Sat Sandesh

the message of the Masters

June 1970

The Prayer of St. Francis

LORD, make me an instrument of thy peace;
Where there is hatred, let me sow love;
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
And where there is sadness, joy.

O DIVINE MASTER, grant that I
May not so much seek to be consoled as to console;
To be understood as to understand;
To be loved as to love;
For it is in giving that we receive;
It is in pardoning that we are pardoned;
And it is in dying that we are born to eternal life.

ST. FRANCIS OF ASSISI

Sat sandesh

June 1970 Volume three number six

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THE MASTER'S TALK

A Matter of Death and Life

Being a talk given on April 12, 1970, at the special Satsang marking the completion of the funeral rites of Mata Krishna Vanti, the Master's wife

WHEN Great Masters come into this world they praise the human birth, but ask, "What are the values of life? Which things are more important and which are secondary?" For example, the oyster shell and the pearl have their own values, and if there were no pearl, the shell would be of little value. Similarly, the importance and value of the human being depends upon the soul, which drives the physical form. When the driver gets out of the physical body, it is then nothing but clay, and though the machinery is quite intact it lies useless and lifeless because the driving force is no longer there. This is the mystery of life which has to be unraveled; we must come to know the life impulse which is already in the human form and which leaves at the time of death.

Those who have solved this mystery have opened up the subject in detail, and have described it in words. However, the people who came in contact with them got a practical demonstration of the truth. To talk about a thing is all right, and to have feelings or draw inference is something else, but to experience a practical demonstration is entirely different from either. It is understandable that they say, "O listen to the true Saints—they speak of what they have seen." It is a warning not to listen to mere intellectuals, but only to the words of the Saints. They speak the truth, for they talk of what they have seen with their own eyes. One who has seen gives accurate evidence.

Whatever Masters have said up to now is really in answer to the lamenting of the human being—the crown of creation—for next to God the human being is the highest. In all holy scriptures you will find the question arising, "How can man get experience of the driving force?" There is reference in the Bible —and the answers too. You will see it mentioned in the Guru Granth Sahib. Through the holy records one can have a true understanding, but to remain on the intellectual level brings nothing but confusion, for one person will say this and another will say that.

Just now the *Suniya* was read, from the Jap Ji Sahib. Prayers are normally read beside the bed of a dying person, but is the meaning ever understood? There are four stanzas of the *Suniya,* in which it is very clearly written, "Listen to the *Naam!*"[1] This does not mean to listen with physical ears. What does *Naam* mean? It has been explained by spiritual Masters. God is nameless. It is the God-into-expression power, which is the cause of all creation and controls all

the creation. In the Guru Granth Sahib is given, *Nanak says that the Naam is the Controlling Power, with which — through great good fortune — one gets a contact.* Everything is under the control of Naam which is the Controlling Power. Through this same Controlling Power our soul is controlled in the body. There are millions of stars and planets existing in such serene rhythm and order and do not clash with each other; they are all controlled by the Naam.

When God wished, "From One I should become many," there was vibration, and this vibration had two aspects —Light and Sound. Both mean the same thing, and both resulted from vibration. You can call it the Sound Principle, or *Nad,* or Music of the Spheres. So by listening to the Sound we get tied to God, tied to the source of the Sound. In the Guru Granth Sahib, on the subject of this Sound, it is written, *The proud Lord of Death cannot be killed, but he cannot come near to the Guru's Shabd.* Shabd and Naam mean the same thing. *Through the Shabd, the cycle of creation, dissolution, and again creation, came into being.* It means that through the force of the Shabd, creation began, ended, and began again, through cycle after cycle. One gets contact with the Shabd through the Guru, and the Lord of Death when hearing the vibration of the Holy Sound within the disciple, is unable to come near. It is said that Death has no effect on those who listen to the Music of the Spheres, for the soul is a conscious entity, the same substance as God, and when the soul gets connected to the Oversoul the Negative Power subjectively can have no effect. The soul is unaffected by the physical body, or the body's relationships. So, if you wish to understand any religious book, do so by reading and re-reading it. If you want to know what the "Word" is, consult the Holy Bible itself. In that, it is written *Thy Word is a Lamp unto my feet.* This means that the "Word" which is given to true seekers, is the Light to guide their feet on the path to Truth.

On my tour in the West, I advised people to look to their scriptures to find the answers to their problems. However, most of these answers are only thoroughly understood by those who know the Spiritual Science. For others, it is something like a covered treasure being handed down from posterity to posterity. To know the outer religious teachings is the first step, for they have been given by some Master and will awaken some interest in God within the seeker, but without an actual experience of what is written, we have done nothing toward achieving the same. This experience can only be had in the human life, and for a demonstration we must go to that person who has achieved it. By continuing this Science and keeping his company, everything will become clarified.

Throughout the human life we see the daily advent of birth and death. Some people die young, some in youth and some in old age. At death, some writhe in agony and torment, and others leave in joy and peace. So what is it all about? They say that at the event of any birth the world rejoices, and the newcomer cries — but brothers, you should live such a life that at departure you yourself rejoice, and the whole world cries. This would mean that you had won the gamble of life. So having got the human birth, you should now get the contact with *Naam,* the God-into-expression power for that will lead you back to your True Home.

In the human existence there are two

phases: one is the karmic evolution. Whatever the *prarabdh karmas*[2] are should be accepted with cheerfulness, and one should be careful not to sow any more seeds. Then there is the way back to one's true home—the way of the Sound and the Light. The basic teaching is the same in all religions, and all Masters have given reference to the same facts, but because people do not come in contact with a practical Master of the spiritual science, the knowledge of the truth does not go to the very core of one's being. The Masters did not bring any new thing, for Truth is One, but they have tried to explain it in different ways according to the understanding of the people at the time. But without inner contact a complete understanding will not be achieved. So the Masters enjoin the criterion: *As long as I do not see with my own eyes, I cannot believe even the Guru's words.*

Now, if one could consult the Masters about the state of the world, their advice would be one and the same: rise above all isms, and become a true man. They regard all mankind as Man, within whom lies the Truth, though not consciously connected. *Soul and Truth or God are in the same company and live in the same house, but never talk to each other.* Like two brothers, the soul and the Oversoul live in the same house, but tragically they never talk to each other. The reason is that the one who should start the conversation is restlessly tossing about. If he would withdraw and get to know himself he would also see that God is residing with him. *This body is the temple of God, in which the true Light is shining.* He whom you want to know is inside, and you are searching for Him from door to door.

What is the criterion of a True Master? *O brother, he who is termed a Satguru or Sant will reveal it through the inner eye.* He who calls himself a Satguru should develop that eye in the seeker which is above the senses. This is the abc or beginning of the spiritual science. To know oneself, one has to analyze oneself by rising above the senses and lower centers — perhaps through *pranayam* or *kumbk*[3]—but one must know oneself. Where the world philosophies end, there the true religion starts. In the past, yogis spent hundreds of years to separate the consciousness from inert matter, by reading books on the subject, but what is the natural course? There is Hatha Yoga to make the physical body strong, and there is Prana Yoga to increase the length of life. To know God by making a hypothesis comes under Bhakti Yoga, and in Gian Yoga, inferences are drawn—but only an intellectual giant can do the latter system. Now what can the average human being do?—be he a child, aged, or young. To fill the need, the Sants brought out the Surat Shabd Yoga, not merely introducing it, but giving a practical demonstration as well.

The Masters say that the yogis come to the *Agya chakra*[4] after progressing through the six centers, and then through *Anhad Shabd*[5] they became one with Sahasrar.[6] After rising above the six centers, then one gets the Anhad Shabd—which might take many, many years. Now, the Sant Satgurus give some contact with this on the very first day of initiation. What a great concession is this! Under the benevolence and mercy of Kabir Sahib and Guru Nanak, this simple science was started to meet the need of the age, for hereditarily we are not fit for lengthy processes. The Master gives some practical experience on the very first day, and encourages continued

The Master with the Chela Ram Singers at the special satsang in honor of his wife, April 12, just prior to giving the talk published here.

development. His help is available throughout the journey, not only in life, but at the time of death and after death the soul is constantly guided. Go and search for such a Master.

In praise of the Master, it is written in the Gurubani, *O Nanak, leave the company of the imperfect and search out a perfect Master. The imperfect will forsake you in life, but the Master will never leave you, even after death.* What is the meaning of this? The true Saints are rare, but when found, their company is invaluable, for the fortunate disciple is with his Master outwardly, and on closing his eyes finds his Master within also. Such faithful companionship will bring true contentment. One Muslim Saint has said, *O brave man, grasp the protection of him who is the knower of this world and the hereafter.* The true Guru is he in whom God has manifested Himself—a human Positive Pole, or the "Word made flesh." For one who wishes to unravel the mystery of life, the company of such a Saint is essential. They give cash in hand. Those who want to live on loan have my best wishes, but a bird in the hand is better than two in the bush. He who is awakened while living will remain awakened after death.

> *Listen, O madman! Why do you forget what you know? You are clinging to illusory matter, which will wash away like the kusumbha color.*[7]

Just see how man is being addressed—he is called madman! This is because

his intellect has been twisted and his consciousness is not in control, so he sees the right in the wrong light and the wrong in the right. What is right understanding? We should first remember that the physical form remains here in this world for only a few days. *Dust thou art, and unto dust returneth.* Whatever labels have been put on the body will also go with it. The body's true glory depends purely upon the soul. Everyone has to leave it at some time. *Prince or pauper, rich or poor, even the yogi — none remained here. Without exception, all left in their turn.* Whosoever came had to leave eventually, even the avatars[8] and spiritual Masters, so we should pack up and be ready to go. *The night has passed and with the dawn the traveler leaves his place of rest.* For how long can we stay in this world? That for which we have such pride (the body) will turn to dust one day.

That which we see, hear or feel in this world—what can one call it?—all is changing. The physical form is changing, and so is the whole world's situation, like a panorama of life—nobody is at rest. We have fallen into a great forgetfulness, have become the body's form itself, and although we are the operators, we know not the controller of the machinery. The tiny atoms in the body are constantly changing, and the world is changing at the same rate, so when two things change at the same speed and we are identified with them, it appears that everything is stationary. This can be called illusion or forgetfulness, and where did it all start?

This body is the root cause of all illusion. We are the indweller of the physical form, and mistaking our identity for the body itself, we see everything from its level. Do we feel this mutation of the world and its species? Does anyone ever consider that death will come? Most assuredly it will, but why are we not more aware of the fact? Because the soul is permanent, imperishable, and never dies. It is all wisdom, ever-existent and eternal bliss. Daily we see death around us, sometimes cremate the bodies with our own hands, but it rarely occurs to us that we also have to die. Why? Because the reflection of the soul is with us. Even a fool will declare that he is all wise—he cannot imagine that he has less intelligence than others. Though living in illusion, man yet instinctively feels he is all wise, and will never die, and this confusion can only be surmounted by rising above the consciousness to see the true condition of life.

Through the reactions under the prarabdh karmas, happiness and unhappiness follow each other. *Unhappiness and happiness are like two modes of apparel worn by man.* These words are very clear, for due to the changing panorama of life, action and reaction continues perpetually. Even now, in the very present, some reaction is being formed. If we have to leave the body some day, why not learn to do so while living? The science of leaving the body at will has been made very easy by the great Masters, when in the past it was so difficult that yogis spent hundreds of years trying to achieve it.

Why did the Master address mankind as "O madman"? Because only the Masters can express true love and compassion for man, who is caught up in the whirl of the senses, for they themselves have stepped out of the illusion and see all things in crystal clearness. God Himself feels for His children—the lost sheep—and the Guru, who is God in man, has the same compassion. God is love, and the soul is of the same

essence as God; it is also love. By its own nature, it must attach itself to something, so it is very necessary for a devotee to have a Beloved. The soul was actually meant to be the lover of God, but became the lover of the world instead. Loving the world brings no permanent happiness, for due to the constant change, the soul is happy only when attached, and when not attached it becomes unhappy. Those who wish to realize permanent happiness should get a Beloved who never changes and never dies. That is why it is said, "He who desires permanent happiness should surrender himself to God." The rest of life is just give and take—wife, husband, son, daughter, all other worldly relationships are just karmic give and take. Give freely and cheerfully—stop planting new seeds, and take the road to your True Home.

The world's scene is insipid. Leave it, my friend, and drink the nectar of Naam.

We believe there is satisfaction in outer things, but it is not so. True intoxication lies within us, for we are all bliss. Satisfaction remains only while the attention is focused upon a certain thing, otherwise it fades. For example, a man may be engrossed in a theatre play—quite happy in the enjoyment. Suddenly he is informed that his house is on fire, and he immediately withdraws his attention from the play and rushes out, filled with fear and anguish. The rest of the people are still sitting quietly engrossed in the show—there is no difference in the scene—but for one individual the play has no more reality. This goes to prove that enjoyment is derived through focusing the attention on something.

You have embraced imperfection close to your bosom, at the cost of rejecting the True Creator. How can you form a friendship with anything when all is impermanent in this world?

The illusion of trying to make a permanent home here, when deep down we know that we have to leave, is the cause of all our misery. Remember this, there is no point in starting to dig a well when you have reached the stage of dying of thirst. However, if the angle of vision is changed in good time and there is some awakening, then the pinching effects of life in the world will be reduced. The world is full of thorns, so put on some heavy boots. Even the tough shells of the walnut and almond were so tender once that one could pass a needle through, but when they ripened into full strength—then?

Those who have risen above body-consciousness and know themselves do not live by inference or feelings. They *know* that they are the driving force themselves, and go through life's ups and downs quite contentedly. If anyone near to them takes their leave in death, they wish them farewell, happy in God's will. Do we ever truly have this attitude of serenity? Let us not deceive ourselves. *You have forgotten yourself in the falseness of the world, when you should be drenched in the permanent color of the Naam.* You have given yourself to this world—which is not worth a seashell. Only God's color is permanent, but we are dyed in the color of the world. When the true intoxication comes, it will never wear off. How many people are truly intoxicated?

There was once a very proud king, who loved to reflect on how powerful he was, and how many subjects he had, etc. One day, his Guru said to him,

"You should realize that you have no value—if you like I will prove it to you." The king was amazed and replied, "What are you saying, Master? If I lift my little finger, the whole country shivers, and you say I have no value!" The Guru said, "All right, do what I say, and I will show you your true value." He made the king lie inert on the floor and then took his legs around his shoulders one on each side, and he took him into the town, shouting, "The king is dead, who wants to buy him? How much will you offer for him?" When the people heard this, they ran away, thinking he had murdered the king. He continued shouting, "I am selling the body for one rupee, fifty cents, one cent . . ." and came down to half a seashell, but the people fled from him. The Guru brought the king back to the palace and asked him, "Now do you understand what your value is? No one would pay even a seashell for your body, so you must realize that as the value of a shell lies in the pearl within, so the body's value depends upon the soul." Outwardly we go on dressing the body and making it look attractive, but it has little value. *This body is only beautiful as long as the soul and God reside therein.* The Lord of the soul is God, and he who gets that God-intoxication will radiate with beauty and happiness. In a worldly way, if a wife dresses in silken robes, but her husband is not there, what kind of situation is that? The Masters say that this type of finery should be consumed in flames. There is a Punjabi saying which states, "If I have to spend years in the desert, but my beloved is with me, I am happy in that." Just as a woman shines if her husband is with her, so the soul's husband is God and it becomes radiant when it is connected with its Lord. Awake to your value, for the minute you leave no one cares to keep the body in the house for even half an hour. They say, "Quickly, take it and prepare it." The Saints are excellent observers; they see what state the world is in.

When the soul became absorbed in the sweet Shabd given by the Guru, it shone red with radiance.

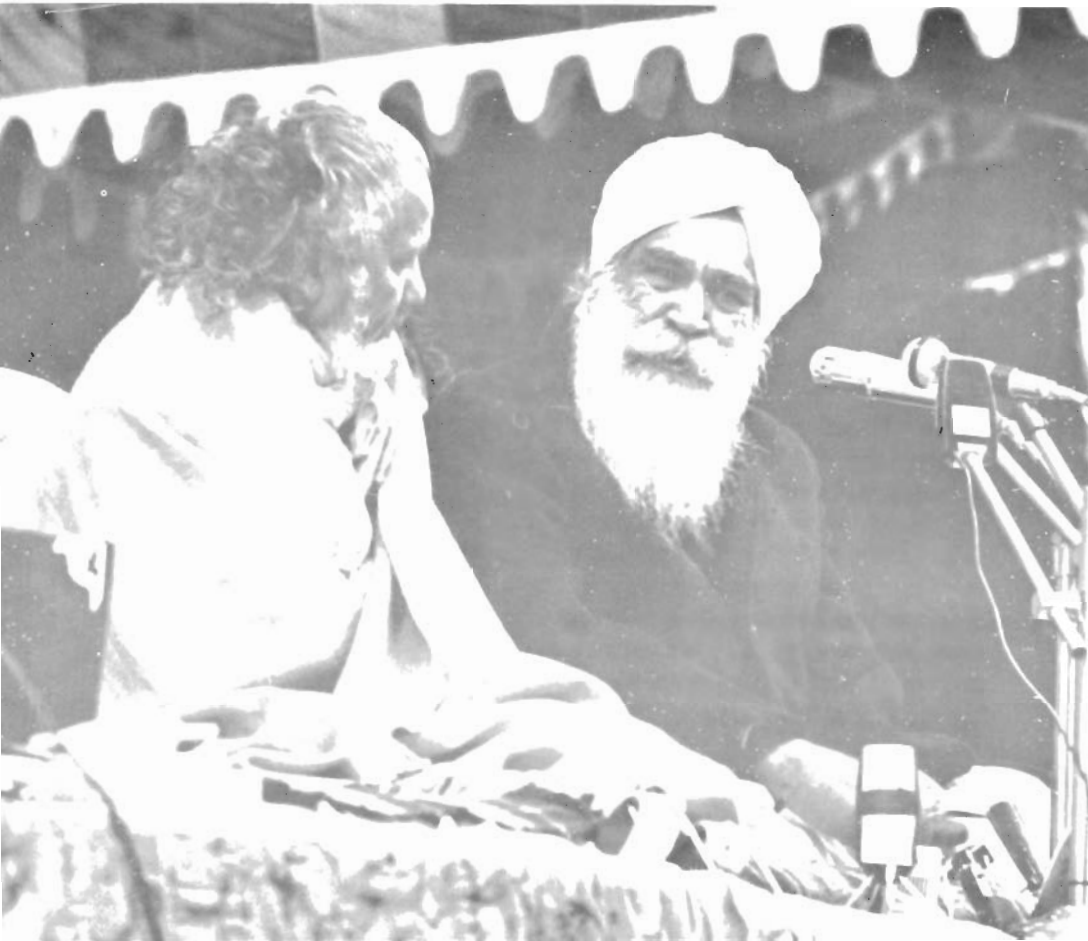
It is said that when one's soul tastes the Grand Elixir which comes from the Shabd, it becomes red with radiance. When a man is happy, his face shows the happiness; it shines through him. When the soul becomes radiant, then the brightness shines through the eyes. That body is the most beautiful in which God has manifested; otherwise, forgive me, but for how long can one beautify the body outwardly? If you do it in the night, it vanishes by morning! That color in which the soul gets drenched never wears off. The Naam's intoxication will continue night and day, and its dye will never fade nor run. Furthermore, no other impression can be implanted on that.

The words of the Masters are meant for all the world over. They do not state anything which they have read alone—they tell of what they have seen. If the Master has academic learning, well and good, for he can explain the teachings in a hundred different ways. If he is not learned, then his description will be direct, simple, clear. Shah Inayat said to Bulleh Shah, "What is the difficulty in realizing God? Just take your attention from this side and put it on the other side." When Keshab Chanda Sen went to Ramakrishna Paramhans, he was told, "If you want to understand this in a few words, then come to me; but if you want to hear it

explained elaborately, then go to Vivekananda." Both types of Masters will give the same thing—whether learned or unlearned. It is also true that a learned man will never take a step without thinking deeply over it and understanding the why and wherefore of things, and at times he is left standing, busy with his own thoughts. Bookish knowledge is all wilderness; there is no way out!

There was a Muslim fakir, and he said, *O seekers of God, you have lost your God in the waves of your mind and intellect.* What a clear-cut statement! God is already within you, and you have only to turn your face toward Him, to realize Him. Now that I am looking at you, I cannot see what is going on behind my back. And who am I who is looking? I am a conscious entity, but the difficulty is, how to withdraw, for we are at the mercy of the mind and the senses. When all actions are connected with the mind, senses and intellect, just think, how can one withdraw oneself? All intellectual knowledge comes under the heading of *apra*

The Master with Swami Ved Vyasanand of Hardwar, during the recent World Religions Conference.



vidya.[9] As long as you do not leave the body, you can never know yourself or know God.

There are two kinds of devotion. One is through the mind, senses, and intellect. The other is through the Guru. In the Gurubani it is said that Guru Amar Das Ji spent seventy long, devoted years in endeavoring to realize God through the mind, senses and intellect. He met many yogis and tried many practices. In the end, what was the result? He found that no matter what practices he performed, and no matter what knowledge he gained through the intellect, he could not rise above the body consciousness. One should give great thought to this. Through the intellect one can get glimpses into the subject, but it is not a living knowledge. Guru Amar Das Ji then said, "Without any effort on my part, I came to the Satguru."

Give all full devotion to a Gurumukh. What is a *Gurumukh?* He who follows the teachings of the Guru and becomes one with the Guru. He is the manifested God in man, and can give a demonstration of the Beyond. To talk about Spirituality is one thing, but to give it is far different. The true criterion of a Guru is that he will give you the Light. *I like that Satguru who takes the veil from my eyes and gives me an inner glimpse of the Truth.* The word *Guru* literally means "dispeller of darkness," and the eye through which one sees the Light within is different from those of flesh and blood. When does that eye open? When one withdraws the attention from the senses; only then can one get a way up. How can a man who is involved in outer attachments and carries out his devotional practices at the level of the senses, expect to see that which is above the senses?

Action and reaction never cease—if you do good you are rewarded and if you do wrong you are punished. Duality is always present. As long as one thinks "I am the doer," one cannot leave the womb—the cycle of births and deaths. Lord Krishna said that happiness and misery are like two heavy chains binding us—be they of gold or iron. *Heaven and hell; again and again, birth.* The coming and going will never finish. The difference between *Gurumukh* devotion and other devotions is that in the former case the devotee is never told that after a month, a year, or even after death he will have some enlightenment, but something is given to start with. The Masters deal in cash on the spot! Even if a little is given at the start, there are full hopes for much more to come in the future through increasing the practice, day by day.

> *That death which frightens the world means all bliss to me.*

Everlasting bliss is only possible through death, and if this first step is taken in the right way, then the fear of death will go, even while living in the world. *The man who remains happy in adverse circumstances, takes gold and mud as one.* Only a man who has become like a ripened walnut, whose kernel is separate from the shell, can live life in such a detached manner.

> *Through intoxication of artificial love, untruth is embraced and clung to.*

What is this kind of love? It is a misfit love which has attached itself to falseness. The soul should have loved God, but loved the world instead, and such love will always change; it is not permanent. Attached to the world, the soul sometimes laughs, sometimes cries through all the joys and miseries—is

that not a false attachment? It is all a lie. All that perishes is untruth and everything that we see, hear and feel is changing, so just think for a moment of the level that the Master wants to take you.

Listen, O madman! Worship the true Lord, which is your very life. He who has come, has to go.

What painful words! Listen, madman, go and worship that God who is the Lord of even the poorest of the poor. He is the Life-giver, and only in this human life can He be realized—and you *can* do it! O madman, he who comes has to go; no one ever stayed here, no one ever will. *Go to your true home—why settle down in a foreign land? Do your work, brother, but do not ensnare yourself.* Why do you want to entrap yourself? Finish your give and take but do not sow any new seeds.

My Beloved is the knower of all things, and when manifested in the man-body, is called a Saint.

My Beloved, the Lord, the Knower of all—He is the God in man. *Any Saint, giver of happiness, can show me the way up.* It does not matter who he is as long as he has realized God, has become one with Him, and can show the way up to Him. Go and search for such a Master. Today, through misjudgment of what a Master should be, there are more so-called Masters in the world than disciples!

If this human life which you are now enjoying slips from your hands, who knows when you will get another, in which this great work can be done? The heart was given by God into your safekeeping, and only He should reside therein. *Give your mind, without hesitation—become a Gurumukh by leaving your pride and ego.* If you wish to realize the Lord, then surrender your mind, give it without any fear into His keeping. Become a true disciple—a Gurumukh—by leaving all pride and self-praise. This worldly play lasts for a few days only, and by giving the mind, everything follows: the heart, moral character, body, wealth, name and fame, etc. Givers of wealth can be found by the score, and many give the physical form in service, but it is rare to find one who will give his mind. Once, during a Satsang in Beas, Baba Sawan Singh Ji said, "If anyone can give his mind, today he will get God-realization." One man stood up and declared, "Master, I am prepared to give my mind." Baba Sawan Singh Ji replied, "How can you give a thing over which you have no control? First, make it yours, then give." *Nanak says that the mind can only be controlled with the overflowing grace of God.*

With the Holy Naam, the mind can be controlled. There is an instance in Lord Krishna's life, when he jumped into the River Jumna. There he saw a huge snake with a thousand heads. How did he control and overcome that snake? By playing the flute.[10] The mind can only be controlled with the inner Sound; there is no other way. Outer things may still it for a while, but they can never control it. Many holy men in the past have lost everything through the mind. By contact with the Word and the company of the "Word made flesh" the power of the mind can gradually be overcome. If you sit at the feet of a perfect Master, you will enjoy the benefit of the radiation, for his attention is under his own control. There you will become absorbed in the stillness and forget the world for a while.

The wisdom of the Beyond lies behind the pupil of the inner eye. Gaze through the drape of darkness.

One might sit for hundreds of years, unless one learns to penetrate through the darkness with the help of a Master of spirituality. Only then will one begin to see how the senses invert to find the truth. Guru Amar Das Ji said, *When you meet a Master, the senses are inverted, but how cannot be described in words.* For this, you sit at the feet of a Master and see for yourself—to have the experience of rising above body consciousness. That is why Masters say *Learn to die, so that you may begin to live.* Go deep down into it.

O Deliverer of the devotees, how can poor Nanak praise what he sees?

He says, O Lord, how can I praise thy innumerable virtues? We are lowly and weak; only through thy grace can we achieve anything. *Through the good karmas, the Satguru meets us; through dedicating the attention, the Shabd enters the heart.* Between God and manifested God in man there is a difference, though in essence they are the same. Through a manifested God in man alone, can one find the path to God. How can one compare the sun and its rays? Overcome with gratitude to his Guru, one disciple said, *God and my Guru are standing together—to whom shall I bow? I am grateful to my Guru who showed me the Satguru.* It means that without meeting the manifested God in man, it would not have been possible to reach God, and therefore all gratitude should go to the Guru. After all, the Master cannot be greater than God. No true Master has ever said, "I am the doer," but rather they say, "It is God's will."

I have already given an example of a proud king who was shown his true value, but through a Master's grace one can become so high that the earth upon which one treads will become a place of pilgrimage. Unfortunately man rarely has value for the Living Pilgrimage; but after completing his life's mission the places he was wont to frequent are considered to be holy. During their stay on earth, they are called heretics and are not allowed to enter towns—many were crucified, hung and tortured—but regardless of all this, the Masters are full of compassion and mercy. At his crucifixion, Jesus Christ said, "Father, forgive them, for they know not what they do." When Hazrat Ibrahim was once crossing the river in a boat, an atheist and his companion began insulting and making fun of him, but the Saint remained serene and silent. It is written that God appeared to him and said, "I cannot bear these insults toward you, and if you wish I will overturn the boat and drown them all." Ibrahim said, "O Lord, it is not their fault, for their eye is not open, so why not open their eyes?" When they received that realization, they fell upon his feet and begged forgiveness. Such a Master is very rare, but for the benefit of those who have sincere yearning for the Truth, he himself will arrange a meeting. It is logical that a blind man cannot seek one who can see, without some aid.

It is through a rare good fortune that one learns to die while living, thereby getting salvation. With special grace from God, one can get a demonstration of how to die while living. At the time of death, a person normally fails to recognize the people around him. Then the life force withdraws from the lower

extremities, leaving them numb and lifeless, and continues upward. There is a "death rattle" or noise in the throat, and the eyes turn upward. Without exception, every human being must undergo this process, and if one can master it while living, the inner eye will be developed and the fear of death will vanish. It is a strange fact that though the whole world is frightened of death, the disciples on the holy path want to die. He who has mastered the science of dying with the grace of the Master, will depart finally with laughter on his or her lips, as in the case of my earthly companion.[11]

With what an abundance of love have these teachings been given and with what authority the words spoken. If we do not try to understand and follow, the loss is ours. Guru Arjan Sahib, who spoke these words, was forced alive onto a hot plate, and burning sand was poured upon him. My Master used to say that he who wishes to understand the subject of Spirituality should sit beside the death-bed of some true disciple—not the type of disciple who takes initiation and does not practice it, mind you, although he is also taken care of—then he will see how joyfully that disciple accepts death and leaves his body with rejoicing. Swami Dayanand's disciple, Pundit Guru Dutt, was never fully convinced of his Master's teaching, but fortunately he was with the Swami at the time of his death, and conviction of the power came when he saw his Guru leave the body in joy.

With God's blessing, very easily a person can withdraw his attention inside; he then lives in the world and yet is out of it. His boat is in the water, and the water is not in the boat! This valuable gift is given without payment; it is free, as all gifts of nature are free. However, it is not enough to accept a Master alone, one must give all one's devotion to him. Live according to his instructions. Christ said, *If you love me, keep my commandments.* From those who follow a true Master, few will truly keep his commandments, but those who do will receive the Elixir of Life. The people who are attached to the world do not realize that their consciousness slowly diminishes day by day by coming in contact with the material world, and when reborn often retrogress into lower species of life.

> *O Nanak, through his feet, I reached the gate of the Lord; I am overwhelmed with gratitude to him. Listen, madman, do not think I have realized Him through my efforts.*

Whatever you have got, came through the Master's blessing—do you think, O madman, that you got it through your own efforts? If he wants to give, he will give and if he does not want to give, he will not, but he will never say that he is the giver or the doer, because he sees the truth. To realize God, humility essentially follows. The cup that is lower than the jug will be filled. A tree when laden with fruit bows down to the earth with the weight.

The Masters—who see—never forget that God is the doer. They come to the earth as sons of man and humility is their most becoming adornment. They live in the world as ordinary persons. When Guru Arjan Sahib—who wrote this hymn—was made to sit on the hot plate, a great Muslim leader named Hazrat Mian Mir approached him and said, "Please give me the orders and I will take Delhi and Lahore, brick by brick, and break them together." Guru Arjan Sahib replied, "The Lord's orders

are the sweetest to me." Even if you take a knife to their necks, such self-realized souls will not think evil of others.

Listen, O madman! Become like dust, if you want to realize God.

He says that you should remember one great thing: if you want to realize God, then become like dust at the feet of the Guru. A connection with the Naam means that the attention is withdrawn from outer things and the soul merges in the Oversoul. Become dust unto the feet of him who is capable of making this connection. *Only with great destiny can one have a glimpse of he who has absorbed himself into God and has realized true happiness. Arise, Farid, go around the world in search of such a one; if you find a released soul, you will also get released.* Where are the true men? If only man would become a true man, he would find himself in that enviable position that Kabir disclosed to us: *God is running after me, calling Kabir, Kabir.* We are more like animals though our form is human, for we have the animal spirit. If we do not rise above the lower impulses, we are not entitled to be called human beings.

There should be no ego—always consider, "O God, it is Thy mercy." To surrender the mind is the greatest and most difficult thing to do. To give everything else is comparatively easy. Guru Amar Das Ji once gathered his disciples and expressed a wish to make mounds of earth. They all became engaged in digging the soil and making huge mounds. The Guru viewed the work after a while, and said that it was not good enough and must be remade. This happened a number of times, when he then decided that the site was not good, and directed them to another place. After attempting to remake the mounds many more times, Guru Amar Das Ji again shifted them to another site, because the mud was not suitable. It is said that the mounds were made and broken seventy times. Throughout all this, the disciples one by one gradually left the scene, until finally only one, named Jetha Ji,[12] remained. He unceasingly continued the work, but the others said to him, "What is the purpose of all this making and remaking? We feel that through old age, Guru Amar Das Ji has lost his reason." With tears in his eyes, Jetha Ji replied, "Our Guru is the only awakened soul among us, and if he gave me orders to make and break mounds my whole life through, I would be happy in the work." During the performance, the Guru had given careful observation to see which man had that heart in him in which no mind remained, that he might give the treasure of full enlightenment to such a worthy soul.

The Masters are very careful and test their disciples in many ways, before extending the priceless gift. It is not given to anyone, and they have their own methods of testing, known to them alone. As long as there is I-hood in the disciple, there can be no real awareness of God. That I-hood must be removed —for instance if you take the single letter "I" from the world "World" it becomes "Word," which has a very different meaning. *We bow down to the great destiny of he who has realized God, and to him we completely surrender ourselves.* We surrender ourselves to him who, after getting the human birth, realizes God—without him buying us, we are his. Strong extremes of gratitude have been expressed for the Godman: *In gratitude I will cut myself in pieces, with which to shower him.* Every time a Master comes he drenches

thousands upon thousands in the spiritual color, like the clouds which announce the rain. When the rain comes, the water and the earth become all drenched with water.

O Nanak, keep this lowly being at thy feet, where the everlasting happiness flows like an ocean, and thy constant protection lies.

You are the great ocean of mercy, and we are lying at your feet. We are your children—have mercy on us—extend your grace and protection. This was Guru Arjan Sahib's hymn, showing us the sorrow of the world, our condition in it, what our aim should be and how it can be achieved. Every father wishes his son to be even better than himself. Every king wants his son to become a king—not a minister, mind you. Every Master wants his followers to become Masters. With what beautiful words has he explained our woes! If you have understood them, bring them into practice, for it is your own work, which can be done only in this human life—a great part of which has already been wasted away. Try and get out of the illusion, and remember always that only he who is already free can take you out of it, so implicitly obey his wishes.

With the grace of God and my Master, I bade farewell to my two young sons, my mother and father early in my life, my two elder brothers, and my earthly companion, joyfully in all gratefulness without a speck of grief or sorrow—and I wish you all to live up to the words of the Master, so that you may meet suchlike events smilingly.

NOTES

1. *Suniya* means literally "to listen."
2. Reactions of the past which form the basis of the present life; fate karmas.
3. Ashtang Yoga practices.
4. Sixth or commanding center in the body, behind the eyes.
5. Unstruck Sound.
6. *Sahans-dal-Kanwal,* the stage of the thousand-petaled lotus.
7. Unfast dye from the Kusumb flower.
8. Those who come to put the world's affairs in order.
9. Exoteric religion or teaching.
10. The form of the snake represents the mind; the flute the inner Sound Current.
11. For a full account of the extraordinary circumstances of Mataji's final departure, see "Farewell to Mataji" in May SAT SANDESH.
12. Later Guru Ram Das.

The Ultimate Flowering

On bare branches blossoms the flower,
the leaves come following:
On barren lands bereft of growth
a miracle is happening—
Consider the deserts on the earth
where ravishing colors come;
But in the blossoming desert of man
is the ultimate flowering.

Jane Humphrey Miller

On Judging Others

Arran Stephens

THERE is a wonderful naturalness about the Master's Satsang discourses in his native languages of Hindi, Punjabi and Urdu, although he also speaks impeccable English. From an inexhaustible store of wisdom and truth, he creates and relates homely parables drawn from everyday life, beautifully weaving them into spiritually charged lessons for the gatherings—ranging from a handful of disciples to vast, sprawling, attentive audiences of 20,000 or more, who assemble on the sanctified Ashram grounds or wherever the Master happens to go. Even if one cannot understand the language, he can understand the universal language of the eyes. In this regard, Master once said, "More than 75 per cent of the Master's teachings comes through the eyes; the remaining one-fourth is through word of mouth."

Given below are glimpses from one of the sublime discourses of the Satguru shortly after I arrived in India. It was translated from the original Hindi and jotted down on the spot.

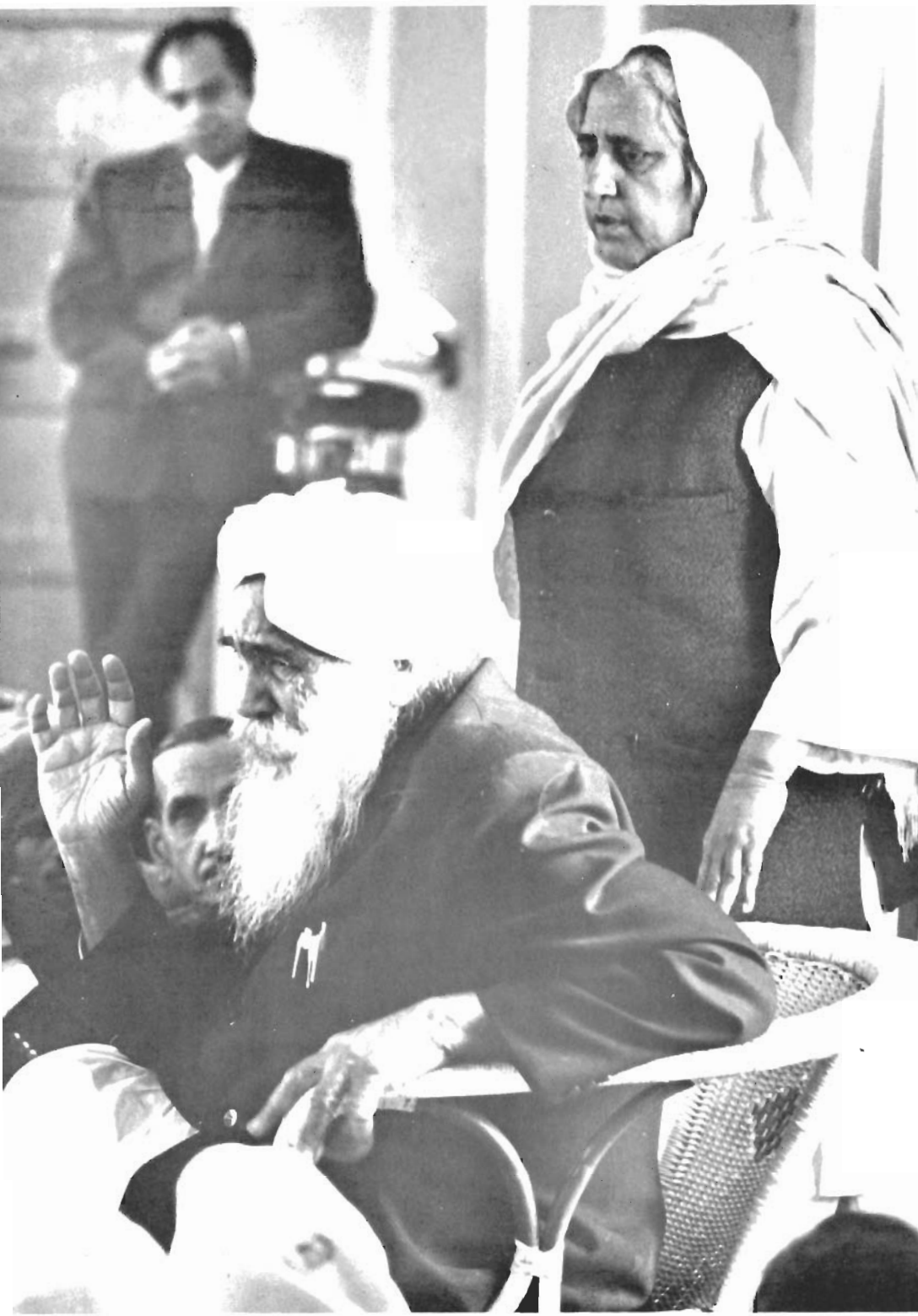
EVENING SATSANG, JANUARY 28, 1967

"If we realize that death is certain, then there will be a change in our life. You must remain attentive in meditation. If not, the mind will think of others and judge their actions; criticizing, etc. Instead of the good actions of others, we take their bad actions to be our guiding factor. If you see the bad qualities of others, you will become those bad qualities. As you think, so you become.

"God has said: 'He is my loveliest child who sees me in others.' Thoughts are very potent. You should see the good qualities of others rather than the bad qualities. You must have a sweet tongue; it should not injure the feelings of others. You want to love God, yet you curse others in whom God resides. Injuring the feelings of others is a great sin; it is a sin of the highest degree. If you have to face a person with such bad qualities, get on to one side rather than face him. Analyze yourself and see your own shortcomings instead of seeing the shortcomings of others. Who are you to take out the shortcomings of others? *It is easy to seek God, but very difficult to mend yourself.* If you realized that God resides in others, would you want to hurt them? One by one, you should give up your shortcomings. This is why I insist on all initiates keeping a diary.

"If a man won't give up his evil ways of hurting others, why should you depart from your sweet ways of helping others? If you must observe others, then observe their virtuous qualities. There are shortcomings in all, but also good qualities.

"Swami Ji says, 'I will give you a tip; if you want to see shortcomings, then look into your own self; if you want to see virtues, then see them in others.' Listen to what I say, and take heed; if not, you will be sorry and then it will be too late in the day. I have selected the best piece of advice for you. Now it is up to you to follow it. God has given us this tongue to remember Him and not to hurt the feelings of others."



Jacob Boehme and His Teachings

Michael Raysson

THROUGHOUT the ages, however dark they may seem, the Godman has existed on this dark sub-lunary planet holding the key to the inner kingdoms of God and to God Himself. Outwardly he may live an ordinary life as any other man, but inwardly he is an overflowing ocean of Love and Light. The sincere seekers who come to his feet in search of Truth never go away empty-handed but also have a dip into that Light and they begin to hear the Mystic Music flowing throughout creation.

The East has always more or less accepted the need for such sublime teachers, although the idea has generally been frowned upon in the West. Nevertheless the great ones have appeared even so for those few thirsty souls who were after the direct approach to God in their lifetime.

One such soul was Jacob Boehme, a simple cobbler of Germany who came to revive for his age the forgotten teachings of Christ. Embedded deep in the Christ Power, his teachings came from the universal viewpoint; and while living strictly in the Lutheran faith all his life he nevertheless always maintained that the Kingdom of God was open to all humanity in whatsoever religion they belonged, be it Christian, Muslim, or Hindu.

A Life Sketch

There is a small market-town in the upper Lusatia called Old Seidenburg, distant from Gorlitz about a mile and a half, in which lived a man whose name was Jacob and his wife's name Ursula. People they were of the poorest sort, yet of sober and honest behavior. In the year 1575 they had a son whom they named Jacob. This was the divinely-illuminated Jacob Boehme, the Teutonic Theosopher, whom God raised up in the most proper period as to the chiliad and century to show the ground of the Mystery of nature and Grace and open the Wonders of his Wisdom. . . .[1]

Thus begins the account of Boehme's life. His youth was spent in the fields as a simple herds-boy and when he came of age he became a cobbler's apprentice. One day when his cobbling master was away a stranger of "reverend and grave countenance but mean apparel" came to the shop and wished to buy a certain pair of shoes. Jacob, being barely above sweeping around the shop, knew nothing about the prices so he gave one so high that he knew his master would not be displeased if the man bought them. Nevertheless the poor stranger did buy them and just as he was about to leave the shop called Jacob by name to follow him. Completely surprised at such a stranger calling him so familiarly Jacob followed, quite awed. Alone with Jacob, the old man apparently imparted to him a remarkable spiritual experience. Then fixing his gaze deep into Jacob's eyes he said:

"Jacob, thou art little but shalt be great and become another man, such a one as at whom the world shall wonder. Therefore be pious, fear God and reverence His Word. Read diligently the holy scriptures wherein you

have comfort and instruction. For thou must endure much misery and poverty and suffer persecution. But be courageous and persevere for God loves and is gracious to thee.". . .

And therewith pressing his hand he looked with a bright and sparkling eye fixed on his face and departed . . .[2]

Thus passed perhaps the most important event of Boehme's life and he cultivated the lesson to its full flower. For days he would be bathed in the Mystic Light and inner music. At length he began to write a book as a private memorial to the inner life. Quite without his sanction the book came to public notice. The local clergy, afraid of the effect such universal teachings might have on their own congregation, brought on Jacob, as foretold, the beginning of a life-long persecution and it was Providence alone that prevented Jacob from living his life in exile. Boehme, who had never wished any public display in the first place, silenced his pen for seven long years. However the secret was out and the seekers began to flock to Boehme's door.

Shunning the publicity, Jacob brought his practices to bloom, rising to yet higher planes and clearer vision. His pen began to flow again and he sang long and tirelessly the praises of the Mystic Word (the Divine Sound) and the glories of the inner life.

The Prince of Saxony, hearing of Boehme's strange teachings, had him brought before a tribunal of the most learned men of the day in the studies of philosophy, divinity and mathematics, in order to put him to the test. After conferring with them for a time they all refused to pass any judgment, agreeing that what he showed them far surpassed any earthly reason they could judge him with. The Prince himself had Boehme spend many an hour with him.

The many disciples that now congregated around Boehme came from all classes. Among them there were apparently a large group of noble family and scholarly background who sat at the shoemaker's humble feet to learn of the Mysteries of the beyond. One is vividly reminded of the great cobbler-saint of the East, Ravidas, around whom congregated many an earthly king and queen.

One of Boehme's most intimate disciples was Dr. Walter, a Silesian who had traveled extensively in the East in search of a Master and returned unsuccessful only to find his search crowned at his own front door.

In his later years Boehme came to have devotees at many a far clime. In order to better instruct these dear ones he laid down his cobbling tools and became a trader of cloth so he could travel to them in person. He invariably would instruct his disciples that while cultivating the inner life of the spirit they should outwardly keep up a normal life and earn an honest living.

It was the custom then in Germany to keep autograph books in which all callers would leave some remembrance. In such books Boehme always would insert such verses as:

To whom Time and Eternity
Harmoniously as One agree;
His soul is safe, his life's amended,
His battle's o'er, his strife is ended.

Whose time and ever all are One,
His soul's at rest, His warfare's done.[3]

At length the time came for this simple Godman to take his final leave of this frail human body. The family was congregated around the bed, and to his son Tobias who had failed to cultivate the

inner life he turned his head. Speaking of the inner Sound Current Boehme asked him if he heard "that sweet harmonious music." As all was outwardly quiet, young Tobias said he heard nothing. "Then open up the door," said Boehme, "that you may better hear."

Boehme's simple existence was a perfect example of a godly life, living in the world but out of it. He always earned his living, however poor it may have been, by the sweat of his own brow; while keeping a normal family life he always reflected chastity and the highest virtues; despite great persecution he was always loving even to his enemies, although never timid in upholding the grand truth he had found by long inner practice. Lastly and most important of all his life and teachings were steeped in the effulgent Word, "the Divine Sound," ringing in the depths of the human body, without contacting which, he claimed, all outer churches and rituals and all good deeds were of no avail.

His Teachings

Mystical experience is a subject of infinite communion and any writings on the subject can only feebly reflect on the immeasurable vastness of the original experience. This and the alchemical metaphors in which Boehme often couched his writings has tended to make almost all the translators and commentators, themselves unversed in practical mystical experience, ignore the whole inner basis of his writings.

Drawing away the dross of time and clearing the misinterpretations that have come down, the message sings forth in crystal clear tones (as have all Masters' past and present) of the Divine Sound and Light ringing and shining in the man body. Boehme describes this Divine principle in terms that leave no doubt of its true nature:

> *In the Light of God which is called the Kingdom of Heaven the Sound is wholly soft, pleasant, lovely, pure and thin, yea as a stillness in reference to our outward gross shrillness in our pronouncing, speaking, sounding, singing and chanting as if the mind did play and melodize in a Kingdom of Joy within itself, and did hear in a most entire inward manner such a sweet pleasing melody and tune and yet outwardly did neither hear or understand it. For in the Essence of Light all is subtle. . . .*[4]

> *If you should in this world bring many thousand sorts of musical instruments together, and all should be tuned in the best manner most artificially, and the most skillful masters of music should play on them in concert together, all would be no more than the howlings and barkings of dogs in comparison of the Divine Music, which rises through the Divine Sound and tunes from Eternity to Eternity.*[5]

It is by this Divine Sound, Boehme tells us, that the soul is manifested, that all powers are moved and by which all of "man's science of knowledge of the invisible and visible essence" is made known and from that contemplation he himself learned everything.

Man, says Boehme, has nothing more necessary or profitable in this lifetime than to know himself and then to know God of whom he is the same essence. And to do so one must come in contact with the Divine Light and Sound Principle in the human body.

And Christ teaches the same (saying)

"That His Light shineth in us" . . .

All Christian Religion consisteth in this: to learn to know ourselves . . . Where will you seek God? In the deep above the stars? You will not find Him there. Seek Him in your Heart in the center of your birth. . . .[6]

O! Thou blind mind full of darkness, the Heaven where God dwells is also in thee.[7]

Now go whither thou wilt, thou hast the center of the Deity in thee in the Sound.[8]

So far so good . . . But alas, steeped in duality and identified with the outward things as we are, we find it well-nigh impossible to contact this Divine Principle which holds the "Open Sesame" to the inner kingdoms. For this contact we need a true teacher or Master of this science, one who (like Boehme himself) is already centered in the Godhead and through whom the Godpower works:

And man wants nothing but the wise Master that can strike his Instrument which is the true spirit of the high might of eternity. If that be quickened in man, that it stirs and acts in the center of the mind, then it plays on the instrument of the human form and even then the form is uttered with the Sound in the Word.[9]

Now the Father is manifested to us in the Son; and when they now do call upon the Father, He hears them only in His Son, viz. in His Voice manifest in the human property. And yet they serve the Son in the Father. . . . For the Father has manifested Himself toward us with His Voice in the Son and hears us only through His Voice manifested in the Son.[10]

And the Son works through and for all (no matter what religion) . . .

Now when the Turks worship the Father, He hears them in the Son, and receives them to adoption in the Son, in whom God has manifested Himself in the human property and in no other property besides.[11]

So God has sent His officer, viz., His Holy Word by His servant in the world to the true man. . . and He causes His servants to sit down by the Fountain of His Holy Word with command that they should in their office and charge committed to them call upon God and pray and teach His Word till God draws the virgin's Heart and brings her to the Fountain of His Word to draw water out of the well-spring of God's Word.[12]

Such a teacher, says Boehme, will not merely teach out of the outward letter, but from the Love and Light of Divine knowledge which flows out of His every pore; the Spirit of God speaks through him and his tongue is filled with the essence of the five divine Names. He speaks without regard for a man's personality, for he sees the inner man and is free from the hold of mind. He is God-in-him and he enlivens the God-in-us.

And therefore God became man that He might again repair His Glorious Instrument which He had made for His praise, which perished as to Him and would not sound according to the desire of His Joy and Love and introduce again the true Love-Sound into the strings. He has introduced the Voice which sounds in His Presence again into us, viz., into His Instrument. He is become that which I am and made me that which he is.[13]

In a very rare statement Boehme tells

us of his attainment of at-one-ment with God and even goes on further to unequivocally state that what Jesus had done in his ministry, he in his lifetime was also doing and so also was that work being continued by his "fellow-members."

Whatever Jesus has done through the Christ, viz., through his and my humanity, the same he does yet today in me and in all my Fellow-Members . . . Thus now I live in God and my selfhood does not know it.[14]

Having found such a Master the secrets of the "Mysterium Magnum" or great mystery are revealed both in theory and practice and one begins to journey to inner regions.

The Masters speak of the inner realms as containing a vast network of planes of differing degrees of spirituality leading up to the pure spiritual region from whence the Masters themselves have come. The traversing of these inner realms is a most subtle and tricky undertaking and thus there is all the more need of a Guide who knows the Way from beginning to end. Boehme through long devotion and discipline had mastered this inner science and become an adept. He was a knower of the inner regions and the True Home and in his own words gives revelations of his experiences. Sometimes he conceals himself in alchemical language and at other times he speaks of the inner regions in the Christian idiom, speaking of the different Angelical kingdoms and principalities and describing the inner music as it changed from region to region in terms of changing angelical choirs. As the Saints always speak from an exalted viewpoint Boehme never failed to emphasize that all the inner planes were but different degrees of the One Divine Word or Sound, the Voice of God:

For all whatsoever has life, liveth in the Speaking Word, the Angels in the Eternal Speaking and the temporal spirits in the re-expression or echoing forth of the formings of time, out of the sound or breath of Time and the angels out of the Sound of Eternity, viz., out of the Voice of the Manifested Word of God.

And therefore they bear the Names of the several Degrees in the Manifested Voice of God. And one Degree is more holy in the Power than another. Therefore the angels also in their Choirs are differenced in the Power of the Divine Might. And one has a more holy function to discharge than another.[15]

The Masters of the highest order generally speak of five principal manifestations of the Sound Current, forming five main planes of creation, speaking of the five-sounded Word or the five Holy Names, etc. Boehme, likewise, tells of the five holy Speeches, five head Speeches, five Names, etc., in a most revealing way:

These FIVE *Names figure out and set forth as in a type the* FIVE HEAD SPEECHES *of the spiritual Tongue through the formed Word, proceeding from the high* NAME *of God out of which Tongues the prophetical and apostolical spirit speaks. . . . For the spirit does also under the Names point at the Kingdoms and Dominions, and they are God's, who with His Name does order, govern, guide and lead every kingdom according to the property of His Name. . . . Not that there is more than* ONE *God, only we understand therein the Divine Manifestation, how God gives Himself*

forth in His manifestation in the formed Word.[16]

Through the five holy Speeches proceeding from the Eye of Eternity the spirit in the formed Word of nature speaks holy divine words in the children of the Saints.[17]

The five Speeches belong to the Spirit of God who speaks by His Children when and how He pleases.[18]

Of course it is to the highest region, the region of pure spirit or Love, that the Masters wish to take us. It is the origin and essence of all creation. Boehme calls it the "Principle of all principles" being far above the Heavens and angelical kingdoms:

Its Power supports the Heavens; by this thou wilt come to understand that as the Heavens, visible and invisible, are originated from this great Principle, so are they likewise necessarily sustained by it. And therefore if this should be but never so little withdrawn all the Lights, glories, beauties and forms of the heavenly worlds would presently sink into darkness and chaos.[19]

It height is higher than the highest heavens. This thou mayest also understand within thyself. For shouldest thou ascend in spirit through all the Orders of the Angels and Heavenly Powers, yet the Power of Love still is undeniably superior to them all. . . .[20]

It is higher than the highest and greater than the greatest. Thou mayest hereby perceive as in a glimpse the supreme height and greatness of OMNIPOTENT LOVE *which infinitely transcends all that human sense and reason can reach to. . . .*[21]

Whosoever finds it, finds nothing and All things. . . . He that findeth it findeth a supernatural supersensual Abyss which hath no ground or byss to stand on and where there is no place to dwell in, and he findeth also nothing is like unto it. . . .[22]

There is a secret gate, the seat of the soul in the human body, where one begins the inner journey to these higher realms. It is the Master alone who can bring us in contact and open up this grand gateway which lies behind and between the two outward eyes. Here the inner music begins to resound and one sees the light:

Behold here you find the beginning of the Life and the tincture wherein the Life exists . . . the breaking open of the dark gate stands in the Sounding and has its gate open next the fire-flash near the eyes and receives the noise of whatsoever sounds.[23]

This gateway Boehme calls "the single eye." Other Masters have called it the third eye, latent eye, etc. And all of them have enjoined meditation upon this point to begin the Way back to God. Here "through a pillar of fire and Thunder-clouds" the inner way opens up and one awakens into the "Supersensual Life." Boehme clearly reveals his method of inner concentration where by single-pointed attention the inner goal is reached:

Cease but from thine own activity steadfastly fixing thine Eye upon ONE POINT *and with a strong purpose relying upon the promised grace of God in Christ to bring thee out of thy darkness into His marvellous Light. For this end gather in all thy thoughts and by faith press into the center laying hold upon the Word of God which is infallible and which hath called thee. Be thou then obedient to this*

Call and be silent before the Lord sitting alone with Him in thy inmost and most hidden cell, thy mind being centrally united in itself, and attending His Will in the patience of hope. So shall thy Light break forth as the morning; and after the redness thereof is passed, the Sun himself, which thou waitest for, shall arise unto thee, and under his most healing wings thou shalt greatly rejoice ascending and decending in his bright and salutiferous beams. Behold this is the true Supersensual Ground of Life.[24]

To achieve the single-pointed inner vision to proceed on the inner Way is indeed a great and arduous task for our vision has long been bound and darkened by duality. Man's heart is broken in a million pieces and he finds no real peace or rest in all the world. True rest and peace and all bliss lies in the Light of God which we must make our true lord.

There are now two wills in the soul of man. Modern Masters call these the Positive and Negative Powers, or *Sat Purush* (Lord of Truth or Eternity) and *Kal Purush* (Lord of Time). Boehme also has spoken of them as the Will of Time and the Will of Eternity, the "Inferior and Superior Will." To put these in proper order and transform them into Unity is the first great work of man in reaching back to God.

A thing that is one that has one only will contends not against itself but where there are many wills in a thing they become contending for each would go its own conceived way . . . and thus we give you to understand life's contrariety, for life consists of many wills . . . the life of man is at enmity with itself. Each form is hostile to the other, and not only in man but in all creatures. Unless the forms of life obtain a gentle, gracious lord under whose control they must be, then who can break their might and will. That is found in the Light of Life, which is the Lord of all forms, and can subdue them all. They must all give their will to the Light. And they do it gladly for the Light gives them gentleness and power so that their harsh, stern, bitter, anguishful forms are transformed into loveliness. They all give their will to the Light of Life and the Light gives them gentleness. Plurality is thus transformed into Unity, into One Will.

God's Kingdom is found only in the bright clear light, in freedom, in love, in gentleness; for that is the property of the white clear light.[25]

Know then, my beloved son, that if thou wilt keep the light of nature within its own proper bounds and make use thereof in just subordination to the Light of God thou must consider that there are in thy soul two Wills, inferior Will which is for drawing thee to things without and below and a Superior Will which is for drawing to things within and above. These two Wills are now set together, as it were back to back, and in a direct contrariety to each other. But in the beginning it was not so, for this contraposition of the soul in these two is no more than the effect of the fallen state. Before that they were placed one under the other—the Superior Will above, as the Lord, and the Inferior below, as the subject. . . .[26]

Mark now what I say: the right eye looketh forward in thee into Eternity. The left eye looketh backward in thee into time. If now thou sufferest thyself to be always looking into nature

and the things of time and to be leading the Will and to be seeking somewhat for itself in the Desire, it will be impossible for thee ever to arrive at the Unity which thou wishest for. Remember this and be upon thy watch.[27]

Both these eyes therefore must be made to unite by a concentration of rays, there being nothing more dangerous than for the mind to abide thus in the duplicity.[28]

Thus, Boehme spoke from the most Universal standpoint. Seeing the Godhood in all he loved all mankind:

As a tree in many boughs and branches where the boughs and twigs do not perfectly and wholly seem alike or the same in form, but all have one only sap and virtue; so likewise is the creature of mankind among Jews, Christians, Turks and Heathens.[29]

He came and instructed the child humanity in the oldest of all sciences. Seeing the essence of all religions, he always warned against mere ritualism and outer worship. He gave out the universal teachings, lived the universal teachings and his heart overflowed with universal love. He was an ideal man.

Today with the world running rampant in materialism and immorality the old, old teachings have been yet again revived. The "Divine Science of the Soul" as Boehme termed it is now flourishing under the name of Ruhani Satsang (also called *Divine Science of the Soul*) where thousands of hungering souls are gathering together regardless of outer forms. In simple and poignant words the teachings are explained afresh and, further, a practical demonstration of the Inner Sound and Light is given at the very first sitting. Overflowing with Grace and humility the present Master Kirpal Singh, under the direction of his own Master, Baba Sawan Singh Ji, has opened wide the well-springs of the Holy Word and brought the inner message once again to child humanity.

NOTES

1. William Law, trans: THE WORKS OF JACOB BEHMEN, in four volumes, London, 1764-1781, Vol. I, *The Life of Jacob Behmen*, p. xii
2. *Ibid.*, p. xiii
3. *Ibid.*, p. xxii
4. *Ibid.*, Vol. III, *Mysterium Magnum* (a commentary on Genesis in three parts) Part I, p. 22
5. *Ibid.*, Vol. I, *The Aurora* (The "Dawning of the Red Rising Sun"), p. 43
6. *Ibid.*, Vol. IV, *The Way to Christ: Of Regeneration*, p. 67
7. *Ibid.*, Vol. I, *The Three Principles of the Divine Essence*, p. 158
8. *Ibid.*, Vol. II, *Treatise of the Incarnation*, Part II, p. 130
9. *Ibid.*, Vol. IV, *Signatura Rerum* ("The Signature of All Things"), p. 10
10. *Ibid.*, Vol. III, *Mysterium Magnum*, Part II, p. 235
11. *Ibid.*
12. *Ibid.*, p. 299
13. *Ibid., Vol. IV,* Signatura Rerum, p. 99
14. *Ibid.*
15. *Ibid.*, Vol. III, *Mysterium Magnum*, Part I, pp. 34-35
16. *Ibid.*, p. 193-4
17. *Ibid.*, p. 189
18. *Ibid.*
19. *Ibid.*, Vol. IV, *Of the Supersensual Life* (dialogues between a Master and his disciple) Dialogue I, p. 84
20. *Ibid.*, pp. 84-5
21. *Ibid.*, p. 85
22. *Ibid.*
23. *Ibid.*, Vol. I, *The Three Principles of the Divine Essence*, p. 134
24. *Ibid.*, Vol. IV, *Of the Supersensual Life*, Dialogue II, p. 89
25. *Six Theosophical Points*
26. Law, *op. cit.*, Vol. IV, *Of the Supersensual Life*, Dialogue II, pp. 89-90
27. *Ibid.*, p. 90
28. *Ibid.*
29. *Ibid.*, Vol. III, *Mysterium Magnum*, Part I, p. 203

Circular No. 10

The Spiritual Aspect of the Vegetarian Diet

This circular letter, first published in July 1958, is a complete, clear presentation of the Master's teachings on diet and related areas of spirituality

EVERYONE seeks rest and peace, but they remain as elusive as ever. All our efforts in this direction come to naught and prove fruitless. Why? Because we work on the wrong lines. Man lives on two planes, the outer and the inner. First, we have to settle things outside before we can enter within to bring peace on the outer plane. There are three factors that count a great deal in this connection:

RIGHT OCCUPATION
RIGHT CONDUCT
RIGHT DIET

The greatest purpose of human life is that one should know one's self and know God, and all the rest is mere dissipation.

"Sound mind in a sound body" is a well-known aphorism. One has therefore to work for these before anything else. We have to keep both body and mind in a healthy condition before these can be used as instruments for spiritual advancement. For this, we have of necessity to resort to food. We cannot do without food for keeping the body and soul together.

Our first and foremost problem then is food, for food conditions body as well as mind.

Right Type of Food
Rightly Earned
Rightly Taken

helps a lot in this direction.

One must, therefore, earn his daily bread by the sweat of his brow, as the saying goes, and should not depend on others' earnings. We must for our livelihood engage in some honest and useful pursuit, may be physical or mental, but it must be free from all guile, hypocrisy, ill will and animosity, for Karmic Law is inexorable in its working. Every action leads to reaction and thus the endless series rolls on interminably. Hence, the need for an honest living, howsoever poor it may be. You cannot have riches by honest avocation. Riches grow by the groans of the poor and the downtrodden, the hewers of wood and the drawers of water, and thrive on the life-blood of our fellow beings. We ought not, therefore, run after rich foods and dainty dishes, for these bring in their train much blood-sucking and are tainted with the untold miseries of the lowly and in the long run make us miserable as well.

All of us are being consumed
In the invisible fires of hell,
And yet know it not.

Food, as you know, is made for man and not man for food. We have to make the best use of food like all the other things of life. One who is a slave of the palate cannot do anything useful. By a righteous control of the palate, we can control our entire physical and mental systems. A simple diet is more nourish-

ing and wholesome and conducive to spiritual advancement than all the so-called delicacies which the modern culinary art provides. It will always give a comfortable feeling and serenity of mind, help you to live within your means however limited they may be, without extending your hand before others.

When I was about to retire after my long government service, I was asked by my Chief if I would like to have an extension, but I politely declined the offer saying, "I don't want any extension as I know how to arrange my affairs within the limited amount of my pension."

Now, foods are of three kinds:

1. SATVIK: Pure foods: milk, butter, cheese, rice, lentils, pulses, grains, vegetables, fruits and nuts.
2. RAJSIK: Energizing foods: peppers, spices, condiments, sour and bitter things.
3. TAMSIK: Enervating foods: stale foods, eggs, meat, fish, fowl and wine, etc.

Out of the above, we should always prefer SATVIK or pure foods. These do a lot of good. Again, even of these, we must partake a little below the saturation point of the appetite. When we get delicious foods, we are tempted to eat more than what is actually needed; and the extra food taken, instead of giving extra health and energy, proves baneful. The food which is not digested properly and assimilated in the system causes colic pains and aches and in some cases even cholera, and one has to pay with one's life itself. "Do not overload the motor of your stomach," else you fall an easy prey to nausea. A surfeit of even what is good does prove harmful at time. A moderation in victuals and viands helps in the growth of vital powers in man. In the *Puranas* (ancient Hindu scriptures) there is an allegory of the Food-God complaining to the Lord Vishnu, the Sustainer of the Universe, that people misused him a great deal. To this Lord Vishnu humorously replied, "Those who eat you too much, you must eat them up, for that is the only remedy."

Fresh air is the most essential part in our food. One must intake long breaths, retain them a while and then exhale them out fully so as to cast out all the impurities of the body. Besides, one must drink a lot of pure water and take fruit juices to flush the system through and through to make one clean. But avoid all types of hot and soft drinks, spirituous liquors, and intoxicants, for they render the mind and intellect morbid. Grains and fruits should form our normal and staple foods.

Man, as said before, must earn his livelihood for himself by all fair, legitimate, and honest means. Again, it is the moral duty of the housewife to cook the SATVIK food with heart engrossed in sweet remembrance of the Lord. A food cooked like this, with the mind entrenched in the Beloved and the hands engaged in the work, becomes a manna from heaven and proves a blessing to those who partake of it. The Great Master, Hazur Baba Sawan Singh Ji Maharaj, often used to give us an instance of an Indian peasant with his hands on the plough but singing paeans of soul-enthralling songs to his lady love. Such indeed should be our attitude in these things.

In the year 1921, I was working as Accounts Officer in the Sikh Unit No. 36. I got an orderly-cook in the field. I told him that I would not mind what

his life was in the past, so long as he cooked my food while repeating the Holy Names of God on his lips and did not allow anyone to enter the kitchen and divert his mind in idle talk. The cook promised to do this and everything went well for two or three days, but on the fourth day as I sat for my meditation I felt that my mind was not steady. In the middle of the night, I called the cook and inquired of him if there was anyone else with him in the kitchen while he was preparing the food. At first he denied it, but ultimately confessed that a person had come and had engaged him in conversation and thus diverted him from the sweet remembrance of God. He was warned against this and thereafter he always followed my behests scrupulously. This then is the best criteria to weigh one's spiritual advancement and the purity of the foodstuff that one takes, both in procuration and in preparation.

Sheikh Saadi, a great mystic poet of Shiraz in Persia, always preached to divide the stomach into four compartments:

Two for filling with a limited quantity of simple diet; one for pure and clear water; while reserving one for the Light of God.

We read of an incident in the life of Hazrat Mohammad, the Prophet of Islam. One day a physician came unto him and offered him his services for the sick and ailing in the *Umat,* the Prophet's following. He remained there for about six months in idle indolence, as none of the Prophet's followers fell ill. He approached the Prophet and asked for his permission to leave as no one there felt the need of his services. Hazrat Mohammad, with a gentle smile on his lips, said goodbye to the physician saying: "So long as the congregation followed the instructions, there would be no chance of any of them falling sick, for they all lived by one panacea—

To always eat a little less than what one may, in his hunger, otherwise like to take;
To lead a chaste life with honest earnings.

Baba Jaimal Singh Ji, a Great Master in his time, used to buy some loaves of bread or chapatis and would wrap them in a piece of cloth and hang them on a branch of a tree. He would devote himself to meditation all the day long and when he would get up from his Samadhi, he would take just one loaf of bread, soak it in water, and partake of it before going into meditation again. Whole wheat bread is a complete food in itself and we deprive it of vital elements by removing the husk and by grinding it into white flour by power-driven mills and thus destroy the phosphorus and oil in the grains and make a terrible mess of it.

I very often witnessed with my own eyes Hazur Baba Sawan Singh's food which was always very simple and consisted of just a few wholesome items in very small quantities.

All the Saints live on a very frugal repast. So did Shamas Tabrez, a Muslim Devout, and Swami Shiv Dayal Singh Ji, both of whom lived by the principle:

Eat Less and Remain Happy.

With a life of simple food and high thinking coupled with high morals and chaste conduct, one needs no tonics which glut the market in these days. The luxurious food not only upsets the motor of the stomach but leads to dire consequences that at times prove very dangerous. Very often persons complain that they do not seem to progress on the path, but little do they realize that it is

due to faulty diet and wrong living. Prophet Mohammad, we read, lived mostly on barley-bread.

The SATVIK food keeps the head and heart free from all types of impurities. We every day read that crime and corruption are on the increase and various types of special police squads are formed to meet this growing menace. "Eat, drink, and be merry" is the order of the day. Everyone wishes to have a good time in traveling and in visiting places of enjoyment and in watching movies, etc., and all beyond his scanty means. But how to get more money? Nothing but Aladdin's wonderful lamp can help you to it. An honest man can hardly keep his body and soul together. But very few can escape the temptations and snares of the glittering world. Most of us live a lustful existence: some suffering from the lust of the eyes, others of ears, and still others of various lusts of the flesh. We have no consideration for the wives, daughters, and sisters of others and follow them blindly. The world is in the grip of a fast-growing retrogression.

"A man is known by the company he keeps." If you want to know how your children are growing, have an eye on their companions and from them you can easily judge your children.

We have all been created by God. All of us are embodied souls. Soul is of the same essence as that of God and God is in all of us and we should, therefore, love one another. That is what St. Paul taught all his life. It is written in the Koran:

O human beings, do good,
Be good to your parents, relatives,
orphans, the needy and the poor,
your neighbors, and your fellow
beings,
Such a life pleases Allah.
Allah is within each one of us,
The haughty who is selfish is not
cared for by God.

A Master Saint always enjoins:

1. Love and reverence for all creation from highest to the lowest.
2. Observance of non-violence even in the depths of the heart.
3. Truthfulness.
4. Non-injury to one's feelings by thoughts, words, symbols, and deeds.
5. Kindly treatment toward all.
6. Cheery temperament.
7. Faith in the innate goodness in man.
8. Avoidance from giving bad names to others.
9. Non-indulgence in slanderous and amorous talks and idle pursuits.
10. Avoid accusations, for they boomerang with greater intensity.

If one is keen for God-realization then one must not hurt anyone's feelings, for heart is the seat of God. Have you ever realized that a mango seed when embedded gathers all the sweetness from the soil, while a pepper seed attracts all the bitterness in it? As a man thinketh, so he becomes. Nothing is good or bad in the world, but our thinking makes it so. We, like the one or the other of the seeds, draw upon impulses from the atmosphere as suits our own mental make-up.

We have in *Mahabharata,* the great epic poem of ancient India, that outer signs of a chaste and clean life are good deeds. Just as a tree is known by the fruit it bears, so is a man by what he does. This is a great teaching of a great value. It helps a man to flourish and receive a good name both here and hereafter. He will be the friend of all

creatures for he resolves not to hurt or kill any of them, not even the humble bee nor the lowly ant. Such a person will surely know the Truth one day.

Prince Dhrit Rashtra, the son of Kuru the mighty King of Bharat, once hurled a rebuke on Gandiva, the great bow of Arjuna, the Pandav Prince. Arjuna got angry and, touched to the quick, put his arrow on the Gandiva. Lord Krishna, who happened to be near at hand, asked Arjuna what he was doing. Arjuna replied that he, as a Kshatriya prince, had taken a vow "that if anyone would but say a word against my mighty bow, I would not spare him." Lord Krishna said, "O Arjuna, could you tell me the fruit of Dharma or Righteousness. Is it pain or pleasure?" Arjuna replied that Dharma or Righteousness consisted only in the resultant love and harmony. So one must first think of the result before doing or even contemplating any deed. It will certainly prolong one's span of life.

A person with a virtuous life will never entertain any evil idea against any person and will never lose his temper and get excited. Such a one gets longevity in life. The life process is calculated by means of breaths. Normally, breathing is going on very rhythmically—some 10 to 12 per minute. But when a person is in a paroxysm of rage and is excited, he takes 20 to 23 breaths in a minute. Thus there is a veritable truth hidden in the saying that good deeds or virtues prolong life; while evil deeds or vices shorten the span of one's life.

Remember, you may even do meritorious deeds, but if you do not live a good moral life you are nowhere. Try to live by the precept of the Master and then alone your words can have weight with your friends. You cannot preach of chastity with lust in your heart and a leer in your eyes. You cannot dupe people for any length of time. Sooner or later the cat will be out of the bag. The public cannot trust you blindly for long and take you at your face value. Excuse me, if I were to question as to why societies and preachers very often get a bad name: It is because they do not live by the teachings they preach to others.

A Godly person is possessed with a right mind and a right heart. He has both within and without a perfect spring of peace. His dealings are fair, open, and unquestionable. Truth springs from the very bottom of his heart. The audience is spellbound and gets a feeling of comfort by hearing him, as his utterances are drenched from the cooling effect of the loving and chaste thoughts within him and everyone feels satisfied. A one among many, he stands as a tower of strength, because of the purity of his heart. Lord Tennyson, a great poet, speaking of Sir Galahad, one of the Knights of the Round Table, puts in his mouth the words:

My strength is like the strength of ten because my heart is pure.

It is said that out of the abundance of heart a man speaks. On the other hand, if a person is selfish and mischievous, he cuts with his own axe the tree of his life on which he sits with complacency. Everyone will be afraid of him and live in terror of him. People dread even to see his face and consider him an ominous being. If such a person goes anywhere, people shun him outright, even from a distance, and consider him an unlucky anathema.

A righteous person on the other hand has eyes on his weaknesses and through self-introspection weeds them out one

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Book Reviews

THE BELOVED MASTER: *Some glimpses from the life of Sant Kirpal Singh Ji Maharaj,* by Bhadra Sena. Delhi: Ruhani Satsang, second edition 1970. 128 pages, paperback, $2.00.

SOMEDAY a real biography of the Master will be written; a comprehensive, penetrating biography that explores in detail and depth the life of the most extraordinary man of our time; a biography that treats Master's life with the same insight and understanding that his life story of Baba Jaimal Singh does for that great saint. We may all hope for that biography; and when it is written, this very interesting and useful little book will be one of its primary sources.

For, while *The Beloved Master,* which was first published in 1963 and now reissued, is not a real biography (and does not pretend to be) it is probably the most complete collection yet assembled of the pertinent factual matter pertaining to Master's life. Its author, Bhadra Sena (the Editor Emeritus of SAT SANDESH) has been associated with the Master since the latter led him to Baba Sawan Singh Ji in 1935, and he draws upon those years of companionship and service most profitably. He has also utilized the "generous assistance" of Mrs. Harbhajan Kaur Duggal, the Master's daughter-in-law. Between them, they have had access to many sources of information that would be inaccessible to most.

Beginning with birth and childhood, the threads of Master's life are traced through a series of anecdotes, some very revealing. We learn, for example, that while the Master was born into a meat-eating household, he instinctively refused to eat meat from early childhood; that his spiritual precocity did not prevent him from being a voracious reader in his youth; that the virtues of love, truthfulness and selfless service found reflection in his life from the earliest times. We see Baba Sawan Singh in sharp relief in a few incidents not recorded elsewhere: for example, when the Headmaster in the school at Sayyad Kasran (Kirpal Singh's village) asked Baba Sawan why he initiated the undeserving as well as the deserving, the Master replied, "Brother, if you talk of the deserving candidates, I can tell you in confidence that even I was not deserving when Babaji bestowed on me the riches of Naam."

The book includes some reminiscences of other people, also: one of the many miracles which the Master has caused is beautifully recounted by the Princess Narendra; Mrs. Lucille Gunn contributes a poignant remembrance of her first stay at the Master's feet; and Mr. Vinod Sena, the author's son, presents a moving eye-witness account of the ceremony in which the Master was invested with the Order of St. John of Jerusalem, Knights of Malta.

Also included are translations of three of the Master's Urdu poems, and a few of his prose messages in English.

All initiates, and anyone who cares about the Master, will find this book of great interest.

Russell Perkins

Early Pamphlets Reprinted

TWO OF the Masters's early pamphlets, *Man Know Thyself* and *Ruhani Satsang: Science of Spirituality,* have been reprinted in India in attractive new editions, and are available at

fifty cents each from Mr. Khanna, Mr. Sirrine and other Representatives and centers throughout the world.

Man Know Thyself, probably the most complete brief account of the Master's teachings existent, was originally a talk given by the Master on tape for the benefit of disciples and seekers in the West. It was later put into print (in January, 1954) and is now in its seventh printing. This new edition is slightly revised with certain points clarified, and is an excellent introduction to the Path.

Ruhani Satsang: Science of Spirituality was originally published as Circular No. 6. It has also gone through a variety of printings under different names, including some abridged versions. This new edition, revised and considerably expanded, includes an important new section, never before published, entitled "Cultural Development Through 'Man-Making'" in which the Master comments on the relation of his mission and disciples to the present state of the world.

R. P.

The Spiritual Aspect of the Vegetarian Diet

(*Continued from Page* 30)

by one. Swami Shiv Dayal Singh Ji advises that one should pick up his failures one by one and cast them out. All other Saints have said this thing in the same strain:

1. Love thy neighbor as thyself.
2. Do unto others as you would wish them to do unto you.

The whole of the religious philosophy hangs by these two cardinal principles. If one puts before him these two golden rules, his life will surely be transformed. The person who has no element of sympathy in his heart and a human touch, is not fit to be called even a man and he cannot know God. He who treats his enemies lovingly will disarm them in no time.

Insofar as you can, try to do no injury to anyone. Be good to all and you will be at peace with yourself and be a radiating center of loving grace around you. The prayers of others to whom you may have done good will help you. The good thoughts of others will swarm around you with a benediction. The very idea of doing good will first affect you and will draw all good vibrations from the surrounding atmosphere.

In a nutshell, we have just laid a *Panch Shila* or five fundamental truths on which we can build the wonderful mansion of spirituality. These are:

1. Non-violence in thought, word, and deed.
2. Truthfulness.
3. Chastity.
4. Love for all and hatred for none, irrespective of position, wealth, or learning.
5. Selfless service — physical and financial — and a willing share in the joys and sorrows of others.

The Living Master cuts asunder the Gordian knot of an initiate.
The disciple of the Master refrains from sins.

Those who will follow the above will enrich their lives here and hereafter. They will control their mind and outgoing faculties by coming in contact with the living Word of God through the living Master Saint.

The illusion of trying to make a permanent home here, when deep down we know that we have to leave, is the cause of all our misery. Remember this, there is no point in starting to dig a well when you have reached the stage of dying of thirst. However, if the angle of vision is changed in good time and there is some awakening, then the pinching effects of life in the world will be reduced. The world is full of thorns, so put on some heavy boots. Even the tough shell of the walnut and almond were so tender once that one could pass a needle through, but when they ripened into full strength—then?

KIRPAL SINGH

from *A Matter of Death and Life*