Sat Sandesh

the message of the Masters

March 1970

Where shall I go?

Where shall I go, when I see His glory within?
The mind saturated in Him has no distractions.
One day, greatly obsessed, I prepared a sandal paste,
And started for the abode of Brahma, when the Master told
me that He dwelt in the folds of the mind.

Wherever I go, I see houses of water and clay;
And yet I see Thee in fullness in everything.
I have searched for Thee in the Vedas and the Puranas, and
all scriptures repeat the same.
Why should I wander elsewhere when Thou art right here?

Oh Satguru! I would like to make a holocaust of myself at
Thy feet,
For Thou hast saved me from all delusions and snapped
all bonds.
Ramanand now lives and rests in Brahma,
The Word of the Master burns to ashes myriads of Karmas.

RAMANAND, *from the*
Guru Granth Sahib

Sat sandesh

March 1970 Volume three number three

FROM THE MASTER

The Master's Talk: The Temple of God 2
Selections from *Morning Talks* 16
Circular Letter 3 22

OTHER FEATURES

Thoughts on Guru Nanak 20 *L. Gurney Parrott*
The Five Basic Prerequisites of Spiritual Development 27 *George Arnsby Jones*

Pictures of the Master are on pages 2, 14, 17, and 20

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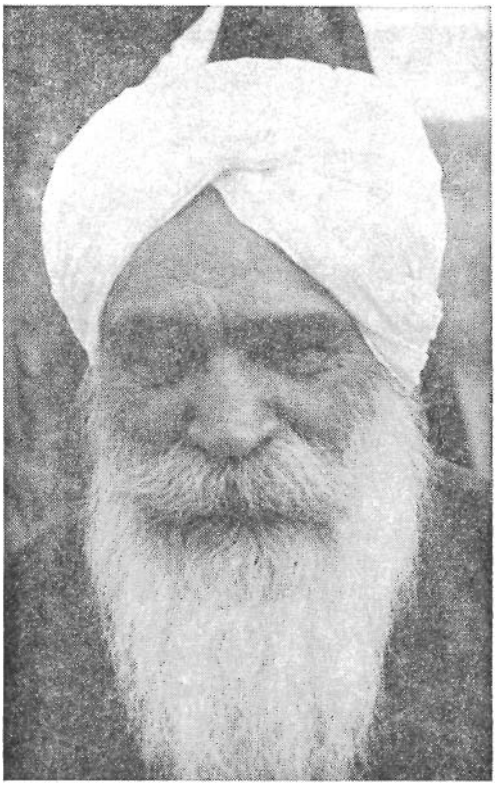

The Master's Talk:

The Temple of God

PEOPLE whose eyes have been opened by the realization of the Truth, view the world differently from others. Realized men often form the question "What is this world?" God said, "From One I will become many"; so it is all His manifestation, from inert matter to consciousness. You may take water from a stream, freeze it and it becomes ice, but both are the same substance from the same stream. So from inert matter up to consciousness is all His manifestation. The whole world is the temple of God, and there is no place where He is not. This is how all realized souls regard the creation. Why is it that we cannot look at the world as they do? Because the curtain of ignorance divides us from this knowledge. Someone has written that although the fish lives in the sea or river, and her life-giving substance is water, yet she constantly asks, "Where is water?" Living in water, yet dying of thirst—it is ironic.

It is said that with one ray of Light the whole world was created. When God said, "I want to manifest myself," there was Light. It can be likened to a potter who

makes small and large pots, perhaps even an elephant or a horse, or cup, or pitcher —but the same potter is making all the articles, and with the same clay. So this is our condition in the world. Because people are unaware of and have no contact with the reality, the world is full of unrest and trouble.

The Masters say that with the same Light the whole world was created, so who is good and who is bad? The physical body is a miniature Brahmand,* or you can say it is a tiny world in itself. It is said that he who searches within this miniature Brahmand will find the Truth. Both the body and the world, which is a bigger Brahmand, are made of matter. Each individual is consciousness, or has his own personal consciousness. Outer temples, mosques, churches, were made in the image of man—dome-shaped like the head, or forehead-shaped (mosques) or nose-shaped (churches) and in all religious places the Holy Light is represented in one way or another. If the same Light is lit in all holy places, then what is the difference between the various forms of worship?

All outer images were made to help people to understand the Truth: that the Light is shining within man. It is the life of the soul, this Light. The body which we carry around is the temple of God. "In companionship, within the same house, both brothers are dwelling; but they do not converse with each other." These two brothers are living together: the soul and God. What a great misfortune! They live together but do not talk to each other. The reason? He, who has to realize the other, is tossing about outwardly from place to place. He does not know that he has to withdraw and rise above the senses to realize who he is. If he did that, he would see who is sitting beside him. The men who became realized all have said that the body is a living temple of God. The outer temples are made by the hand of man.

When I was in London during my world tour, I gave a talk pointing out that all Masters have said that God does not reside in temples made with stone. One Christian minister, a Reverend Stubbs, stood up and said, "You have thrown an atom bomb on all our churchianity!" We have made the churches, mosques and temples with our own hands, but the true temple of God—the physical form—was made by God Himself. The indweller of this true temple is frequenting the man-made temples—is it not a sorry state? We ourselves made the copies and put the Light there. They are copies of our own temple, within which the Light is burning day and night. Sometimes thousands of true temples are sacrificed for the sake of one imitation. Is it not so? If one holy building is defamed or insulted by any other religion, thousands die because of it.

All outer places of worship are for those whose eye is not open. Nevertheless, from our heart we should have respect for them. Why? Because we sit there in remembrance of God, for which purpose they were made. When a child is in the womb of the mother, what machinery makes his eyes, nose, ears, hands and feet, etc.? It is some unseen Power of which man knows nothing. That Power is the One who abides in the temple which He Himself has made. This human temple comes to man through great good fortune or destiny, but is not valued enough. Forgive me if I use such words, but we consider it to be merely a sackful of waste matter. But beautiful palaces

*Consists of the three divisions of creation—physical, astral and causal.

also have latrines. So the body has its own municipality which takes out the filth every morning. But we are living in it, and our life-giver—God—is also living there. We should even kiss this body with reverence, in acknowledgment that it is truly the temple of God. That is why Masters have indicated to "tap inside."

When we look at the human form it seems just five or six feet of physical body, but inside is a very big world. The whole of Brahmand is residing within; go inside and see. Maulana Rumi Sahib says, "Oh man, close the doors of your shop. Open the inner shop, then will the work be done." All Masters say similar things in their various languages. "I searched for the hidden inner path, but only through the Master was the secret revealed."

What is a Gurumukh? He who has searched inside the human form. That is what is written in the *Gurubani* (words of the Gurus). Even if outwardly the wisdom of the whole world has been sifted mentally and intellectually with the help of the senses, but yet the inner search has not been made, then the real thing cannot be attained. The Masters, after withdrawing from outside, traveled inside by leaving the body and transcending above it—above the physical, astral and causal planes. Those who have transcended all this have reached their true home. Whatever they saw and heard has been recorded in the holy scriptures. Whatever they saw inside, you should also go in and see; and then you will be able to describe your experiences. Whosoever saw such wonders all said the same things. Now do you understand this?

"He who sees, describes that very thing in the very same way." In India, the realized souls expressed themselves in Sanskrit. They have given the same description: that inside, there is a very big sun in Brahmand in which the Sound is vibrating. The hidden teaching of this was given by Ingris Rishi to the son of Devki, Lord Krishna. The Masters who came in Persia gave the same information in Persian. In Punjab, the Gurus who came said the same things in their language. "A contact with the ringing radiance of God within will develop love of God in thee." Paltu Sahib came and said, "There is an inverted well in the *gagan* (seat of the soul), where the Lamp burns without wick or oil, and from the light of the Lamp a Sound is reverberating. Only he who goes into *Gian Samadhi* (rises above body consciousness) can hear it." That Lamp is alight for all the twenty-four hours in each day, and from it a Sound vibrates. Who can hear that Sound? Go into deep meditation and then hear it. He who sees, knows the same thing. The truth is that this body is a temple of God—and the whole world is a temple of God. It is a statement from those who searched into the inner regions.

Do you know that no temple has been erected here in Sawan Ashram? Can you see any temple, mosque, church or other sacred building here? There is none—and why? Because this is a place called Ruhani Satsang (spiritual gathering). Beneath us is the ground and above, the skies; this is our temple of God. That is all. And then, this body we have got—there is no "ism" attached to it. I congratulate all the "isms" or religions which have helped man in discovering the real Truth lying hidden in the body—but what is the world doing today? Instead of trying to search out the Truth within, as we are told to do, we have started fighting amongst ourselves in the very name of religion—killing each other!

So, self-realized people always advo-

cate to go within and realize oneself. To do this, one just has to have the curtain of darkness drawn away. How is that done? He who has already withdrawn that curtain will do so for others too. He who has not done so—how can he help others? If the doubt has not been removed from the heart one will always own a difference between a Hindu, a Muslim, a Christian, Buddhist, Jain or Turk. These are all labels which we have stuck on ourselves. It is an important thing to fully understand. Here, in the Ashram, there are no "isms"—but the *Life* of all "isms" is here! Whatever talks are given, the facts are presented in their true colors.

So, remain in your own religions and become true Hindus, true Muslims, true Sikhs, true Christians. How? By realizing it inside you. A house without a lighted lamp has no charm. If there is no lamp burning in a church or mosque, the place seems deserted. So this body's true beauty can be apparent only when the Light is within it. "Beautiful is the man-body in which the Lord is manifest." That soul's physical form is very beautiful in which God has appeared. A married woman's face becomes radiant when she is sitting beside her husband. This is a worldly example. The beauty of the body lasts but a few days, for it is attractive only when we, the soul, are in it. But this attractiveness is not apparent if the Light has not been ignited within. A mansion can have no grandeur without a light shining out. Would it not appear deserted?

We have got labels on us, but are we not just human beings? Withdraw from outside, for the outer things attract us only so long as we attach ourselves to them. This is because our soul is *Sat, chit* and *anand mai*: ever-existent, all wisdom and eternal bliss. As long as it is attached to something it goes on enjoying satisfaction, but when it voluntarily withdraws, or that particular thing is taken away, it becomes unhappy. If only it would concentrate itself! Waves of bliss would then start to come out of it. But if it becomes one with God—then what?

Oceans of happiness are already resounding within us, but at present we are tossing about, searching outwardly, in the holy books or in temples and places of pilgrimage, and in various outer activities. We make outer copies, ring bells, light lamps—but for what purpose? The purpose is that He should manifest Himself to us. "To visit artificial temples and mosques is but a tragedy that will bestow untold misery upon the indweller of the true temple." We install some image of God in a temple and start worshiping it. It is an attempt to fashion God in stone. In Mecca there is the *Hajurool Asved,* in remembrance of Hazrat Ibrahim. These are copies or images installed in remembrance, and we should therefore have respect for them, but what is better? Realized souls say, "Never say that mosque is better than temple; better is that wherein shineth the Light of God." They tell us not to consider the Kaaba better than the physical form, or the mosque better than the temple or vice versa. Where the Lord's Light is burning is the best place of all, though that form may have a black, white, blue or yellow label on it. He might be a Hindu, Sikh or Muslim, for in all faiths Masters have come. The question is, how and when to see it? When we withdraw from outer attractions. One might spend one's whole life searching outwardly, but will not get it. Guru Amar Das Ji spent seventy years in search of God, traveling to holy places with full attention and devotion. In the

end, what happened? In his own words he tells us, "I got exhausted in my search, in performing outer rituals, etc."

Forgive me, but these outer temples are like dolls or playthings. Little girls learn about housekeeping, marriage and many other things by playing, but when they grow up and marry, do they still play with dolls? So, the Masters say in very clear words that we are tired of playing with toys—now we wish to see the true countenance of our Beloved. That is all. Kabir says, "All my doubts vanished when I saw the Truth myself." Nanak says, "Nanak's Emperor is seen clearly." They all say that it *can* be seen. Christ said, "Behold, the Lord." For example, in what way can one fully realize what strength is? It can be demonstrated by a wrestler doing his exercises. Similarly, if one sits near a realized soul with full, concentrated attention, one will gain assurance that there is a Power. Otherwise, one is uncertain, though one may have read thousands or even millions of holy books.

There was a Swami named Ram Tirath, who visited America. Once, he was sitting in *samadhi* (a state of controlled attention). He used to do his own kind of yoga. An atheist lady was quietly sitting there, waiting to meet him, but Ram Tirath did not get up for a long time. There is a radiation which comes from enlightened souls, and when the Swami opened his eyes, the lady joyfully told him, "I am an atheist no more." So to be near the physical form of a Master does give some assurance that there is God. Or one can have the same assurance by seeing within. But remember this, that a wrestler is not made in one day. A strong man revels in his strength, and a weaker man wonders how he got it.

When I was in Lahore, I used to go to the Ravi River at night. In those days there was a certain man named Gunga who became famous all over India as a wrestler. Gunga means dumb, and he was dumb, hence the name; but he was a great wrestler. It was winter, so the days and nights were very cold. His father used to strip him naked except for a brief loin-cloth, and would turn him out of the house and lock the door. All night the boy would do his exercises. No one had ever seen him exercising, but when he became famous everyone knew him as a wrestler, and wherever he went the people would say, "There goes Gunga, the wrestler." Just like this, my brothers, Mahatmas are not made in one day. Rome was not built in a day. Man is in the make. If anyone wants to be a wrestler, after two or three days of practice his body will ache all over, but if he starts nursing his aches, how will he succeed? For success perseverance is required.

In the Gurubani it is written that purity of thoughts and perseverance are needed. Do you want to become something worthwhile or don't you? Hearing such words, an interest is awakened, but the work cannot be accomplished in one day. A child, learning to read, reads a few lines and promptly forgets them. He must read them again and again, but after much struggling with learning, he one day may be able to write a book. Every Saint has his past, and every sinner a future. The people who are like us today can become something tomorrow. For this, true guidance is required from one who has seen, not anyone else. The second requirement is implicit obedience to one's Guru. The Master's words are not just words alone, but are the Master himself! Added to this, perseverance is necessary.

Just to hear some talk about God,

one's mouth can start watering. A Mahatma, seeing the world with its mountains, earth and sky, gets intoxicated. Now, how did he become what he is, and how can we become that? There is hope for everyone. We should find some God-realized person who has seen, and can make us see. Then every day we can increase the inner experience. Today, if a man gets even a little intoxication he thinks he has become a very big Mahatma (great soul). So remember—the destination is very far—very, very far. Many big rishis and munis (renunciates who sit on thorns, etc.) started on the path to God. They were always saying, "neti, neti" meaning, "this is not it, this is not it—there must be something else." It is said that for generations philosophy has been tried and probed, but God's Word remains where it always was. So does it remain unspoken as it always was unspoken. Guru Nanak has written that the people of the world have exhausted themselves explaining about God, but they have never reached the end of it! It is something like knowing what one ray of the sun is, and the intellect will not allow that there is anything beyond that. First, we should know this small temple of ours, the physical form. This in itself will give us some awakening as to what the greater form is—the Brahmand.

I will now explain a hymn of Guru Amar Das, but before doing so I would mention that when I take a hymn during Satsang and proceed to explain it, people open their eyes wide and question in their minds, "What hymn is this?" Even explaining a hymn from the Guru Granth Sahib seems like a new thing to them. Some years ago, I went to my home in Sayyad Kasran. There were some Akalis there (one section of the Sikh religion) and they were somewhat fanatical. I held a Satsang, taking a hymn from the Gurubani. "I am attached to things that I see. How can I find thee, O Lord?" All through, they were looking at me and wondering where the hymn came from. The hymns themselves are very clear but we never search for the true meaning in them. These holy words contain valuable jewels. Have you ever given any real thought to them? Parrot-like we go on reading them, without understanding anything. One day a Christian gentleman met me, and he said, "Christ is the Light of the world." I asked him, "Have you studied the Bible thoroughly? For it is written therein, 'I am the Light of the world, as long as I am in the world.' "

A little knowledge is dangerous. First see what is in your own home, the physical house. Go into the folds of the holy books and see what is given there. The same knowledge that I am giving you is given therein, but for the need of a self-realized man we do not understand what is written. Guru Amar Das Ji says, "With the Guru's blessing, just see that this body you carry is the temple of God." He says that this body you are taking around is the very temple of God. And when will you be able to see it as such? When the Guru blesses you with that sight. This temple was made by God's own hand. He is residing in there as well as us. All through life, He never leaves this body, but when at the end He leaves, we also have to leave the body. Then the body is taken to the cremation ground.

This body is a temple of God, which has been given with a great blessing. We worship the images of it outwardly. This is all right, and we should show respect to those places where people sit in remembrance of God. But He, God, resides in this body and not in the temples made by man. Those were made in remembrance

only. The true Light shines in the human form. Is an image better than the true form? I would say that the true form is infinitely better. With great love, Guru Amar Das Ji has written that with the Guru's blessing you can see Him inside you. What is a Guru? Forgive me, but these days you can pick up a stone and find a guru underneath it. One finds so many gurus (teachers) that it is really hard to find a single disciple anywhere! These days if a man studies any kind of outer attainment, he starts thinking that the man who taught him is a Guru. Brothers, a true Guru is one who takes away the curtain of ignorance and reveals the Light within. The exact meaning of the word is: dispeller of darkness.

What is a Guru's work? "The Guru has put the colyrium* of knowledge in my eyes, dispelling the darkness of ignorance and filling my whole being with Light." He says that the Guru puts the colyrium of knowledge into our eyes. It is an example. Our inner eye cannot be opened until we withdraw from outer things, leave the senses, and concentrate behind the eyes, where the soul goes at the time of death. The God-realized man takes our scattered attention from outside and brings it to a point behind the eyes. Then that Light, that radiance, bursts forth.

Then, he describes the Guru: "He who makes me hear the Sound, the Music of the Spheres, he is my Guru Dev (True Master)." He is a Guru who makes one hear the strains of the perpetual celestial music. So now go and find a Guru like that. Again, he says, "Repeat that Word, by which the Light of millions of suns appears and the Song of the Lord's Name is heard." It means that by repetition of the Naam, the Light of millions of suns shines forth within you. The Song of the Lord's Name comes through the Sound Principle. It is a Path of Light, or *Sruti Marg,* Light and Sound Principle, *Noor* and *Kalam-i-Kadim.* All mean one and the same thing. You can call it Truth clothed in Light, Music of all Harmonies. These are but different names of the one thing which is already existing.

God's expression has two aspects, Light and Sound. He who has the power to withdraw you from the outer things and give you a little demonstration of the Truth inside, he is the Guru. Search the world and see how many Gurus like that you can find. Guru Amar Das Ji could not find such a Guru in his seventy years of searching. All outer practices have their own value. If you do good you will be rewarded. This is a preparation of the ground, but one's birth and rebirth will not finish this way. It is said, "The Saint has given me capital." Capital is that which the Guru gives at the start, and which must be increased daily, through meditation. After his long search, how did Guru Amar Das meet his Guru? In his own words, he says, "I met my Satguru without any effort of mine."

The child who has true yearning in him will gain the grace of God, who is residing in each being. When God sees that the child is full of anguish and is anxious to meet Him, He makes the arrangement so that the child reaches the right source in one way or another. Guru Amar Das used to do the outer practices before he met his Guru. Barefoot he went on many pilgrimages in company with his friends. After meeting his Master, he knew what was more beneficial, so he stopped traveling, as if he had reached his destination. When his friends once again set out for a pilgrimage, he pondered over a way to make them understand the truth. So fi-

*An age-old medication for the eyes.

nally, when they were leaving, he said to them, "Brothers, kindly do something for me. Take this *tumbi** and wherever you take a holy bath, please give this tumbi a bath also." They agreed and left, leaving him behind. After all, when a man gets what he has been searching for, he wanders no more. When his friends returned, he asked them if they had given the tumbi a holy bath, and they replied that they had given it many baths. So Guru Amar Das cut open the fruit, filled the halves with water, and told his friends to drink. They drank, remarking that it was very bitter. He asked them, "How is it possible that after so many holy dips, it is still bitter?" To further encourage their understanding he went on to tell them that when the mind is full of filth, it cannot be washed clean by merely bathing the physical form; that the world is an illusion and only very few unravel its mystery.

You can stay in any religion, but if you are not living an ethical life, it will not benefit you. Full congratulations can be given to that religion through which one's third eye was opened to see the Truth. This can only happen when one sits beside a God-realized man. It matters not what caste he is, or what part of the world he comes from. Mira Bai was a princess, and went to Ravi Das who was a poor cobbler. He was a cobbler, but a completely God-realized soul. King Bhagail Singh went to Kabir Sahib, who was a simple weaver. The Muslim Saint, Mirza Taki, and other Muslims, went to Tulsi Sahib, a Hindu. *We* have made the caste systems, not God. You can liken it to a school; but only that school deserves praise where a large number of students graduate. A true Hindu, Muslim, Sikh or Christian, etc., is one who rises above body-consciousness and sees the Light of God. The degree of M.A. is one and the same in all colleges.

So brothers, this is the common ground, where you are sitting today (Sawan Ashram). After a great length of time, sitting at the feet of my Master, I at last understood the parallel study of religions. You should also study these things and make the best use of them. Remain in your own religions and keep the same rituals. You do not have to change anything. With a great blessing you have got the human form in which God is also residing. Realize Him. Sit beside a Master who goes inside. Tap inside. He will give you a small way up. Otherwise your whole life will be spent doing outer observances through the senses, and the cycle of birth and death will never finish. As long as you do not know in truth that He is the doer and not you, you will not achieve anything.

"When I saw Him, I sang; and through singing I got the fruit." When one's condition becomes like this, with the Guru's blessing the realization will come. He will withdraw you from outer things and connect you with the Light and Sound, already existing within the human form. He will make it audible and visible. Through daily practices you will be able to increase the experience. Christ told the people that the Son knows the Father, and others to whom the Son may reveal Him. "By the Guru's grace you can see that this body you carry around is the temple of God. Many have searched for this temple, but found it by contacting the Naam Power within." That God is nameless and formless. When He said, "from one I will become many," He expressed Himself forth, and that Power is known as *Naam* (Name) or Word.

*A wild fruit, sweet on the outside, but very bitter in the center.

"Through the Naam, the whole world was created" and "By the Naam the Khand and Brahmand appeared." You may call it Naam, Shabd, or Word, but that Power is the same. This expression of Naam is God's own Power. It is the God into expression Power. It is looking after everything, controlling everything. If it withdraws from the physical body, we have to leave. Guru Nanak says, "Nanak's Naam is in control of all; only with God's grace can it be realized." That Power has tied us to the body, and only by its support are we going along in life. "What can a poor puppet do but the Will of the Great Giver?" The wooden doll does not know what is holding her up. That very Power, Shabd or Naam, is upholding billions and billions of Khands and Brahmands. With what perfect symmetry and motion is it upholding all this! When that Power withdraws, dissolution or grand dissolution occurs.

We must know that Power. We are not separate from it, and it is not separate from us, but the question remains—where is it? When one becomes conscious of oneself, then one can know a little of this Truth. These days the attention is constantly attracted by worldly objects. I am seeing you, and you are seeing me, but we cannot see behind us. By turning our head and eyes we can see what is happening behind. So, when we withdraw from outside we will see what is happening inside. That is why all Masters have advised to "know thyself."

"Everyone has searched for God's temple." All the words spoken outside are based on inner sounds. Just take the word Guru, for example. This Guru-Shabd is mentioned in the holy scriptures (Eastern). Any word given by a God-realized man is highly charged. You may know of various words, like *Ram Ram* or *Allah,* etc. (names of God), but if they were given by a God-realized man they would have strong charging. "Oh my mind, to beome one with the Shabd will drench me in its everlasting color." Here, color means Divine intoxication. If our soul gets joined back to the Shabd, we will also start getting intoxicated. Nanak says, "The intoxication of Naam upon Nanak is such that he is inebriated day and night."

The outer intoxication is that which one experiences in the morning and by evening one is sober. Its effect wears off. If one drinks in the evening the effect has gone by morning. But inner intoxication is the food of the soul. Though the soul itself is also intoxication, it is merely a drop of the ocean of All-Intoxication; when it becomes one with the waves of that ocean it becomes full of supreme bliss. "Oh man, oh soul, the pleasures you enjoy last only while your attention is there, but once you withdraw, the pleasures fade away." So if you want the true intoxication which will never wear off, you have to become one with God.

"True devotion, the true temple of God, are only true if the Music of the Spheres is heard." They say that this body is the real temple of God. The temples made by man are just temples. What is true devotion? Where the Sound Principle, God's music, is heard. To become one with that Sound is true devotion. Devotion is also called love; but when the soul gets intoxicated from the inner Sun, that is called devotion. Where can you find this? Only in the temple of God —not outside. It is already there. One only has to withdraw inside, by withdrawing the attention from outer things.

What is the criterion for knowing that this is It? "When you hear the Sound, which is indescribable and unknowable,

then you will have reached true devotion." Where will it take you? To where it started from. Absolute God thought, "From one I will become many." This is the way back to Absolute God. For whom is this teaching? All mankind. A Muslim fakir says, "Shame on ye that are so identified with the prison of the physical form, that ye listen not to the holy Voice of God." It means that it is very sad that you are so physically bound to your body that you do not listen to the pure Voice of the Lord which is coming from within you. "I hear a voice within me calling, 'Oh Shamas Tabrez, return thee to the Kingdom of God.' Every moment a voice is coming to my soul inside this physical form, and it is saying, 'Oh, Shamas Tabrez, come back to my home.' " That Voice is continuously vibrating. On this subject, Bhai Nandlal Ji has said in the Persian language, "The Sound of the bell is ringing. Hurry up and pack your things, and let us go home to that place from whence the Sound is coming." This is the Voice of God calling us. It is also said that this body is the temple of God in which the gem of knowledge appears. The gem of knowledge is that Sound which reverberates, and whosoever enters inside will find it. "'Everything is in this house. Nothing is outside." Whosoever searches outwardly will lose himself in illusion.

Kabir says, "The thing is in one place and the search is being made somewhere else. You will find it when you take with you he who knows." If you come across a person who has the knowledge of the Beyond, he will say, "Come," and will join you back, through his attention. "If you take the Knower with you, he will easily give you the Truth. That which takes millions of births will happen in one second." For many lives, and the present one also, man has been in search of God; wandering in the outer environments. If he had gone inside, he would have had the realization. For this process, a Mahatma (great soul) who goes inside himself, is needed to put us on the way up. Then with daily practice one's condition should become one of confidence. "When a True Master comes, all doubts vanish." Whenever he wants, he can work in the body or he can go into the *sukhsham*—into the Beyond. So the true temple of God is the physical form, in which the jewel of knowledge shines. Knowledge is not gained just by reading and writing. Knowledge comes through experience.

To see the inner Light and hear the inner Sound is real knowledge. "*Manmukhs* (worldly people) ask, 'How can the man-body be the temple of God?' " Those people who are under the influence of the mind and are doing outer practices say, "How can the man-body be the temple of God? This is a sack of filth—who can say it is the house of God?" They are never convinced about it. Once, I heard of a great mahatma, who had many followers, so I went to see him. Someone introduced me, and he started giving a lecture. "Who says that in the body you can realize God? The body is full of filth, urine, blood, etc. How can there be anything inside? If you want to see the sun you must look outside." So you must understand that there are also mahatmas of this type. In the Gurubani it is written that this kind of mahatma is manmukh. What is a manmukh? "He who does not understand the Holy Shabd can be termed a manmukh. The fear of the Guru is not in his heart."

Firstly, it is very difficult to meet a True Master, and secondly if one does not meet one, naturally one cannot obey him. Such people say, "How can this

body be a temple of God?" Eat, drink and be merry is their motto. Dear people, this human form is a true temple, wherein God resides. Withdraw yourselves from outer things and realize Him. You can only do this while you have a human life. "Now you have got this man-body, it is the time to meet God. All the outward actions will not help you. Keep the company of a Sadhu, and repeat the Holy Naam." Keep the company of a Sadhu. What is a Sadhu? One in whom God has manifested Himself, and who can make God appear within others. "In the company of a Sadhu, you will receive that which is Imperishable." What is that thing which is imperishable? He, God Himself, who is already within you. In the Jap Ji Sahib, which is read daily by the Sikhs, it is written, "There is a priceless jewel within you; you will realize it if you obey the Guru's teachings." In the Koran of our Muslim brothers it is written in Persian, "I am a hidden treasure, hidden deep within you."

If you knew there was some treasure hidden somewhere, wouldn't you like to dig it out? If a thief came across an unguarded house with no one to see his actions, do you think he would sleep in the night? So many say that God is within us, but even then sleep without caring. Why don't they dig out the Truth? Even if one meets someone who can help to bring out this Truth, and some understanding is given, even then one does not care to do the digging. How unfortunate is he! What can we call such an unfortunate person? If he were not conscious of the thing, it would be a different matter, but if someone has shown a little of that treasure inside, and even then one ignores it, then what is to be done? The usual excuse given is, "I have no time," is it not? Do you want someone else to dig out the treasure for you?

This is not restricted to any particular faith; anyone can do it. All the outer rituals are good, and if one does something good one will be rewarded, but the coming and going in the world will not stop. This thing is an inner science, getting which you will also get salvation. Even if one returns, it will not be as a prisoner but rather as a doctor sent back to help the rest of humanity. "The true temple of the man-body was made by God, and is maintained by His Will." All creation is in God's control, just as a powerhouse controls all other machinery. He who is in charge of the powerhouse will tell you that not a single piece of machinery can move without his orders. Those working under him say, "Be careful not to disobey his orders, otherwise a limb might get chopped off in the machinery." His wishes are like standing orders and cannot be erased. So God is called by the names Shabd or Naam or Word. That which we term the Controlling Power is His wish or order, or you can call it the Will of God. "Through the Shabd all happiness is acquired, and through love of the True Naam." Soul is a part of God, just as it is a part of the Shabd. When the soul becomes one with God, it becomes full of bliss. "If ye long for eternal happiness, surrender thyself to God." Go under the protection of that Power which is perpetually vibrating. The soul is a conscious entity, and God is All-Consciousness. If you want everlasting happiness, be connected with the ever-permeating rays of the All-Consciousness. Such happiness will never end. These teachings are not for a selected few, but for all men.

This secret path cannot be trod without a Guru. When we leave the body at

death, the body's identifications which we considered to be so important remain with the body. When you leave, who are you? Just a soul. You will go to a place in accordance with the seeds you have sown, not by what religion you are, but by just what you are. If one is fortunate to find a great man who is a living temple of God, and who can reveal the Light within, what will this great man do? "The Master will lift you above the realm of duality, saving you from judgment in the court of the Lord of Death." An enlightened soul with his attention takes you above the senses and connects you with the Truth. Once you have risen above the poisons of the senses and have become the one who sees, then what can Dharm Rai, the Lord of Death, do?

This quotation was from the Gurubani —that book has a place in every Sikh home—but the same thing has been said by all past Masters. In the Persian language it is the same. If you open the Sanskrit books, you will find the same teaching there. However, the common man does not understand Sanskrit, which requires the study of a special grammar. When Masters come, they speak the simple language of the common man, so that everyone may understand. The latest holy book is the Guru Granth Sahib. Forgive me, but for understanding that also, dictionaries are now being compiled. With each age, everything changes. This Guru Granth Sahib was written in the simple Punjabi language, very clearly, and in such a way that by reading it one gets some intoxication. "Those who commune with the Truth are freed from all worldly sufferings." "True One is the Truth, Oh Nanak." The Truth is also known as Shabd and Naam. It is both describable and indescribable. It is said that he whose soul becomes one with the Truth, or Naam, transcends matter, and the rest get drowned in it, going around the cycle of births and deaths. In a certain section of the Hindu religion, when a person is dying they quickly light a lamp and put it in his hand. They say, "Do it quickly, or he will die before he gets salvation."

When a Guru initiates a disciple on this path, he will not leave him until he has taken him to the lap of Sat Purush, God in His True Form. After that the Sat Purush will take him to *Alakh, Agam* and *Anami,* stages of imperceptible, inconceivable and nameless God. A Guru's duty is very exacting. Even to hear the word *Guru,* the soul shivers, but people nowadays want to become Gurus very quickly and very easily, like an enjoyment you might say. In truth, a Guru is God Himself. In whichever pole God has manifested Himself, that pole is known as Sadhu, Sant or Mahatma, or Master. He never says, "I am the doer," but always refers to the will of God.

"The bani of the Guru, a Sound which gives perpetual bliss, can only be heard by the grace of the Guru." The bani of the Guru and the *Gurubani* are two different things. Gurubani — Guru's word—is what we read. Bani is the name of the Naam or Word, of which it is said that in the four yugas or ages, the Sound is vibrating continuously, and with the blessing of the Guru that Sound is made audible to the disciple. All the holy scriptures started from some enlightened soul. Before each Master came, each book was not in existence. So only a self-realized man can interpret them. The correct meanings cannot be understood on an intellectual level, for men who have not seen will give many different interpretations.

"Those who communed with the Naam

became rid of all dross, to merge with the Lord in a state of pristine purity." Those whose soul gets connection with Naam become pure. Only then can they merge into the Godhead. Naam liberates the soul from the lower self. Only he who is clean and pure can reach the lap of God. Who else can go? "The true temple of the body is God's shop where the priceless treasure of Naam is sold, which only a Gurumukh can get." He says that in the shop of God you can buy the True Naam, Naam Power, which is inside it. But only he who becomes a Gurumukh can buy it. This is not a story for the manmukh. A Gurumukh is he who becomes one with the Guru, through the eyes of the Guru. Otherwise, how can he become a Gurumukh? We have a habit of saying that this or that person is a very big Gurumukh, but it is not a matter of saying.

"In the temple of God, the mind drags us downward, away from the Truth." It is because of the mind that we cannot partake of that which is inside us. It drags us down like a weight of iron. In turn the senses are dragging the mind, and the pleasures of the world are dragging the senses. If the attention withdraws from outer environments, leaves the senses and calms the mind, then only does it realize that it is soul. Have you understood this? Our mind is the barrier between soul and God. This lesson is not for any particular person or country.

"A contact with the philosopher's stone turns iron into gold." It is necessary for the iron to come into contact with the magic stone, to turn it into gold. The big difference between this touchstone and a Guru is that the touchstone will turn iron into gold, but the contact with a true Guru can make one a Guru. In the com-

pany of the Master your mind will come to a standstill, because he himself has controlled his mind. From where does this mind take its power? From the soul. You will become very valuable if you can also control your mind and become one with your Guru.

"The lowly became high through God's grace, and through His grace the sinking stone was made to swim across." Only God's grace made this sinking stone swim across, so there is hope for everybody. There is a great wealth to be gained through *Gurubhakti*—devotion to the Guru. You have to earn your reward through using whatever he gives you to start with. So the first step should be through Gurubhakti. "One whole lifetime of Gurubhakti is required, and in the next life you will get Naam. The third birth brings salvation, and the fourth reaches you to your True Home." If you do Gurubhakti in one birth, in the next you will get Naam, the third will bring salvation, and in the fourth you will arrive in Sach Khand, your true home. All these stages can be had even in one span of man-body, with the grace of the Guru. All Masters have sung the praises of Gurubhakti. Maulana Rumi says, "Maulana Rumi would not have become Maulana Rumi if he hadn't given himself as a slave to Shamas Tabrez." Guru Nanak says, "Nanak, become a Gurumukh if you want to earn the Truth."

I have laid before you a hymn from the Gurubani. Many of you have read it many times, but was it ever with full attention? If you will open up the meaning you will see the truth in it. One hymn is enough; it is not necessary to read more. If you have a true heart, God Himself will help you by leading you to a True Master, in whom He has manifested Himself. He will give you something to start with; to help you on your way in this birth and even afterwards. If you meet such a personality but do not obey his commands, then what can I say?

Stay in your own religions. This wealth of Naam is already in you. God is residing in this physical form, which can rightly be called the Temple of God. Keep this temple carefully, with purity and cleanliness. That form is beautiful in which God has manifested Himself. If you cover a heap of garbage with silk, will any fragrance of perfume come out of it? Clean up the mind through self-introspection and daily meditation. The more frequently one enjoys the Divine contact with the holy Naam, the more beautiful will one become inside. As the inner beauty develops, the fragrant radiance from within will shine forth, making a temple truly fit for God to dwell in.

(This is an English translation of a talk delivered in Hindi by the Master Kirpal Singh Ji Maharaj at a satsang in India.)

THE LIGHT OF LIFE *is in you, nay, you live by that very Light—whether you know it or not is a different question. Each one of you has had an experience of that Holy Light. All you have to do now is to live in constant contact with the Holy Light that is uncreated and shadowless, eternally the same and peerless. The whole creation came into being by the same Light—and that very Light is shining in every heart. All are Divine in nature; and religion is the expression of Divinity already existing in man.*

KIRPAL SINGH

Selections from *Morning Talks*

MORNING TALKS, by Kirpal Singh. Delhi: Ruhani Satsang, 1970. 260 pages, $6.00.

The spiritual talks that follow were given by His Holiness Sant Kirpal Singh Ji, at Sawan Ashram, Delhi, India. With the exception of the last two talks, they were given in the morning over a period of five months, beginning October 1967 *and ending February* 1968.

These talks . . . were first delivered in the Hindi language and immediately afterwards, were translated into English by the Master for the benefit of a number of Western disciples who were staying at the Ashram at the time. . . .

The subject of Spirituality, pure and simple, has never before been dealt with as clearly or concisely as these morning talks set forth. . . . To those who are sincere, these morning talks will appear as a brilliant shaft of light, which will dispel the dark clouds of ignorance . . . They tell us what is required in order to develop the spiritual side of our nature and if we can but translate their contents into positive action, our spiritual development would progress by leaps and bounds.

From the Foreword by
STANLEY SHINEROCK

WHAT you really want, that you will be given. There is a saying of the Masters that God has promised to give everything what a man wants, what his soul really desires. We simply say superficially that, "O God, we want You," but at the bottom, we want worldly things. If you have got real love for God in your heart, God will come to you, He will manifest to you. But generally, we want only worldly things, here and hereafter. Those who care for the love of God don't hanker after the worldly things, nor the wealth of the other worlds. They don't even want emancipation. They would like to have only one thing. No heaven, no earthly things, not emancipation, only to be with God, that's all. If we have really got that hankering in our heart, then naturally we must meet God. God will come to us. If we take one step that way, He will proceed one hundred steps to receive us. We have to decide what we want at our heart of hearts. Are we here only for the worldly things? Are we here only for the name and fame of the world? Are we here only to have things of the other world, or heaven? Are we really after emancipation from birth and

death? A real lover wants none of these things. He wants God and God alone. This is the highest ideal that we can achieve in the man-body, and in no other. So you have to decide by an honest searching of your heart, what you want. If you want God, then God will meet you, sure and certain. If you want something else, you will have it, that's all. You will get nothing short with whatever you want. But why, when you go to a King, do you want ordinary pebbles and stones? So we should judge how we stand, day by day. The result of reading scriptures, doing penances, performing this or that ritual, or doing one pilgrimage or another, all depends on the amount of love that you have got in your heart of hearts. If you have developed love for God, well and good. If not, then . . .? You must be going round in transmigration. It is a matter of only directing your attention, this way or that way.

From TALK 7
What is True Love - I

Some people see the Master or God with their open eyes, while others don't see Him and wonder how those who do see Him have this experience. The strong man revels in his strength and the weak man wonders how he got it. So it is a matter, wholly and solely, of concentration on one point. Such-like devotion bears forth fruit. People who enjoy this state are just like a wife who is devoted to and always thinking of her husband. The others who are not devoted are like a wife whose heart is attached to other men, even though she may appear to be outwardly devoted to her husband. Well, the wife who is devoted only to one man, she enjoys. Her whole attention is riveted on her husband. A husband would also like such a wife who thinks of no other man except him, who adores him and has nobody else in her heart. A heart that is devoted to so many men outside though married to one man, what good is that? So if you want your devotion, your love of God to bear fruit, then be wholly and solely devoted to One. Think of Him, see Him, hear about Him and know Him. . . . Bhakti or devotion will bear forth fruit only when you are wholly and solely devoted to Him, so much so that you forget yourself.

From TALK 16
What Special Practices Bear Fruit

I was just speaking about devotion, real bhakti. The first principle, the basic principle and I would say the grandest of all, is to know that God is everywhere. We are living in Him and He is in us. We live and have our

Morning Talks

Table of Contents

1. Charity
2. Charity and Hard Earnings
3. Don't Think Evil of Others
4. Natural Diet
5. What the Master Does for the Disciple
6. How to Develop Love for God
7. What is True Love - I
8. What is True Love - II
9. How to Develop Love
10. The Outward Symbols and Expressions of One Who Has True Love for the Master
11. Chastity—We Must Become Self-Centred
12. Whom Should We Love - I
13. Learn to Die So That You May Begin to Live
14. The True Guru or Master
15. Know Thyself — You Must Rise above Body Consciousness
16. What Special Practices Bear Fruit
17. What Are the Impediments on the Way
18. Why Should We Worship the Godman
19. How to Do our Bhakti
20. How to Develop Devotion and the Importance of Keeping the Diaries
21. What the Principles Are of Bhakti or Devotion
22. The Difficulties in the Way of Developing Devotion to the Master
23. How Devotion to God Bears Fruit
24. The True Service of God or God-in-Man
25. Righteousness—Detachment—Self Restraint
26. True Satsang
27. How to Develop Receptivity - I
28. The True Bread and Water of Life
29. The Single Eye or Third Eye
30. How to Develop Receptivity - II
31. Love versus Attachment
32. How to Love God
33. What is Love
34. How Can We Please the Master
35. Whom Should We Love - II
36. Love versus Lust - I
37. Love versus Lust - II
38. How to Develop the Attributes of the Master
39. True Prayer
40. The Condition of the Lover of God or the Master

being in Him, like fish in the river. The fish lives in water, its whole life depends on water. It lives in water, it lives on water, from whence it gets its food. When God wished "I am One and wish to be many," the whole Universe emanated, came into being. The whole world is an expression, a manifestation of God. Where is that place where He is not? We are in Him, He is in us and is our Controlling Power. All ensouled bodies are

(Please turn to Page 31)

The Master conducting the six-hour satsang at Sawan Ashram November 2 in honor of Guru Nanak. The program included a talk by Master, music, meditation, and discourses by religious leaders of all faiths. The crowd was estimated at 15,000.

Thoughts on Guru Nanak

ON SUNDAY, November 2, many thousands of people assembled under a huge marquee in the compound of the Sawan Ashram, Delhi, to commemorate the five hundredth anniversary of the birth of the first of the great Sikh Gurus, Guru Nanak Ji Maharaj.

Watching the eager throng as they waited patiently for the Master to take his seat on the rostrum, I sank into a reverie and my thoughts ran on in this wise:

These "Children of Light," as the Master calls them in one of the many beautiful phrases that flow from him, have gathered here to do homage to that Great Light that shone in India five hundred years ago in Sant Satguru Nanak.

It seemed to me that in doing obeisance to his memory, in remembering the purity and saintliness of his life and in reflecting on the beautiful teachings he left behind, notably in that exquisite poem, *Jap Ji*, which our Master has so beautifully interpreted for us, we at the same time do reverence to all the Great Masters who preceded Him, back to the beginning of time.

Down the ages came these Great Sons of God—God clothed in human form, for "the Father and the Son are dyed in the same color"—and five hundred years ago Guru Nanak took his place as a link in the Divine Chain. Completing his mission, he appointed his successor and departed to his own place. And so with each successive Sant Satguru down to the present living Perfect Master, His Holiness Sant Kirpal Singh Ji Maharaj, in Whom, it seems, the whole

of the past is being unrolled before our wondering gaze.

O Sons of God in glory clad, the Light ablaze within, moving in the Heavenly Bani, the Melody Divine, we prostrate ourselves before the Lord Supreme.

Yet each conceals Himself from mortal gaze in such perfect humility: the Buddha disdained a throne and in a simple yellow robe first found Enlightenment in solitude and moved in love among his fellow men, teaching the Eightfold Path; Christ, the son of a carpenter, having nowhere to lay his head, moved in lowly grace amongst the poor and lost, accepting a cruel death; Ravidas, the cobbler; Saina, the barber; Kabir, the weaver; Dhanna, the Jat; Namadeva, the calico printer; Guru Angad, who succeeded Guru Nanak; then Guru Amar Das, down to Guru Gobind Singh, the last of the Great Gurus in succession to Guru Nanak; Tulsi Sahib, His royal origin disdained; Soami Ji; Jaimal Singh, a soldier, followed by Baba Sawan Singh, a military engineer; succeeded by the present living Master, Kirpal Singh, a civil servant.

One and all of these Great Masters, living and teaching the same glorious truths adorning the Path of the Masters, display one preeminent characteristic — humility. Mightier than any emperor, no earthly crown for Them; no orb, no sceptre; not clad in silks nor weighted down with precious stones; no outer pomp or splendor, not even a religious emblem upon Their persons; no attendant priests and acolytes; no palace, no armed guard and watching sentries; no retinue of servants surrounding Them. But in peerless humility, the servant of all, each comes with His clarion call:

Awake! Arise! Stop not until the goal is reached!

So came Guru Nanak, "the servant of the servants of God," and He calls to us:

Only he is alive, O Nanak, who is attuned with Him; all else are dead.

And immediately I recall the words of Christ: "Let the dead bury their dead; follow me!"

There is one supreme way in which we may honor Guru Nanak and all past Masters who are no longer linked with earth: this is to sit at the feet of the present living Perfect Master, if we may be so divinely blessed, and do His Will. Over the Master's chair in the verandah of the bungalow across the way, Christ's words are written:

If ye love me, keep my commandments.

It is not enough to read and talk about the Master; not enough to sit in rapt gaze before Him, glorious privilege and blessing though His Darshan be; not enough to offer Him outer reverence. He asks nothing from us save only this: that we keep His commandments, seeking only to do His Will. This is the love He will accept. Why? I think perhaps in this obedience, which is the test of love, He is enabled to pour out His love even more abundantly upon us.

Even Kings and emperors, with heaps of wealth and vast dominions
Compare not with an ant filled with the love of God.

My reverie abruptly ended; there was a stir in the audience; the Master is coming—"Go ye forth to meet Him;" and with His other children I entered into the joy of His presence, hearing Him sweetly say: *Children of Light!*

L. Gurney Parrott

Circular Letter 3

This powerful circular, dated November 22, 1956, is perhaps Master's clearest statement on the importance of differentiating ends from means.

WHENEVER one takes upon himself a duty, he must be clear about his responsibility. This need for understanding the obligations that are entailed with any piece of work is of much greater importance for us—the members of the Ruhani Satsang—for we have taken upon ourselves the most important and the most difficult task in the world — i.e., enabling ourselves and our fellow beings to attain self-knowledge and God-knowledge. We must, before we can be of any real service, be absolutely clear about the fundamentals of *Para Vidya* or the Path of the Masters.

2. The Para Vidya literally stands for the Knowledge of the Beyond. It seeks to make the human soul one with God by transcending the physical, the astral and the causal planes of existence. It has therefore nothing to do with outer forms and ceremonies—rites, rituals, sacrifices, fasts, vigils, pilgrimages. These are outer practices. We have to make the best use of them. If they are adhered to literally at the sacrifice of the spirit, they are positive hindrances on the Path. For instead of leading us beyond the world of the senses, they fix us more firmly therein. In our Satsangs we should not mix up the science of Para Vidya with any other kind of movement, which deals with other than this science. We should understand that this is the highest of all movements, which is the goal of all religions as taught by all Masters who came in the past, including Jesus Christ. Of course, our Satsangs will be universal and serve as a common ground or school of spirituality devoid of all forms and rituals, for all Masters who will be welcome to give their valuable talks on the theory and practice of science of self-knowledge and God-knowledge. Our main aim of life is to know ourself and to know God. We must never waver from this and in every action we do, we must consider whether it takes us nearer to or farther away from our ideal and we should ceaselessly try for the same.

Awake, arise and stop not until the goal is reached.

UPANISHADS

3. What is God and how can we know Him? God, as all the scriptures and the saints have said, is nameless and unknowable. Then how can we know God? The answer is that the Absolute is not knowable, yet makes Himself known by manifesting Himself as Light and Sound Principle. Most religions tell us that the creation began from these primal manifestations. Now the Divine Light and the Divine Sound or "Word" (known variously as *Shabd* or *Nad* among the Hindus, *Kalma* among the Muslims) may be contacted by rising above physical consciousness. They exist in a latent form in all of us. Our goal must therefore be to develop them and contact them within us. To do this, we must through meditation learn to withdraw our soul to its seat behind and between the eyes.

Having once contacted the Inner Light and Sound, we can progress toward their source, passing from plane to plane until we reach God.

4. To succeed on this Inner Path, we must find one who has explored it to its utmost limits. A LIVING Master is an inevitable need and indispensable means to the attaining of self-realization. On the purely physical level, He serves as a living example of a Perfect Life. He tells us of our True Home and the way that leads to it. On the spiritual side He gives us details of the Inner Path, its intricacies and difficulties, provides us, by using His own attention, with an actual experience of withdrawal from the body and of the Inner Light and Sound, and guides us through the more difficult parts of our Inner Journey till we reach our goal. The Master Saint is a human being like any one of us, but through the blessings of His Master and intense spiritual discipline He has risen into Cosmic Awareness. He has become one with God and is a conscious co-worker of His Divine Plan. He is a living embodiment of God's Love and does nothing of Himself. He is not tormented by any self-interest, but works for the benefit of suffering humanity. If we can sacrifice our personality to Him, as He has sacrificed His to God, following all His commandments, then alone we can make spiritual progress. To obey the Master is in fact to obey God, for it is God who works through the human pole.

5. The spiritual Path is a difficult one and requires a rigorous self-discipline. We must forever be on the alert against anything that draws us away from the Path. We must carry out our Master's instructions to the very letter, devoting regular time to meditation. We must learn to overcome self-love which is a fire that consumes and destroys, and cultivate love for God, which is a fire that purges and purifies.

> *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . Thou shalt love thy neighbor as thyself.*
>
> Matthew 22:37-40

We must constantly remember that our aim is God, and must not be concerned with anything that makes us forget that aim. We must be above party spirit and avoid party factions. Our whole life must be built upon love and humility which are inseparable. If we make any spiritual progress we must guard against pride. Instead of looking down upon our fellow beings we must thank God for His grace and repay it by humbly helping our brethren in their material and spiritual need. If there be those who do not understand or who do not wish to understand the Truth, we must not feel irritated with them. They are as much God's children as we are, and must be won over by love and persuasion. We are all laborers in the Vineyard.

We are all engaged, as you know, in fulfilling the great cause of the Great Master, which is the cause of God. We must therefore form ourselves into a band of selfless workers united in indissoluble bonds of love and fellowship. We, the initiates, whether old or new, are all seekers of the one God, and are equally dear in His eyes. The same Master Power is helping us all alike. Should there be any honest differences of opinion, we must try to resolve them by mutual discussion in a spirit of good will and amity rather than breed rancor and discord that may go to widen the gulf

between individuals and groups. In cases where we cannot decide, the Master may be approached for final decision. We stand for secularity and not sectarianism. In the grand and glorious service of God there can be no thought of high or low, for all of us are moved by a spirit of true comradeship.

6. It is very necessary to distinguish clearly the ends from the means. To lay too much stress on the means is likely to make us gradually forget our objective and to become fossilized. Once we know, for example, that abstinence from all kinds of meat diet and spirituous liquors helps us on the spiritual Path, it is enough that we avoid them. But to take it as an end in itself is to miss the goal. Offending others because they eat meat is worse than meat eating itself. Hate the sin, but love the sinner. Live and let others live. Welcome those are who choose to come on the way, but we have no right to hate or offend others because they eat meat. Vegetarian diet is essentially a helping factor for those who would prefer to follow the teachings of the Master. Hafiz, a great Saint, says, "Drink wine, burn the holy scriptures, and put Kaba, the House of God, on fire. You may do all this but never offend or molest anybody." If you are really anxious to meet God you should not offend or molest the heart of anybody, which is the dwelling house of God. It may however be stated that if one adheres to strict vegetarian diet, that will help a good deal in having normal life, but does not necessarily result in better tempers, controlled sex life or detachment from gross thoughts, desires and actions, worldly ambitions, possessiveness, lust or greed. Kabir says, "If you leave hearth and home and retire to a secluded place and live on pure vegetarian diet, even then the mind does not leave off its base habits." Alongside such essential and positive aids, we must religiously devote regular time to the spiritual practices of contacting the Light and Sound so as to cut down the ramifications of mind, which is so very necessary for self-realization and God-realization, and mould our life accordingly. I would like to add that for the aspirants on the Path it is but necessary that so long as one is in the physical body, vegetarianism should be strictly adhered to. The unholy may be sanctified and made holy only when one is altogether above body-consciousness. And relaxation in the matter of diet would not only be a positive hindrance in meditations but would unnecessarily contract Karmic reaction. No doubt there is life principle in all type of diets, yet in the vegetables it is in the lowest form and as such the least harmful. The real goal is to use every means possible to rise into full God-consciousness.

7. Similarly the philosophy of Karma too has a specific place in the system of Spiritual Science. But it should on no account be made to induce morbidity and breed a spirit of frustration among the initiates and non-initiates. Man is the maker of his own destiny. Though we cannot alter the past yet we can forge the future as best we may. "Thus far and no further" is the deadline which the Master draws for each one of us and it should on no account be transgressed. When you are put on the Path of true pure Yoga, you become free of past holds of stress and tensions physical and subtle. Calmness and harmony are experienced and purification and true detachment are only realized by the average man through the consciousness of the Saint, which if a true Master gives through His

Divine Grace, the heavy mountainous loads of the past actions become molehills and molehills become nothing. Guru Nanak says, "What is the good of coming to your feet, O Master, if our Karmic debts are not nullified. It is no use taking refuge at the feet of a lion if jackals still be howling on him." The Master has to do his job and the initiates their own: to push on with full confidence in the Master. There are too many leaners on idealistic imagination amongst the initiates and too few who practice. The meditation period should not be one of pretty emotional feelings only. The initiates should surrender their all to the Master and be willing to die and give up their life for God. "Learn to die so that you may begin to live." The Master knows how to deal best with it. Ours is to act well in the living present, as enjoined by the Master. If we act up to His commandments, He will never forsake us till the end of the world. But we feel, on the contrary, that after the Initiation we are absolved from all obligations, and are free to do what we may by simply putting our trust in His Grace. This attitude is a great stumbling block on the Path and retards all real progress. It does not pay in the least to purposely close our eyes in self-complacency to the stern reality of the situation that places rights and obligations in equal proportion on each and every individual. We cannot pick and choose, as we may like. We must therefore guard against such a frustrated mentality and have to work our way ourselves for there are no short shrifts in the Science of the Spirit. It is a long and laborious process of unfoldment for the spirit and we have of necessity to take care of the higher values of life at each step if we are keen in our search for Truth. It is a steep path which if we have to tread without stumbling we must tread with our heart forever fixed on the goal and on the steps immediately before us, for there is no time to look behind; it can only make us shudder and tremble. Ignorance is the only disease from which the soul suffers. It can only be cured by knowledge and the knowledge is the action of the soul and is perfect without the senses, though on the physical plane it cannot do without the service of the senses. True knowledge only dawns on the supramental plane where physical senses can be of no avail. But until that stage of direct communion with the Radiant Form of the Master is attained, one has to take care in every thing, for the path is slippery and strewn over with hidden traps that may at any moment catch the unwary pilgrim on the path. Once one slips, the golden opportunity is lost and one does not know when one may be able to get a human birth once again. When we lay too much stress on the means, viz., vegetarian diet and Karmas, we should lay still more emphasis on inversion and withdrawal from the senses and put in more time for the purpose.

Again, the Master, as you know, does not accept anything for Himself. All His personal needs He meets on His own account. He has nothing to do with the voluntary contributions of the Sangat or the brotherhood. These funds constitute the public trust and must be utilized for the public good in America and abroad everywhere whenever needed. This can be utilized in a constant flow of literature and current instructions from the Master through the mail. We must remember that money cannot be used to build a spiritual man. Money voluntarily contributed by the followers can be used only by the Master for the uplifting benefit of

thousands. All Masters did use such money, for the propagation of their mission. Every initiate must remember that if they receive any literature, etc., from the Master that they are only taking what was paid for by someone else. We must see and think in a healthy way about all this. There is no greater service than that of putting people on the God-way that may ultimately take them to the True Home of their Father. In the discharge of the public obligations, we must needs be scrupulously clean and chaste. Every penny that is spent for any of the recognized purposes must be well spent and be properly accounted for. The accounts of income and out-go should be periodically checked, audited and the nature of expenses be thoroughly gone into, so that not a cent of the hard-earned money of the initiates goes to waste and we are able to fearlessly render account whenever called upon to do so. We ought to avoid all grandiose schemes as may strike our fancy and serve to pamper our vanity. The mission of the Great Master aims at simple living according to the relative values of life. The highest ideal of life being the knowledge of self and the knowledge of God, all our acts and deeds must be judged and measured by this touchstone alone. If we live by the Law of God, the Law shall uphold us; and if we fail, howsoever little it may be, we transgress the entire Law and are found and judged wanting in our ideals.

Last but not least I repeat what has so often been said, time and again, "By love serve one another," for love is the master key that unlocks the door leading to the Kingdom of God. Loving faith in God and selfless service of His creation are the two commandments by which stand all the Law and all the Prophets.

To Our Readers

Next month we will publish full reports of the Master's Birthday celebration and the Fourth World Religions Conference, including Master's talks and many pictures. We delayed publication this month in order to include this material, but it was not possible. We are sorry for the delay.

PLEASE NOTE: In order that the Master's words be available as quickly as possible, we have begun mailing one copy of SAT SANDESH by first class or air mail to each Representative and Group Leader. This allows us to take advantage of our inexpensive bulk mailing rate, while insuring that Master's words are heard immediately by all initiates at the Satsangs.

If any subscriber wants to receive SAT SANDESH by first class mail, the additional cost for postage is 24 cents per copy ($2.88 per year).

The Five Basic Prerequisites of Spiritual Development

George Arnsby Jones, Litt.D., Ph.D.

THE science of spirituality, as expounded by Sant Kirpal Singh Ji Maharaj, is essentially a science of *man-making,* the realizing of the true nature of the human soul, and there are five basic prerequisites of spiritual development in the science of *man-making*:

1. The aspirant will be a true *ahimsa* (a non-violent person), and this is considered to be the highest of all laws of conduct.
2. The aspirant will live a life of truthfulness.
3. The aspirant will develop a high character.
4. The aspirant will have love for all, and hatred for none.
5. The aspirant will live a life of selfless service for the uplift of all humanity.

These are the five pillars on which the mansions of spirituality can be built. These five pillars are firmly cemented into their foundations by developing the inner spiritual contact. The aspirant looks to the whole world as a house of God and the various rooms of that house are the countries of the world. Human governments may control the bodies — and sometimes the minds — of men; but they cannot achieve *man-making,* and they cannot thwart the joyful flight of the aspiring soul on its upward journey to true freedom. Freedom stems from the inner self. If mankind is to become truly free, the hearts and minds of men must change, and that change must come from within. Out of the abundance of his heart a man speaks; his very words are charged with his inner thoughts and feelings. If he has love for all humanity, his words will be charged with love; whatever radiates from his heart, that will go into the hearts of those who listen to his words. The aspiring seeker, initiated into the kingdom of the soul, realizes that he is yet a part of the entire human family, and that his newfound consciousness is also a gift to all mankind. At the same time as he progresses spiritually, he cannot but help the rest of humanity, for this is the spiritual law. He forgets any pretensions to worldly acclaim or wealth or power, for he does all things as an agent of the mystic adept, who himself is an agent of the Supreme Being, a conscious co-worker in the Divine plan.

The five pillars of spiritual training are *not* impractical principles, even as far as this materialistic and transient world is concerned. Contrary to a large body of opinion, the mystic adepts of this planet were not — and are not — impractical dreamers as far as human transactions are concerned. They realize that the lower creation — the planes of mind and matter — come under immutable laws of cause and effect. For every human action, no matter how minute, a scientific cosmic law is brought into operation; and complete compensation is rendered for all acts, whether good or bad. Gautama the Buddha gave voice to this cosmic law:

Everything in the Universe is the

fruit of a Just Law, the Law of Causality, the Law of Cause and Effect, the Law of Karma.[1]

The same universal law is referred to in the Christian scriptures:

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

Galatians 6:7

The fruit of man's actions can be a barrier to his progress on the spiritual path, and although a competent mystic adept absolves the aspirant of much of his past sins, the five basic requirements must become an integral part of his everyday life. The first of these prerequisites, *ahimsa* or non-violence, not only means that the aspirant should desist from killing, violence, and injury to other living things, but also means abstention from evil thoughts and ill-chosen words about others. The law of "nature red in tooth and claw" may hold sway in the jungle, but in the truly civilized man the practice of ahimsa is the greatest virtue of all. The practitioner of ahimsa would assist others to live harmoniously and with joy, rendering both quality and quantity in his needed service to humanity. It is one of the tragedies of our world that a great percentage of its peoples are living lives of terrible hardship and dire poverty; yet a true *ahimsa* spirit among nations would assure everybody of reasonable shelter, adequate food, and healthful resources. Ahimsa properly practiced throughout this planet would afford all people vaster facilities for cultural, mental, and spiritual growth.

The aspirant must be prepared to live a life of truthfulness as the second prerequisite for spiritual progress. He should be aware that the eternal Presence, from whom no falsehoods are hidden, is always with him. As the psalmist David expounded:

Whither shall I go from thy spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: If I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me.

Psalm 139:7-10

Falsehoods to oneself and to others are rooted in past failures and future fears, and these things have no place on the spiritual path. Falsehoods, fears, and failures produce emotional disturbances that completely negate inner progress; these unfortunate maladies are due to emotional imbalance, and it is a sobering thought that over half the patients lying in hospital beds in our civilized society are suffering from illnesses of emotional origin. The sincere aspirant must free himself from such negative qualities. He must learn to live squarely and honestly in the eternal Present, which is "a city which hath foundations," [2] sought for by the Patriarch Abraham. The unbalance manifested in society and the individual is a reflection of the web of falsehoods woven into international, national, and personal life; it is also a basic symptom of man's ignorance of the basic unity of life. The community — whether regional, national or international — is a collective, social organism; its living cells are the individuals who comprise it. When divided against itself the community is a

1. The term *Karma* means literally "actions," "deeds;" it is used to denote the law of action and reaction in oriental terminology.

2. Hebrews 11:10.

manifestation of local, national or global schizophrenia. The individual aspirant must rise above the maladies of modern society, being "in the world but not of it." He must face the truth, both about himself and about the world at large.

The aspirant will develop a high character as the third prerequisite on the spiritual path. High character is the mantle of the self-disciplined person. The bounties of Nature are for legitimate use, but when a human being ravenously indulges in sensual pleasures for their own sake, he becomes that much less than human. His personal standards are lowered to the degree where he becomes a miserable puppet of his own overwhelming lusts and desires. But the removal of such deficiencies of character is easier said than done. Theologians and educators alike admonish man not to sin. But these wise authorities do not teach mankind how to eliminate the conditioning of the mind which predisposes man to sin. Ceasing wrong conduct, although admirable in itself, is not the same as removing the *cause* of the human tendency to error. The elimination of the cause of sin is a prime necessity in the inner path. The individual aspirant must seek out the inner cause of a bad habit and then transform the misused thinking pattern into a blueprint for positive good.

A great deal of the technique used in educational practice is comprised of pseudo-methodology. Because of this, some time will usually elapse before the aspirant is completely free of the false patterns of thinking with which he has been conditioned by the forces of authoritarian, dogmatic "education." The inertia inherent in every individual human being enables these erroneous patterns of thought to continue functioning until they have been eliminated by corrective methods. Character-building is a gradual process, for the human mind opposes any change in the inner orientation of the human being. But the true spiritual teacher will show the aspirant the correct technique of reorientation, which is one of the natural, aesthetic transmutation of these false tendencies into higher qualities.

The fourth pillar of behavior avers that the aspirant will have love for all, hatred for none. Love is the core of all human virtues, and it could be a panacea for most of the world's ills, if only mankind would recognize this fact. Shrieved of its divisive doctrines and dogmas, the central edifice of the Christian religion is built on the twin principles of love for God and love for fellowman: "Love thy God with all thy soul, with all thy mind, and with all thy might," and "Love thy neighbor as thyself." Guru Gobind Singh, the tenth guru of the Sikh faith, emphasized the basic need for love as a prime requisite on the path to God-realization: "Verily I say unto you that God reveals Himself only to those who love." The great mystic adepts have always taught that God is love, and the human soul, being of the same essence as God, is also love. Detractors from this central truth about the soul ask how it could have become so separated from its innate consciousness of the Supreme Being; and this is a deeply pertinent question for all who aspire to the spiritual path.

The soul is truly of the same essence as God; but as it descended into physical incarnation it separated itself from the original source, just as a running stream which is initially pure and cool becomes separated from the main flow of water. Some of the water becomes filtered through stones and marshlands, some through sand and mud, and so forth.

The stream is still the same pure water, but the muddy pools are no longer part of the stream. Even though the water is basically the same, no sensible person would care to wash himself in these dirty pools. But if the water is returned to its original purity by the removal of the mud, it again partakes of the clarity and cleanliness of its original source, and once more it can be used to quench the thirst or bathe the body of a human being. So it is that the soul, being of the same essence of God, when separated through the dirt of mind and matter becomes different from the original source —God. When it is cleansed and purified by the living Waters, the "God into Expression Power," the soul once more partakes of the pristine nature of God.

Throughout recorded history the cancer of hatred has plagued mankind. The hatred of man for man, class for class, race for race, has produced the most dangerous of human concepts, that of separativeness. This idea of "divide and rule" has chained humankind to a low level of existence. In the individual it blocks out any inner progress, for he who sees divisiveness around him cannot see the unity of the inner kingdom. To erase these false concepts of separativeness, it is necessary for the aspirant to start within himself by radiating love to all beings. Some advanced seekers recapitulate in their own consciousness the cosmic and planetary creative process, and often discover in this way the precise historical reasons for mankind's regression from spiritual oneness. When the aspirant reaches the consciousness that all things are of the essence of love, he no longer sees any duality in creation, but beholds the one deity pervading everything and everywhere. He sees that he himself is intrinsically no different from that Being of love, and says with Christ: "I and my Father are One."

Finally, the fifth basic prerequisite of spiritual development states that the aspirant will live a life of selfless service for the uplift of all humanity. This does not mean that the seeker is given a mandate to know what is best for all and sundry. The path of outer service is strewn with the thorns of egotism, and the most sincere aspirant can get his feet pierced if he attempts to proffer service where it is not welcomed. The aspirant should try to serve humanity in a spirit of detachment and humility. The fragrant flower which blossoms in a garden and fills the atmosphere with its perfume has no awareness of giving pleasure to this individual or that one; the aspirant should try to cultivate such detachment in his giving to others. The secret of selfless service is for the sincere aspirant to renounce any reward or recognition for what he has done; on the contrary he should consider himself as a lowly instrument in the divine love that sustains and protects all things. The true disciple, if inevitably confronted by recognition for good actions, will accept such recognition in the name of his own spiritual preceptor, the mystic adept, who is the true agent of God. When Kirpal Singh, one of the two supreme mystic adepts living in the twentieth century, was invested with a high Order of Chivalry, he accepted the honor on behalf of *his* spiritual preceptor with the following words:

> The truth of the matter is—as stated in the Holy Guru Granth Sahib—throw all honors of the world in the fire. The only thing worth having is that which helps us to find our Beloved—God. Desire of worldly

greatness and honor takes us into the world. True greatness lies in following the path that would take us to our cherished goal. And what is that goal? Our soul, separated from its source—its Creator—revolves endlessly in the cycle of birth and rebirth. It must find its way back to God. I think that this honor is not for me, but for my Master, at whose holy feet I had the good fortune to sit and learn all that I learned, and who is with me even now. It is with his grace that these honors are coming to me, completely unsolicited. But, if you ask me, I would say from the very depth of my heart that I have no liking for these things.

Selfless service is thus a great virtue and is the outer manifestation of love and goodness. Both mind and body become sanctified through the labor and sacrifice entailed in selfless service, so long as this is performed without egotism or vanity. The pinnacle of selfless service is to consider oneself the humble servant of the mystic adept, who is a conscious embodiment of God. This leads to the climactic annihilation of the lower ego, and the aspirant is dramatically faced with the illumined realization that he himself is truly God. Love knows constant service and sacrifice; this is the pearl of great price, the greatest treasure of all. The external life of the aspirant is lived in service to others, and he does not allow himself to become inflated by thoughts of pride and possessiveness. In the words of the *Bhagavad Gita,* the superb spiritual poem of Hinduism:

He who does the task dictated by duty,
Caring nothing for the fruit of the action,
He is a yogi.

Selections from Morning Talks

(Continued from Page 19)

the drops of the Ocean of all Consciousness. When we know this, all is beautiful. God is beautiful and any world made by Him, manifested by Him, is also beautiful. Beauty comes out of beauty, not from ugliness. Anything that appears to be ugly in the world is the result of the spectacles that we are wearing. If the glass of the spectacles is smoky, you will see all smoke. If it is red, everything will appear red. If it is black, everything will appear black. Well, the world is not black, red or smoky, mind that! So we have to change the trend of our mind, of our heart.

From TALK 21
What the Principles are of Bhakti or Devotion

Love can be developed in many ways, but the most effective way is through looking at the Master, into the eyes of the Master. Eyes are the windows of

the soul. The Master is always within at the eye focus, so when you talk to Him, you should always be attentive there. He is also attentive when He talks and soul speaks to soul. The Master gives lessons through the eyes without talking. He is overflowing with the love and intoxication of God and the radiation comes through His eyes very strongly. Those who are embedded in His eyes by receptivity get a boost. . . .

From TALK 9
How to Develop Love

Everybody says, "Be chaste, observe celibacy." For that the only criterion or specific remedy is what? to be self centered. It is we who give power to the mind. It is we who give power to the outgoing faculties. It is we who see good or bad outside. If we become self centered and somebody touches you, you will not be affected. You will be air conditioned. But if you touch those who are not air conditioned, that will carry its effect. So for that, all Masters have enjoined "Don't touch anybody—Don't look in the eyes of others." These are the outward precautions to save you. Just like when a tree is cut down, first the branches are shorn off and it is then easier to cut the stem. These precautions are only to cut off the branches. But the whole thing will depend on being self centered . . .

From TALK 11
Chastity—We Must Become Self-Centered

Another impediment is when somebody is devoted to you. There is one example that I will give you. Suppose that you have got Rs. 100.00 or $100.00 in your bank. Whoever thinks or looks to you with all devotion sends in a debit bill against you. The one who is devoted will want a return for that devotion, whether you have got the money in your bank or not.

From TALK 17
What are the Impediments on the Way

Please Note

It is Master's wish that "Morning Talks" be distributed to the dear ones as quickly as possible. Consequently, at His instructions the entire edition has been shipped by Air Freight. **This means that there will be no sea mail shipment later.** All orders should be sent, at $6.18 per copy, to:

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I know the initiates abroad are anxious to see me in person, and I also long to be amidst them. You can well imagine how happy and jolly a father would feel amidst his sons and daughters who are all loving and amicable. I would, therefore, suggest that by the time I make a trip to America, all initiates, including leaders and representatives, make a special effort to live a pure, Christly and Master-like life as is possible so that all initiates will stand out amongst other men and women shining with love in full bloom, and drenched in the sweet remembrance of the Lord.

From CIRCULAR 17, by
KIRPAL SINGH