then there no way of escape from this intricate *Karmic* web? The saints tell us that there is a way out. If we could but understand the Law and the Will of God, we cease to be the doer of deeds. Then we would see the invisible Hand of God working in all directions. In this way. from doer we become

mere seers or onlookers. Acts alone do not amount to guilt unless they are accompanied by a guilty mind. Once we rise above the mind and transcend all the mental zones, we outstrip all the contagion of the deeds lying in store. In the Light and Life of God all the unfructified *Karmic* seeds become infructuous. On the contrary, we delight in enjoying the sense-pleasures, little knowing that they, in their turn, eat into the very vitals of our system. The Hindi word '*Ann*' (food) means at once what is eaten and what eats away. Have we ever realised that in course of time we become so weak and incapacitated by constant use of our senses that the senses themselves refuse to take any delight in the sense-objects. We always try to pamper the body and bodily senses as if they are with us eternally. Herein lies the great delusion.

Desires are the root cause of all our troubles. What the mind wishes is a kind of desire (*Kaam*). When we feel, rightly or wrongly, that there is some hurdle in getting our desire fulfilled, we often get angry (*Krodh*). The more there is delay in getting the thing desired, the more we long and pine for it. This is called greed (*Lobh*). When once, by fair or foul means, we get hold of the thing desired, we hug it and do not want to part with it. This is termed attachment or infatuation (*Moh*). When the thing desired is in our possession, we begin to gloat over it and ascribe the success to our own endeavours. This connotes egotism for one claims the thing in his own right and refuses to be thankful to God—the Giver of all gifts. I-ness and my-ness coupled with extreme selfishness is the essence of egoism and egotism, both being born from ego. This is styled as *Ahankar* or victory of the little self in us. In this way we are, all the time, engaged in getting and spending, unconsciously doing shameless deeds of rapine and snobbery.

The question before us is not of religion nor of society. It is one of right understanding and proper evaluation of things of the world. All our acts and deeds are but for one purpose—the purpose being to secure ease and comfort for our body. We judge everything on this touch-stone. A husband loves his wife not for her sake but for himself. Similarly, a wife loves her husband not for his sake but for herself. We love the children so that they may be of some help to us in our old age. There is nothing wrong in wealth and riches. It is only the use to which these are put—selfish or otherwise in selfless service and the way in which these are earned, which determine quality and value, and also their effect on the earner. We generally spend our wealth for our personal comforts and to satisfy our needs. Truly speaking, one does not need much to live. We, unnecessarily, go on expanding our desires and create a kind of subtle web around us. And what for? Just for a brief span of time in which we have to live. Life is a great struggle. We have to struggle with our minds and senses. We have to struggle for right understanding of things instead of flowing down with the current of time with no foot-hold or hand-hold to steady ourselves. An awakened soul cannot but pity our condition and out of compassion gives us a piece of his mind. They speak in aphoristic terms full of deep meaning in them, They talk to us in parables and stories to bring home to us our faults and shortcomings. They tell us that this world is a puppet show and there is some power behind us whereby we move. But with all their teachings and preachings, we continue to tread the same old path as before. We do not try to understand the Will and Purpose of the Power behind us. If we do so, we can easily escape the magnetic field of *karmas*.

The problem of *karmas* is very complicated, *karmas* continue to dog us from age to age. Time is a stern arbiter. All our deeds make an indelible impression on the tablet of the time and the mind working in the time cannot but draw upon those impressions. Of king Dhritrashtra, the congenitally blind progenitor of the Kaurvas, it is said that he could read back his past one hundred incarnations but could not say as to why he suffered blindness when he had a clean slate for all these lives. Lord Krishna, then placed his hand on the head of the blind king to enable him with the help of his own yogic powers to penetrate further back to find out as to when and to what deed he could ascribe this calamity. It was then that the king was able to say that his blindness was the reaction of a particular action commited in one of the incarnations beyond the hundred of which he was originally not aware. We simply see the effect of our past *karmas* on the present screen of life and remain ignorant of the causes set going in the past, may be in this life or in some previous incarnation, and are thus taken aback. These effects come so suddenly and swiftly that we get flabbergasted. Our desires and longings are at the root of all our karmas. This is why Buddha, the enlightened one, laid emghasis on 'desirelessness'. In fact, all saints say so, each in his own words. Guru Gobind Singh, the tenth in line of succession to Guru Nanak, said; "Cut yourself away from desires." In the time of Akber the Great, there was, in his council of Ministers, one Wali Ram. It was customary with the ministers to stand in attention when the king came to preside over his council of ministers. It so happened that one day a scorpion got into the toga of Wali Ram. As he was standing in attention, the scorpion stung Wali Ram at different places as it moved. The minister silently bore the agony and kept standing erect so as to maintain the decorum of the royal court. When the king sat on the throne, Wali Ram, with folded hands, came forward before the imperial majesty and said: 'O king, I have been thy slave for all these years. Little does your majesty know that I have been stung by the scorpion so many times but could not for all that raise my little finger to throw the scorpion down for fear of violating the court etiquette.' Saying this Wali Ram, tore his mantle and ran out of the court to serve the King of kings the Lord God. Akbar felt sorry to lose such a wise minister as Wali Ram. He sent his courtiers to recall Wali Ram. But now Wali Ram was not the Wali Ram of old. He refused to come back. Then the king himself went to persuade him but in vain.

The king in all humility wanted to confer some rare boon upon his old minister who had served him so well for so many years. He enquired as to what he could do for him ; Wali Ram replied, 'O mighty king all I beg of you is to spare your shadow from over me. I am grateful to you for the royal patronage that you so kindly extended to me but now I am a free man and I do not need any more royal favours.' It is such like incidents that bring about a sudden change in the way of ones' thinking. With an awakening like this, one feels like one liberated from the bondage of the world.

Our troubles begin our desires and desires, in their turn, lead to all other vices as enumerated already. They have become part and parcel of our life and we live and die for them. If you were to step aside, you can for yourself witness and see how people drift along helplessly simply by force of habit. A really awakened person looks on the world from a safe point of vantage—from the level of the soul. They take pity on us and in loving terms try to impress on us the futility of the life which we are leading.

They tell us: We have seen many a human mould rotting under the earth. When this is the case with the human body, what there is in it for us to be proud of? It is rightly said, 'Dust thou art and to dust returnest.' This is the angle of vision which is presented to us by Godmen. Guru Nanak now goes on to explain:

Listen ye to our sage counsel, listen ye must,

Godly acts shall alone save thee from the cycle of births.

With what a sense of compassion these words have come from the heart of Nanak. The body and the bodily adjuncts have been given to us as aids in self-realisation and God-realisation. But we are going the other way round. When Godmen see us in this sad plight, they are moved to the extreme and cannot help giving us a piece of their mind. They having solved the enigma of life for themselves, tell us of the way whereby we too can do likewise. It is the godly acts which can help us in this behalf. Human life is a great blessing. It provides us with the opportunity and the means to save ourselves from this mighty maze of the world in which we are lost like babes in the woods. Godly acts may be distinguished from good acts. Good and charitable acts, whatever their merit, keep us in bondage like their counterparts the evil acts. If latter take us to nether regions, the former to higher regions. But in each case, after the period allotted for undergoing punishment or enjoyment is run out, we have to return to the mortal plane again. Thus we see that good acts are not of much avail in gaining freedom from mind and matter. The saints, therefore speak of godly acts—acts which take us Godward. These acts are termed 'Sukrat'. Kabir also emphasises: "Do *Sukrat* deeds, commune with the Word—who knows what may happen tomorrow?" And significantly enough he adds: "What to speak of the morrow, one does not know what may happen the next moment." In the list of godly acts the most important thing is righteousness. One must be true to himself. If one is true to himself, he cannot be false to anybody. He would not try to deceive and cheat others. He would be truthful in thought, word and deed. We have very hazy notions of truthfulness. We try to be clever by suppressing truth and by giving false suggestions in the garb of truth. Both these things are despicable. *Suppressio veri and suggesstio falsi* are equally condemned for they are far from truth. Some of us are in the habit of giving out half-truths—as much of truth as suits our purpose. Some of us feel that in business we cannot succeed unless we adopt such tactics. But mind, it is not the case. You may lose a customer here and there but when people would know of your integrity and honesty, you will have brisk business. Next in importance are chastity (a life of rectitude) and non-violence; universal love and selfless service and sacrifice. We must not only wish well of everybody, but think and act likewise. These are some of the instances of *sukrat karmas* or godly acts. When the five Pandavas were sent for schooling, the first thing that the teacher taught to them was to speak truth, accept truth and live truth. In the traditional way of teaching emphasis was on practical and not simply understanding a thing on intellectual level. After some time the teacher enquired of them if they had learnt their lesson to heart. All the brothers except the eldest Yudhishtra, replied in the affirmative. When his turn came, he said, 'I am trying to learn the lesson by the roots and it would take some time before I take roots into it.' Again, sometime after the teacher repeated his query, Yudhishtra replied that he had not yet fully grasped and practised the truth of what he had been taught.

This is called learning the lesson by the roots and not by rote. Yudhishtra learnt his lesson to the very core and practised it all his life, with the result that he came to be known as *Dharmaputra* (a real apostle of truth).

> "Those who are devoted to the Master and follow his commandments,
> They live carefree in all the three worlds, so, saith Kabir."

Righteousness is the greatest of virtues. It washes off myriads of evil impressions. If we are obliged to hide our deeds or to polish them up with lies or preverications, we must take it for certain that there is something wrong in them. Next to righteousness is chastity. Truth is great but true living is greater still, Chastity is life and indulgence is death. To live as a householder in conformity with the scriptural injunctions is no sin. Marriage is no bar to spirituality. It is a sacrament and must be observed and lived as such. If we indulge in it for sex enjoyment, it is sinful. And the wages of sin are death. We must lead a life of continence in thought, word and deed. Again, God dwells in all of us. We are children of God and we worship the same God. This being the case, there is no reason why we should hate anybody. One may be occupying a seat of honour and another may be standing in attendance upon him. It is all a play of *karmas*. Furthermore, when the same God-power is in each one of us, it is but natural that one should be of service to another. In fact, by serving another we are serving our own self in another form. Next comes *Ahimsa* or non-violence. It is said to be the greatest *Dharma* (duty). If you are in search of God, try to see Him in you and in others. If you realise this, you will not do injustice to any one. All these are godly acts and help one in self-realisation and God-realisation. And we must take to them forthwith for life is uncertain and we cannot be sure of the next moment. While practising these we have to commune with the Word.

The next question before us is as to the nature of the Holy Word. God in absolute is nameless. When He came into expression, He became a Name (the Word). It is by this Power of God that the world came into being. Why He exercised this Power, we do not know. We are all engaged in the game of blind man's buff in which one person is blindfolded by the master of the game and the rest hide themselves. Whosoever touches the master of the game, is considered safe while the play goes on with the rest. This is exactly the case with us. We are blindly searching God, each one in his own way. He, who is fortunate enough, to find his way out to Him, is saved and escapes from the clutches of mind and matter. We have afterall to develop our inner eye whereby to perceive the Power of God in us. For this purpose, we have to accept and practise godly acts and establish a communion with the Holy Word. These are the things which abide with the soul and help in liberating it from the wheel of life and death. Having learned the two prerequisites for way-out, we still need the help of someone who has already become one with that God-power. It is in his company and with his guidance that we can safely traverse the spiritual path which is fraught with dangers and pitfalls. The Guru knows the turns and twists of the road and without his able guidance one cannot make any headway on the Path. We have to accept his guidance without any mental reservations and one who does so, will know the secret of God-power for it is working in fullness at that humanpole, Guru Nanak then goes on to say :

> "Addressing himself. Nanak lays emphasis on the instructions of the Master,

Why dost thou talk idly of others and speak ill of them ?"

To slander others is a vile act. It is a double-edged weapon. It hurts both the slanderer and slandered. To speak rightly of a person or a thing is a very difficult job. It is, therefore, said : 'Judge not, lest ye be judged and found wanting (by the Great Judge).' But we recklessly indulge in talking loosely of others and take delight in it. My Master, Hazur Baba Sawan Singh Ji, used to say: "There is, no doubt, some taste, sweat, sour or bitter in whatever we eat, But tell me what taste does calumny bring to you. Is it not something tasteless? Why then should we indulge in something which has no taste at all." But with all this, we waste most of our time in talking ill of one or the other. We, all the time, try to weigh each others' thoughts, words and deeds; riches and domestic affairs. What is the result of all this ? When we hear this talk all around us, of our friends and relations, we naturally lose faith in everybody. So instead of working for God, we become unpaid apprentices of the C.I.D. of God. If a person is good, we should try to emulate him. If one is on the God-path, we should try to follow him. So far so good. But to be jealous of others does not pay. Jealousy breeds suspicion and unnecessarily makes one nervous and timid. The God way is for the strong and not for the weak. Constant worry corrodes the mind. We must forget the past and work for our betterment in the living present. The great men say: 'So far and no further.' They draw a dividing line between the past and the present and want us not to fall again—fall below the eye-focus.

"O ye thy eyes are set on the affairs of others and how ye may steal a march on them,

The moment thy soul departs, thou shalt remain behind as one deserted."

For most of the time we are occupied with the affairs of other people: their wealth and riches, their robes and attires, their wives and children. The whole day we talk of nothing else but these things. We never for a moment pause to think if there is anything else besides them. We make odious comparisons and then start fretting and fuming over what we call our ill-luck and misfortune. We work ourselves to a pitch over our supposed grievances and injustices of God. What is the result ? We buy for ourselves heartaches and headaches for nothing. Then in a fit of frenzy, we try, by hook or by crook, to get to the level of others. We do not know that with all our cleverness and cunning, we cannot get more than what is destined for us. The result is that we go on adding to the load of our karmas without any return in the shape of material gains. And if at all, we secure some advantages and make trivial gains here and there by our manoeuvres and tactics, what is their value? For how long are they going to last with us? Ill-got ill-spent. Ill-means and ill-ends remain with us and we shall have to pay for them—pay for trash and at a heavy cost, indeed. All the misdeeds we do are just for satisfying our momentary desires. Life is but a vapour and vanisheth in no time. When the ghost leaves the body, what remains ? This very material body for which we make so much pother and indulg in all sorts of mad tricks and dirty games. What is now going to be the end of this tabernacle of the flesh. No-body in the family likes to keep it even for a moment. Everyone seems keen to dispose it of and consign it either to the flames or to the grave. While he was living, he was the cynosure of all eyes and everyone looked up to him for one kind of favour or another. Now that the

indweller has slipped out, nobody cares for it. This then is the body for which we work so much day in and day out.

"Why sleep ye in the dream-land of the world and not do anything of abiding interest to thee?

Why try ye to hoodwink others just for the passing pleasures of thy mind?

What dost thou gain here in this world and the next except that ye barter life for nothing."

It is a commonsense talk. In great detail, we are told how we waste the precious human life that is given to us for a specific purpose—the purpose being self-realisation and God-realisation. But when an awakened person like Nanak, sees us going the wrong way, he cannot but make a heart-rending appeal to our commonsense. He tells us to have a correct view of life. First things first. From the level of the soul which is the substratum of everything in the world including our mind and senses, we must pay first attention to it. On the contrary, we work all the time for the welfare of our body and for mental development and pay scant attention to the soul, the driving force in us. *Karmas* by themselves, however good and meritorious they may be, cannot be of any help in this respect. We have to reach the still-point of the soul by rising above both the body and the mind. It is here that one becomes *neh-karma* or actionless in action. Until and unless, we cross all the mental zones by the grace and guidance of God-power manifested of some human-pole, we cannot transcend this treacherous ground. It is only with singleness of mind that we can gain anything. We cannot achieve anything in the world, may be riches of the world or name and fame, without working for them whole heartedly. The world is ready to adore you if you make yourself worthy of the Self in you. We know of Nanak and Kabir and love them for their own sake. Excuse me, very few of us know their parentage and other details about their families. While they lived they gave right understanding to the people and the people to this day give them great honour and reverence. We are fighting the losing battle of life and God alone knows when we may get an opportunity like this :

"O Nanak, attend ye to the affairs of thy body so that

Ye may make God-power manifest in thee and ye be engaged in singing the praises of the Lord."

It is necessary that the body may be looked after and taken care of so that it helps us in our objective. We may also square up our accounts with those around us. The main thing, therefore, is to realise self in us. If we do not do this, all else is of no avail. In this context Guru Arjan says :

"Accursed are all our deeds: the foods we take and the comforts alike,

Accursed are the fineries with which we wrap our bodies,

Accursed also are the friends and relations that surround us all,

If, with all these, we do not reach the Lord.

For once we loose this opportunity and let it slip away, we are lost."

It is the same old story which all the sages have, from time to time, given to us. But think for yourself how much you have changed. We hear a thing but do not act. "Be ye the doers and not hearers alone," says Jesus. We simply hear and pass on to others but do not adopt them in our own life. We try to reform the world and not ourselves. Swami Ram Tirath aptly said: "Wanted reformers not of others but of them-

selves". What would we get ? He replied, 'God-head'.

Guru Nanak now tells us of the sad plight of the body and how it wails in agony. "Woe unto me O Nanak, what a shame that no one now bothers for me." When the Lord of the body leaves the body, what remains ? Now it ceases to have any value and nobody is prepared to keep it on for any length of time. All get keen to dispose it of as quickly as possible. It is regarded as an abomination in the house and so long it remains, one cannot do anything else. This then is the dirge of the poor body in distress lying unattended and uncared for. All the life's labour is undone in a moment. All religious creeds, all social orders and all possessions of the world remain behind.

"One may have the finest steeds, immense wealth and the costliest of clothing,
O Nanak ! none of these would go with the departing soul and all shall be left behind."

Now-a-days we have big limousines for our transport. We have air-conditioned and centrally heated mansions to live in. We have brocade and chiffon draperies to cover our bodies with. We indulge in all these luxuries so that we should feel cosy and comfortable. After all the body needs something to be wrapped in. Why wrap it with costly material beyond our means? We can have a simple shelter over our heads. But everyone tries to run a race and outstrip others who are in affluent circumstances. And what is the result? Man is forced to beg, borrow or steal. An honest man cannot, honestly speaking, afford to have all these things. But he is forced to adopt foul methods to meet the increasing demands of his wife and children. If he fails to do so, he is nagged day and night. We have become slave to fashion and like a weathercock move this way or that, with every whiff of the wind that blows. Our ladies can do much to help the earning members in the family, the lesser their demands, the lesser the chances of men going out of their way to procure and secure ill-gotten gains. It is said that a housewife can build or raze down a house just by the point of her needle. If an average man gets two square meals a day and a simple night shelter over his head, that is enough. The rich and the poor go alike empty handed. We have before us the cases of Croesus, Alexander the Great and Mahmood, the iconoclast. All of them were great monarchs, each in his own way. What did they take with them while departing from the world ? Nothing. Each shed bitter tears of repentence. Repentence though good in itself it cannot cure the past. This being the case, it is always safe that one should earn by honest means than to acquire plenty of money by oppressing others and trampling on their rights. In short, 'one cannot amass riches without resort to dishonest and unfair means, but alas ! in the end all, shall remain behind.' And the poor soul clothed in the old mental coverings takes its solitary flight alone.

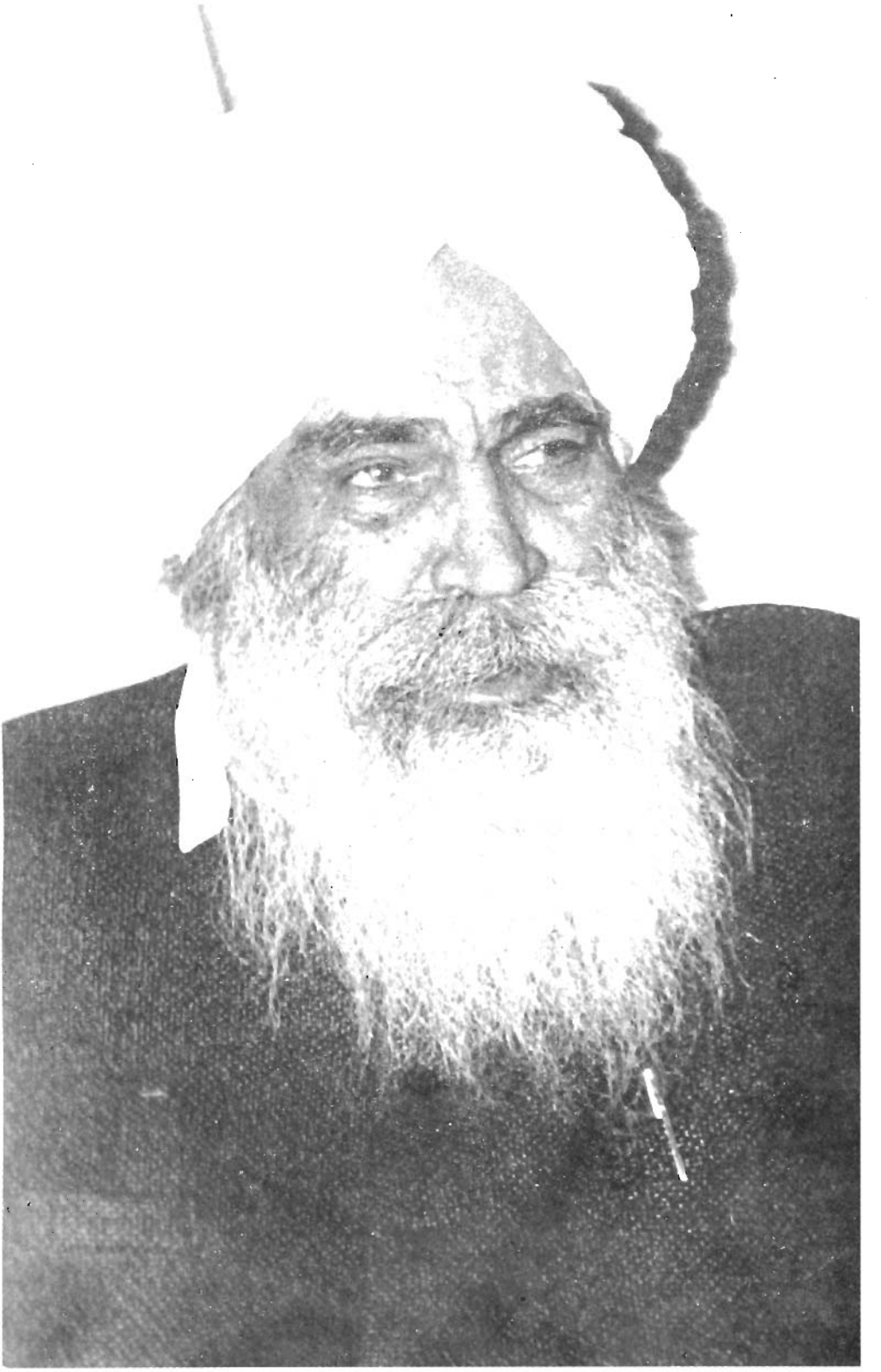
O man! thou have tasted all the pleasures of the world,

But what thou hath not tasted is the elixir of *Naam*, sweatest of them all.

In the world, we have been late and soon, with everything pleasurable. Everything has had pleasure in one from or another:

The candy, sugar, molasses, the honey and the milk,

(*Continued on page 28*)



Dawn of Ruhani Satsang

T. S. Khanna

IN 1928, at Amritsar (India) while studying in the eighth grade, I received my most precious gift—the gift of Initiation by the Supreme Master Baba Sawan Singh Ji. The first-hand experience of seeing the tremendous Light and hearing the Sound of bells as my soul was lifted above body-consciousness on the eternal current of holy Naam made me aware of my spiritual birth into life everlasting.

To have been born anew gave me also the good fortune to continue my spiritual pursuit of joy, under the guidance of the present Great Master Kripal Singh, successor to my Master Baba Sawan Singh Ji. His initiates experience the same powerful results of their new age. Knowingly or unknowingly, this new age is upon them and life as witnessed and experienced before acceptance by a Master-saint into his fold is never again the same.

Forty years have gone by since my initiation. A long period ! But I have kept on attending Satsangs where the grace of the Master works abundantly. It is a wish-yielding tree. Satsang is like watering the field, without which it dries up. As long as a stone remains in water it gets drenched. My visits to Beas were frequent. To be face to face with the Master, his enchanting and most beautiful figure, his enlightened discourses penetrating the hearts of the devotees, was equal to process of perfumery.

I served as a Secretary of Radha Soami Satsang in Montgomery (now in Pakistan) for several years. The blessed Master visited Montgomery two or three times and attracted large crowds.

The present Master Kirpal Singh held regular Satsangs on behalf of Hazur at Dera Beas as well as throughout the country. Spiritual matters were directed by the Master to Sant Kirpal Singh. There are several historical pictures of beautiful scenes showing Sant Kirpal Singh holding Satsangs with Hazur Maharaj on the same stage. He was authorised to give initiation which is a rare thing. Many persons who got initiation through Sant Kirpal Singh, as authorised by Hazur, are still living.

The Master also attended foreign correspondence and advised Dr. Julian P. Johnson in many matters. When the book, Path of the Masters was written by Dr. Johnson, three manuscripts were prepared and given to Master Kirpal Singh, S.B. Jagat Singh, and Professor Jag Mohan Lall for editing. It was too critical and written in a missionary attitude. It also showed lack of knowledge regarding other religions. Master Kirpal Singh lovingly pointed out discrepancies to which Dr. Johnson and Great Master Sawan Singh agreed, thereby causing the author to want to know more about the great wisdom of Master Kirpal Singh. However, the advice to rewrite the chapter on some parts of religion, especially Christianity, was not heeded. Master Kirpal Singh never was shown the final galley proof. The book was published in Paris, France.

In the life-time of Hazur, Master Kirpal Singh wrote two volumes of Gurmat

Sidhant (Teachings of the Master Saints) in Gurmukhi language. It was written under the internal guidance of Hazur and, by miraculous power, Master's pen kept on writing. It was approved word for word by Hazur who granted Master Kirpal Singh's request to issue the volumes under the name of Sawan Singh. It is a marvellous book describing various subjects, clearly giving first-hand knowledge.

Now, Ruhani Satsang republished Gurmat Sidhant in Hindi and Urdu. The English version was done at Beas. Further surprise came when it was made known that Master Kirpal Singh had written a third volume, thus removing even a shadow of doubt as to its author. Only a true Master can write such scriptures. Intellectual men are wonder struck to see this masterpiece of sacred literature in modern times.

A must for all initiates and new comers is the access to the Master's other wonderful books that are electrified by the grace of Almighty God.

Spirituality is not tied down to any particular person, place, document or family. It goes to a competent being regardless of the situation. It is also ordained according to the Divine Plan and is not subject to any physical and mental law.

There were quite a few dear and near to the Master-saint Baba Sawan Singh Ji ; Holy Jewel among the Great Masters. Below are mentioned a few names :

1. Mr. Radha Krishna Khanna, Advocate
2. S.B. Jagat Singh (deceased)
3. S. Bagga Singh ,,
4. S. Bhagat Singh ,,
5. Mr. Raja Ram, Jeweller ,,
6. Dr. Julian Johnson, M.D. ,,
7. Deputy Harnarain ,,
8. S. Jodh Singh (deceased)
9. L. Aror Chand ,,
10. Baba Nizam-ud-din ,,
11. S. Gulab Singh ,,
12. Mr. Bishen Das Puri ,,
13. Bhai Mohan Singh and
14. Bhagat Kundan Lall

Among the ladies were :

1. Bibi Lajo
2. Bibi Rakhi (deceased)
3. Bibi Ralli
4. Bibi Hardevi
5. Bibi Dharam Devi (deceased)

Yet the mantle of spirituality fell on Sant Kirpal Singh Ji, the most devoted, competent and living example of Hazur Maharaj Ji. Please read the latest publication, "*The Saint and His Master*," by B.M. Sahai and Malik Radha Krishna, M.A., LL.B.

After the partitioning of India in 1947, I remained for three months at Dera, during the illness of Hazur, working as a volunteer in the Post Office and helping to distribute grain and sugar for the rationing period. Great Master Kirpal Singh was also there to attend to Hazur in his terminal illness.

When the nation was partitioned into Pakistan and India, at least a million people fell victim to the religious fanatics and thousands of persons became refugees. While Master Kirpal Singh was present with Hazur at Dera Beas, Hazur uttered many inner revelations but the relatives could not comprehend them. Only Sant Kirpal Singh fathomed their true meaning. Hazur was very pleased to see that his successor knew. So, Great Hazur told of a tremendous storm (massacre) and that he would protect his disciples by concealing them with a sheet (a vapour) around them which he did.

When I left Dera and my beloved Master I was handed by Dr. Schmidt a bottle containing Hazur's blood to be passed on to Master Kirpal Singh in Delhi to be tested in a laboratory. I had to travel by a "goods" train as the railroad system was upset due to political disturbances and the influx of thousands of refugees. Along with members of my family, I reached Delhi safely in October, 1947 (by Hazur's grace for certain).

We stayed with Mr. and Mrs. Jagjit Singh Sodhi, sister and brother-in-law of my wife. They provided us with shelter and food, later helping me to get a job with the Government of India.

Master Kirpal Singh went back to Dera to serve Hazur in his last days. In the absence of Master Kirpal Singh, an initiate, S. Gurbuxsh Singh (now deceased) conducted the Satsangs in Delhi.

From Dera, Master Kirpal Singh wrote to his devoted son Darshan Singh to come and receive Hazur's *darshan* before the Great Master left the physical plane. Very few believed that the Master would leave. This was made known to the Sangat.

The Great Master Sawan Singh Ji passed away physically on the morning of April 2, 1948 at 8 O' clock.

A lady rushed to the relatives and begged them not to touch the body as Master Sawan Singh would come back and give his last message, as was done by Swami Shivdayal Singh Ji of Agra. But the plans were completed so her fervent appeal was denied. The body was cremated the same afternoon and many were down-hearted from grief and disappointment in not viewing the Most Beloved Master's physical form once more. The scene is too woeful to reconstruct.

Grief stricken Kirpal Singh left Dera for the Himalayas on the same night with no intention to return. But he carried with him the spiritual torch of Master Sawan Singh Ji far away into the wilderness to meditate for 18 hours daily in association with his Master within at all times.

Accompanying the living Master to the Himalayas were three of Master Sawan Singh's heart-broken disciples. One was Madam Hardevi who was instructed by Hazur to follow Master Kirpal Singh to be the caretaker in as much as he himself, was leaving for *Sach Khand.* She is the widow of Raja Ram, manufacturing Jeweller who built a million dollar Temple for Hazur.

Bibi Hardevi worked incessantly to help the Great Master establish his ministry under Ruhani Satsang. She still manages the affairs of Sawan Ashram and is a valuable aid in Satsang. She is indispensable to the holy cause of the Masters.

The spiritual law is that the Master who gives initiation is the One to be meditated upon. One's own initiator is always retained provided it is a true initiation and a perfect Master. Master never dies. He is not even the body, he is the Power controlling the body. He sees that the initiates reach the Home of the Father and if he leaves the earth, his successor follows the same path.

Master Sawan Singh directed Kirpal Singh to return to Delhi to begin a new Satsang and a new Ashram on the pattern of the one he had sanctioned long before his departure. He had foreseen the confusion and error, the difficulty and despair of many tender saplings—so in the latter part of 1948 Master Kirpal Singh returned to Delhi. I remember well his first Satsang. We were a small crowd in atten-

dance at Darya Ganj Delhi. Although there was no fanfare and embellishment, the precious living Master of this era was much adorned with celestial Light Music and odour of sanctity emanating from time and permeating the entire atmosphere. We were drenched with nectar of immortality. Even so, the Master was in tears when he related the greatness of Hazur. Of how we could meet him within now that we had lost the most charming personality without. Of how through hard work at meditation with purity of thought, word and deed we could be blesssed with the radiant form within and how glad he would be to help all who would come to his door.

When news spread that His Holiness was again among us, many started flocking around him to derive spiritual, mental and physical benefit. He, for quite some time, had been sought after in this way. Hazur was cognizant of his spiritual gifts and often watched, with delight, the clamouring, almost begging, for a place near his chief disciple. He was adored by all. The crowd began to grow so large, the Master had to rent a place at Kingsway Camp (a refugee colony in New Delhi) where Satsangs and meditations were held regularly.

It was the practice of the family to sit daily in meditation, prferably in the early morning. Raghubir was the youngest but he saw a vision one day in meditation revealing that I would be transferred to America. My child was taken to the Master to describe what he saw and we were told the vision would come true. It goes without saying that it did.

One day, thereafter, some of my friends applied for a job in foreign service. I went along to see what fortune would bring to me. I was selected and ordered to proceed to Kabul, Afghanistan and then to Czechoslovakia. By the grace of the Master, I was assigned instead to Toronto, Canada in November, 1949.

Before leaving India, Mrs. Khanna and I paid homage to Master Kirpal Singh. He graciously received us and gave his blessings with brief instructions about how to live in a foreign country and to be punctual in Bhajan and Simran. Pushpa Ji, daughter of Bibi Hardevi, was with us at the time of this audience with the Master. As we took our leave, the Master walked out of his bungalow to the street with us where a horse-carriage was waiting. He put his hands on our heads and told us to go forward that the Master-Power was working overhead extending all feasible help and protection.

At the time I did not comprehend that the Great Master had assigned a tremendous job to me in his vineyard—to start his mission in the West—the beginning of Ruhani Satsang. Every Master brings into the world his own working staff.

Some of our relatives doubted that my wife would be allowed to travel by air because she was expecting a baby but she went through without being noticed, let alone being stopped.

On arrival in Toronto we were met by an officer of Indian High Commission and lodged in a hotel until we were able to get a house three months latter in Willowdale, Ontario. It was then February, 1950 and time for the arrival of the baby. We did not know anyone in the neighbourhood. I knocked anyway at a door and asked if the gentleman could telephone for a cab to rush my wife to the hospital.

Mrs. Khanna was nervous and could not speak English or French. She was affraid she would be served non-vegetarian food and may collapse. We all prayed to the Master for help.

The minute Mrs. Khanna entered the hospital of Womens' College in Toronto, she found a Canadian nurse, Miss Buchannan, born in India, who began to speak the same language. What a relief. The nurse was requested to serve milk and butter boiled together. On February 2, a son was born and given the name of Gurcharan Singh by the Master.

I started discourses about the importance of the living Master and Sant Mat. This created some interest. I wrote to the Great Master who encouraged me. He assured me that Master-power would take care of the rest. The Master's first letter in his own handwriting, is reproduced below:

No. 1 Kingsway Road
Kingsway P.O.
Old Delhi, India
January 26, 1950

Dear Trilochan Singh Ji,

Your two letters were received from London and Toronto. I am glad that you have reached your destination all safe and sound with Hazur's Grace. He is overhead ever protecting his followers—just as a hen protects her chickens underneath her wings. I hope you may have since been fixed up and your food arrangements are now satisfactory.

You are now breathing a free air and you will find this trip to America for your betterment.

The child's vision of my trip to America may come out to be true. It is not strange. Hazur Maharaj Ji is working all over the world.

I hope you are regular in your Bhajan and Simran and so is dear Mohan Kaur and other children.

I will enquire about the addresses of certain Satsangis there and will let you know in due course.

Today is the first day of India becoming a Republic and celebrations are going on all round.

With love to you, dear Mohan Kaur and children.

Yours
Kirpal Singh.

I may mention here that Hazur had sent his disciple Kehr Singh Sasmus to the U.S.A. in 1911 when I was not even born. He instructed Dr. and Mrs. H.M. Brock for initiation. They lived in Port Angeles, Washington, and Dr. Brock was a dentist.

In America at that time there was no group functioning in Sant Mat, but there were a few initiates of Great Master Sawan Singh scattered in differen parts of the country, mainly in California. Dr. Dona Kelley of California was contacted and accepted our invitation to join us as a guest speaker at Hazur's Birth Anniversary Celebrations in Toronto held on July 27, 1960. The Theosophical Society of Toronto agreed to lend us their auditorium for the occasion. The India Government Trade Commissioner, S. Gurpal Singh, knew Master Sawan Singh, so he appeared on the platform to speak. There was good audience and all were served Indian vegetarian dinner. We know the celebration was a success because we felt the presence of the Master.

The Toronto office was closed and I was ordered to go back to India. It was a like a thounderbolt. Where was the fulfillment of the prophecy? Master Kirpal Singh was informed and the whole situation was changed. Our booked passage was cancelled. I was posted in Washington, D.C. on May 15, 1951, with India Supply Mission.

Here we are in the United States of America since the day we crossed the border between the two nations, a second

and third temporal life not too unlike our India. At this time of change there are four good and obedient children (one daughter and three sons) to try in every honourable way to assist in the new endeavour. We have learned a lot about the change and I think anyone of us could write an interesting story about it. In a few days we were holding Satsang in our living area. It was nice to be with these few seekers of Truth and before long we moved the groups to the Friends Meeting House, 2111 Florida Avenue, N.W. Washington, D.C. a beautiful setting in the heart of the "down town" city. Every first and third Sunday through the years plus the semi-annual anniversary celebrations we conduct a lively Satsang there. It is really the "Rock" upon which the Truth of the living Masters is in the Western world. I shall be ever greatful for the privilege.

The very first advertised public Satsang was held at the local YWCA to commemorate the birth anniversary of Master Sawan Singh on July 27, 1953. The first initiates in America of Master Kirpal Singh, Rev. and Mrs. Emil Christesen laboured generously to make it a success. Dr. Dona Kelley and her blessed husband Charles were brought from California to be the guest speakers. They delivered the discourse that was a biography of Master Sawan Singh, written by Master Kirpal Singh. The charged atmosphere inspired many who attended to seek further information and request initiation. Those beginning days were truly joyful. The sacrifice of time, money and labour was hardly felt owing to the grace of the Master-Power over our heads.

In no time at all, so it seemed, several centers of Ruhani Satsang were opened on the West and East Coast. These expanded activities warranted my travelling to and from various places to translate the original scriptures and explain the similarity of past recorded scriptures, not withstanding, the differences.

The most important message of love is the necessity of the living Master (my letterhead had the coined phrase "Living Master is a great blessing"). All humanity is enveloped by the way of the Saints regardless of nationality, race, creed or philosophy and all are touched in some way, many times, unknown to the recipient or unbelieved for that matter. The wisdom and grace of the Master-saints in effect is *esoteric* Christianity, Judaism, Hinduism, Islam, Budhism, Sikhism and their offshoots. "Truth is One, men call it variously".

Great Masters Sawan Singh and Kirpal Singh were born into the Sikh Religion, the definition of which means disciple (seeker). What one is born into does not mean one should stop there. They did not stop. They became pioneers and explorers of absolute Truth. They realised God and passed the secrets of life, death and immortality on to all who would listen and follow in order that these seekers who believe could make the experiment in the laboratory of their own being. The water is naturally for the thirsty, so it is with the soul experience. Sometimes, however, if one's development is advanced or one's *karma* is ripe enough, a Master-soul destined to be responsible for that "sleeper" can and does figuratively kiss the "sleeping beauty" and catapults her (soul) into the Kingdom of the Prince of Peace (Master-soul) where the inner eye sees the Light and the inner ear hears the Sound—the glorious phenomena of Great Master Kirpal Singh—some just walking or sitting with him are able to see and hear the splendor of celestial Light and Music. This Power is God-in-action descending and ascending as Naam, Word, Holy Ghost or Life Current.

No rituals, ceremonies or dogmas to

struggle over. Only a simple and ancient way of meditation with no exercises or breathing involved. It is an effortless effort. But without the guiding hand of the living Master there is no fruitful result. Therefore, to substantiate the claims and give first-hand experience, Master Kirpal Singh, first of his line, came to the Western World in person accompanied by Madam Hardevi and Princess Narindera.

Mrs. Khanna and I travelled with the Great Master and his party while in America and Canada in 1955 to take care of his itinerary, engagements (interviews with newspapers, radio, television and dignitories) food and shelter in addition to Master's personal appearances and discourses on platforms during the tour. The Master directed his activities while stopping with us in Washington. A few more centers were established across the country on this trip with the Master's personal touch.

The second coming of the Master in 1963 naturally had more impact. He was here for Thanksgiving, Christmas, New Year 1964 and the celebration of his own birthday (71st) in advance of his departure date, January. Again Mrs. Khanna and I travelled with the Master making it necessary to resign my job with the U.S. Government, but I was fortunate to be reemployed by the Government in a better position. Concourses were larger, stops in travel were more frequent and distances to be covered were longer. Sometime I wept because of the hardships and privation suffered by the Noble Master who never once complained about discomfort or inconvenience.

By the grace of Almighty God, the magnificence of the living Master is evident everywhere now. There are 110 centers through the U.S.A., Canada, Europe, New Zealand, Australia, Africa and South America with many more in the offing. Thousands of letters are received and answered with enclosures of free literature. Many of the great books of the Master Kirpal Singh are sold at cost to defray expenses of the publishing. Visitors from all countries come to our residence which serves as home and a type of Ashram. It is a "Bee Hive" of coming and going.

His Holiness is the Working President of the World Fellowship of Religions with international headquarters in New Delhi, India. It is sponsored by a Jain saint, Muni Sushil Kumar. Three successful conventions have been held and honoured by the participation of late Prime Ministers of India, Mr. Nehru and Mr. Shastri.

Our project at present is the prayerful third world tour of the living Master Kirpal Singh. May he be with us here for a long time to come. We need him so.

In conclusion, I should like to reflect on the grand return to India after a lapse of 18 years. This was a special favour granted by the Master. He aided the selection of a bright and shining daughter-in-law. The marriage ceremony was personally supervised by His Holiness and such love and welcome to us all could never be excelled. His magnetic eyes attracted so many souls. It was such a blessing to travel with him and meet thousands of people who turned out at every stop to greet him and be blessed by him. The least I can say in rememberance at this is "Thanks Dear Master for all your love and protection."—Amen.

All correspondence about Sat Sandesh (English) should be addressed to : The Editor, C/o Nalanda Press, D-39, N.D.S.E., Part I, New Delhi-3.

Follow the Satguru in love

Dean Schumaker

IT has been said that love is the universal solvent for all ills. But love has always been a badly abused concept. The great Master has stated that *Ahimsa*—non-injury to other beings — is the highest cardinal principle. Now *Ahimsa* is compassion and compassion is love.

According to Hindu cosmology, at the beginning of the Manvantara, the immensely long period of creation, there was a kind of fragmentation of the One into "many". We have the Biblical allegory of Adam and Eve in the division of the sexes. In any event, if we are to accept the spiritual traditions from many sources, there was a general "break-down" of the sexes into polarized opposites, male and female.

Understandably, through progressive generations, the separated *jivas* (halves), were "lost" from each other in the sea of *maya*. The possibility of an ideal reunion, due to sinful nature of man, was to be denied in the phenomenal worlds. Disobediance to Divine Law resulted in both degeneration and perversion. Reproduction continued to perpetuate the species ; but inharmonious unions between men and women brought dire concequences to the race. Thus the misuse of the creative and procreative power of sex brought much misery into the world, and the permissive degradation of present day society is bringing the world to the brink of disaster. Contrary to some misunderstanding, the great Master has not forbidden harmonious marriages between the devotees ; but he does enjoin chastity, self-discipline, moderation and purity in our attitudes and conduct. And this for our own good !

It should be noted that there are some wholesome and encouraging trends in the thinking of Western psychotherapists—away from Sigmund Freud who relegated or related all love to sexual compulsion. Some are saying that he was largely wrong !

"The emotion of love is an exceptionally far-ranging, immensely deep-seated feeling that stems from the very fundamentals of human existence." *

"We may love a humanbeing more than ourselves, enjoy infinitely his presence, delight in giving to his mental and physical happiness, lavish on him a thousand caresses, and yet not experience the flash of desire !" **

"You can abstract everything from the word 'LOVE', the whole blue heaven above, everything that has grown into the spirit." ***.

"One can love another because the other feeds, shelters, relieves one from pain or fatigue." ****.

And Sigmund Freud says : "He fails to comprehend the dynamic character of love, for he attempted to fit it too narrowly into his libido theory."

As our loving Master has stressed on numerous occassions, our primary goal is to reform ourselves rather than others. We will continue to violate the core of *Ahimsa*, which is universal love so

long as we fail to suspend judgement, fail to introvert, fail to look within to the Satguru for guidance. Those who are deluded by the *maya* of the world will continue to violate the cardinal principle of *Ahimsa*. And after all, what is to be gained in rushing about the world in the mad effort to enhance one's position or advantage, to correct real or imagined worngs (especially in the de-humanising processes of war) ? Should we not leave something to God (the immutable Cosmic Law)? One thing I have learned at the lotus feet of the great Master. "We should balance all action with contemplation"—that is we should evaluate the consequences of our thinking and doing ! This is not only the mystical path ; it is the practical and sane way of life ; the great re-discovery of our identity with one organic whole.

To sum up, we should refer to excerpts from the great Master's address before the World Fellowship of Religions :

"No one can prove his love of God unless he knows how to love his fellow beings.

"All mankind is one. The world of spirit is above religious (or political) differences. Are our minds co-extensive with the creation of God ? Do we bleed inwardly at the sight of the down-trodden and depressed ? Do we pray for the sick and suffering humanity ? If we do not do any of these things, we are far removed from God and from religion no matter how loud we may talk and be pious in our platitudes.

"Love, knows service and sacrifice. We should sacrifice our lives, if need be, for the good of others : but not sacrifice others for our personal ends !"

*—Dr. Frank Harris
**— Andre Triden—French Psychoanalist.
***— Wilhelm Bolsche—German Naturalist
****— John Dollard—Noted psychologist.

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Master-disciple relationship

Sandra Foth

THERE is no relationship in the world like that of a Master and his disciple, no bond stronger, no love greater. No flame burns brighter than the spiritual union between them, for it is the flame of everlasting Light of Life. It is the tie that transcends time, space, distance and death and no power in the universe can sever or undo it. It is an absolute assurance that one will never be alone and will not be left to the mercy of the Negative Powers of the flesh and mind.

Though hardships may come, friends desert, health fails—whatever may happen—the protecting and comforting cloak of the Master ever remains over the soul and body of his disciple. The latter learns to cleve to his Master, as does an infant to the mother, looking to him in all situations for help and guidance which he knows he will invariably receive. All other sources may fail, but the Master never.

The Master is not an ordinary man. He is not in a class with the clergy and the priest, parents and acquaintances. He constitutes a class by himself. He is a walking God on the earth-plane. He comes in answer to the prayers of struggling humanity, to serve and to save. Compared to his greatness, the richest treasures of the earth are like dust. Neither words can adequately describe him, nor the human mind comprehend him. It is only through love that we begin to know him, as much as he may will to reveal himself.

A perfect Master is one who has achieved oneness with the Supreme Father in Heaven, becoming God's powerhouse in the world. He is our eternal star of hope and place of refuge where sorrow and fears vanish before his goodness. He is all love and means of salvation for all who seek him. Though he appears mortal and wears a mortal body like any other man, he is not mortal. His physical vesture is but an instrument with which he communicates with those whose eyes and ears cannot perceive the spirit of God. He is Word personified or "Word made flesh to dwell amongst us," as Jesus puts it. Residing in our mundane world, he dwells and functions on the inner planes as well, and it is in these higher regions that he does the major part of his work and controls the souls of his beloved children. Whether he has two disciples or two million, they each receive from him the same grace, loving attention and protection. Those whom he has initiated can be sitting in his presence or at the other end of the earth, it makes no difference so far as his awareness of their needs and difficulties is concerned. He in his radiant form is present in all initiates at all times and in all climes.

As the Master has conquered all that is weak and corrupt in mankind, he never betrays or fails his trusting disciples. Though they may desert him, he will never desert them. He is pledged to them through the Power of God at initiation. Henceforth, their souls are in his keeping. Through strain and stress, he remains with them as a faithful friend and a liberator, guiding

them onward and upward through the stormy sea of existence, helping them to gain self-realisation and God-realisation. He personally escorts each and every initiate from out of the lower planes of darkness and suffering on to the Father's abode in the highest region. As we have forgotten all about our true Home, and are trapped in by the Negative Power and their intricate network, a perfect Master comes to rescue us. We have no idea whatsoever to get ourselves on to the road back, but he knows that road well, and is willing to lead us to it.

What a priceless assistance, then, is to be found in him ! What a blessing it is to discover, in one's lifetime, a true Master and be accepted by him! Without the love, mercy and guidance of the Master, we can neither escape these dungeons of lust and violence, nor find freedom from the perpetual wheel of births and deaths to which our minds and personalities are bound. We would never experience complete peace, have access to the Light and Truth which a genuine Master-soul represents. Not only does he lead his children to heaven, he is the doorway to heaven itself.

He is compelled by no higher authority to enter these lower levels of intense sadness and pain. He comes on his own and out of sheer love and compassion. Seeing our needs and helplessness, God's mercy is stirred. He himself comes, time and again, in human from, in the form of a Master, and says: "Follow me, I'll take you Home." It is to him, the real Godman, that the breaved, disillusioned and lonely ones can turn for aid. To him even the worst of sinners can turn for succour and redemption. He refuses no one. His mercy and compassion encompass the whole of the universe, for his nature is no other than of God's. And to sit in his physical presence is to know instant peace, tranquility and joy ! A mere glance or smile of grace from him is sufficient to fill the heart with ecstasy. To see him is to shed tears of gladness.

It is true that there are countless people who have never in their lives heard of Masters and who cannot dream that such divine beings walk among us. Nevertheless, these liberators and perfect links with the Lord do exist in our midst. They have always been and undoubtedly will always be. But they do not come in vast numbers. However, in each generation there is always at least some living Master upon the earth, and sincere seekers will find him, or rather he will find them, for those whose search is earnest cannot escape his attention.

He hears an ant's call before He does the trumpet of an elephant.

—Guru Gobind Singh

The real Reality

(Continued from page 15)

All these things are wonderfully sweet,
but O Lord none of these reaches
to the sweetness of Thy Name."

God is Light in fullness. Our soul too is a spark from that Light. We are so constituted that we find no rest until we rest in Him. A part is ever restless until it rests in the whole. A conscious soul, when conditioned, keeps moving up and down in the wheel of life. It is only the unconditioned soul (fully awakened) that can reach the ocean of consciousness. Conditioned in the body and the mind, we have been embellishing our environments and not the indwelling spirit. Take care of the house as much as possible but do not forget the indweller of the house. He too needs as much of food and attention as the body. The spirit, being of God, is to be fed by the Power and Spirit of God (the Holy Word or Naam). All this has to be done even as a householder. A true horseman is one who holds himself firm with his feet firmly settled in both the stirrups. There is no need to leave your hearths and homes and to go into the wilderness. A boat on the surface of the water sails smoothly and not on dry land. The God-power has to be contacted while in the body and in the world and not otherwise. I am telling you all this from my personal experience. Even if one goes into the forest, he is still dogged by the problems of life. Even for his bare sustenance, he is to depend on others. The memories of his family and children continue to haunt him all the time. Here too one gets attached to trees, develops kinship with forests, and the silk-skinned animals like spotted deer, and milch cattle like goats and cows. So, leaving the house under the stress of circumstances or otherwise does not matter much until there is real inner detachment (Vairagya). One, living in the midst of the world and worldly activities, be still detached if he develops right understanding. Take, for instance. the case of Raja Janak. He was Raj Rishi (a royal sage) who was unaffected by the splendour of his court and ruled well and wisely. Thus the question is one of changing one's angle of vision. One may live where one may be, carry on one's usual vocation or calling in an honest and straightforward way; but at the same time have an inner awakening which would automatically free him from all thoughts of his surroundings. And the inner awakening, as said before, comes through the grace of some Word-personified saint who makes the Word manifest in us :

"O ye, take it for certain, without the least shadow of doubt,

Without the active aid and guidance of a perfect Master, none can get out of the mighty maze of the world."

The need of the Guru is a must if one wants to ferry over the sea of life. Even a renunciate cannot do without a Guru. So is the case with a householder. But a householder needs a Guru who has himself been a householder. Why ? A Guru who has never passed through the vicissi-

tudes of life, can hardly understand the difficulties of worldly aspirants for God. One, who has lived in the world and has risen above the world, can gve us a correct lead Godward. He tells us that there is a hope for every body—even for the worst of sinners. Every saint, he says, has had his past. Rome was not built in a day. Things can be mended and changed by regular daily practice, even while living in the family.

> "One may raise a palacial mansion, but what is it?—a house built on sand.
>
> Whatever thou gathereth for thy comforts and in blindness regardeth as thine is all delusion."

We are living in a state of continuous flux. In this changing panorama of life, we too are changing every moment, This is why we cannot appreciate the changing nature of physical self and of the world around us. We think that we have to live permanently in this world. We, therefore build big and tall houses with deep foundations so that they may last long. They may out-last us but they cannot last for ever. Like a caravanserai, our sons and grandsons may live in them for a while like us and depart likewise. Even these solid stately houses cannot last for ever. In course of time, they are reduced to rubble. Do we not see so many ruins around us as relics of the past glory. A really awakened soul is not bothered about palaces and cottages, which are to him just as night shelters—one may be for the rich and the other for the poor. It has, rightly been said that a camel may pass through the eye of a needle but a rich man cannot enter the Kingdom of God. And why? Because the path Gowards is for the humble in spirit and not for those with inflated ego. A rich man, on the other hand, is too much mixed up with the world. And more so he has a heavy load of *karams* on his head. Stuck fast in the quagmire, an animal with a heavy load on his back, cannot be pulled out easily. What do we do? We have first to lighten his load and then drag him out of the mud. This is what a Guru exactly does. In his grace and compassion, he momentarily lifts up the soul currents from the body in which they are stuck fast and then opens the way-up to give a little demonstration of the Power-of-God in us. Herein lies the greatness of a perfect Master: 'What does it avail to take refuge with a Jagat Guru (world teacher) if he cannot wind up our *karmas*? In the presence of a lion, the jackals cannot come nigh and howl about.' A saint who has himself transcended all the *karmic* zones, knows how to wind up our karmas. At the time of initiation, in particular, it is he who by his power pulls us up, in spite of us, and grants a peep into the incape. This experience cannot be imparted by the so-called teachers of the world, however learned they may be. But an unlettered Guru may do it if he is a Guru in the true sense of the word—a torch-bearer. The question is one of giving an actual inner experience. 'It is with the grace of the Guru that one begins to understand himself.' And this understanding comes when one rises above the body and bodily senses. There is a way-up above the body. As such you are the manipulator of the body and not the slave of it. Behind you there is a vast reservoir of Power called God. We have to know God, understand God and to experience God. This is the purpose of our birth—to know the Will and Ways of God.

We are all engaged in amassing wealth and feel proud to do so. But all our riches remain behind when we depart from the world. What do we take with us when we leave? Not the wealth, not the ill-gotten gains but the sad memory of the evil ways and inhuman practices

by which we gathered our possessions. Possessiveness is the greatest evil. A blind man regards his possessions as his own. But an awakened person does not. We, sad enough, live in the realm of mine and thine: 'One may build golden palaces and live in the midst of gold but in the end none of them will go along the golden palaces and glittering gold shall all remain behind.' It does not mean that we should not earn riches and should not have property. There is nothing wrong in them. All that is required is that we should be honest in our ways and means in the acquisition of these things. And then we should be grateful to God who has helped us to them. These should better be considered as His gifts and should be treated as such free from all sense of egoism:

"We must remember God in the closet of our mind,

God by Whose grace we are happily living in the temple of our body."

Excuse me, when I say that the priest-craft has vested interests even in their religious performances. They are making a business out of them. They offer prayers for and on behalf of others just to make their own living. They sell indulgences for a pittance. They have found an easy way to earn money. All this is a kind of profession just like any other profession. But spirituality is altogether something different and is a heritage of saints.

Now Guru Nanak, addressing his mind gives an axiomatic truth of immense value:

"Listen ye fool of an ignorant mind,
What thou geteth is ordained from above."

Now appeal is direct to the mind. Mind is the chief factor in the drama of life. Every action has a reaction. The invisible finger of God moves in accordance with our actions. As we sow, so we have to reap. Can we escape from this network? Yes, we can. If we develop an all-seeing eye, we become the seer and cease to be the doer. In the holy Light of God, there remains nothing to blind us down. So this exhortation to the mind:

"O mind, thou liveth in the Light of God,

Why doth not thou recognise thy source."

This is a cry of anguish from the heart. Why? Because all the while, we are busy in the world and the worldly things. We never pause for a moment to think of our own Self. We cannot possibly save our soul without becoming a conscious co-worker of the Divine Plan. This is the summum bonum of life and the Masters have laid great emphasis on it. Nanak now winds up his song with the following words:

"Our Lord God is the Supreme Being, and we have to trade with Him;

Our mind and body are both from Him; we live, die and are born again because of Him."

The greatest fact in God's universe is God. The greatest need of human-kind is to know God. And the greatest purpose of God is to reveal himself to man. And again, God reveals Himself through some Godman.

The Godman, with a clarion call, invites us to his Father's mansion. 'I do nothing on my own. I call them as my Father wisheth.' Guru Arjan says likewise: "He who hath sent thee into the world, is calling thee back, come thou with me with ease and pleasure." Thus we are sent into the world to find our real Self and then the self of Self. This is the sole purpose of the Divine Plan.

This is real trade—the trade of Naam or the Holy Word. How can this be done ? By Satsang and search for Sat (Truth). For Satsang, we have to find the Sat Purush or one who is Truth-personified. Having found a Godman, we have to develop loving faith in him and to scrupulously follow what he says. He wants us to lead a clean life of purity and chastity. And then he gives instructions and guidance and enables us to have a practical experience of God within us. Truth is above everything but true living is higher still. We have to mould our lives on the pattern of the Godman.

Without this nothing can be achieved. It is, therefore, said :

"He who lives truly for Truth, is my true disciple ;
Such a one is my Lord God and I feel proud of such a disciple".

We have to forsake the flesh for the spirit. We have to leave the world for Word. But what do we see ? Crying we come, and wailing we go. Are we not children of God ? Is not God-power surging in us from top to toe ? Do we not live and die according to His Will ? His Will is wrought in the very pattern of our being. It is then all the more necessary that we may learn to live in His Light of Life. Mere hearing is not enough. Do it and practise it from day to day. Let us practise God in our daily life and be for ever happily free.

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

See the bright side

See the bright side of all things,
if you can;
Things that matter in the light of
worth to man.

Without fail, in routine life
you will see
As through a veil a great
discovery.

Life may be curt, in the hurl be
most unkind;
But in the hurt a precious pearl
you will find.

We take the good and leave behind
the bad;
As heavenward we travel towards
things glad.

The Spirit knows what lies before
God's own,
That despite woes He leads us upward
to the Throne.

—Countess de Andros von Blomberg

From the editor's desk

IN this age, if there is the need for anything it is for religion and religion alone rather than for anything else. There never was a time when its need was not felt, but its need at the present juncture is the greatest.

Religion is the verity of life and like all other verities, it is eternal and has stood the test of time. Verities are not verities but vanities if they differ with different persons, in different times or under different conditions. And if they do so, they become mere conveniences of life which one may accept or reject, adopt or modify just to suit individual idiosyncrasies to suit the exigencies of the moment.

Religion is life and life is religion. Life cannot be divorced from religion. Religious belief in one form or another is the very basis of life. One cannot knock the bottom from underneath one's seat and yet be seated bolt upright.

But what is religion is the real problem. Every religion has a two-fold aspect : one preceding the other, the outer and the inner. Each of these serves a definite purpose in religious development. In fact, the one paves the way to the other.

Perfection is the goal of human life. Evolution is in the very nature of all that is. We are, one and all, unwittingly moving forward whether we wish it or not. Experience is the best teacher but it works inexorably by the rod. This path is circuitous and tortuous and interminably long, working in a vicious circle with no way out of the mighty maze of mind and matter. Again few there be who learn by experience in spite of hard knocks and buffets of the world. The more we strive, the more we get entrapped in the karmic web.

A part cannot for ever remain a part. No man can be an island unto himself. The 'Self' must expand and expand beyond measure so as to embrace the totality of God's being. No religion is worth its salt unless it helps man in attaining the source and the essence of life. Constituted as we are after His own image and endowed with the spark of life in us, we feel restless until we rest in Him, the ocean of all consciousness. This, indeed, is the plan and purpose of human life and human life is the means to attain that purpose. It is the function of religion to take an individual and make him an undivided whole. Herein lies the prime need for religion and he alone is religious who has become fearless and free from the shadows of the world and is prepared to walk fearlessly through the valley of the shadow of death. Each one can see for oneself how far one has conquered fear and lives and leads a fearless life in the fearsome sea of the world in which he, like flotsam, floats about with no roots to hold him against chance winds. The saving life-lines within, if and when discovered, provide us with a safe anchorage to keep the barque of our life on the earth-plane on an even keel, no matter how the storms may blow and the tempests may rage. This then is the function of religion and no one can deny its need. The 'Light of Life' has ever been and will ever be the solace of life here and in the hereafter. But we have to take the religion, whatever it be, by digging at the roots and not by merely learning it by rote. To shut our eyes ostrich-like in one's feathers has never paid and will never pay.

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.

January :

1 Go within and meet thy God !
2 Oh, lift me as a wave, a leaf, a cloud; I fall upon the thorns of life ! I bleed.
3 Prove all things; hold fast that which is good.
4 The way to purity is the culture of humility.
5 In quietness and in confidence shall be your strength.
6 There is nothing which God cannot grant.
7 Live justly, be sincere. Sincerity is the foundation of true religious life.
8 O remove the scales from my eyes, and show me the face of the True One.
9 An honest man's the noblest work of God.
10 Renounce comfort ; live the simple life.
11 In all matters one must consider the end.
12 What is the chief aim of man ? To glorify God and to enjoy him forever.
13 One is never as fortunate or unfortunate as one imagines.
14 Study to be quiet, and to do your own business.
15 Renounce desire ! It is the seed of sin.
16 Leave not a stain in thine honour.
17 Subdue the mind with the power of the Master.
18 Be sober and hope to the end.
19 A prayer of a devotee never goes in vain.
20 We have not realised religion in its perfection, as we have not realised God.
21 The ever kind Father has pledged to fulfil what His children may desire.
22 O mind ! be acceptable to thy Lord, be ye all humble, lowly unto Him.
23 Be comforted. You would not be seeking Me if you had not found Me.
24 Prayer needs no speech.
25 There is exhilerating sweetness even in thy frowns, O Master.
26 Lead us not into temptation, but deliver us from evil.
27 His greatness lies in His omniscence.
28 Redeem thy mis-spent time that's past; live this day, as if 't were thy last.
29 Rise up to the level of God, then alone shalt thou see Him.
30 Quarrels would not last long if the fault were on only one side.
31 Boast not thyself of tomorrow; for thou knowest not what a day may bring forth.