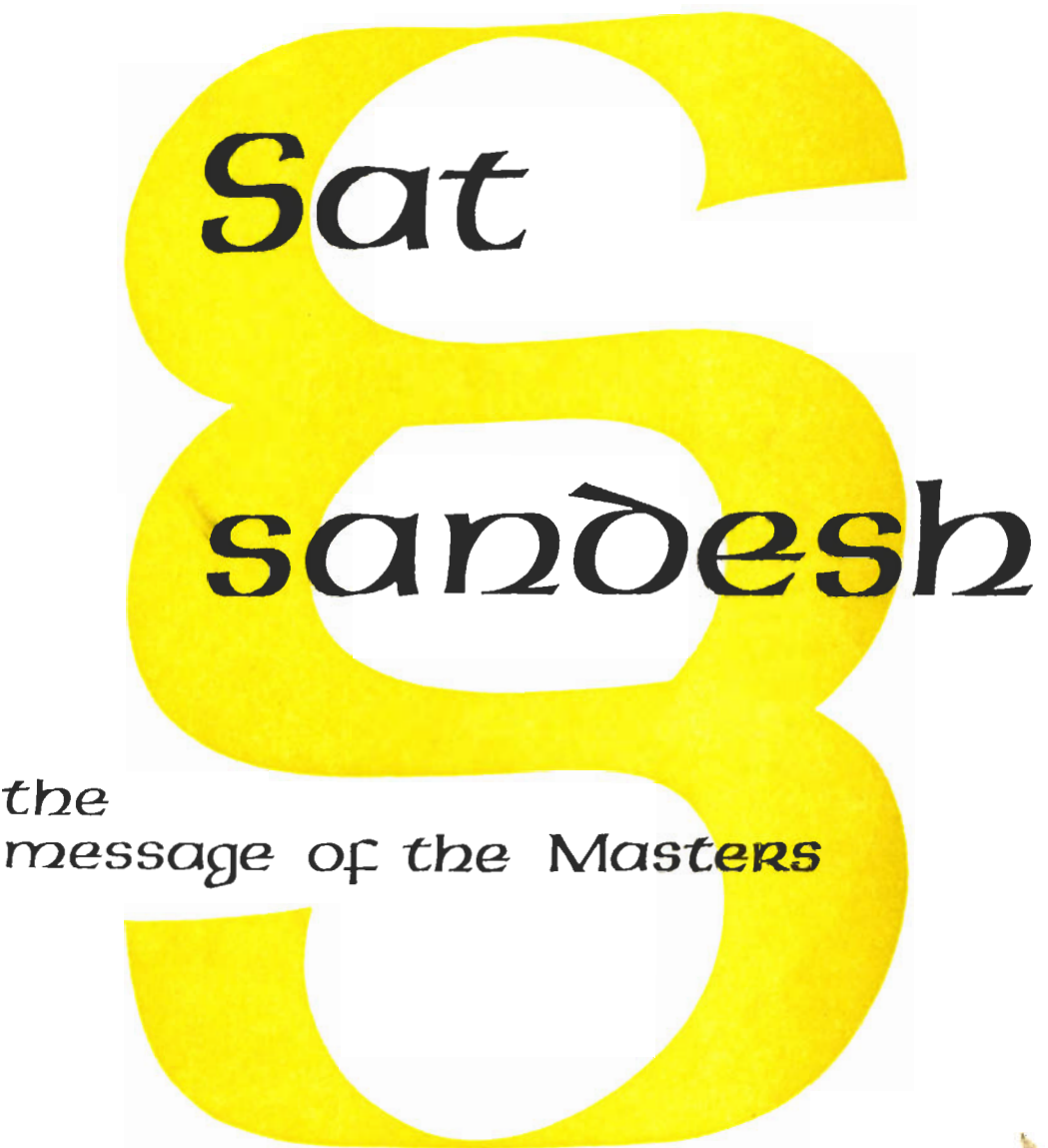

the
message of the Masters

May 1970

The Love Between Thee & Me

How can the love between Thee and me sever!
As the leaf of the lotus abides in the water, so dost Thou in Thy servant;
As the night bird gazes at the moon all the night through,
So do I my Lord, Thy servant;
From the beginning of time until the ending of time, there is love between Thee and me,
How can such love be extinguished?
Kabir therefore says: As the river plunges into the ocean, so doth my heart in Thee.

KABIR

Sat sandesh

May 1970 Volume three number five

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SAT SANDESH is published monthly in English, Hindi, Punjabi and Urdu by Ruhani Satsang, Sawan Ashram, Shakti Nagar, Delhi-7, India, for the purpose of disseminating the teachings of the great living Master, Kirpal Singh Ji Maharaj, and the Masters who preceded him. The English edition is published in the United States of America at Sant Bani Ashram, Franklin, New Hampshire 03235. Editor Emeritus: Bhadra Sena; Editor: Russell Perkins; Circulation Manager: James Cluett.

Subscription rates: U. S. $6.00, £2 Sterling, or Rs. 12 yearly. Single copy: 50 U. S. cents, 3/6d. Sterling, or Re. 1. All subscriptions, payments, and manuscripts for publication should be addressed to SAT SANDESH, Sant Bani Ashram, Franklin, New Hampshire 03235, U. S. A. Checks and money orders should be made payable to SAT SANDESH. No payment is made for contributions published. Views expressed in articles other than those written by the Master are not necessarily the views of the journal.

Mataji's bier is shouldered and escorted by relatives and other Satsangis.

Farewell to Mataji

AMIDST the familiar and much-loved surroundings of Sawan Ashram—earthly home of all the Master's children—the Master's wife, affectionately known as Mataji, took leave of the worldly scene and returned to her spiritual abode on April 3, 1970.

Her frail form had suffered from the dread disease of cancer for about four years. On this subject, the Master afterwards remarked, "Many people who have experienced this sickness have suffered greatly and have screamed aloud with the agonies of pain that it causes, but with the grace of God, through having direct contact with Him within, Mataji was spared the pinching effects of the burden." Those who daily met and talked with her would enjoy a cheerful conversation accompanied by smiles. She was able to gently move about the Ashram at her pleasure, content in the knowledge of being in the care and protection of the Master, with her daily needs fulfilled under the direction and personal attention of Bibi Hardevi Ji, who administered constant selfless service with loving care and consideration.

For the last four or five months, Mataji was forced to spend more time resting in bed, although she was still able to slowly make her way into the Master's quarters which annexed her own, and mingle among the friendly faces of the Satsangis.

Eventually she was unable to get around any more, and while the Master was on tour in the latter part of March, her condition worsened. On March 30 the Master asked her if she was ready to leave and she replied, "Yes, in three days." The Master thought for a moment and then said, "Well, three days, that means April 2 — I will be very busy that day (due to the occasion of special remembrance of Baba Sawan Singh Ji) —the 3rd would be better, in the early afternoon, say 1:30 P.M.—I will be more free then."

On the night of April 2 the Master became very ill physically, and on the 3rd the already programmed initiation was cancelled, although some five or six hundred people had requested initiation and many had traveled from far distances. Great disappointment was felt in the hearts of the hopeful ones.

At about 1 P.M. Bibi Hardevi Ji, who throughout the difficult period of Mataji's illness had constantly served at the bedside, noticed that her condition was very serious. Someone suggested that the Master be called to the room, but

The Master holding Satsang at the completion of the funeral rites, the reading of the Granth Sahib. He spoke about life here and hereafter.

Bibiji pointed out that the Master was in deep meditation and could not be disturbed. Ignoring this, the person approached the Master and on returning to his physical form the Master asked, "What is it?" When told about Mataji's condition the Master said, "I know it." On further request the Master went to Mataji and looking down at her very kindly, asked, "Are you prepared?" She looked up and said, "Yes." The Master said, "Are you sure your heart is absolutely clear—with no hatred for anyone?" She replied, "Yes, I have nothing against anyone in my heart." The Master said, "Then why are you not smiling?" With this, the thin shrunken face, blue with suffering, began to glow with joy. The blueness went, and the countenance became clear and serene. Ripples of laughter came forth and she looked radiant with happiness. Taking hold of the Master's hand she said, "Forgive me, if I have ever done anything to offend you." The Master smiled. She said, "Both forms are here—I am seeing you outside and inside." The Master said, "All right, now close your eyes and relax," and with these words he returned to his room. Within ten or fifteen minutes, Mataji had left.

Those who were present at the time and witnessed the amazingly joyful and peaceful happening, spread the news to others. As the people learned of this wonderful example of the soul's final departure from the human form, sadness and solemnity turned into rejoicing. They brought musical instruments and began to sing hymns of praise to the Lord. The Master disapproved of the singing, but they could not contain the wonder and exuberance in their hearts and wished to express the joy of the occasion in music, as is the custom on happy events.

All ceremonies were performed according to Sikh rites, the Master being firm in advocating that one should live one's worldly part of life within one's religion and customs—the holy science of the Light and Sound Principle being the spiritual part. As with the Hindus, the Sikh customs uphold cremation on the funeral pyre, and so Mataji's body was lovingly placed to rest, attended by the hands of those near and dear—by both her physical and spiritual relations.

Normally, on the second day after a funeral, the remaining bones are gathered with the ashes, and are thrown into a holy river, according to custom. As the Master's program included a visit to Rishikesh to attend a meeting there on April 5, the "flowers" as they are called, were carried in the Master's car to that well-known religious place beside the waters of the Ganges. There is a certain location on this holy river where the bones of the bodies of religious people and renunciates are immersed. On approaching that place, the priests there protested that as the person was a householder, the ceremony could not be performed there, but further downstream. Among those accompanying the Master was Maharishi Raghuvacharya Ji, a renowned and respected yogi, well-known in the area, who is yet continuing life though more than one hundred years old. He stepped forward with surprise and asked, "How can the wife of such a great Saint be named merely a householder?" Thus reminded, the matter was resolved, and as the custom demands, the bones were then placed in a container and weighted with a large stone. This was then taken to midstream and cast into the river. For some time, instead of sinking they floated on the surface, and then gradually they gently sank out of sight.

Raghuvacharya Ji remarked, "As you

(Continued on Page 31)

THE MASTER'S TALK

Spirituality the Only Answer

IT IS said, "Thousands have seen you, O Satguru, but very few could see what you truly are." Who were those who saw the truth? Whomsoever he revealed it unto. Christ said that the Son knoweth the Father, and also to whomsoever the Son may reveal Him. The Child of Light —the Master—sees, and so do others to whom he chooses to show the Truth. What is a Guru or Master? All Masters who have come have given various indications. First, we should remember that God is in each being, and no heart is without Him, but where He has manifested Himself is beyond praise. A Perfect Master, therefore, though having a physical form is something more than that. He may be seen going about the world like an ordinary person, but his soul has become the mouthpiece of God. "Howsoever God's words come, that knowledge is imparted to you direct." His physical form seems to be imprisoned in the world like all others, but in fact he can fly beyond the Brahmand* at will.

Who can give us news of God, and who can meet Him? If He has no brother, father or relatives, then who can arrange a meeting? It is a plain and simple question, to be answered without any philosophizing. One must know who can tell of God, and who can give a contact with Him. The Masters speak of this matter in two or three ways—some in the third person, like Kabir: "Kabir says, we are the knowers of that far away home, bringing orders from the Most High." He explains that the Masters know the secret of that True Home which is very far away, and that they bring instructions from God Himself, to help the people to understand the Truth. If people listen quietly to what the Masters have to say, they will find that they give descriptions of their own, through small stories or by indications, so that people may know who they really are. Baba Sawan Singh Ji once said, "When we come into this world, we bring our own staff to work with us. When the work is completed in one place we are sent somewhere else." It is an indication of their elevated purpose in this world. The tenth Guru of the Sikhs says, "I was absorbed in God, as it were one—I was reluctant to come to the earth. God persuaded me to go and do the work saying, 'I am sending you as my Son.' " Christ also said, "I and my Father are one." Guru Arjan Sahib said, "Father and Son are imbued in the same color." Shamas Tabrez Sahib said, "Oh my brothers, do not judge me by my outer apparel, old and torn; just see within me, what a great Emperor I am." Outwardly he seems to be poor and lowly —one should not dwell on the fact that he has no money, clothes or house, but see, within he is full of invaluable jewels.

*Consisting of the three main divisions of creation.

He once said, "I am a very big Tabib"—a doctor or specialist. People asked him, "Do you feel the pulse, or look for disease in the eyes?" He replied, "I do not feel the pulse or look for eye diseases—I just enter into every pore by looking into the eyes." So they asked, "What medicine do you give?" He replied, "We, from Sat Lok or Sach Khand (the True Region), draw on an Elixir and freely give the same to all. We put Life into the corpse."

When I was in America, I gave a talk on December 25, the birth anniversary of Christ. I told the audience that Christ lived before Jesus. It is nearly two thousand years since Christ was here, but he was here even before that. He indicated this by saying, "Before Abraham was, I am." Masters give indications, or token references. The world is never without a Master. Whenever God manifests Himself in a certain human pole, we call that a Master. So Guru is what God is.

"Born of the Infinite, He who from the beginning to eternity is the same, manifests Himself in some human form, and is called a Guru. Satguru is eternal—do not think of him as merely a human being. God's true servant is like God Himself; do not consider there is any difference." O Children of Light, a Guru is not a human being, for the Guru is not the physical body, but in him God resides, who is the Unchangeable Permanence. The Guru comes whenever there is more sin in the world. When Guru Nanak Sahib came, the Hindus and Muslims were fighting against each other's religions. Kabir Sahib was also here at that time. They both taught that God is one, and all are His children—and all are embodied souls.

The soul's caste is the same as whatever God's is. The religions were made to free us from all bonds, but instead they became fetters. "We started on the way to meet God, but half way our mind came in between." We joined the religions to realize God—to know Him, to become one with Him and to awaken in Him, but although we wear the various labels of religions we have become prisoners of them. The same old custom corrupts itself — the same which were made for the noble purpose of knowing God became stagnated and deteriorated. We have failed in our purpose. We thought we were in the army of God, but forgetting God, the armies began fighting each other, and in this way millions of people died in the name of so-called religion. This fighting between religions was going on when Baba Sawan Singh Ji came. When Guru Nanak was asked, "Who are you?" he said, "If I say I am a Hindu, you will kill me—Muslim I am not; I am that puppet made of five elements, which has the power to vanish within seconds." He tried to explain to them that although a Hindu by outer appearance, he would be killed if he admitted it—because of the people's narrow-mindedness; and that he was not the kind of Muslim known by the outer forms and rites. When they persisted in knowing what he was, he described that his body was made of five elements, but he himself was actually that invisible power which is controlling the body. This is the great lesson that we have forgotten.

The Masters come again and again to revive this Truth, and what is their first task? To bring all children of God together to sit on a common ground. When my Master came he had to bring together the Christians, Sikhs, Hindus and Muslims—and what kind of foundation could he build for them? Feelings, emotions, and drawing inferences are all subject to error; seeing is above all. Those who see, their religion is one. Amidst the turmoil of those difficult conditions

at that time, he suggested that a common ground be made on which the brothers of all religions could sit together, have chaste lives and know God. He said it should be named Ruhani (spiritual) College, or Ruhani School or Ruhani Satsang. He was a free man and came to bring freedom to all mankind. When someone suggested to him that he should make another sect, he replied, "There are already so many wells, what is the use of digging another?" The Truth is already here, existent; all those who have seen it have the same thing to say, and those who have not seen continue to wrangle about it. My Master's teaching was to sit all men together, that they might learn and understand that all mankind is one, born the same way, having the same outer and inner construction. Man is ensouled body. Soul is of the same essence as that of God, and the same God Power is controlling the soul in the body, as well as the whole of creation.

When in America, I gave a talk in the Unity Church in Chicago, telling them that although they had recently built that Unity Church, unity has existed since the world began. From the level of man, we are one, with two eyes, nose, two hands, two feet, etc. From the level of the soul we are conscious entities, and whatever type of worshipers we are, God is the same; He is not a Hindu, Christian, Muslim, etc. In this place where you are sitting at present, there is no "ism" upheld. A Hindu should remain a Hindu, Christian should remain a Christian, Muslim remain Muslim and so on. Whichever religion you belong to, remain there and keep the outer observances, but the important work which is most necessary, to know yourself and know God—that must be done.

Truth is above all things, and true living, imbued with love, flavored with humility, is still higher than Truth. An electric bulb which is clean and polished gives more light than one which is dirty. This was a lesson which my Master used to teach; in this manner he would help the simple people to understand the Truth. Spirituality is the only hope left for the world. When Prime Minister Jawaharlal Nehru was alive, I once had a private talk with him for about fifty minutes. He listened to all that I said with much attention, and after that in all his talks he would say that only on the ground of Spirituality can all men sit together; for the masses, for the social leaders, political and religious leaders, this is the only cure.

We are all devotees of the same God — all human beings — all men. Outwardly, if your custom is to wear white, blue, or black, then wear it—there is no difference—but sit together. The Vedas, Hindu holy scriptures, say, "Sit amongst thousands and sing the praises of the Lord above." My Master was inclined to revive the teachings of the Vedas, which are not new, but merely forgotten. They are the oldest of all the holy books, containing the words of many rishis and munis (holy men). The latest collection is the Guru Granth Sahib, in which are contained as many words of the Masters as could be found and collected. We should respect all Masters who have realized God, no matter in which age they came. In the Koran it is written, "We have sent Masters to different places. Who is a true Muslim? He who keeps full faith in all true Masters." And who is a true Sikh? He who believes in all that is written in the Guru Granth Sahib—the words of the Masters. This book is like a banquet-hall of Spirituality. If this same lesson was taught in every family, in all religions, in every country and in all

walks of life, then peace would descend on all mankind.

I had the chance of meeting many political leaders in the West, during my tour, and I reminded them that they had been given children of God to take care of, and they should do so in the best possible way. Live and let others live; this is India's greatest principle. If those ruling a country cannot adequately provide for the need of those whom God has placed in their charge, then other countries should go to their assistance. What is the use of shedding the blood of millions? Many of the leaders understood and agreed: in two places, war was averted. I am raising these points simply because the only answer to all the difficulties in the world today is purely through Spiritual Science—only on that ground can all men sit together in the name of God.

Even when sitting together, problems do arise, for each man has a different way of thinking. Guru Arjan Sahib gave excellent advice for this: "Get together, all my brothers, and let us get rid of all our differences." Learn to sit together; try to change these dualities. We are already one, but on what kind of foundation can we sit? "In the name of God, sit together." In remembrance of God, for we are all worshipers of the same Lord. "There are many lovers, but the Beloved is the same. Castes and religions are different, but the aim is the same." Does it not make us feel as one by just hearing these words? One more thing Guru Arjan Sahib has said on the subject—that it is necessary to sit at the feet of a God-realized soul, otherwise one will be misguided. He also says, "A true Gurumukh spreads that kind of prayer-mat" (on which all religions can sit). What is a Gurumukh? He who becomes the mouthpiece of the Guru. What is a Guru? He who is the mouthpiece of God. I am pointing out that all Masters have said the same things, that any existing doubts may be removed. Kabir Sahib says, "In this world, there is no greater giver than the Guru." What the Guru gives, no one in the whole world can give. What does he give? "The Guru gives that Knowledge which cannot be had through the senses, and he shows the True Path." He gives that which is above the senses and the mind, and he gives because he *can* give, he gives because he has got something to give. Those with worldly or bookish knowledge, with skill in oratory, cunningness, acting or posing, cannot help in this field. Then who can give? "By giving his whole life in devotion, he became one with God." Who is he? He has become one with God Himself. "The Word was made flesh, and dwelt among us." "God became one with Guru and distributed the Shabd." God becomes one with the Guru and joins back His children unto Himself, through the Guru.

When God Absolute expressed Himself there was God-in-action, and if you cannot find God-in-action you will never find God Absolute. This is the reason why the Guru has been praised higher than God Himself. The God-in-action Power is the same as the Absolute. The Absolute power is expressed in the Guru. However, a layman sometimes can understand better through the question of one past Saint: "Guru and God are standing together — now upon whose feet shall I fall?" One is God Absolute, the other is God-in-action, so to whom is one to bow down? One is the Powerhouse, the other is the switch to hand. We have never seen the Powerhouse, but the expression of that is near, which can be seen. Unless one has a contact with the God-into-expression Power, God cannot be realized.

So this is the true Guru. We should also have great respect for the human pole, for God has made it with His own hands, and has manifested Himself in that heart. If after understanding this one can still think of the Guru as a mere human being, then "He who thinks of the Guru as only a man will for generation after generation go around in the lower forms."

What is the value of an electric bulb, if no light shines from it? The bulb should be clean and free from dust. "Kabir says, The mind became pure, limpid like the water of the Ganges; God then followed him calling 'Kabir, Kabir.' " It is good for the mind to become pure, that the light may shine forth as through a clear bulb, but even this is of no use if the attention is not on the light, but on outer things. In all religions there is repeated reference to the Light. We are all worshipers of the Living Light. "When the Full Effulgent Light is lit in the physical form, then he is called the *Khalsa* (Pure One)." What is a Khalsa? Guru Gobind Singh Ji says, "The Khalsa is my own image, the Khalsa is my abode; the Khalsa is my Complete True Master." He also added, "I take Guru Nanak Sahib as witness to what I am saying." So all Masters regard everyone from the level of the physical form, or the level of the soul, or from the general Controlling Power in all, which, in whatever heart it manifests, is the true Guru.

"A great Guru drags the soul out." A great Guru can drag the soul out from the human form, from out of suppression under the mind and senses, and join it back to the Source. No less competent being can make this connection, for that which he gives is beyond the knowledge of the senses, and only that type of Guru we should accept as our Master. Who should accept him? Everyone — man or woman. The husband is the guru of the physical body of a woman, but God is the Guru of the soul, irrespective whether of man or woman. God has joined the husband and wife, and will see them through. But the soul's Guru—wife's or husband's—is God. As an example, you may take Parvati, Lord Shiva's wife. Why did she accept Narad Muni as her Guru, when he was only a devotee of Lord Shiva? It is written thus in the holy scriptures. In certain religious sects they insist that a woman should not have a Guru or Spiritual Master, but my friends, the terms man and woman apply to the physical form—not the soul. The Guru of the soul is God Himself.

The soul may be working in either man or woman's form. Both man and woman must work together to realize God, for the true meaning of marriage is to take a companion in life. God Himself has united them, and God alone should disunite. Living in the world they should help each other, and both should realize God within themselves. To beget children is merely one duty. I have told you all this many times before. In the past, parents, after getting one or two children and bringing them up, would leave for the forests to do their meditation and to realize God. Swami Ram Tirath very frankly advised, "So long as husband and wife do not lead a life of purity like brother and sister, there is no hope for India." This can be applied to any country.

There is no harm in married life—to have children, live in companionship and work together throughout the life, but the real purpose in the end is to realize God together. Unfortunately, married life has ben turned into a machinery of worldly pleasures and vice. The Masters come, and they also have children. The greatest lesson we can learn from my Master's life is his observance of a chaste life. He

lived with his wife for a total of only six months during the whole of his married life. In most cases, husbands and wives cannot live apart for this length of time. It is a valuable lesson. In the olden days, degrees were given to *brahmcharyas* (persons living chaste lives). The lowest was for twenty-five years, the next for thirty-six years, and the highest for forty-eight years. Forgive me, but if only we could learn something from their lives, would we not improve? Even if you tried, it would be hard to find a brahmcharya of one year only. We can learn many things from the Masters, for they have the same qualities as God. We also have these virtues, but due to the influence of the mind and senses, we are lost in the world and the physical body—our true selves and God are forgotten. When true Masters come they show us the right road, give us the right understanding and the straight path to God.

There are many types of yoga—some to keep the body fit, and some to lengthen one's life. There is Bhakti Yoga, which develops love for God. Even the desire for higher knowledge can keep the human being from retrograding to lower forms of life. At one period in his life, Ramakrishna Paramhans was the devotee of a Goddess. He was so much absorbed in her that wherever he looked he saw her form, but he was caught up in a duality and was hindered from proceeding further. Then he met his Guru, who helped him to rise above it. Gian Yoga is a matter of inference, and is work for highly intellectual people—it is not a path for everyone. Yoga has been described by Patanjali Rishi as control of the mind. Truly speaking it is a helping factor in one's life. Yajnavalkya Rishi says that through yoga the soul can meet God, but there is a way beyond this, and that is to self-awareness when one can know oneself—who and what one is. Guru Nanak says, "Without knowing yourself, you cannot surmount the illusion." Also, "As long as we do not rise above the physical form, we will not awaken unto ourselves." We have to go beyond the physical, astral and causal planes which are like covering upon covering, and all come under the category of illusion. Shankara has described the facts by saying, "O Lord, I know that between You and me there is no difference; however, I am yours, you are not mine. A wave can be of the ocean, but the ocean cannot be of the wave." There is self-awareness, then comes cosmic awareness, and then supercomic awareness.

The Masters are not the monopoly of anyone, they come for everyone, not for any one group of humanity or another. They give a knowledge which is beyond the senses, which is an ocean of intoxication—a mighty effulgence of bliss. This bliss is within each human being, but has been suppressed by the mind and senses, and is therefore not enjoyed. The Masters give a way up by dragging the attention upward. They are in control of their attention, whereas we are not, for our attention is given out to the worldly affairs and has become very weak. The sun's rays cannot burn us, but if those rays are passed through a convex lens they can burn any object upon which they fall. Similarly, we should control our outgoing faculties and concentrate our attention within us. Through the attention the senses get strength, as indeed does the mind and the intellect, but if it were to be detached from these, controlled and concentrated, and become the mouthpiece of the Greater Attention, what a wonderful achievement that would be!

With one thought, God created all creation. Soul is also a drop of the Ocean

of all Consciousness—can we not, when fully withdrawn from outside, create even one small town? The ocean of all intoxication is overflowing in the Masters — they are intoxicated without drinking anything. Mira Bai, a great Saint, once said, "Without drinking anything I am perpetually intoxicated." Without eating, they are satisfied. In the Gurbani it is written, "With getting the Naam, the mind is satisfied." The Masters are like emperors hidden in disguise — they are a green shadowy tree in a hot arid desert, and if through great good fortune such a personality comes into your life, whose soul has that intoxication, remember that the eyes are the windows of the soul. He will give you whatever color his own soul is dyed in.

The true Master's soul is charged with God. They all have their own way of remembering God's name. Whenever Guru Nanak used to say, "Sat Kartar"* he would get intoxicated through repeating those words. Anyone who heard him would also get a little of that intoxication, by absorbing the radiation surrounding him. There was a Master called Chaitanya Mahaprabhu, and his words were "Hari bol" (glorify God). One day he met a group of men washing clothes, so he stood beside one of them and said, "Hari bol." Every person sees others from his own level, and the washerman thought he was a beggar, so he ignored him. Chaitanya Mahaprabhu repeated it once, twice, a number of times, and the washerman replied sharply, "I am not going to say it!" but Chaitanya Mahaprabhu put all his attention on him and said, "You must say it." Even one glance of a Master is enough to uplift the soul, because it reaches the very depths, so the washerman thought, "Oh well, he is very insistent, I will say it." and he repeated the words "Hari bol." Immediately he became so intoxicated that he started dancing while repeating "Hari bol, Hari bol." The other men wondered what had happened and drew around him asking, "What is the matter with you?" He said, "Hari bol!" Now, whoever said, "Hari bol" got intoxicated and began dancing—so in the end the place was full of people dancing with joy, all repeating, "Hari bol, Hari bol, Hari bol."

Even if one were to read the world's complete stock of religious literature, one would not get one drop of the intoxication that is given by a Perfect Master. That intoxication is such that all other kinds are overpowered by it. Shamas Tabrez says, "O Wine-giver (Master), give me that wine which is God's own intoxicant, that my soul may get peace. O Wine-giver, give me that wine which cannot be got from heaven." Bhai Nandlal has expressed the same thing: "If I drank two thousand pitchers of pure wine, it would not give me the intoxication I would receive from one sip of Thine own intoxicant, O Master!" One is to fully understand that there is no worldly state which can compare to the spiritual bliss of the Holy Naam. Again, Shamas Tabrez says, "I have the Wine with which I can intoxicate myself and the whole world, for if in my blissful state I raise but one word, all mankind would become intoxicated."

However, God's laws are such that His power is never so openly revealed in this manner, so how can this great blessing be available to man? "Through words you cannot reach it, but only by seeing." Bheek Sahib has said, "He who knows will not speak of it; he who says he speaks of Him, surely knows nothing." So this Science cannot be explained in words, it is a science of perception

*The Ever-Existent Maker—permeated in all.

through seeing. Maulana Rumi Sahib says, "If I want to, I can turn all atheists into believers." This is the grand purpose for which the Masters come to the world. He has said even this much: "If I die and you make my body into manure and scatter it upon the land, and make bread from the wheat grown there, not only the baker who bakes the bread but the server of that bread will also become intoxicated; even the heat of the oven will vibrate with bliss." So one can well imagine the condition of those who would eat the bread! The Gurus show us the straight road—not through yogic paths but by a direct contact with God.

All types of yoga have their own scope, but the Surat Yoga can be taught to everyone. Guru Amar Das Ji got this wealth after seventy years of searching. He then said, "If you have good karmas, God brings you to the Satguru, who gives you the selfless service of Surat Shabd." He gives you the opportunity of doing the highest selfless service, through connecting your Surat (attention) directly to God. Philosophy deals with theory, and mysticism deals with reality—direct contact with God. A true Master will connect even a small child to the Light and Sound within, which is the God-into-expression Power. This is the path of Light and Sound, which takes one directly to the Formless and Nameless Region. It is no hypothesis. It is not a middle way, but is through a direct contact. My Master was a great giant in this Surat Yoga. It is a science which has been brought down through the past Gurus, starting with Kabir Sahib and through various others until it came to Tulsi Sahib; then came Swami Ji, Baba Jaimal Singh Ji, and then Hazur—my Master. Today, all that you are now getting is through his blessing.

Now regarding dhyan (visualizing a form)—whose dhyan should we do? How can we visualize God, whom we have not seen? Truly speaking, to visualize anything is dangerous. If the Master is perfect, and you have seen him, it is all right; but, may God forbid, say that he is not perfect—if you visualize him you will become like him. About fifteen days after my initiation, I went to my Master and asked, "Maharaj, if one has learned to withdraw from outside, but inside one does not get anything, then what should one do?" Very serenely he replied, "Brother, we go on visualizing our children, friends, even donkeys sometimes—is it a very bad thing to visualize a Sadhu?" "God Himself took the physical form of a Sadhu (Master)." After a few days I again asked my Master, "Regarding this visualizing, what are your orders?" He said, "When a Guru initiates a disciple, he takes his abode within him—to visualize him or not will make no difference. Simply rise within—you will find him through light. Guru is not a mere man, he is God in man. When he initiates someone he sits inside him and does not leave until he has taken him to the True Home. He will never leave—one is but required to invert inside."

Decide for yourselves—whom should one visualize? Those who saw my Master were greatly blessed, and for them there is nothing better than to visualize him. However, there is one great difficulty. If one visualizes anyone who is on one's own level, that form might very easily appear, but it is very hard to visualize someone who is higher than yourself. We can do our best, by thinking we have seen him in this way or in that way—sometimes only the turban will appear, sometimes one arm, and so on. But, on whomsoever he will shower his grace, to that person will he himself appear. That is why I do not instruct any student to

practice visualization, though it be true it is a very intoxicating thing, but a most dangerous practice. At the time of initiation, one quarter to one third of the people see the radiant form of the Master, but some see also Baba Sawan Singh Ji's form, many of whom have never seen either him or his picture. So it is far better to leave everything in the Master's hands. He is God in man—God knows everything, including which level He is working. On whatever level He manifests Himself, He is that. Furthermore, at times more than one form will come at once, for the Light is the same —there should be no conflict between old and new initiates, no matter from whom they received initiation. Be sincerely grateful for the wealth that has been given—work hard and increase it.

When you join the Master inside, you will be able to perceive all things, from the beginning to eternity. Guru Arjan Sahib says, "When the Guru Dev makes the Light apparent through the inner eye, all illusion disappears." If the radiant form of the Master appears inside, half the bhakti (devotion to the Guru) has been achieved. It is not necessary to visualize. It is helpful to pray to Him—"O Lord, wherever You are, appear to me," and most definitely He will answer, if the prayer is sincere. He has appeared to sincere people who have never seen or heard of Him. History has shown, and even recent incidents have proved that prayer is answered. There was a case of a man who used to see the form of the Master inside, and when he was in San Francisco in 1955, by chance he saw me and recognized the same form, so he joined the Satsang that was being held there. In different parts of the world, even in Pakistan, people have seen the form of the Master many years before initiation and before knowing anything about him. I myself used to see my Master seven years before I met him physically.

The devotee should have a sincere prayer in the heart — "O Lord, have mercy on me!" During my early search for God I knew that without a Guru there would be no salvation, but I was unconvinced by the mere words of the gurus I met. I started praying to God, saying, "O Lord, there is no doubt that Thou art there, but please guide me to wherever Thou has manifested Thyself." So seven years before meeting my Master I started seeing his form inside—I did not know who he was, and thought it was Guru Nanak. I wrote many poems of my experiences.

I have always been a lover of rivers and whatever town I happened to be in I would find the nearest river and spend many hours there, mostly at night. When I was in Lahore I once had the desire to visit the River Beas, so one Sunday morning I left my house and arrived in due course at Beas Station. I approached the station-master there—I was wearing the same type of clothes that I wear today—and I asked him to direct me to the river. He said, "Have you come to see the Saint?" I replied, "Does a Saint live here too?" He answered, "Yes, at the edge of the river." I told him that I would be happy to see the Saint and the river also, and made my way to the Dera. In those days there were no restrictions for those who wished to see the Master —no walls around, and no guards—so I walked straight in. Hazur was taking his meal, but when he came out I was astonished to find the same form I had been seeing within for so many years. I asked him, "Maharaj, why this delay in meeting thee?"

The purpose of relating these happenings is to help you to realize that if a

Master is true and competent he can appear to the seeker at any time. Once you are initiated you will progress within and see the Master within you, face to face, to talk to you and guide you further. During the last days of Maulana Rumi's life on earth he unfolded many facts. He said once, "O brothers, what do you people know? What a great Emperor resides in me! Do not look at this image made of matter, but see the Emperor inside." If the disciple becomes like that —a Guru-man—his work has been accomplished.

I have talked principally of two things —first, that everyone should sit together in remembrance of God, which is the answer to all the world's problems. The second thing is, I have told of that which the Masters give, which cannot be obtained anywhere else. So when you meet a true Guru, do not look at his body alone, but absorb the benefit of the radiation which emanates from him. Maulana Rumi said to his Guru, Shamas Tabrez, "If I do not see God in the mirror of your countenance, O Master, then I am the worst of unbelievers." Do not think of the Guru as a man—he is God in man. To be near him is to be near God, and to be far from him is to be far from God. Only God can bring you unto Himself; and so His beloveds tell their own stories.

Bhai Nandlal, a great Gurumukh, referring to a couplet of Hafiz Sahib saying, "If one wishes to realize God, what should one do? Should one leave all hearth and home?" gave a beautiful answer: "To leave the world and go away? A perfect Master will never advise that. When you meet a true Master who has achieved perfection, he will give you a perfect way to follow, which when followed will give you salvation while living in the world in a normal way. God is in front of you—see Him through the eyes. What is there in the forests?" Guru Ram Das also says, "God, manifested in the body, is now called Ram Das." Those disciples who regard the Guru as only a man are not true disciples, but are actually just on probation. When the Guru appears within the disciple, he sees the past and the future. Here it is Guru from a physical level, ahead of this it is Guru Dev, and farther still it is Satguru.

As an example of a Gurubhakt (true devotee of a Guru) I am specially remembering Bhai Nandlal Ji today. He says, "Just to see thy face again, I once more took the physical form. Thy face draws my heart out with its beauty. Just to see that reflection of God I came again to this world; otherwise, what reason was there to come?" These are the words of a true devotee. He says again, "Because of the desire to be thy devotee once again I took this physical form; otherwise, what is there in this world for me? I have no interest in it. Those years are the best of my life which are spent in remembrance of thee; otherwise what was the use of my coming beneath this blue sky? What is there in the world for me? O Satguru, when I forget thee those moments are like death."

A true disciple's life is the remembrance of the Guru, just as a baby's life is in the mother's milk. He should drink the Guru's milk—the water of life—the blood of life—and the Guru will look after him. What does a small child know? He plays in the dirt and filth and the mother picks him up and washes him clean. If he sleeps with his mother, he may wet the bed but the mother will sleep on the wet part and put the child on her breast to sleep undisturbed. The child does not know how much the mother is doing for him. Forgive me, but we do not know our Guru—we know

only that which he wants us to know of him. It is something like a child saying, "Oh mother, I know you." What can a child know of his mother? Only a Master can know a Master. One Saint has said, "I would sacrifice my heart, my life, for the earth on which these Pure Souls step." What do these people give? The holy wine pours out from their eyes. Remember, that from life you get life. Even though one may read the whole world's holy scriptures, unless one has met that personality with Life in him, one would achieve nothing.

Spirituality cannot be taught—it can be caught. This is a scientific method which was revealed to me through the blessing of my Guru. He taught this age-old science of Spirituality. All mahatmas (great souls) did awaken the souls, but revealed it only to a few. Through my Master's blessing this revelation is being given to all. That Power never dies—the physical form merely changes from one to another. When I gave initiation, nearly two hundred people saw the form of the Master inside. It is no acting and posing, but actual facts. So we should all work hard and become worthy sons and daughters of the Father.

Joseph

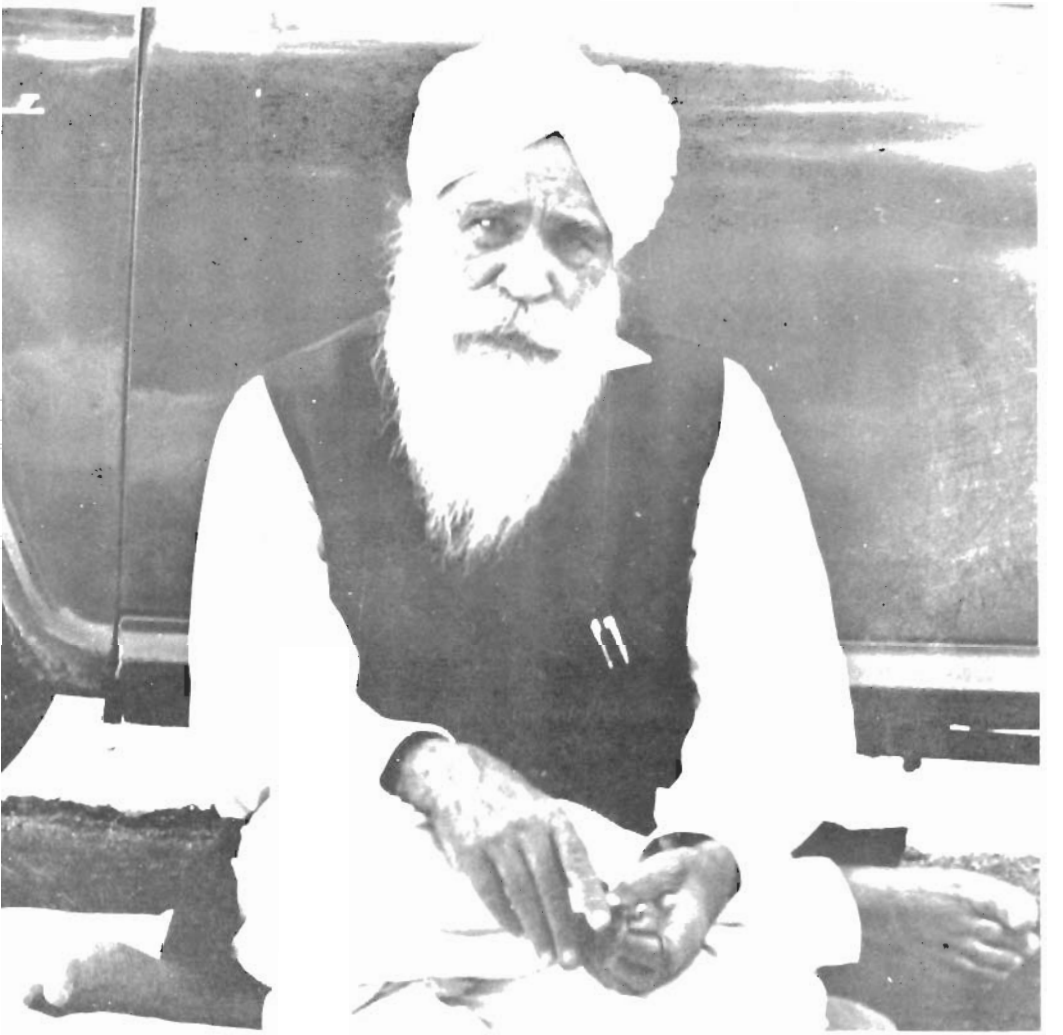
Joseph, in his barren uterine well
Cried out in the spiraling darkness
To the bright blue circle of sky.
Alone, amidst the arterial pulse
Of our own flickering lives,
The soul in anguish
Half-remembers its luminous descent.

Like dung beetles
We roll our curious, desiccated loads
From shadowy life to shadowy death.
Forgotten—the promises in the womb
When soul leagued with Maker in inward fire
And swore not to forget . . .

In ignorance we hug the earthly sun
Until our Father sees our plight
And with a nod and gift of grief
Rouses us from inner sleep.

Stuart Judd

The Master distributes parshad at the site of the Manav Kendra to (above) Sardar Chanda Singh of Malaysia and other devotees, and (below) Bibi Hardevi Vaijee. Opposite, Master seated at the site.



Manav Kendra Gets a Home

On March 21, 1970, the site for the Manav Kendra (Man Center) was officially registered, in the town of Dehra Dun. That evening, one Satsangi asked what had happened to the distribution of sweets in celebration of the event. The Master laughed, and agreed to give parshad the following morning on the land itself. The next day, a few followers of the Master gathered on the Manav Kendra site, and received parshad from the hands of the Master.

Book Review

The Crown of Life Reprinted

THE CROWN OF LIFE: A Study in Yoga, by Kirpal Singh. Delhi: Ruhani Satsang, Third Edition 1970. 256 pages, hard cover $6, paperback $3.

THIS extraordinary book, first published in India in 1961, is the only one of its kind: a comprehensive, perfectly clear textbook of comparative yoga, which discusses each school of thought with absolute fairness from its own point of view, but which never loses sight of the ultimate goal of all mysticism, and evaluates each system with that in mind. It is much more than a textbook, of course; certain sections (especially Chapter 5, "Surat Shabd Yoga") contain some of the most beautiful and powerful words ever written in English.

The Master begins by discussing the very basic components of yoga philosophy, common to all yogas. He then analyzes the classic Ashtang Yoga system of Patanjali; some sixty pages are devoted to a detailed and thorough study of the eight steps of this yoga, and its relevance to modern man is explored fully. The well-known later developments of Patanjali—Raja Yoga, Hatha Yoga, etc.—as well as the psychological yogas presented in the Bhagavad Gita—Jnana Yoga, Karma Yoga, Bhakti Yoga, etc.—are taken up in turn, analyzed and evaluated. And the Advaita (non-dualistic) philosophy of Shankara, normally a very difficult subject, is presented so simply and clearly that the breathtaking beauty of that teaching is made obvious.

But the focal point of the book is the discussion of Surat Shabd Yoga. Beginning with an introductory section which is as acute and penetrating a treatment of the psychology of spiritual growth as has ever seen print, all aspects of this "Natural Yoga" are examined, ending with a beautifully poignant, moving and convincing study of the Guru-disciple relationship.

The book concludes with analyses of the major world religions and some modern occult movements, and an exploration of the differences between the reality of mysticism as experienced by the mystic, and as codified and appropriated by organized religious bodies.

This third edition, the first published in the United States, includes six photographs of the Master and Baba Sawan Singh, as well as a comprehensive index.

It is perhaps no accident that this book should be reprinted so soon after the publication of *Morning Talks,* for the two books in every way complement each other. While *Morning Talks* is the most perfect and complete textbook of practical spirituality yet published, *The Crown of Life* is its intellectual counterpart: a completely satisfying treatise on the theory, practice and psychology of yoga and mysticism. The scope of the book is enormous; the competence and authority of its author are unequaled in the world today. A perfect saint has given us a perfect book.

Russell Perkins

The Crown of Life

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Selections from *The Crown of Life*

From Chapter One, *Yoga: An Introduction*

HERE ONE might ask the question as to the need for union between the soul and the Oversoul, when the two are essentially the same and are already embedded one in the other. Theoretically speaking, this is correct, but how many of us are consciously aware of this and work practically in the light and life of this knowledge and awareness? On the other hand, the soul is always following the lead of the mind, the mind that of the senses, and the senses that of the sense-objects, with the result that the soul, by constant association with the mind and the senses for ages upon ages, has completely lost its own individual (undivided) identity and has for all practical purposes become identified with the mind. It is this veil of ignorance which has come in between the soul and the Oversoul that has to be removed to enable the soul to come into its own, to realize its inherent nature and then to seek its real home and gain life eternal. All religions were originally designed by man solely with this end in view but unfortunately in the course of time man gradually drifts away from reality and becomes the slave of his own handicrafts and religions, as religions deteriorate into institutionalized churches and temples, rigid codes of moral and social conduct, lacking the living touch and the pulsating life-impulse of their founders.

"I know no disease of the soul but ignorance," says Ben Jonson. How to remove the veil of ignorance is the problem of problems. We have allowed it to grow into an impervious rock too hard to be blasted. . . .

From Chapter Two, *Yog Vidya and Yog Sadhna*

Many modern scholars, more so those with Western modes of thought, have, when first confronted by yoga, tended to dismiss it as no more than an elaborate means of self-hypnotism. Such an attitude is quite unscientific even though it often parades under the garb of science. . . . It is natural for us to attempt to relegate to the realm of superstition, phenomena with which we are unfamiliar and which defy our habitual ways of thought about life, for to study them, to understand them, to test and accept them,

would require effort and perseverance of which most of us are incapable. It is not unlikely that some so-called yogins may justify the label of "self-hypnotists." But those few who genuinely merit the name of yogins are too humble to court publicity and have nothing about them to suggest the neurotic escapist. They invariably display a remarkably sensitive awareness to life in all its complexity and variety, and this awareness coupled with their humility makes all talk of self-delusion quite inapt, irrelevant and even ridiculous. For, to seek the Unchanging behind the changing, the Real behind the phenomenal, is certainly not to "hypnotize" oneself. If anything, it displays a spirit of enquiry that is exceptional in its honesty and integrity, that is content with nothing less than the absolute truth, and the kind of renunciation it demands is most difficult to practice. Hence it is, that as time passes, as knowledge is gradually undermining ignorance, the former philistinism is steadily wearing away. The new developments of the physical sciences have had no small share in furthering this process, for by revealing that everything in this physical universe is relative and that matter is not matter per se but ultimately a form of energy, it has confirmed, at the lower level of the yogic concept at least, the conception of the world inherent in the yogic system, giving it a scientific validity which was earlier doubted.

From Chapter Five, *Surat Shabd Yoga*

A system in which the teacher is so central to every aspect of the student's outer and inner discipline and progress and without whose instruction and guidance nothing could be done, must lay great emphasis on the principle of Grace, and mystic literature is not wanting in stressing and underlining this aspect. But if from one angle it is the Master who bestows everything upon the disciple, it must not be forgotten that in doing this he is only repaying a debt he owes to his own Guru, for the gift he bestows is the gift he himself received when he was at the stage of a disciple, and so he usually never claims anything for himself but attributes his power to the grace of his own teacher. Besides, from another angle, everything is in the disciple himself and the Master does not add anything from outside. It is only when the gardener waters and tends the seed that it bursts into life, yet the secret of life is in the seed itself and the gardener can do no more than provide the conditions for its fructification. Such indeed is the function of the Guru.

An ancient Indian parable vividly brings out this aspect of Master-disciple relationship. It relates that once a shepherd trapped a lion's cub and reared

(Continued on Page 32)

Circular No. 5

World Peace in the Atomic Age

This talk was given by the Master Kirpal Singh Ji Maharaj at the Ninth General Session of UNESCO, December 3, 1956, at a meeting sponsored by the Society for the Uplift of Mankind at Sapru Hall, New Delhi.

Mr. President, Delegates, Leaders, and Friends:

IT IS a happy event to meet the distinguished delegates and members of the different countries of the world who have come to discuss plans and demonstrate universal brotherhood in action, in the spirit of peace and loving kindness for all the world. I have love for God and for all humanity. Fully knowing that men and women of high attainments are present here, I venture to speak to you frankly what strikes my mind on the subject which is a main objective before us: namely, Peace of the World.

Man does not live by bread alone. He has to live on the bread of life. He is a conscious being and has to know himself to live on God consciousness. Man is a conscious entity which expresses itself through mind and physical body. Unless he is liberated from bondage of mind and matter, he cannot have knowledge of self and of God. If his mind is turned to the physical body and its needs, he becomes earthly. The inevitable result is jealousies and strifes. But if it is directed toward soul, he becomes spiritual; the result will be love and peace. The preamble to the UNESCO Constitution says that since war began in the minds of men, it is in the minds of men that defenses of peace must be constructed. All Masters who came in the past turned man's attention to the purification of the heart. If we want to change the outside, we should change our hearts first, because out of the abundance of the heart a man speaks. What does it avail one to wash himself outside if deceitfulness is in his heart? Purity in thought, word, and deed is what is required. The world is awakening to this truth, as is apparent from the fact that religious conferences and such organizations as this one are coming into existence for the purpose of helping mankind uplift himself, but violence and hatred still dominate the world and the doctrine of inequality of men and races is preached and praticed. Some like to dominate over others and exact and squeeze from others all that they can, and give little or nothing in return. All this has, as it were, formed habits that have entered into our

nature. How can we change our mind and turn it to higher purpose? Mind like fire is a good servant, but a bad master. Guru Nanak said, "Victory over the mind is victory over the world."

Let us consider how we can conquer our mind and change our hearts. Man is composed of body, mind (intellect) and soul. We have to develop all around. We have sufficiently developed physically, socially and politically. We have become intellectual giants and made wonderful inventions, such as telephones, telegraphy, radios, televisions, airplanes, rockets, atom bombs, etc., but both physical body and intellect depend on the soul within, about which we know little or nothing.

"What does it profit a man if he gains the possessions of the whole world and loses his own soul?" As we have not known ourselves, all advancements we have made on the physical and intellectual plane are going against us. In a European conference of scientists held recently, the President of the conference said that we have gained control over the forces of Nature before knowing our own selves. That is why various inventions are going to help in the destruction of mankind. Had we known ourselves before we got control over the forces of nature, all these inventions would have gone to help in our uplift. All Masters in the olden times, namely, Buddha, Nanak, Christ, Prophet Mohammed, exhort us to "KNOW THYSELF." For knowing ourselves we have to rise above the body consciousness by practical self-analysis. The scriptures say, "Learn to die so that you may begin to live." Christ said, "Except ye be born again, you cannot enter the kingdom of God." Nicodemus was a very learned man. He came up to Christ and said to Him, "Master, how can a man be born when he is old? Can he enter the second time into his mother's womb and be born?" You will see intellectual people fail very badly when the practical side is concerned. Christ replied, "Art thou a master of Israel and knowest not these things? Don't you know that flesh is born of flesh and spirit of spirit?" To be born anew is to rise above the body-consciousness by practical self-analysis so that one may know himself and the Overself which is called by so many names. Kabir says the same thing, "Learn to die a hundred times a day, not once." You must know how to *rise above the body consciousness* so as to know who you are or what you are. Intellectually we know so much about it, but practically we know little or nothing. It is a matter of rising above the body consciousness and opening the inner eye or the single eye to see the Light of God by practical self-analysis, which we have forgotten. It is an old, old science.

All Masters who came in the past were fully conversant with these facts but unfortunately we have forgotten them. Can we rise above the body consciousness? Can we leave the body and then come back? These are the teachings given by almost all the Masters whether they came in one country or in the other. Maulana Rumi said, "My dear friends, learn to die so that you may have an everlasting life." So this is not a new thing, but an old, old thing which we have forgotten. So the Master says: "Yes, we can have this experience as surely as two and two make four, very definitely, at the feet of a competent Master, as King Janaka had at the feet of Ashtavakra in a very short time." I need not dwell on this subject any longer. Those who may be interested in solving the mystery of life can refer to the pamphlet *Man! Know Thyself,* which has been distributed to everyone here, for further information.

To achieve this end, man must have

an ethical or moral life which is a stepping stone to spirituality. Christ said, "Blessed are the pure in heart for they shall see God." Guru Nanak said, "Be pure that truth may be realized."

While pressing for the moral and intellectual solidarity of mankind, we have not laid any stress on the spiritual aspect of man which is the most vital but a sadly ignored proposition. It is a cementing factor running throughout all humanity without which all our attempts in the intellectual and moral planes may succumb and collapse. On my tour of England, Germany and the U. S. A. last year, I was asked, "How can we avoid the danger of atomic war?" I told the listeners that we can avoid this if we but live up to what the scriptures say. We know so much about the Sermon on the Mount, the Ten Commandments and the Eightfold Path of the Buddha, for preaching to others, but we do not live up to what we preach. "Be the doers of the Word and not hearers only—deceiving your own selves." Reformers are wanted, not of others but of THEMSELVES. Learn to live just as Yudishtra, one of the five Pandos, did. It is said that the five Pandos were placed under the tuition of a teacher and the teacher gave them a book which started, "Tell the truth, don't be angry," and so on. Four of the brothers memorized the full booklet. When the turn of Yudishtra, the other brother came, he said, "Well, Master, I have learned one sentence fully, 'to tell the truth;' and 'don't be angry,' I have learned only half of that." The master was enraged. He said, "What will I answer to the king?" In two or three months he'd learned only one sentence and another only half. He began to slap the boy — once, twice, thrice. Then he said, "Why don't you tell the truth?" Yudishtra said, "I do tell the truth that I have learned one sentence—to tell the truth—and the other only half, not to get angry. And now I tell you the truth that in the beginning I was not angry, but when you went on slapping me, I got angry in my mind." So unless we learn to live as Yudishtra did, there can be no advancement in any phase of our life. Food which is digested gives strength. If we put into practice what we have learned, all danger of an atomic war will be avoided.

Now let us see what the scriptures say for our guidance. We are all worshipers of the same power of God, called by so many names. God made man, ensouled bodies. Our soul is environed by mind and matter. God is all consciousness. When we liberate ourelves from the bondage of mind and matter we find we are conscious entities—souls. We are, as it were, drops of the ocean of life. If we know ourselves by analyzing ourselves from the physical body, we will meet the world from the level of the body. So we have got a very strong background to stand on, viz., God-consciousness. But we have been living only up to the "shalts" and "don'ts." We shall do this and do that or don't do this or don't do that, but really we have no strong background to stand on. "There is no Hindu, no Mohammedan (I may add no Christian or any other) by birth." That is what Guru Nanak said.

The Israelites came up to Christ and put to Him the question, "Our king demands a tribute from us, what should we do?" And He told them to bring Him a coin. And when the coin was brought He asked whose inscription was on it; when told it was Caesar's, He said, "Give unto Caesar what is Caesar's. Your souls are of God, give unto God." All Masters' viewpoints have been the same. As man is a social being, social institutions of various religions were made for the uplift of soul,

so that it may pass its earthly sojourn amicably and prove to be helping to all humanity, as well as to aid one to know himself and know the Overself — God. God cannot be known by intellect, the outgoing faculties, or *prana.* It is only the soul that can know God—that is why all Masters who came in the past enjoined "KNOW THYSELF." They further gave two most important commandments: (1) Love thy God with all thy heart, with all thy soul, and with all thy strength, and (2) Love thy neighbor as thyself. For God resides in all hearts.

We are all conscious entities being of the same essence as that of God. There is one underlying unity—as such we are brothers and sisters in the true sense of the word and form the universal brotherhood which can be cemented if the much needed inner unity is realized. Now we know all things intellectually. As we have not known ourselves, our inner eye is not all pervading. When your inner eye, single eye, or latent eye is opened then only you will see the same light of God working throughout all. You will have true love for all and true regard for all scriptures left by the past Masters. All scriptures say that God resides in all creation and is immanent in every form. Guru Nanak said, "We live and have our being in God. We should treat everyone as our own flesh and blood." Prophet Mohammed said, "We are all members of the same family of God." All other Saints said the same thing. We should, therefore, love all—love of God and love of all mankind are the two great fundamentals or main commandments on which the work of all the Masters hang. If we follow them in practice, there will be peace on earth; the kingdom of God will come on earth —and there can be left no danger of an atomic war.

There is one reality working in all. All mankind is one. The differences are man-made—arisen out of self-aggrandizement due to ignorance of one's own self. It is said of St. John that he was invited to a school. He came over and was asked to give a talk. He stood up and said, "Boys, love one another," and sat down. The secretary in charge asked him, "Haven't you got anything more to say?" He again got up and said, "Boys, love one another," and sat down. Again the secretary asked him if he didn't have anything more to say. The third time he got up and said, "Boys, love one another. Love and all things shall be added unto you." To achieve this end man must be ethical or moral. This is the gist of the teachings of all the Masters, whom we have with us. Naturally whoever loves God will love all.

Without love no lasting peace can be maintained in the world and without the spiritual aspect of man being realized you cannot have true love. God is love and our soul being of the same essence as that of God, love is innately enshrined in us. Shamas Tabrez, a Mohammedan, said, "If you perform outer rituals and ceremonies of worship for a hundred years, you cannot be true worshipers. If by doing these you have not developed love for Him, you cannot be aware of the mystery of God."

Guru Gobind Singh, the tenth Guru of the Sikhs, said the same truth, "Hear ye all, I am telling you the truth—those who love, they get to God." The Bible also says the same thing. "Those who do not love cannot know God." All others spoke in the same terms. A lover of God will be a lover of all Masters who came in the past, a lover of all mankind and other creation, a lover of all holy scriptures, all holy places and a worshiper of all places of pilgrimage. A lover of God

will never think of molesting anyone in thought, word or deed. He will be:

1) A true *ahimsa,* which is the highest of all Dharmas.
2) He will live a life of truthfulness.
3) He will hold a high character.
4) He will have love for all—hatred for none.
5) He will lead a life of selfless service for the uplift of all humanity.

These are the five pillars on which mansions of peace can be built. These five pillars are cemented by developing the *spiritual contact within.* He looks to the whole world as the house of God and the various countries as so many rooms therein.

The governments are raised as custodians for the good of the people. They are doing their best to restore peace and order in various ways in the world. The United Nations was also formed to secure this end.

The governments can control the bodies of men, but cannot do man-making —until the hearts and minds change, the world situation cannot change. *Change must come from within.* As I told you already, "Out of the abundance of his heart a man speaks." The very words he utters are charged with it. If he has love for all mankind, naturally his words will be charged with love. Whatever comes from the heart, that goes to the hearts of the people. This is the sole work of really spiritual men and not sectarian, who are to do this job, without which no government can be fully successful. *Paid preaching.* I am forced to mention this thing, because it has done more harm to humanity than the helping of it. Paid preaching carried on by professional and narrow-minded preachers has made matters worse in all religions. They, instead of uniting mankind, have assisted in separating man from man. Look to the olden days. Four phases of life were prescribed for man. The first twenty-five years of age were spent to learn all the scriptures and other knowledge. After that twenty-five years to attend to household affairs. After that, a man had to go into seclusion for about twenty-five years in order to realize his own self and to realize God. When he had realized himself and God, he was to go around from place to place for preaching to all mankind selflessly. Such persons were called *sanyasins* who were required to preach. All Masters enjoin us to love God and to love all humanity with all our soul, with all our heart, and with all our strength. Masters who came in the past told us to go by the scriptures. How many of us should do this? At least those who are awakened to this truth should do that. Let them start from themselves. God wants reformers, as I told you before, not of others but of themselves. So many people sitting here, say six hundred to seven hundred, if we just start doing that —there will be a change. Those who come in contact with you they will also change. So you see it requires a very rational way of preaching by those who have universal love, who follow the true import of the holy scriptures which are fortunately with us today. Had we come, say a hundred years before or four hundred years before we would not have the scriptures or experiences of those who came within these periods, viz., Ramakrishna and others. Had we come before five hundred years we would not have the scriptures of the Sikh Gurus, which are a voluminous treasure of divinity. Had we come another fourteen hundred or fifteen hundred years back, we would not have the holy Koran with us. Further, go back to two thousand years, if we happened to have come before that, we would not have even the Bible. Twenty-five hundred

years back had you come you would not have even the scriptures of Buddha and Mahavira. So we are fortunate these days in the twentieth century that all those who came in the past with fine records of their personal experiences which they had with the self and with the Overself are with us today. We can be benefited therefrom, but unless we know the *true import of the scriptures, understand the one underlying principle therein, and live up to them,* we are nowhere. What do they say? They advise us to have a robust physical life, to have an ideal moral life and to know our own self and to know God.

There are two kinds of knowledge, one is called *Apara Vidya* and the other is called *Para Vidya.* Apara Vidya consists of reading of scriptures and performance of rituals and other ceremonies, giving alms, etc.; these are the elementary stages required for paving the road to spirituality. The main purpose underlying this is to create in us an interest in knowing self and knowing God and also in leading an ethical life, which is the stepping stone to spirituality. For that, naturally, we have to seek the guidance of *some one who has realized that spiritual life.* The main drawback is that we do not know what we are and where we stand. Our soul is under the bondage of mind and matter. If you learn practically how to analyze yourself and rise above the body consciousness, you will see that you are not the body, nor the intellect, nor the outgoing faculties. We know so many things but only intellectually. Is it possible to know one's self and know God? As I told you before, yes, it is possible by following Para Vidya, the science of practical self-analysis in the natural way, which can be followed by men of all ages. Unless you know who you are and what you are, and what your relation is with God and all creation, you cannot be fully at peace.

This is no matter of feelings, emotions or inferences arrived at by intellectual wrestling, as they are all subject to error. This is a *matter of seeing,* which is above all of them and given out by all Masters who came in the past. This applies to all, irrespective of whether you belong to one country or the other, or one religion or the other; that makes no difference. Since man is a social being, social institutions were formed just to enable him to lead a life of high morality, of chastity, and of love for all mankind and pass days of life in peace. To achieve this end, we have to see the unity underlying all creation by knowing our self and knowing God. We have wonderfully developed in the way of science but still with all the amenities it has afforded us, we are still not happy. *The true happiness will come if you will know yourself.*

We were talking of the governments, that they can control bodies but cannot make men. Making of men is the job of really spiritual people. Look at the kings of old like Dashratha, Ashoka and others; almost all of them had in their courts really wide-awake seers of spiritual status whom they consulted in all matters affecting humanity as a whole and from whom they received substantial help in carrying out the work of their states without having recourse to the use of physical force. If similar guidance can now be had, it would go a long way to secure peace in the world. You will see that our success in achieving self-government in India without a regular war was mainly due to the wise counsel and guidance of Gandhiji which were based on moral force with some spiritual background. All of us owe respect to him. If you follow the principles as I have told you, there will be peace on earth. It is not a new thing. It is already there in the scriptures left

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The Path All Must Travel

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

NO BOOK, nor any magazine article (this one included), can liberate the human being from thraldom to mind and matter. If there is a measure of truth behind the words written in a book or article, the individual seeker can ponder upon them and then attempt to apprehend the reality mirrored in the words. But, in the final analysis, the aspirant to truth must find another human being, who has attained the spiritual goal of Godhood, and who can lead the seeking one to the ultimate goal as a trusted guide and spiritual mentor. Metaphysical courses and books cannot enable the seeker to gain practical experience of the higher spiritual planes, even if he had the time to study for the rest of the planetary cycle. Such teachings are concerned mainly with the form side of life; but the eternal aspect of life is spiritual and transcends all causal, mental, and physical forms.

To still the wandering currents of the mind is one of the first requirements in the science of the Surat Shabd Yoga. The average human mind is like a tangled skein of wool, hopelessly muddled and becoming increasingly knotted. The threads of wool are whirled hither and thither in the everchanging currents of the human mental-emotional environment. To overcome this anarchic, wandering nature of the mind the mystic-adept, the Sat Guru, gives the aspirant a *simran*[1] of the basic names of God, and this leads to a stilling of the mind and the withdrawal of the soul-currents to the point of inner focus. Once the aspirant has mastered this technique, he discovers that his true self is the soul — and not the complex of mind, outgoing faculties and physical body which comprises the external organism of the human being. He witnesses the unraveling of the tangled skeins of wool of the mind, and draws into himself an ordered line of mental process under the full control of the *atma* or spiritual soul.

From his new vantage point he can witness the tangled webs of thought, the incessant chattering of billions of crossed wave-lengths, which comprise the inner life of the multitude of human beings. He becomes aware of the timelessness and spacelessness of inner reality, and he then grasps what the great mystics of the past have meant when they have referred to the "illusory nature of form." Once he has become aware of these higher levels of being, the aspirant loses all sense of fear or failure in regard to his external life. Through the Grace of his Sat Guru his destiny unfolds itself before him and he sees the great vista of the luminous realms of life, extending onwards and upwards. The true identity of the Sat Guru, whom he had previously known as a great and noble teacher in the physical world, becomes apparent to the aspirant, and he bows low before the radiant majesty of He who is truly the incarnation of the Supreme One.

Religious and mystical literature refers to the "Path that all must travel." The liberated human being discovers that the Sat Guru is the Path, and the living Shabd or *Naam*[2] is the Path, and that he himself is the Path — for the Path has always been within him. "The Kingdom of God is within you."[3] He finds that the hypnotic images of the external world

have been removed from his inner imaginings, and for a period of time each day he forgets the pressing needs of his transient environment, and delves into the realm of reality within. He knows that this is the spiritual treasure that will complete the fullness of life for him. To quote the Galilean Master again: "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." [4]

There are so many aspiring seekers who have been faced with the "keys of the kingdom," and yet they still have done nothing about it. They become prey to emotional disturbances and frustrations, simply because they will not take the first step to spiritual liberation. They deplore the material world, but they wail and weep in an orgy of self-pity. They are still responding to that inertia, which, in the basic nature of man, reflects life in its primal state. Such an instinct is never far below the emotional and mental percipience of man, and it holds him in bondage to the present *status quo,* no matter how he strains for liberation from such bondage. Through the technique of Surat Shabd Yoga, the individual is immersed into the vast ocean of the audible life stream during meditation, and this sound principle pulls the soul of the aspirant free of the inertia-power. During such meditation the individual becomes conscious of himself as a separate, sovereign *atman,* and yet experiences a unity with the entire cosmos at the same time.

In the practice of *simran* the aspirant has to adopt a convenient posture and then focus his inner attention at the point of focus between the eyebrows, the *tisra til* or "third eye" center. Simran is a mental process and does not include the vocalizing of words or phrases with the physical tongue.[5] The aspirant thus repeats the charged words mentally whilst keeping his inner attention fixed at "third eye" focus. The charged words, given by the Sat Guru at the time of initiation, are repeated slowly without causing any strain or pressure on the forehead. The aspirant usually devotes a half hour per day to the practice, when he first starts on the inner path, but eventually increases this period to two or three hours or even longer a day. The practice of simran thus leads to stilling the mind and brings it to a point of equipoise.

When simran is correctly performed for a certain period of time, a state of inner calm and illumination is experienced. The soul is consciously freed of its bodily thraldom and is irresistibly drawn upward by the audible life current under the control of the Sat Guru. When the soul thus withdraws from the physical plane, it becomes focused at its own point of consciousness, the aspirant experiences inner illumination and successive levels of consciousness unfold themselves. As the soul transcends these first levels of the inner realms and reaches the subtle plane, the luminous form of the mystic-adept appears and leads the soul onwards from plane to plane. When the soul meets the mystic-adept within, the work of simran is completed, and the spiritual progress of the soul is vested wholly in the hands of the Sat Guru throughout the higher realms.

The use of simran in the conscious transcension of the soul from the physical plane is of a two-fold nature. First, the simran of the charged words eradicates all externally-focused thoughts and enables the consciousness to be focused in remembrance of God, and second the simran enables the soul to withdraw from bodily consciousness and so gain access to higher planes of being. To be really effective, the practice of simran

must be constant and unceasing. Constant remembrance of the Supreme One is achieved through the assiduous practice of simran, and this is truly a life-giving force to the spiritual aspirant. Nanak cried out to God: "If I remember Thee, I live. When I forget Thee, that means death to me." Simran, the remembrance of God through the charged words, is the only natural method of inner realization, and it is the easiest to practice, for young and old alike can participate in the technique of Surat Shabd Yoga. Simran brings the aspirant into conscious contact with the sublime symphonic strains of creation; it is truly the *Word* of salvation, contact with the audible life stream within.

The consciousness of man will travel where the mind directs it. Men are *not* governed by reason as is generally supposed, but by their imagination. Every feeling, desire, or intention creates an image in a part of the mind of which we are usually unconscious. Every detail of this image stands out in vivid colors, in vital significant form, as perfectly executed as a painting by El Greco or Rembrandt. We become aware of this in moments of great stress, great joy or fear. An old woman, descending a rickety stair-case at night, is terrified lest she fall. The fear induces an actual vision of falling; and one day she falls! Mind creates out of man's imaginings in the external world, and it is loath to invert its habitual practice. Through simran the aspirant can invert the mind, focusing its energies at one still point, and thus the consciousness is liberated from the physical plane.

The aspiring human being must wake from the nightmare existence in which he finds himself. He must free himself from the explosive energies of emotion which are strengthened by the power of the mind. Human greed and jealousy creates images of death and destruction which explode in torture, war, murder, and madness. Human fear creates images which paralyze both agent and victim, and eventually destroys them. Love creates images which liberate, transform and redeem. And it is in the image of love that the aspirant must build himself anew. Simran must be performed with love and devotion, for the ultimate nature of the entire spiritual universe is "All Love!" [6]

The music of the supernal *Word* vibrates in all human beings alike, and the aspirant on the path of the Surat Shabd Yoga needs no special physical or intellectual training, for it is as available to the simple as to the learned. In point of fact, unsophisticated people and children, because of their relatively uncluttered consciousness and faith, often make more rapid progress on this path than their more sophisticated brethren, although ultimate headway demands unfaltering perseverance and effort which may not always be forthcoming from the young. Married life is no bar to the practice of this spiritual science, and there are no rigorous disciplines to be followed. However, competent mystic-adepts are rare, and even when these spiritual teachers are found, only a relative few of the ensuing aspirants are prepared to undergo even the simple kind of discipline this royal science requires. The spirit may be crying out for liberation, but the flesh is weak, and mind and matter call the wavering ones back to the round of pain and pleasure. Kabir, the poet-saint, will make the final point of this article: "A heaven veritable lies in the Master's feet alone. No outer shows are needed, all must be done within. Why lose time with the outside world? I am now engaged in my Lord within."

Farewell to Mataji

(Continued from Page 4)
all know, the bones of very few people float like flowers on the water like this—those people are called the great souls." All who were present bowed their heads in silent respect.

On the tenth day, the function was completed at Sawan Ashram by a special ceremony of reading the Guru Granth Sahib from beginning to end without ceasing, which takes forty-eight hours. The relatives and some Satsangis were present. Satsang was held on the morning of April 12 and again as the reading finished at 3:30 P.M. Both the Master's talks were on the theme of life and life hereafter.

That night, when the relatives were sitting in the Master's house with sorrowful faces, the Master remarked quietly, "It seems that you have lost your mother and I have lost my worldly companion—but she is not dead—she is more alive than before."

World Peace in the Atomic Age

(Continued from Page 27)
by Masters who came in the past. They all gave out the same thing. But we know all this only intellectually. The only thing required is to just put into practice what we know. Instead of preaching to others we should start preaching to ourselves. Live up to what we say. There will be a very definite change arising. It may be there is danger of war overhead but if we at least know what we are and try to live up to what is said above, that will not make matters worse; that will help the majority of people. It is true when the house is on fire, a well cannot be dug out then and there. If we just start living up to what has been laid before us, viz., love God, and as God resides in all hearts, we should love all humanity and all creation, that will go a long way to help us. In the Hindu scriptures, you will find that they give milk to the serpents, Gugapir, as it is called, because God is immanent in all forms. A question was put to Christ as to how we should behave toward others, and he said, "Love thy neighbor as thyself." When he was asked what to do with the enemies, he said, "Love thine enemies." The true spiritual man looks to the very God in all hearts. He works from that level. Such people, the more in number, will go to create more peace and love for one another. So, with these words let me thank you all for the patient hearing that you have given and take leave.

THE PATH ALL MUST TRAVEL
NOTES

1. *Simran means* "repetition" or "remembrance;" and refers esoterically to the above-mentioned repetition of the names of God.

2. *Naam* means the same as *Shabd,* Word, *Nad,* etc. It is the primal sound principle, stemming from the Supreme Lord.

3. Luke 17:21.

4. Matthew 6:33.

5. This is in contradistinction to the science of *Mantra Yoga,* which is the yoga of vocal rhythmic repetition of verbal formulae and which is mainly concerned with the magical aspect of the power of sounds and music.

6. Swami Shiv Dayal Singh, the great mystic adept and Sant Sat Guru of the nineteenth century, was describing the inner realms to his disciples. When he came to speak of the supreme region, he said very simply: "It is All Love!"

Selections from *The Crown of Life*

(Continued from Page 21)

him with the rest of his flock. The cub, judging himself by those he saw around him, lived and moved like the sheep and lambs, content with the grass they nibbled and with the weak bleats they emitted. And so time sped on until, one day, another lion saw the growing cub grazing with the rest of the flock. He guessed what had happened and pitying the cub's plight, he went up to him, drew him to the side of a quiet stream, made him behold his reflection and the lion's own and, turning back, let forth a mighty roar. The cub, now understanding his true nature, did likewise and his erstwhile companions fled before him. He was now free to enjoy his rightful place and thenceforward roamed about as a king of the forest.

The Master is indeed such a lion. He comes to stir up the soul from its slumber and, presenting it with a mirror, makes it behold its own innate glory of which, without his touch, it would continue unaware. However, were it not itself of the essence of life, nothing could raise it to spiritual consciousness. The Guru is but a lighted candle that lights the unlit ones. The fuel is there, the wick is there, he only gives the gift of flame without any loss to himself. Like touches like, the spark passes between and that which lay dark is illumined and that which was dead springs into life. As with the lighted candle, whose privilege lies not in its being an individual candle but in its being the seat of the unindividual flame that is neither of this candle nor of that but of the very essence of all fire, so too with the true Master. He is a Master not by virtue of his being an individual master like anyone else, but he is a Master carrying in him the Universal Light of God. . . .

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Man is a conscious entity which expresses itself through mind and physical body. . . . If his mind is turned to the physical body and its needs, he becomes earthly. The inevitable result is jealousies and strifes. But if it is directed toward soul, he becomes spiritual; the result will be love and peace. The preamble to the UNESCO Constitution says that since war began in the minds of men, it is in the minds of men that defenses of peace must be constructed. . . . If we want to change the outside, we should change our hearts first, because out of the abundance of the heart a man speaks. What does it avail one to wash himself outside if deceitfulness is in his heart? Purity in thought, word and deed is what is required. The world is awakening to this truth, . . . but violence and hatred still dominate the world and the doctrine of inequality of men and races is preached and practiced. . . .

KIRPAL SINGH

from *World Peace in the Atomic Age*