Sat Sandesh

the message of the Masters

February 1969

True bliss

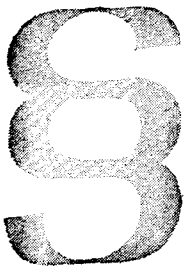
All men talk of bliss, but true bliss,
Can only be got by keeping the company of the Guru;
It is through the grace of the Guru,
That eternal bliss can be known.

In his mercy the Guru destroyeth all sins,
And he putteth on the eyes the salve of divine knowledge,
Those who in their hearts have achieved detachment
from the world
The True One hath made holy with the Word.

Saith Nanak: That is the true bliss,
That can be got by keeping the company of the Guru.

—*Guru Amar Das*

Sat sandesh



February 1969 *Volume two number two*

FROM THE MASTER

The birthday message	page	2
The Master speaks : Ek Onkar, Ashabd, Anaam		6
Questions answered		22

OTHER FEATURES

Poem : True bliss	inside front cover	*Guru Amar Das*
Whisperings from my Beloved	16	*Astra*
Significance of ethical life	18	*Ingo G. Muller*
Revelations	21	*Darshan*
Bless my soul, O Lord	23	*Millie Prendergust*
Wisdom of the ages	inside back cover	

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The birthday message

Dear Ones,

I am entering into the evening of my physical life after passing through the seventyfive years of age with the grace of my Master (the Word made flesh) and find that the Word—Holy Naam —is the stake of my life here and hereafter, and so far each one of you whom God has sent to me. That is the Bread of Life and Water of Life, which nourishes the soul. On spiritual health depends the life of mind and body both. Without that our lives have no worth as an elephant which has no ivory teeth; a well which has no water to give; a fruit tree which bears no fruit; the earth which gives no vegetation without rain or water; or the night which is without moonlight. This is the most important aspect of our lives. "What does it profit a man if he gains the possessions of the whole world and loses one's own soul."

While enjoying the bliss of Holy Naam, the mind—an agent of Negative Power—creeps in stealthily to devoid us of the bliss of God-intoxication, considering that one is indispensible in whatever line he/she is placed. We are fortunate to have been selected to do certain jobs in the set up of God's work, and each of such ones should feel thankful to God and put shoulder to the wheel. The devoted children live in harmony with each other in the noble cause of God. The Master is fully aware and has appreciation of each one's loving devotion and sacrifice and doles out to him/her the loving intoxication to the capacity of each one of them. Big and small wheels in a machinery have to play their own part, to keep the machinery agoing smoothly by oiling with the fragrant oil of loving devotion. You must be careful not to be deceived by the crafty mechinations of mind by turning your face to the Master Power, which resides in each one of you at the time of initiation and never leaves you here and hereafter. This can be done lovingly by keeping his Commandments.

I wish to see you progress fully on the spiritual way and become ambassadors of Truth during the evening of my life—sooner

Sant Kirpal Singh Ji Maharaj, whose seventyfifth birthday was celebrated on February 6, 1969 at Sawan Ashram, Delhi. Thousands of devotees not only from all parts of the country but also from various countries of the world assembled at the Ashram to have Master's darshan, and to attend his Satsangs. A large number of persons were initiated on the occasion.

the better as time and tide wait for no man. Let us unite, one and all, in loving embrace of the Master forgiving and forgetting petty differences created by the mind to retard progress and bring the blessings of the Master Power working overhead.

I wish each one of you to join with me in the prayer in the words of Guru Ram Dass Ji and Guru Arjan Dev Ji as under:

O Lord forsake not me, Thy slave.
Take me in Thy loving embrace: O Lord out
of Thy old old Love.
It is Thy innate nature to purify the sinners:
So heed not Thou my errors and sins.
Thou art the life of my life, my peace, my riches:
So burn down Thou, in Thy mercy, the curtain
of ego that screens me off from Thee.
Without water how can the fish abide?
Without milk how can the child live?
Slave Nanak craves for the Lotus Feet of Thee,
O Lord, seeing Thy vision doth he gather the
Essence of Joy.

As a last resort I go to surrender myself to
Thee O Lord;
As I have come to Thy refuge, it is up to Thee
to accept or kill me.
The clever sycophancy of the world, this I
have cast all to the fire.

Now say they good or evil of me, I have
surrendered myself (to Thee my God)
He who cometh to seek Thy refuge, O Lord, him
Thou protecteth in Thy mercy.
Nanak hath come to Thy refuge, O Lord, now
keep Thou my honour.

O Thou Fount of Mercy, abide ever in my heart;
And awaken that intuition in me that I begin to
Love Thee

Always keep me in the holy dust of the saints'
Feet that I apply it to my forhead.

Though most sinful, I may become purest of the
Pure, by tuning with the Music of all Harmonies
and ever sing Thy praises.

That Thy will be sweet to me, and I be pleased
with whatever Thou doest ;
And whatever Thou givest I be satisfied and I wonder not
about to knock another's door.

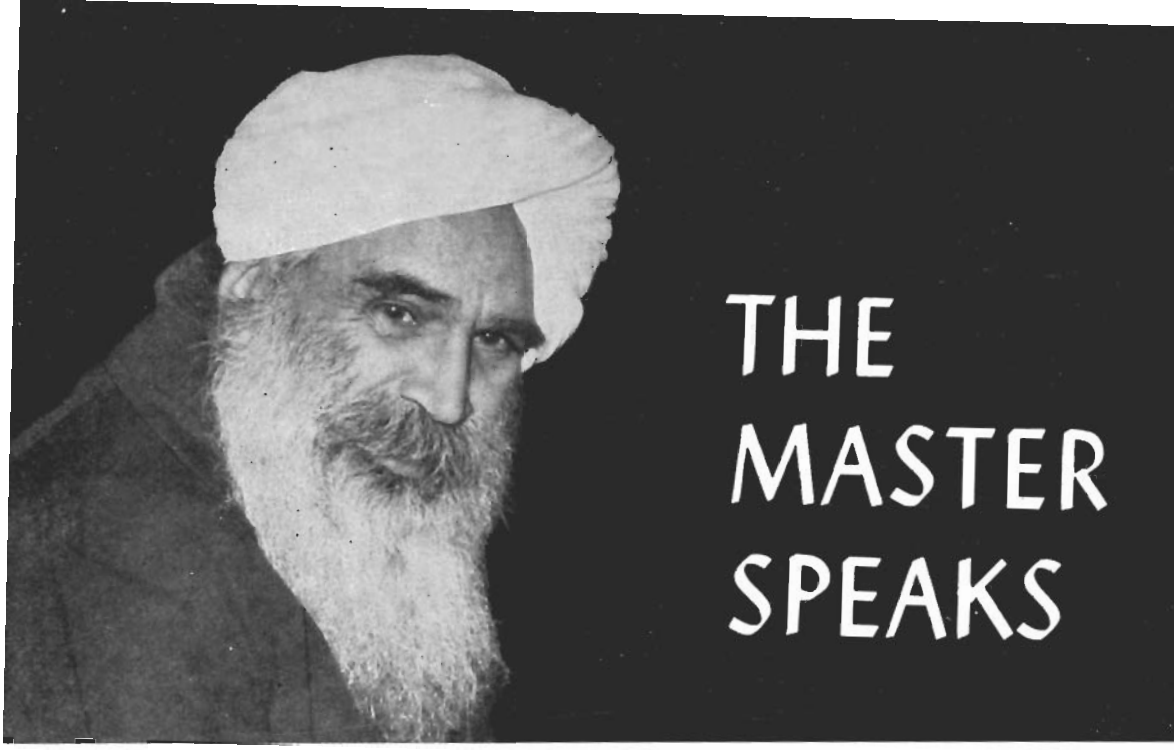
I may know Thee always nearer me and be the
Dust of all in all humility.
In the company of saints all this can be
achieved and we can have a Vision of God.

We are ever Thy children, O Lord, Thou art our
Master and King.

Nanak is Thy child, O Father and Mother, and in
his is the Milk of Thy Name.

Yours affectionately,

Kirpal Singh



Ek Onkar, Ashabd, Anaam

THERE is only one Reality. All the Rishis and Munis from time immemorial have talked of that Reality, but none has been able to describe it in its fullness nor will anyone be able to do so. The Reality can neither be known nor can it be comprehended. One has to merge ones self into it or, in other words, one has to rise into it, growing into higher consciousness. When a drop of water enters the ocean, it ceases to be a drop and gets merged in it. Thus the drop cannot know the magnitude of the ocean. So is the case with the sages and seers. They have made pointed references to the great Reality, inasmuch as they could do with the help of inadequate words. With all their attempt at describing the Reality, it remained undescribed. All the philosophies of the world have tried to describe God in one way or the other, but the enigma has remained unsolved as ever. All attempts at explaining the Reality have failed, the last words generally being 'not this, not this'. God is something more than we see or we understand. The mind and the intellect cannot reach Him. The Absolute, at best, has been described as '*Ashabd*' (wordless). God-in-abstraction is inexpressible as He has not yet come into expression. We may call Him '*Anaam*' (Nameless), '*Ashruti*'. Nanak[1] speaks of Him as 'One' or 'Ek Onkar'—the Primal Manifestation.

These epithets have been given only when He first came into manifestation or expression. Before coming into being or expression, He cannot be called either One or Two. After expression, He has been termed as 'One'. The great teacher then goes on to explain what is meant by 'One'. The first form as assumed by the Absolute is that of 'Sat Naam' or Truth or Unchangeable Permanence. From *Anaam* (Nameless), He became a Name—the Absolute coming into expression or being. As such He became the Creative principle enlivening His creation, the substratum of life immanent in everything. What is life? It is something which is eternal, imperishable and indestructible and hence '*Sat*' or what remains unchangeable under all conditions and circumstances. Again, Nanak tells us about the nature of '*Sat*' or Truth:

"Truth ever was, Truth was the beginning of the cycles of time;
Truth doth remain, and Truth shall ever remain, saith Nanak."

After having said so much, one could not wean himself away from the Reality which ever was *Ashabd* or *Anaam* and hence homage was paid to that Reality addressing it as '*Anaam*'.

When this Reality came into being, it came to be known as 'One' and Nanak tells of this One as:

"Behind the great Power called One there lies a great mystery.
And he who knows it, knows that Power to be both the Absolute as well as the shining principle going into expression."

This mystery has got to be solved. It can be solved intuitively by one who becomes a conscious co-worker of the Divine Plan. The Power and Spirit of the Absolute which is running into expression is called *Brahman*. The knower of this *Brahman* merges in the *Brahman*. But our goal is elsewhere in what may be called *Par Brahm* or *Sat Brahm* or *Kutaseth Brahm*, the bed-rock on which *Brahm* rests. Hence *Sat Naam* and *Brahman* are but different degrees of the Absolute. *Par Brahm* is the ground on which *Brahman* stands. We have, therefore, to expand ourselves by degrees until our little self grows so big as to embrace the totality of His Being beyond *Brahman*. As we rise gradually into higher consciousness and expand, we unwittingly rise above the petty ego in us,—sacrificing it first for the sake of the family, then the tribe, then the nation and finally for mankind, nay for the entire creation, until one coincides with the One Principle *Sat Naam*. This is called self-elevation:

Thine, O Thine is all power and greatness;
The more I see Thee, I see Thee alone, loosing all thought of myself.

They whose inner eye is awakened, see that the Power of God is working in and around them. Whatever they do, for the love of the Lord. Of Sain[2], the barber saint, it is said that once when he was cooking his food, a dog snatched a bread and ran away. The saint ran after the dog, calling him back so that the bread could be buttered. This is what a really awakened man would do for he sees the same self in the dog as in himself. We have, therefore, to take hold of a real saint, no matter in what garb he may. He would lead us from the Name to the Named —from words to the Word and on to the Wordless. The Sound is of two kinds — outer and inner. The outer sound depends upon the inner Sound, but leads us outwards and not inwards as the inner Sound would do. When the Absolute God came into being, He came in the form of inner Sound. Of this inner Sound, it is said:

The creation and the dissolution both
depend on the *Shabd* (the Word),
And it is from the Word that creation once again springs into being.

Now we have to see how we can get a contact with the Word. This contact can only be established by the Guru-power in the Guru who is Word-personified. Though the Word is in us and we live, move and have our very being in the Word, yet we are not conscious of it. Why? Because the Word lies beyond the range of the senses, the mind and the intellect, while our attention, as at present, is flowing outward into the world. We are, every moment, going into expansion without and until we learn to invert, we cannot experience the Word:

So long one is running fast without, carried away by egotism,
One cannot have a taste of the Word nor can the Word attract him.

Every moment we are being tormented by the lusts of the flesh—desires, greed, anger, attachment and selfishness or egotism—we cannot possibly invert. We shall have to retrace our steps, rise above body consciousness, to get a contact with the Word which for its manifestation depends upon the grace of some prefect Master. Unless we get this conscious contact and a foretaste of this, we cannot love the Word, We shall have to forsake the world for the sake of the Word. The flesh and the spirit are two disparate entities. To arise into the life of the spirit we must rise above the flesh. Love for the Word is quite different from the knowledge of the Word on intellectual level only. Faith in the Word would come only after an actual experience of the Word.

Faith is the root cause of all religions. Namdev[3], as a boy, used to see his grandfather making an offering everyday to his deity. One day, in the absence of his grandfather, he made an offering to the diety. But when he saw that the family god did not take anything out of the food offered to him, the child vowed not to take any food until the god accepted the offering. This is called faith. So we will have to develop a childlike faith in the Word—the Word upholding the earth and the heaven. Whatever we see in the world is from the Word. Nobody has seen God with the eyes of flesh. But one can have an experience of the Power and Spirit of God– the Light and Sound – the first visible expression of the Absolute God. But how? Nanak says: "Those eyes are different which can witness the glory of God." Lord Krishna speaks of it as *Divya Chakshu* or the illumined eye, or the Single Eye of Christ. The Hindus call it *Shiv Netra* and the Muslims *Chashm-e-Batin*. Until this eye is developed, one cannot see the Light of God.

All of us are living in the world of words and we know how inadequate is the language of the three dimensional world. And how we are constantly flowing out with the current of time. There is yet another Word—the Holy Word which enables us to withdraw from the world of words and takes us out of it into the world of the Word—the Kingdom of God. There is a divine symphony in the Holy Word. Socrates tells us: "I hear a voice which attracts me and takes me into a new world of which I cannot give any description." This voice is of the Voiceless. Annie Besant speaks of 'the voice of silence.' Tulsi Das, the author of the famous epic Ramayana, writes: "I cannot sing of the greatness of the Name, even Lord Rama can hardly do justice to it." When we cannot adequately describe the Word, how difficult it would be to talk of the Wordless? With our poor intellect we cannot possibly understand the Word and its potentialities. Still the Rishis and the

Munis in their own way tried to tell to us something of the Word. What we cannot comprehend on the intellectual level can yet be apprehended by rising above intellect. The scriptures by themselves cannot give us this intuitive knowledge. A man of intuition can give us an experience of what he himself has experienced. His company alone is not enough. It may, for a while, give us some kind of peace but not real and everlasting peace, which will come only when he chooses to manifest in us the fountainhead of peace. All beauty and glory lies in the Word. And until the Word is manifested and we consciously establish a contact through the grace of a perfect Master, we cannot have an appreciable idea of this Power and Spirit of God. In the Rig Veda, we read of *Vak Sidhi* or the Power of God coming into being. We have to catch this God-into-expression Power by rising above mind and matter.

We have now before us a hymn from Guru Amar Das[1]. He has said the same thing which we have been discussing. Let us see what the great teacher has said :

> "One who worships not the prefect Master and communes not with the word,
> Woe be unto him and his life in the world."

Human birth is a great blessing. Man occupies a place at the top rung of the ladder of life. He is the roof and crown of the creation. It is in the human frame that one can contact the Power and Spirit of God and be one with God. This then is the goal of human life. But if we waste away this precious opportunity, we are nowhere. The Power of God resides in the heart and in the terminology of saints heart lies at the eye-focus—behind and between the two eyes. We have, therefore, to rise to the centre of our being behind the eyes in order to contact the Holy Word. Lord Krishna in the Gita speaks of the nose 'ending between the two eye-brows'. This is the seat of the soul and from here the sensory currents spread from top to bottom, enlivening the whole body structure. It is here that the sensory currents withdraw and collect at the time of death. We have, therefore, to pass through the similar experience of death while living in order to contact the higher Power in use. This is called transcension or trans-humanisation. It is possible only by a practical process of self-analysis and not by book learning, wordly wisdom which may at the most inspire us but cannot take us out of the magic house of the body. At present, we are tied down to the body and the bodily adjuncts. We have to untie the gordian knot between the matter and the spirit to be able to unhook our Self from the body at will. For this we will have to subdue the mind and the mental currents which are ceaselessly running riot. Until we do this, we cannot ascend to the sky within. We may read all the Vedas, the Puranas and the philosophical treatises but will not be any better than a parrot unless we consiously contact the Holy Word within.

All the time, we dabble in theories. The books keep us bound to knowledge on intellectual level. We have to rise above discursive knowledge. It is a practical subject. Feelings, emotions and inferences are all done by the intellect. But intellect itself is blind. Our conclusions cannot be correct. To err is human. The real knowledge comes not from the avenues, the mind and the intellect. It is all independent of these instruments. It is an action of the soul. The light of the soul is flawless. Behind the soul is the great Power called God—the Power and Spirit of God come into expression. It is in the sight and Life of this Power that we get our enlightenment. We have,

therefore, to get into touch with this Power. This Power is all divine and cannot therefore err. Though a person who is able to see the working of this Power becomes a conscious co-worker with the Power itself. Such a person witnesses within and around him the play of this Power. He sees the divine hand working around him and involuntarily says :

It is not I who wills it,
It is all the Will of God that is working.

A Godman like Christ would naturally say : "I and my Father are one. My Father sitting in me is doing all the work." In the company of such a Godman we also can feel the truth of what they say :

Listen to the true testimony of saints,
For they speak what they actually see.

Herein lies the difference between a Godman and an ordinary individual. We speak on the level of the intellect while a Godman does from actual experience. Once a philosopher fell into discussion with Kabir[6]. It was but natural that the two differed and Kabir had to say : "How can we two agree, I say what I see with my eyes, you speak from the authority of of scriptures." Instuition or integral knowledge ranks much higher than scriptural knowledge. We do not know what we are ? We are identified with the body and have not the ghost of an idea of the Power that is working in the body from the body itself ? We may say that we are not the body, not the senses, not the *Pranas* (vital airs), not the intellect and not the mind. But what we are, we do not know. We speak in negative terms and have nothing to affirm. Affirmation comes from practical self-analysis, by separating the Power working in us from the body. The living self is therefore to be separated from the material self. We have to untie the gordian knot. But how ? One who has for himself been able to untie it can help us to do so.

Guru Amar Das had been in search of a Godman for no less than 70 years. Of him it is said : God Himself speaks through the Godman.' Again Nanak says: "Whatever impulses I get from behind, the same I give out O Lalo[7]." Similarly, Christ used to say : "I do nothing on my own. I do what my Father bids me do" But unfortunately, we have not yet developed the eyes to recognise a Godman. The majority of mankind dubbed Nanak as one with a perverted outlook on life. So was the case with Socrates. He was charged by his countrymen for perverting the intellect of Athenien youth. For this he had to pay with his life by drinking a cup of hemlock as decreed by the judges. To come across such a person is not enough. We have to accept him and to follow him if we want to make a headway on the spiritual path. Fortunate are they who serve a Satguru. A lip service would not do. "If ye love me, follow my commandments," said Christ. Their first emphasis is on ethical life. Ethical life is a stepping-stone to spirituality. Then they emphasise on the process of self-analysis so as to separate the self in us from mind and matter, because it is the spirit that has to contact the God-power.

The God-power is characterised by the Light and Voice of God. It is from the Light of God that the Divine Music flows. Now the question is where God-power dwells ? It dwells in the eye-focus behind and between the eyes. It is already there but we are not conscious of it. We, on the plane of senses, are flowing out and have never known to invert within. The human life without conscious contact with this God-power is valueless. While in expansion, we cannot possibly contact what is at the top of

our being. Life on the circumference of our being keeps us far removed from the centre of our being. We have, therefore, to change the course of our attention, from without to within. While immersed in the desires for the sense-objects, we concentrate and contemplate. Buddha, therefore, emphasised on being desireless. At present the desires of the world are dragging us out into the world. We must learn to change the course of our desires. But how ? By practising the instructions of the Guru who has found the Reality in himself and can help us to find it for ourselves. The world which is the source of all solace and peace is within us. But we are searching happiness without us. The Word is all subtle and beyond the range of sense, the mind and the intellect. We have, therefore, to transcend all these avenues in order to realise and experience the holy Word :

> Unless one rises to the level of God,
> One cannot apprehend the Power of God."

All knowledge, may be temporal or spiritual, is to be gained only when one's range comes on the same level as that of the thing to be learnt. While living in and by the air, we do not know that the air is full of tiny living creatures called microbes. Similarly, the water we take has also countless little germs in it. But we are not aware of them. It is with the help of a microscope that microbes and germs when magnified, come into the range of our sight. We have, therefore, to adjust our visual level to the thing we want to perceive may be without or within. For a contact with the God-power, we have to withdraw from without and concentrate at *Agya Chakra* or the eye-focus for above the ganglionic centres in the body below the eyes. All this and much more is possible in the company of a perfect Master. We will have to cast ourselves into the mould of the Master and to follow his instructions implicitly. All this requires some kind of faith in the competency of the Master may be an experiment faith so as to carry on the experimental as he directs. By ourselves, we cannot manifest the Word and come in conscious contact with it though the Word is within us.

Man is thrice blessed. He has the capacity to work on three levels: physical, mental and spiritual. Fortunately, we know the first two phases of human life and have made a great progress therein. But we know very little about the spiritual level which is the back-bone of the other two. But it is within the possibility of man. We can fly in space because of the ethereal element in us. This gives us the power to discriminate—truth from untruth. Truth is the substratum of all life in various forms in the universe. We have to understand this life-principle. This is the summum bonum of human life. One who has gained the highest in him can help us to do likewise. As light comes from light, so doesl ife from life. And the source of life lies at the eye-focus. We have to dig at the roots of life. For this we have to pull ourselves to the roots of the inverted tree of life as man is. This pulling process is to be done by a competent Master. He knows how to pull up the sensory-currents out of the body to the seat of the soul. When the soul-currents once get concentrated, the inner eye is automatically opened. And one begins to see the Light of God in himself.

Kabir tells us : "O ye light the lamp in the dark and dismal dungeon of the body. This lamp is to be lighted while living and not at the time of death as some traditional sects do. When a Hindu is about to die, it is customary to place a lighted earthen lamp near the head of the dying person who is directed to fix his attention

in that light so that the departing spirit goes in that light. Little do we know that the light outside cannot help the spirit as it flies out of the body into the ethereal region. Salvation to be real is to be gained while living in the flesh and not on leaving the flesh. The Vedas in this context say : "The ignorant souls on leaving the body go into darksome regions. And the souls of the learned go into still more dismal places." Intellect is but an instrument which helps in the work-a-day world. It also helps us to understand the subject under discussion. Once we have understood the subject, we have to work on it. But if we remain in the intricacies of reasoning like a logician, we would be endlessly entrapped in its meshes. Reasoning is the help to a certain extent but it fails to get to the Reality. For a dip in the Reality, one has to take the mortal plunge. But mind this plunge would not lead to death but will awaken you into higher consciousness. The Upanishads tell us: "One can witness the Light of *Atman*, (soul), only when the senses are well subdued. the mind is stilled and the intellect is equipoised."

This then is the ideal before us. We must get to the Reality somehow or the other or else human life goes in vain. The sages go to the extent of saying: 'It is better that a woman remains barren rather than to give birth to a child who loses the game of life.' Else it is said : 'If a woman has to give birth to a child, she must either be a devotee or a philanthropist or a great warrior. If that is not possible it is better for her to remain barren rather than to waste her life energy.'

"It is through Guru's instructions
that love springs in human heart,
And then one begins to take delight
in the Divine Melody."

The term Guru consists of two words: 'Gu' + 'Ru' meaning thereby a torch bearer in the enveloping darkness. Elsewhere, 'Guru' has been defined as one who can remove the veil of our eyes and we begin to see the Self in us. What does the Guru do ? He gives us a contact with the Power of God which is pervading everywhere. The moment we see the real Self in us, all charm for the body vanishes. Then one gets a glimpse of the ideal before him and he strives for it. The ideal is '*Sat Naam*' or the Primal Manifestation of Godhood. It is the elixir of life, drinking which one gains life eternal. Who would not like to live eternally ? To be one with that Great Power is something of immense value. In contrast, he now feels his insignificance. The love for the little self (the body) now vanishes. A part feels restless until it rests in the whole. But one must first know that there is something like 'Whole' for it is this knowledge which brings into relief the ephemeral nature of the part. One can understand the distinction between the part and the whole only when one listens to the Master's instructions and gets a first-hand experience from him. Time and tide wait for no man. It is in the human body that one gets an opportunity to understand this mystery. 'Once this opportunity is lost, human life goes in vain.' Who knows when such an opportunity may come again. We have, therefore, to make the most of the time with us and try to get in touch with the Naam-power. Guru Amar Das, therefore, says :

"Whosoever has writ in his forehead,
O Nanak! he alone ferries over."

The Naam-power is within the human body. We live by it :

The eternal Word of the Lord is a great treasure.

And this treasure lies in the human body.

There is a deep sense of intoxication in the Holy Word so much so that Nanak speaking of himself says : "Nanak remains in a state of perpetual intoxication day and night." It is, however, possible to get into a state like this only when Lord God so wills. It is He Who brings one to Himself in the garb of a Satguru. 'On meeting a Truth personified teacher, one develops an inner vision.' In brief, it is with the grace of God that one meets the Godman. On meeting the Godman, one begins to 'commune with Name of God.' What a pity that we have a rich heritage with us but we wander outside all athirst and ahungry.

O Bhikha[8] ! none in the world is poor
for everyone has a gem of inestimable value tucked in his girdle,
As one does not know to untie the knot, so one goes abegging.

We are a combination of the material body and the conscious spirit. We know this fact on the intellectual level and speak of the Self in negative terms. But we have never analysed the Self from the body in a practical way. This becomes a possibility when we get an inner awakening and testify to the Light of God in us.

God has given us the human form and it is a great thing. He has also brought us to the feet of the Satguru. It is another great gift from Him. But we have not yet come into contact with the Naam-power. The greatest good comes only by communion with the Word.

Those who commune with the Word,
all their labours end;

O Nanak ! their faces shine with glory,
And many escape from the wheel of life along with them.

A *Gurumukh* (a chosen vessel) has a great potential in him. With just a particle of the Naam-power in him, he can help myriads of souls to cross over. One who is commissioned and has an authority, he can at a single sitting help hundreds of souls together to an out-of-body experience. This initial experience the disciple can develop by daily practice according to the Master's instructions.

"Those who follow the dictatates of mind do things blindly,
And they are ever raging about wildly,
They do not understand the melody of the Holy Word,
Nor do they know of the divine Light of the Word."

After having explained the benefits accruing from the devotion to the Satguru, the Master is now telling us about the *Manmukhs*. He then goes on to explain what a *Manmukh* is: 'A *Manmukh* is one who is not aware of the Sound-current, nor does he know that he is all-knowing. The Word, as explained, dwells in the eye-focus which is far above the plane of senses. As such one cannot enjoy the glory of the Word and acquire a taste for it until he transcends the senses. A contact with the Word comes only from a perfect Master. Even when one may meet a perfect Master, it is necessary that he should have faith in the omniscience of the Master. Otherwise, the result is that he continues doing things on his own mental level, and does not care for the instructions of the Master. 'Seeing they see, but do not perceive ; and hearing they hear but do not understand.' Perception and audition are very essential on this Path. God has given us eyes to perceive and ears to understand the glory of the Power and Spirit of God. The Word or the *Bani* is within us. It is made manifest by the Guru. It is, therefore, said that the Word of the Guru resides in every (human) breast—the eye-focus :

The Word of the Master permeates in all that is,

It is he who makes it manifest and contacts us with the same.

Before the Master came in our way, the Word lay unmanifest in us. It is his grace that makes the unmanifest manifest. The question arises : Since when the Word has been in existence ? The scriptures tell us: 'The Word has been resounding in the universe throughout the ages; coming from the Truth, the Word leadeth to the Truth.' Again, it is said: 'In us is the Light of God and from within that Light there emits the Holy Melody. If we merge in the inner Music, we come nearer the Truth.'

The God-into-expression Power is nothing but vibration. Where there is vibration, there is bound to be Light as well as Sound. By getting into touch with this vibration, we begin to see the Light and hear the Sound, without which we are blind inwardly and deaf on the inner level. The Godman in whom the Power-of-God is in full vibration, raises us up and gives us a contact with these inner manifestations of God. But mind this is not our ideal. It is just a way back to God, from the Word to the Wordless. There is no other way besides this. Mere talk would not help us. The mind and the intellect do not help us in this inner awakening. From outer words we have to catch the inner Word. One who has not yet risen inwardly, is yet mind-ridden. Thus we are all blind in the terminology of the saints. We might be proud of the eyes we have. The Gurbani, however, tells us that in spite of these eyes we are nothing but blind:

We cannot call a person blind simply because he has no eyes,
O Nanak ! blind is one who is cut off from the Power of God.

Blindness then depends upon the condition of the inner eye—*Divya Chakshu* or *Shiv Netra.* If this Single Eye has not developed one is nothing but blind in the real sense of the word. And the result is that such a person is an abode of anger, envy, ill-will and what not. He is every moment of his life being consumed by the invisible flames of lusts of flesh. A mere repetition of the words signifying God will not give any solace. We, for solace, have to get into touch with the God-power which is characterised by inner Light and inner Sound. The touch with this Power will keep you cool and collected. It will drive away all mental ills from which we usually suffer. You will then see within you: 'All the creatures are embedded in the Creator and the Creator in the creation. O ye do not delude and deceive yourself, for the Power of God is surging in fullness everywhere.'

This then is the condition of one who has awakened to the Reality. The knowledge of the scriptures, the high sounding talks, the narration of the epics and wise discourses cannot open the inner eye. An awakened person will certainly awaken you. Yajnavalkya, with all his learning, could not awaken Raja Janak[10]. He could simply discuss in detail the theory of the subject. He was bold enough to admit that he could not give anything more—no practical experience.

Raja Janak, once again, called an assembly of the sages and seers to get a practical experience of what Yajanvalkya had explained to him so beautifully on a former occassion. The Raja addressed the sages and invited anyone among them who was competent to give a practical demonstration of the Reality to come to the stage. None had the courage to come forward except Ashtavakar, a sage with eight humps in his body, but a really awakened soul. He took his seat on the stage. The appearance on the stage of humped Ashtavakar excited derision

and laughter in the assembly. Seeing this Ashtavakar asked the King : "Do you want an experience of Jnana?" The King replied in the affirmative. Thereupon, the sage remarked : "If so, why have you summoned an assembly of cobblers who look only at my body." Such then is the state of an awakened soul. This is why the Vedas and other scriptures speak in so glorious terms of the glory of an awakened soul. The world is, no doubt, full of false prophets and half-prophets of whom one must beware. They are wolves in sheeps' clothing. Thus we see that a mind-ridden person has no knowledge of inner awakening and always dances to the tune of his mind. He may offer obeisance, but inwardly he may be no better than a butcher. Such souls cannot possibly invert. Sheikh Saadi, Persian mystic writer of great repute, compared such a person with an ass loaded over with a mass of books. Similarly, Guru Amar Das, speaking of such a person compares him to a ladle in the pudding for it cannot have a taste of the pudding itself in spite of the fact that it helps in its preparation. A *Manmukh* likewise dabbles in all kinds of scriptures, reads them studiously but is unaware of the practical process of self-analysis and the consequent experience of the soul that follows as a natural consequence.

"They are not aware of their inner wealth nor do they put faith in the Guru's words;

The real *Jnani* communes with the Guru's Word made manifest and they are ever in tune with the Power and Spirit of God."

A *Manmukh* does not know the spiritual riches in him. And if the Guru tells him of the inner Light and Sound. he would not believe. On the contrary, he might assert that in spite of his having 40 to 50 years of practice he could not get any such experience. It does not mean that the science is wrong and others cannot derive the benefit therefrom. Saints tell us : 'The worthy disciple of the Guru sees the Reality with his own (inner) eye.'

A perfect Master always teaches and shows the spiritual path. By precept and example, he tries to ingrain in us the truth of what the sages and seers have said in this connection. For our benefit, he would give pertinent reference from the Vedas and Upanishads. the Quran and the Bible and other scriptures. He does so simply to convince us by varied testimonies because we are bound with the scriptures and these come as handy aids to him so as to lead each one of us from the line of least resistance. A perfect Master is a rare gift of God and he tries by various means to convince us of the Power of God within us and help us in contacting the same. It is just a question of an experiment and there is no harm in experimenting just for the sake of experiment. The Master offers this experiment free as a gift of nature like air, light and water. Where then is the harm to bring an experimental faith and have a trial.

When I was in the West I laid emphasis on the Christ-power and parallel thoughts from other sources were presented in order to strengthen the belief of Christians in their own Messiah. I would then ask them to attend the meditation on the following day. Those who sat for meditation would invariably get some inner experience. It is the attention of the Master which momentarily helps the disciple to rise above body consciousness. It is not something new nor is it out of nature's course. It is the most ancient science which, unfortunately, we have forgotten. It is to revive this

(*Continued on page 24*)

Whisperings from my Beloved

The love of Thee O Lord Kirpal
flows through our hearts
and etched upon our souls
this sacred vow

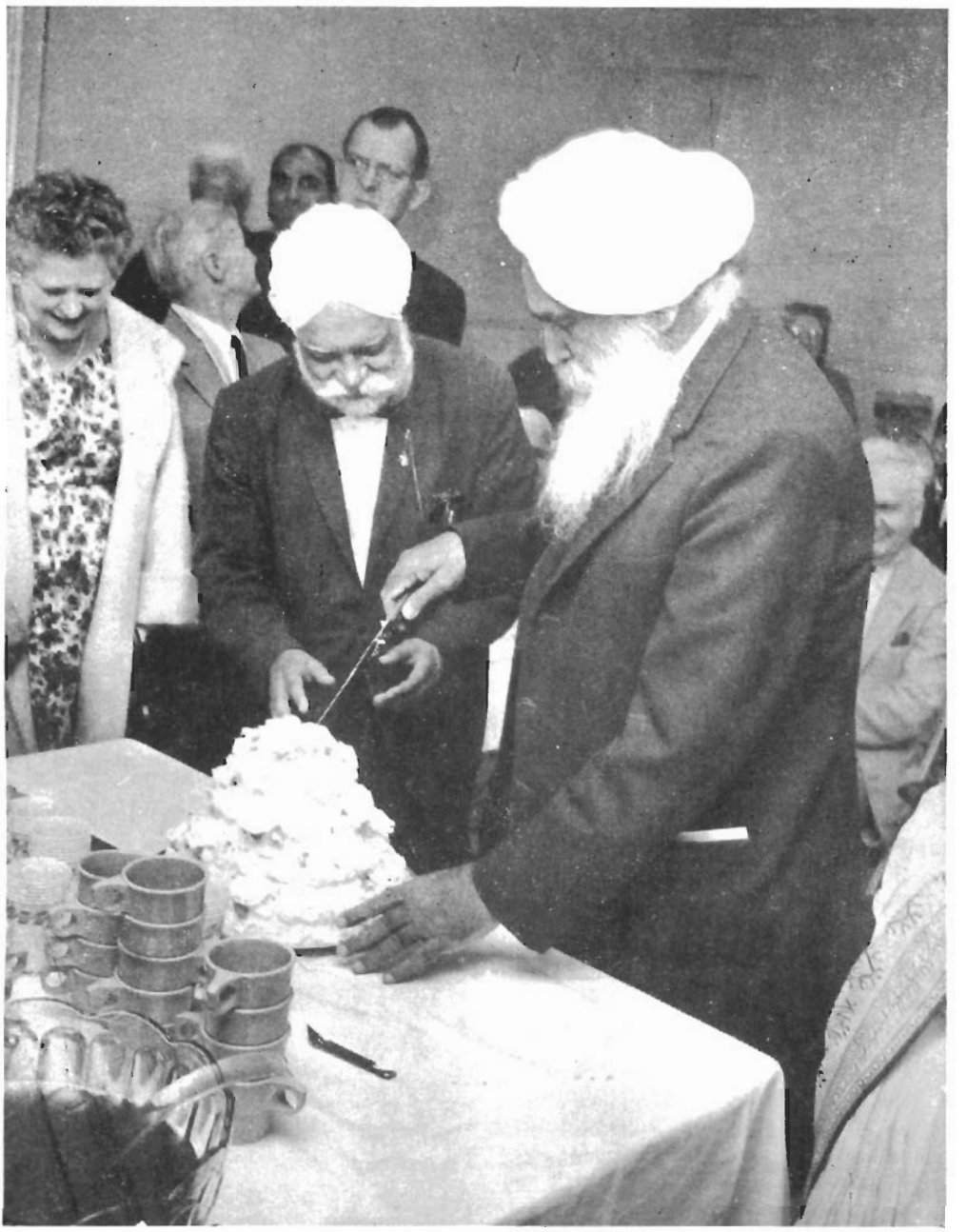
All of me is sacrificed for Thou
Beneath Thy bower which bears
Thy generating fruits of spiritual greatness
we rest in complacent bliss and depthless joy.
The realisation O Mighty Lord O Master
that tis' Thee who smites the jaws of death
and makes 'the Spring Eternal' a precious gift to us.

What more perfect Ashram hast' Thou
bestowed pon the *jiva* than the Ashram
that lies within the Tisra Til.
What better Mecca or pilgrimage to travel
Then the one unto Thy Golden Lotus Feet.

We need no more—nor want for want of wanting.
Yearning for Thy Lotus Feet Gurdev
is yearning enough and greatest story told
is of Thy making
The story of the making of our souls.

O mighty *Satpurush Anaami* — Flawless Pearl
of greatest price within our treasure chests —
Kirpal Magnific Supreme All Glorious—
make me Thy prisoner, I hunger to be Thine
for evermore—for evermore.....

—*Astra*



The Master cutting a cake on the occasion of his birthday celebrations in the U.S.A. during his last world tour in 1963-64.

Singnificance of ethical life

Ingo G. Muller

IT is to become more receptive to spiritual influences that we have to observe ethical rules of life which help us in our efforts to transcend the plane of thoughts.

If we are anxious to keep to *Ahimsa* in our actions, words and in our thoughts too, we have to avoid reacting offendedly or aggressively to reproaches, accusations or deeds of other persons we have to bear in an apparently unjustified manner. Our conscious efforts to hurt no one make us more generous towards our fellowmen. Then, it is easier for us to keep our mind and intellect in a right perspective in relation to other persons, things and circumstances. This will enable us to gather our minds from the many things in our meditations. Therefore, provocations, insults (affronts), violent attacks, loss of property caused by other persons etc, are no valid excuses for transgressing the Commandment of *Ahimsa*. Only friendly, polite and smooth words are allowed to be spoken. If we give room only to benevolent thoughts and feelings in our consciousness, we cannot consciously speak harsh words or do deeds to injure anyone. For benevolent thoughts can only be followed by benevolent words and deeds. If we cannot keep to those small mysteries, how can we ever hope to be worthy of becoming initiated into higher ones? When we are affected by wrong deeds or words of others we should consider :

"What a man sows, he shall reap"
—St. Paul.

"You cannot reap what you had not sown, and as you will plant a tree, so it will grow. Whatever deed a man commits, whatever his attitude of mind he must get its reward in a respective body."

—Manu

Our Master will see and tell us, whether our self-adoration has already died or not, and how deeply humility and love have taken roots within us. Those apparently unkind events are, therefore, only reactions, trials or examinations. They do contribute to our resistance and sustaining power. Finally, they let us become riper. Whatever *karma* He lets come up to us, it is only for our best.

Truthfulness is another important, ethical rule of life. The Master says that we should always pause to consider whether what we do think and speak is true and corresponds to reality. Our deeds ought to be true and natural. We should scrutinise our attitude towards our environment with all its transitoriness and should adjust anew to our own goal "reaching the Radiant Form of the Satguru" and "spiritual perfection".

In the same way we should be watchful in our conduct of life concerning chastity. In this sphere, the Master recommends great moderation. By this restriction, the saps of the body can be sublimated and changed into concentration-power being helpful in our meditations. By beautiful bodily forms and figures we should not be dazzled or seduced to impure desires. We are incarnated within the body to learn dying before death. By thoughts and words of purity we

awaken and stengthen the same attitude of life within our fellowmen. We also reach by this purity of thought persons with impure desires and intentions keep away from us. They don't feel well in our presence, as they cannot realise their wishes. This automatic effect makes it easy for us to choose the right society.

The Master says :

"Love is the master-key to open the Kingdom of Light."

This sentence shows the significance of selfless love. The more we are anxious to express pure and selfless love without any enthusiasm (fanaticism) or sentimentality in our thoughts, words and deeds, the more all human narrow-minded attitude will leave us. Our very nature becomes interweaved by those fine thought-vibrations. When our being is radiated by fine love, it calls the same thoughts in other persons, with whom we have contact. For thoughts are things, they are bodies; they are just so real as light and warmth. Figuratively we can compare the radiation of our thoughts with fragrance pouring from a flower or with the light-waves of a shining body. The form of our thoughts is like a fine smoke, the density and colour of which change. Every thought has a corresponding vibration which extends unlimitedly and creates the same vibrations within other like-minded persons. The more we think vividly and intensely with a positive attitude, the finer, but also the more powerful are the vibrations we produce. Such powerful thoughts can enter the consciousness of a person to whom we send such positive thoughts and can loosen a positive reaction. Thoughts have enormous powers which can be a helpful means or also a barrier for our progress on the spiritual path. On the other hand, the vibrations of pessimistic thoughts are much lower. They have the property of holding fast negative circumstances, while positive thoughts can lead us out of negative conditions and circumstances. Therefore, it is important, that we foster only salutary thoughts, for only with that kind of thoughts we can contribute to come out of our present *karmic* situation which we had created by our immature thinking. Thoughts are fine-material forms created by us, which by maintaining them are inclined to realise the order they carry with them. The instinct of self-preservation demands from us to produce always new like-minded thoughts and reveals itself within our consciousness as force of habit. This coercion can be overcome by our volition, perseverance and endurance for these forms of thoughts have to die, i.e. to dissolve, when they receive no further energy in consequence of our self-discipline. Without this, if we don't keep to iron self-discipline, those forms of thoughts draw thought-forms of the same kind, conglomerate and amalgamate with them. Then, the resulting potentials of power effect the happening of corresponding conditions and situations, the cause of which we mostly can no more know, but it is only to be found within us. Thus, we can also have mighty helpers in our thoughts working always for us. It is clear, that we ought not only be anxious to send out such thoughts as correspond to the ethical rules, but also accept only such thoughts from the thought-ocean, in which we are living.

The thought-form of a desire coming from our deepest heart forms an unseen "magic band", that brings us into connection with that which we wished.

The Master says : "If love is strong enough, it has the power to draw the Beloved to us."

Steadiness and intensity of the desire and the purity of the motive which produced this desire are prerequisites for spiritual success. Moreover, our daily

life must correspond to that desire, as we otherwise block its realisation by egoistically coloured thoughts, words or deeds.

Thus, a life of selfless service offers an opportunity of great blessings for us. Even if we had made innumerable mistakes, we had not to suffer for ever, because these cannot be infinite punishment for finite actions. For action and reaction must always correspond to each other. Let us, then, realise how important it is, that we pay off our old *karmas* by selfless service to the Satguru in a sense of loving devotion.

In this way, we can make ourselves receptive to the Power and love which the Godman radiates in abundance. This love is like the rain falling on the whole ground, but working only, where the soil had become receptive by hard work. There may be some situations in which it may be difficult for us to serve selflessly. But in such moments it is best to subordinate our intellect to the wisdom of the Satguru. Our intellect is not able to understand and grasp all things. It is an instrument bound to the rough material organ (brain). It helps us to fulfil our worldly tasks.

The purpose of observing all these ethical prescriptions is that it becomes easier for us in our meditations to keep our attention to the eye-focus. We must be anxious to keep to the Commandments during our worldly work, for only then we become able to separate from our small ego with its requirements and imaginations during the short time of our spiritual work and to exercise 'seeing' with full attention and a pure, holy desire. The Light is already there, but our attention wanders still around because of our lack of self-discipline. The Beloved is sitting within us and waits that our mind becomes clean.

But even if we have reached complete, absolute direction of our whole being to him, that means, that we are fully and wholly at his disposal, we still need his grace for his revelation in his "Radiant Form". This grace cannot be demanded or compelled, but can only be expected with humility and showing confidence.

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Revelations

Thou hast set afloat the perennial fountains of
eternal bliss and everlasting ecstasy. Thou has brought forth
fragrant roses where there were pricking thorns before.

Thou has removed all differences between the believers
and the atheists. Thou has brought together the Christians
and the infidels through the one Sound-current in every heart.

Thou has taught us the divine language which is unspoken
and unwritten. Thou has brought us in touch with One
who is beyond all physical clues.

By setting an example of ideal and simple life,
Thou has lifted the veils of formality from the universe.

Thy divinely intoxicated eyes are but
overflowing cups of the divine ambrosia.
Thou has act aplunder the treasures of spirituality through thy life
inspiring glances.

It is our good luck that in this transitory world
Thou hast initiated us into the mysteries of life eternal.

It is the wonder of thy everlasting grace,
O Master, that thou hast brought about
communion between man and his Creator.

—Darshan

(*Translation of an Urdu poem*)

Questions answered

The Master receives from devotees queries on various aspects of spirituality. These may be personal or academic, but the Master's answers have universal appeal for spiritual aspirants. We reproduce here some of the questions and answers from the Master's book, "Spiritual Elixir", for the benefit of our readers.

Q. *What are the attributes of mind ?*

A. Mind has four facets or attributes; to wit, (1) *Chit*. It may be likened to a lake in which countless streams of impressions are imperceptibly pouring in all the time. (2) *Manas*. It is the thinking faculty of the mind which cogitates over such impressions as rise on to the surface of the lake in the form of ripples and waves just as the breeze of consciousness blows over the waters of the *chit-lake* and sets in motion an endless chain of thoughts one after the other. (3) *Budhi* or intellect. It is the faculty of reason, ratiocination, discrimination and finally de cision, after considering the pros and cons as presented by the *manas*. It is the grand arbiter that tries to solve the problems of life which come before it. (4) *Ahankar* or ego. It is the self-assertive faculty of the mind for it likes to assume credit for all the acts done, and thus prepares a rich harvest of *karmas* that keep one moving up and down in giant Wheel of Life.

Q. *Is there any good or helpful characteristic of mind ?*

A. Yes, mind like Janus, has another face as well. If it is trained properly by gentle persuation and kindly words of advice, with a little patting now and then, it can be converted from a formidable foe into a valuable friend and a helping hand to the soul in its search for Truth. It is just a question of time and patience to bring about this conversions, and when it is done, one can have no better help-mate than the mind. It has the capacity, chameleon like, to take on the colour of the ground where it squats and that indeed is a redeeming feature. When living on the circumference of life, it expands outwards, downward; but rooted as it is in the *Gagan*, it is not impervious to the higher and holier influences of a Master-soul to whom it responds and he channelises it the other way about.

Like fire it is a very good servant but a bad master. Mind has helpful quality of running into the grooves of habit, and to relish acts of repetitive nature. We can benefit from this by inducing it towards good acts leading to spiritual discipline and progress. A saint has beautifully said : "My feet proceed farther and farther; the mind follows quite meekly and cheerfully'.' If by careful and steady striving we could induce our mind to sit silently for meditations at the fixed time for a certain number of days, a good habit

will be formed. It is a proven fact that when that hour of meditation will arrive, our attention will be drawn towards it, and we shall begin to relish to meditate by degrees. Similar is the case with attending *Satsang* regularly. We can develop this habit by regularly going to see the Master and attending his discourses, full of divine knowledge. It is often noticed that persons with very poor spiritual background tend to grow spiritually by benefitting from the radiation of the Master-power in the charged atmosphere.

Q. *What causes or how one can overcome the blankness after about thirty minutes of concentration?*

A. Thought is the keynote to success. The inversion with the help of repetition of charged Names makes for inner withdrawal of the sensory currents from the body below to the eye-focus; then starts the second phase of *Dhyana*—the contemplation. It can be attained by absorbing your attention into the inner Divine Light so much so that you forget yourself entirely. The blankness after about thirty minutes, felt by you is due to your lack of sustained practice and absorption within. It is by hard effort and strict spiritual discipline that the human body is purified of the impurities of the mind and thus can remain attuned to the holy *Naam* at the eye-centre.

Bless my soul, O Lord

THE Master is like the mountain stream, crystal clear, and when the soul is in meditation, the mind is gradually purified of imperfections and begins to reflect the Beloved One.

The array of created delusions cling to the soul, weighing it down. It is it utterly helpless and alone except for the one true friend leading it step by step through the labyrinthine ways by his saving hands nearer and nearer to the portals of liberation. At last through introspection the knowledge is gleaned that the life of the little self is worthless except it be laid down to lose itself in serving and knowing only the Master in his true effulgent glory.

Gradually in the hours of meditation and obedient practice of his Commandment strength to the toddling wayfarer is given daily by the Satguru to rise above the body, mind and senses and begin the ascent to higher realms by the pure gift of his grace alone.

The poor helpless little soul stands at long last recovered in part and clothed with fragments of the sun of the Master's Light, shimmering in a state of ecstasy. All thoughts of being swept back to the former state is a frightening aspect and it prays only to hold firmly the golden thread of liberation from imprisonment, extended to it by his mercy and kindness.

Rightly the Master says that love renders it mute, totally unable to separate itself in the joy of communion with him to re-enter the world of outer words. Like the psalmist of old sings within : "Bless the Lord, O my soul and never forget what He has done for thee."

—Milie Prendrgust

Ek Onkar, Ashabd, Anaam

(*Continued from page 15*)

forgotten science that the saints come from time to time. Moreover, it is an eternal and established science which does not admit of any addition and alteration. It is so from the beginning of time. It is God-made and not man-made.

A real *Jnani* may not have any academic degrees, He may not have passed any examination. A *Jnani* is defined as one who has inner awakening. A *Jnani*, whether literate or illiterate rises into higher consciousness. This is why Swamiji asks us to contemplate the conscious Self in us. Thus a *Jnani* is one who has realised himself by a process of self-analysis and sees the Overself working in and around him. He is always in touch with the Power and Spirit of God in the from of Light and Sound. The divine harmony is very attractive and keeps a person attuned to itself and pulls him up to higher regions. Plato speaks of it : "The Music of the Spheres is so intense and swift that it pulls me up in an instant." The Word of the Guru is made manifest within. It is something which is quite different from outer sounds. It vibrates in fullness in the disciplined souls and they are always in tune with it, and actually dwell in it. They see the Light of God reflected everywhere:

> The whole creation is the manifestation of the holy Light, and as such all are the children of God.

This inner Light is a valuble treasure. We are all gifted with this treasure but are unaware of it. As all the time we keep busy on the plane of the senses, we never get an opportunity to come nearer this inestimable wealth It, therefore, remains buried with us and we remain a pauper all our life. The scriptures with us are the finest records of the awakened souls and their experiences. By reading them we get a little interested in the subject but remain where we are without making those experiences as our own. We can have similar experiences if we could but know how to tap inside. This is an experience of the soul as such has to be experienced at the still-point of the soul (eye-focus).

> "The *Jnanis* are ever under the protection of God, and I would fain offer myself as a sacrifice unto them;
> The beloved of the Guru are ever in service of the Lord and humble Nanak is ever-ready to serve them."

This then is the glory of the *Jnanis*. Free from all desires they are always in love with the infinite and live under the shadow of his protecting wings. The Power of Good pervades everywhere but it works in fullness on some human-pole of its own choosing :

> My Lord is in every heart and there is no heart where He is not;
> Blessed is the human-heart where His Power manifests itself in its fullness.

The Godman, with the Power of God manifested in him, can help us also in manifesting the said Power. He, by a little of his life-impulse, raises us from the human level so as to enable us to

have a direct and immediate experience of the God-power that resides in the human-heart (the eye-focus). Such a God-intoxicated sage is a real worshipper of God and its worthy of our love and reverence. Guru Ram Das, therefore, prays: "O God. make me the slave of Thy slaves." This is how an awakened man would always feel. We, on the other hand, are the slaves of our wives and children, our houses and riches. The beloved of the Guru, however, revels in the greatness of God. But what of us? All thy sacred books tell us that the soul and the Oversoul are within us. But we, being in expansion on the sensory plane, do not know this fundamental phenomenon.

God is the soul of our soul but strange as it may seem, we search for Him in the world without, and by the means of the senses and the sense-organs. We may continue our search by and through the *Apravidya* (outer knowledge) all our life but we cannot gain anything therefrom. The Light and Sound of God can only be contacted beyond the plane of the senses by means of inner awakening. The outer eyes are helpless in this respect. Whosoever has been able to develop his inner vision is really blessed.

> The delusion of the world, like a python, is holding the world in its deadly grip, and is breathing out poisonous fumes all round;
>
> God's Name alone can save us from the effect of this deadly poison and the Guru like a snake-charmer provides us with an antidote in the form of the Holy Word.

What is this delusion afterall? And how does this delusion come? Delusion means to forget the real values of life. This forgetfulness begins when we take the human body as the be-end and all-end of life on earth. It is, therefore, said: 'The roots of forgetfulness lie deep in the human body.' We are the indweller of the body and not the body itself. To indentify ourself with the body is the beginning of this delusion. We are now looking at the world from the physical plane. We have to change our angle of vision. When we rise above the physical body by the grace of a saint, we cross over from the material to the immaterial from the earthly to unearthly level and see things from a higher level. With the opening of the inner vision, we begin to see the world from a spiritual height and that makes all the difference. As at present, we are steeped in darkness and see things darkly, we are ignorant of the intrinsic nature of things:

> Delusion like a she-serpent is encircling the universe,
>
> Those who feed this serpent are fed by the serpent itself.

It is customary with the she-serpent to keep her eggs within her coil and one by one keeps on swallowing the infants. But those who escape from her deadly coil are saved. All the people of the world worship *Maya* or delusion, with the result that they are flowing without through the avenues of the senses. This expansion without is the cause of our destruction:

> A rare devotee of the Guru who has conquered the serpent of the mind,
>
> May like the Guru himself trample over his physical and mental Self.

This then is the way to get out of the delusive wilderness of the world in which all of us have lost our way. It is by trans-humanising the human in us that we get to the Light and Sound of God which work as a lamp unto our feet, and gradually lead us Godwards. Once we know and practise the Holy Word, step by step, we come nearer the Wordless. It is a clear-cut science as two and two make four. The poison of the world

is now left behind and can have no effect on the one who practises *Naam* or *Shabd*. As diamond cuts diamond, so *Naam* nullifies the effect of the shadowy existence of the world emanating from Him. One cannot catch his shadow but by catching himself. We have, however, taken the shadow for the Reality and are, therefore, lost in the shadow.

"Those who are preordained, they alone come to the feet of a Satguru,
It is by meeting the Satguru that one is washed clean of the poison of egotism."

The scriptures tell us: 'It is by the grace of the Lord God that one meets the Satguru.' The law of demand and supply works on all the levels of existence. physical or otherwise. There is food for the hungry and water the thirsty. Where there is fire, oxygen, on its own, comes to its aid. Where there is an intense longing for the Lord, He provides the means to bring one to His feet. He would lead the aspirant to a Godman and the Godman unites the aspirant to the Power-of-God in him. The very touch with the Spirit of God is enough to expel the poison of mind and matter. The moment one rises above the body, the sense of 'I-ness' is left behind. The Holy Word makes one holy. All this comes as a free gift from the Satguru. All this is His work:

All attachments born of egotism are burnt to ashes by the Power of the Word,
The beloved of the Guru comes to find the Light of God in himself.

Egotism is an ancient malady and is very deadly in its effect. Nanak has given a beautiful pen-picture of egotism in one of his psalms:

In ego man cometh and in ego he goeth.
In ego he taketh his birth and in ego he perisheth.
In ego he liveth and in ego he settleth all his scores.

Continuing the theme, the great teacher concludes his song with the following words:

Ego is an age-old malady in man,
And yet its remedy too lieth in man.
Should the Lord's grace be with him,
He can commune with the Word made manifest in him.

O Nanak! those who have the ears to hear the melody. Sure enough are they liberated from ego.

There is no ill in the world of which there is no remedy.

Egotism, though ingrained in the very nature of man, can likewise be remedied. And the remedy for egotism lies in *Shabd* or *Naam* (the Holy Word) which is sustaining and enlivening the whole universe. When the little self (ego) merges in the higher self, one becomes a conscious co-worker of the Divine Power. This little self too has different gradations—physical, subtle and instrumental—all of which have to be removed and crossed over one by one with the help of the divine melody, which rises in a crescendo. Nanak spoke eulogistically of the greatness of *Naam* or *Shabd* that one was tempted to question as to where it could be found. He replied: "Go ye and search for *Naam* wherever ye may, then practise it with the grace of the Guru." When asked as to what *Naam* was, he replied: "Whatever there is, is from *Naam*. There is no place where He is not." The entire world is the manifestation of *Naam* or the Power of God. But, as said before, it can be contacted and practised with the help of a living Master. Those who attempt to do so with the help of the scriptures or at times get a little

insight into it due to reaction of their past *karmas* (impressions), they fail to make any headway on the path because of their ignorance of the esoteric science. An awakened person, on the other hand, is fully conversant both with the theory and practice of this ancient wisdom and can easily explain things to us and help us in developing this inner experience. Moreover, without the help and active aid of a Master proficient in this science, we sometimes get involved in difficulties of one nature or the other. The books cannot help us out of the impasse and we feel bewildered like babes in the wilderness. Hence the need of a practical teacher of inner science. Again, one who is competent enough in the practical working of this divine wisdom can help us both in the science and art of life. The greatness of the Master lies in casting us in his own mould. Guru Amar Das emphasising this point says:

"At one time I too revelled on the plane of senses but now I have risen far above it,

This miraculous change was wrought with the active aid and help of my Master."

Every saint has had his past and every sinner has a future. There is hope for everybody. What a man has done, another can do provided there is proper guidance and help. Whosoever would tread the Path of the Master is sure to get inner awakening. Some people regarded it as a wild goose chase, a figment of human brain, a will-of-the-wisp, but this is not so. It is a science definite, certain and solid, It yields mathematical results as two and two make four. Rome was not built in a day. There is always a time factor for success on the Path. The saints do not claim any special priviliges for themselves. They speak to us as man to man on a level of equality and hold out the possibility of our becoming like them in course of time provided we work with patience and single-minded devotion.

"The devotees of the Master shine forth in glory and are accepted in honour in His Court,

The humble Nanak would ever sacrifice himself at the feet of the holy Ones who follow the perfect Master's instructions.

One must strive to become a worshipful disciple of the Master in order to ensure success on the spiritual path. Such a one is respected not only in this world but in the next as well: 'A life of purity endears one to all.' If along with purity in life, one were to gain some spiritual merit, he would find a place of honour in His Court. Wherever a real devotee sits, it becomes a holy. For him the words of the Master are gospel truth. He follows them in letter and spirit and does not go the mind's way. He sees God in the Master. He understands His Will—the Will which has already become manifest in him. He makes His Will his own, losing himself in Him. Such a devotee is worthy of our highest esteem. But how many of us do understand such a worshipful disciple. Even if we may come across such a being, we accept his words only to the extent that they are in consonance with our purpose. If his words do not suit us, we just bypass them. We measure him and his instructions on our own mental level. What then is the result? We get stuck up and our further progress on the spiritual path is retarded:

Those who merge in the Shabd, they escape:

Without the *Shabd* there can be no salvation.

Liberation then comes through contact with *Shabd* or *Naam*. All the great sages say so. We, on the other hand, remain all the time engrossed in the repetition of God's names but seldom think

of reaching the Power which these names imply. The crux of the problem remains that we do not get to the Named. A thirsty man may go on repeating the word' water', '*Pani*,' '*Jal*', *aqua*, but he would not be able to quench his thirst by simply crying himself hoarse with these words. His thirst would go only when he actually takes the liquid which all these words denote. We have, of course, to start with words or names. But to what end? Simply to get the subtance or the desired thing. We have, therefore, to travel from ordinary words to the Word, contacting which would give us solace and peace. Similarly, outer garbs also do not matter in the least in getting to the Reality.

Apravidya (outer knowledge) keeps us in outer pursuits. One may have long hair or clean crown. One may put on a blue garp or a yellow one, but these cannot help one in his inner approach. Nanak, therefore, says:

"One may choose any kind of apparel one may like,
One may torture one's body by austerities and penances,
One may thus extend his sphere of influence as much as he may like....."

We have afterall to contact the Power of God and this cannot be done by garbs, symbols and such like things. We have to change our inner being. We have to find a way of life: 'One who practises the way of life as the Master enjoined, the Master honours him and helps him to his utmost.' By self propaganda and outer shows one may deceive himself for any length of time and deceive others for sometime but cannot deceive God within:

One may for the time being secure a good following for oneself,
But one cannot win over the Power of God by these things.

The God-power within is all-knowing and omniscient. It reads us through and through. It would not allow us an ingress until it finds us fit in every way. Herein Guru Amar Das is in a way making a passing reference to his own life—life of 70 years that he spent in the company of various *Sadhus* of different orders. With all his intense search of over seven decades, he could not get nearer the Truth. The outer hall-marks of one or more lines of Sandal paste on the forehead were once indicative of the approach which the ancients had in their quest for God. But now, unfortunately, they mean nothing. We are however worshippers of these lines and marks on the body but do not know the riches that lie inside the body. One's true and intrinsic value lies in the extent to which one has travelled Godwards. Nanak, therefore, emphasises:

"O Nanak! without the Satguru one cannot get to *Naam*,
No matter one may try to find Him by myriads of acts and deeds."

Naam as such has already been defined above. It comes by practising the process of practical self-analysis and rising to the centre that lies mid-way between the physical and/subtle bodies. It is, therefore, said: 'One must rise to His level to know Him.' He is the subtlest of the subtle and we too have to become subtle in us to reach His level. We may find an ingrees within and sit in the silence of our heart, enjoy a little of our heart, enjoy a little of happiness emanating therefrom but cannot go up. Most of us sit like this and get contented. The way-up is, however, a different matter. Where is then the real happiness? It comes with the opening of inner vision and this is what really matters. Without this one goes in darkness after

death. The second essential the conscious contact with the Sound-current. Both these are practical things. One may be very learned, and well-versed in the sacred books, but until one rises above body consciousness, one would remain as ignorant as ever before.

"Without conscious contact with the *Shabd* all are flowing recklessly,
So recklessly as to baffle all understanding;
God alone may sustain and uphold with the Power of His Word and one may remain in tune with it."

Shabd is the rope-ladder that leads into *Ashabd* (Nameless). God came into being in the form of Light and Sound principle. We can catch the twin-principle if we rise above the sensory plane. This is the true way back to God—the Absolute God, where there is neither Light nor Sound. When God so wills, He provides the means for re-union of the soul with His own Self. It is He in the form of a Godman who does this thing. We have, therefore, no other way to reach God except through the Godman. The seekers after God always go in search of a Godman for union with God.

"O Nanak, God very well knows His own plan, for it is He who has Himself made His plan."

God's way lies through *Shabd* and *Shabd* is like an electric lift. One has to sit in this lift and the lift shall take him to the top. One has not to do much in this context. He is simply to sit in it and press the button:

Guru is the key of the mobile house of the body and the mind,
Without the aid of the Guru, the mind does not provide a way-in and there is no other remedy.

Guru is the arch-stone in the edifice of spirituality. He provides you with the means to transcend both the body and the mind. He takes us to the realm to which He himself belongs: 'When Guru and the *Sikh* (disciple) become one, both work on the same lines.' A perfect disciple enters into the life and spirit of the Guru and the Guru dyes the disciple in his own colour. This is how one becomes a worshipful disciple.

"Without Satguru, one cannot be a true devotee nor does he come to love the Holy Word,
O Nanak! those who commune with the Word the love of the Guru ferries across them."

The term 'devotion' has been defined by the saints. In common parlance, it denotes love and affection. We may develop a disposition towards a certain thing. This is the common aspect and it can be developed by the study of books or by singing devotional songs. But real love is something quite different. It develops when one gets a real taste of something—something really delectable. Again, elsewhere it is defined as:

The devotion of the worshipful disciple brings down the Music of the Spheres,
And with this descent, one comes to know of the Divine Plan.

It is this inner awakening resulting from the manifestation of the Sound-current that one develops true devotion, and begins to tread the spiritual path.

A perfect Master is Word-personified and whosoever meets him, he connects him with the Word. The saints are Ministers in the Kingdom of God. They hold the portfolio of God-power and come into the world to take the *Jivas* back to God. *Avtaras* or the incarnations of *Brahman* keep the world going on an even keel. Thus we see that there is great difference between the two. And

yet incarnations like the saints derive their authority from one and the same supreme Power called Absolute God, for carrying out their respective missions. The position may be likened to that of the Commander-in-Chief and that of the a Viceroy both of whom hold a direct commission from the King Emperor, each to work in his own sphere. Both of them, however, point to the same Power but in a different way. Lord Krishna while manifesting his universal form, was commanding the whole show of the field of Kurukshetra. Kabir has beautifully described this position:

"The time and the timeless both are the creatures of the Great Power,
God created them to run on the administration of the world."

We are the worshippers of the God-power at the back of them both. Each of them has his own sphere of work. We respect them both. In time of disturbance and unrest, it is the *Avtaras* that come to our aid. The administration of the world is then handed over temporarily to the *Brahman* Power and it works relentlessly in crushing down the evil elements in the world so as to restore normalcy. Even in the most chaotic conditions, the *Avtaras* respect the authority of the saints and do not touch their disciples for they hold a permit of *Naam* and can freely move about unmolested. Thus ends the hymn of Guru Amar Das. Summing up, we have to rise above body-consciousness and recognise our own real nature. This can be done by a process of inversion and by contacting the Light of Life within us. When once we taste this divine beautitude, we lose love of the world. While living in the world, one lives beyond the world (in the inner plane) :

Like a lotus with its roots in the pond and yet its head aloft,
Or like a swan stately sailing on the water remains unaffected by it,
So does the soul cross the sea of life by the aid of the *Shabd*,
So saith Nanak, one remains uncontaminated with the Word's Power.

When a person takes to communion with the Word, he gets detached while living in the world and so also he goes detatched from it. It is only our attachment which keeps us bound to the world and when there is no attachment whatsoever, there can be no bondage. The contact with the Word can be established only by a Word-personified saint. It is something that is self evident and has been in vogue from time immemorial. But unfortunately we are fearfull of gurudom. Why? It is because real Gurus are very rare in this age, but it may, however, be added that the world is not without one at any time. Most of the so-called Gurus merely act and pose like genuine Gurus. They are as much slaves of the senses as we are, in spite of their outer garbs and hallmarks on their persons. One must be true to one's own Self rather than one should deceive one's Self and others. If a blind attempts to lead a blind, both are sure to fall into the ditch. 'Be true to thine own Self and it must follow as night and day, thou canst not be false to any man.' One cannot deceive another without first deceiving himself. Theory is one thing and practial experience is another. If a person has not had a practical experience, why should he say otherwise. This would save gurudom from being dammed. But nobody is prepared to admit that his water-milk is sour. Whosoever comes forward claims to have the power to grant salvation. In this way both the teacher and the taught go the wrong way. What a shame? Once a Pandit (one learned in the sacred lore) claimed this power for himself and Kabir confronted him boldly with the words: "Thou hath no direct experience of Godhead and yet thou art prostituting

His Name." Ordinarily saints hardly use such harsh words, but at times it cannot be helped. But when they see plain and honest people being exploited by the wily priests, they cannot but condemn such business-like dealings in the name of religion. Christ had once to castigate pharisees and scribes to clear the temple as they had turned it into a robbers den. But the innocent folk, in their ignorance worship such false teachers. 'The hungry sheeps look up and are not fed. They are, in fact, wolves in sheeps clothing', How then one may know that a teacher is a real teacher? Tulsi Sahib has given us a criterion, a touch-stone to test the veracity of a Sadhu: 'A real Sadhu would always take initiative to accost the disciples.' It shows an inner awakening in the Master for he with his insight sees the same God-power in others as in himself. So he accosts the God-power in the disciple. But what do we see in common practice? The Gurus of today are stiff-necked and take pride when the people bow before them. One who has got the goods can deliver them to you. But one who himself has nothing with him, what can he do for you ?

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

The Master speaks : explanatory notes

1. *Nanak* (1469-1539) The founder of the Sikh religion.
2. *Sain* : (1390-1440) : He was a court barber to the Prince of Rewa (Central India). Subsequently he became the Court Guru under the guidance of Ramananda.
3. *Namdev* : (1269-1344) : Born in Maharashtra, Namdev was a tailor by profession. His 60 hymns are included in the Adi Granth.
4. *Guru Amar Das* : (1479-1594) : The third Sikh Guru.
5. *Tulsi Sahib* : (1763-1843) : The Saint of Hathras. Original name : Sham Rao Hulkar, Crown Prince of Gwalior. He spurned the throne to practise meditation.
6. *Kabir* : (1440-1518) A well-known Indian saint who practised and preached Surat Shabd Yoga.
7. *Lalo* : A disciple of Guru Nanak and a. carpenter by trade.
8. *Bhikha* : A sixteenth century Indian saint.
9. *Gurbani* : The sacred writings of the Sikh Masters.
10. *Raja Janak* : Father-in-law of Lord Rama (of Ramayana).

From the editor's desk

WE all wish for God. We daily pray to Him. We worship Him in so many diverse ways. We try to seek Him everywhere. We go in search of Him to the snow-peaked mountain caves, thickly set forest-wildernesses, burning sandy deserts, places of pilgrimages, the sacred rivers and pools. We try for Him in temples and Gurudwaras, churches and synagogues, mausoleums and mosques, convents and nunneries, hermitages and monastries. We do not spare even the cremation grounds and burial places in our grand and great quest for God. But with all our endeavours in this wide world, do we come nearer God? None the least. With all our efforts we yet remain far removed from Him. Why? Kabir tells us:

Why search ye Him in places where He is not?
How can ye find Him outside thine own self?

The Spirit and Power of God is all-pervading. There is no place where He is not. The entire creation is His manifestation. The manifest is the abode of the unmanifest. He is the very life and soul of the universe, We live, move and have our very being in Him. His Will is wrought in the pattern of our existence. He is nearer to us than our jugular vein, says the prophet of Arabia. Nay, He is the soul of our soul. Once again, the same question confronts us. Why do we not see Him? St. John provides us with an answer:

'The Light shineth in the darkness and the darkness comprehendeth it not.' 'While we are at home in the body, we are absent from God' (II Cor. 5:6).

'God is Spirit; and they that worship Him must worship Him in spirit and truth.' Do we really want God or simply make a cat's paw of Him? If we really wish for and want God, we shall have to be spirit first and spirit last.

Are we not spirit? We are, indeed. And yet the spirit is not its own. As at present, the spirit is wrapped in so many coverings—coverings of mind and matter of varying degrees and densities and so many kinds of natural propensities—besides countless longings and desires, likes and unlikes, prides and prejudices which are ceaselessly tearing our body, mind and intellect in diverse cross ways.

'God is a jealous God,'—God that would not have anything to come in between Him and his devotee. Namdev, a celebrated *Bhakat*, when, questioned as to how God could be won over, replied: "One has to break away with everyone in the world to win His favour." W.B. Yeats (1865-1939), an Irish poet and critic with a great mystic-religious heritage of his native land declared: "Where there is nothing, there is God." One has, therefore, to make a clean slate of his mind if one desires the Light of God to shine therein. We have to sweep-clean the closet of our mind of all thoughts of the world and all that is worldly so as to make room for the King of kings to unfold His infolded riches from the very folds in which we are enfolded. Are we prepared to shed the tinsel that fills our sanctum sanctorum and replace in it the priceless wealth of God, our best friend and buckler both here and in the hereafter? Let each one of us search our heart and make the momentous decision of our a final life choice between the world and the Word for the two can ill go together.

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.

February :

1 With folded hands offer thy prayers.
2 Different are the eyes O Nanak,/That behold the vision of God.
3 I pray O perfect Master, save us as thou wilt.
4 We get attracted to the gifts, forgetting the Lord/For we have forgotten we have to die one day.
5 My God is more anxious than myself to fulfil my needs, all my endeavours in this behalf are but tortuous deeds.
6 He who controls his ten organs,/Heaven's light dawns within him.
7 Except Thee, all else is the source of troubles and misery.
8 When closeth thou the ten outlets of thy body,/The light of God shall shine in thee.
9 This body is the temple of God.
10 Of all the pilgrimages, the one to the human mind is the most sacred.
11 Much better it is, to win merit here than countless trips to Mecca.
12 A perfect Master attends to the heart,/And from heart, a life impulse darts.
13 What is there in the quest of God,/Transplant the mind and see it all.
14 Forgive me for my lack of good qualities and make me your own, my Master.
15 We are thy children O Master,/Grant thou the gift of right understanding.
16 By constant thought of the Master,/The sleeping mind comes to its own.
17 Let all things be done decently and in order.
18 Whether therefore ye eat, or drink, or whatever ye do, do all to the glory of God.
19 A new commandment I give unto ye,/That ye love one another.
20 With a predestined plan one comes into the world,/O Tulsi ! with all this, the mind does not accept it.
21 The fear of the Lord is the beginning of knowledge.
22 Only Truth quenches untruth, Love quenches anger, self-suffering quenches violence.
23 The sleep of a labouring man is sweet.
24 O Lord forgive us in Thy Grace for we are inveterate sinners.
25 Rise, take up thy bed, and walk.
26 Every man's work shall be made manifest.
27 Miss not the discourse of elders.
28 God is attracted swift and sure,/With prayer from mind contented and pure.