Sat Sandesh

the message of the Masters

July 1970

All That We Are

All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the feet of the ox that draws the wagon.

All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him.

"He abused me, he beat me, he defeated me, he robbed me" — in those who entertain such thoughts, hatred will never cease.

"He abused me, he beat me, he defeated me, he robbed me" — in those who do not entertain such thoughts, hatred will cease.

For hatred will never cease by hatred at any time: hatred ceases by love; this is an eternal law.

THE DHAMMAPADA

Sat sandesh

July 1970 Volume three number seven

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The Great Master Baba Sawan Singh Ji shown laying the foundation of the big Satsang Hall at the Dera Baba Jaimal Singh, Beas, on September 30, 1934.

Scenes from a Great Life

A brief life sketch given by the Master in Hindi on one occasion of the birth anniversary of Hazur Baba Sawan Singh Ji Maharaj, and translated into English by the Sat Sandesh staff

WHAT a magnificent life must be his, who lives like us in the world, but who reaches the highest spiritual level! On this occasion I would like to mention something of the outer life of that personality at whose feet I had the good fortune to sit. He was the Sant Satguru of the time, and the Emperor of Spirituality.

The great day that Hazur Maharaj Ji appeared in the world in the physical form was Tuesday 27th July 1858. By the Indian calender it was 13th Sawan 1915—Vikermi. The place was Mehmawala, which is now in Pakistan. His father, Kabal Singh Grewal, was in the Army and his mother's name was Jeevni. The privilege of being the parents of such a great personality must surely be founded on some noble background from past lives. From very early age Kabal Singh frequently kept the com-

pany of holy men, serving them with sincerity, and because of this Baba Sawan Singh Ji had the opportunity of doing the same, remaining constantly at his father's side up to the year 1870. The passion to serve and be near godly men developed within him and he spent every available spare moment in this way, from 1870 to 1878. After passing his tenth class in 1878 he took some employment, but became sick and was called home, where he stayed for two years.

The lives of those who are destined to take the dear souls across the river of life are pre-designed to prepare them for the important work. In this period of two years, Hazur met a great renunciate, an expert in Vedanta and Yoga by the name of Bhoop Singh Ji, and benefited greatly from the time spent in his company. As a result, Hazur was filled with the desire to renounce the world and become a *sadhu*. Profound thinking does not arise from merely another's promoting, but is already there, from the Beyond. A hen may good-naturedly hatch a nestful of eggs in which some duck eggs have been mixed, but when the little birds come out and go near the pond, the ducklings will jump in and start swimming and the chicks will stand and gaze in wonder. Similarly, wise souls are not earthly but heavenly beings. Guru Nanak was once made in charge of a shop in Sultanpur, and one day whilst carrying out his duties a *fakir* approached him and remarked, "We do not come into this world for this." That very day Guru Nanak left everything and "tightened his belt" ready to serve humanity for its upliftment.

From a very early age the conscious awareness of his predisposition toward spiritual things and aversion to worldly affairs was deeply embedded in Baba Sawan Singh's heart. However, truly exalted souls conceal their own inclinations and perform whatever tasks the worldly duties demand. Whenever he had a tendency to renounce the world he would thrust aside the noble aspiration in consideration of his parents, for being the only son he preferred to serve them, knowing that a renunciate may not serve according to his choice but must be prepared to serve humanity at large—wherever its need may call him. This is indicative of Hazur's great wisdom, for he who shirks his duty will never reach perfection.

Up to 1883, when the Master was 25 years old, his time was spent as described. Sardar Kabal Singh Ji then persisted that he should enter military service, and approached his commanding officer about a commission for his son. While this was being processed, Hazur started teaching at an army training school in Farukabad, but the company of illiterates, alcohol drinkers and meat eaters became unbearable, so he went to Roorkee and passed an entrance examination into the engineering course there. During his stay in Farukabad he spent his leisure hours on the banks of the Ganges, where he met many holy people, in particular a man by the name of Bhai Nihal Singh. He then got his commission in the army, but simultaneously he was given an offer in civil engineering, and preferring the latter, he accepted a post as overseer in Nowshera. When searching for a place of residence there, some people told him about a lovely house which was available, but unfortunately was haunted by ghosts and unsuitable to live in due to the danger to life. Hazur persisted in taking the house, and the people were amazed to witness how the ghosts magically disappeared. He who belongs to the

Lord of all creation has nothing to fear —men and angels are waiting to serve him. "All creation is at Thy feet, and Thou art in command over all creation."

Hazrat Ibrahim Aadam was the king of Balkbukhara, but he renounced his kingdom and became a fakir, actually the disciple of Kabir Sahib. He was on his way to make a return visit to his kingdom and sat down for a short rest beside a river when the ministers who had received news of his coming arrived to welcome him. They began to entreat him to reign over the kingdom once again and upon their continued persistence the king took a small sewing needle and threw it into the river. He then said to the ministers who came to him, "I command you to bring that needle back to me." The ministers protested, "That is an impossibility, but please give us time and we will bring you millions of needles." For reply, the king looked attentively at the river, and a fish rose up out of the water with the needle in its mouth. The king smiled and said, "I am the servant of He who is the Ruler of all creation, and the whole world is at my command." He who has surrendered himself to God is fearless, and indifferent to worldly things.

Baba Sawan Singh Ji always had an open mind, and studied all religions. Study can be a preparation of the ground, for the flowers to burst forth into bloom at a later date. In Nowshera, Hazur listened to the discourses of Baba Karam Singh of Mardan, and when he went to Peshawar he met Baba Kahan Ji, an enlightened soul, and spent many hours with him. One day Hazur requested, "Baba, give me something." But Baba Kahan replied, "No, I cannot give you what you want, but most surely you will get it—someone else will give it to you." Outwardly these people are simple men, but they are really the knowers of the three worlds. From Peshawar, Hazur was transferred to Kohmarie where he took a house near a famous gurudwara named Bhuramul Gurudwara. It was a place where the pilgrims and yogis rested on the way to Amar Nath, a Hindu place of pilgrimage, and Hazur spent his spare time talking with them about spiritual things. One can see how nature helps to build the inner strength of those destined to be spiritual giants, by keeping them surrounded by uplifting company.

The time passed by until the day arrived for the foundation to be laid which would eventually support the destiny of all humanity. The Perfect Master of that time was Baba Jaimal Singh Ji Maharaj, who was the chief disciple of Swami Ji Maharaj, and who, after Swamiji left the world, settled in the Punjab to carry out his spiritual mission. One day in August 1894, Baba Jaimal Singh Ji and a disciple were walking along the Koh-marie Road, where Hazur was inspecting the work in progress there, in his capacity as Sub-Divisional Officer. As Baba Jaimal Singh Ji passed by with his companion, he pointed to Hazur and said, "I have come here because of that person." The disciple remarked, "You have come for a funny person, who does not even turn his head to greet you." Babaji kindly explained, "This personage has come into this world specially for a very high expression of life, and after four days he will come to me." Hazur Maharaj came to Babaji in the company of one Mr. Sukh Dyal. After four days' Satsang he took initiation, and stayed near Baba Jaimal Singh Ji for two months. After Babaji left Koh-marie, Hazur spent most of his time in meditation and as the love for his Guru increased, his heart grew heav-

ier with sadness at being separated from his Master. He would visit Babaji at every available opportunity to derive the invaluable blessing of his presence.

Baba Jaimal Singh Ji lived on the edge of the River Beas, where in 1898 the foundation stone of the Dera Baba Jaimal Singh was laid and a Satsang hall built. Whenever his leave occurred Hazur would go straight to Beas and on arrival leave all his pay at Babaji's feet, from which Babaji would give him enough for his maintenance and send whatever was necessary for housekeeping to Hazur's wife. In all the thirty years of working, Hazur Maharaj spent only a total of six months with his wife, for all his leave was spent with Babaji and he would visit his home only on orders from his Master.

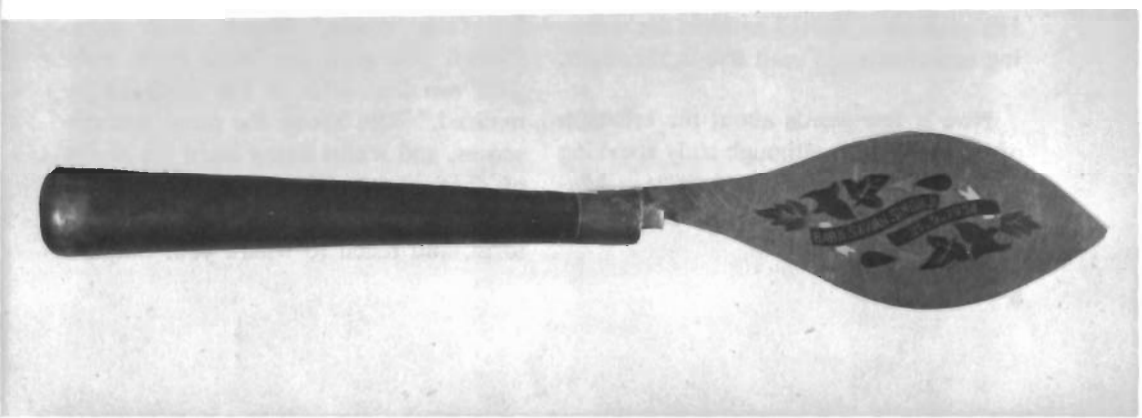
In 1902 the foundation stone of the big Satsang hall was laid, and on completion of this building, Baba Jaimal Singh Ji said to Bibi Rukki, an enlightened soul who lived in the Dera, "I will not hold a Satsang in this hall." She started crying, but after some moments she asked, "Maharaj, who is going to hold the Satsangs after you?" Babaji said, "Go into the hall and see for yourself," and when she entered the empty hall she saw Baba Sawan Singh Ji quietly sitting on the dais. On 29th December, 1903, Baba Jaimal Singh Ji Maharaj left his physical form, after bestowing the spiritual work upon Baba Sawan Singh. Babaji had been heard to say that after him a very high soul would come and hold Satsang, and that the Dera would become seething with humanity. Up to then, only about 500-700 people around Beas and district had become his disciples. However, Hazur did not immediately leave his work, but came to live in the Dera on his retirement in 1911, when he then gave all his time to the spiritual work. Everyone is aware of the change that took place in the Dera during his residence there, where from merely one or two houses a small town shaped up through the years. A huge T-shaped Satsang hall was erected, with dimensions of 120 feet long in both directions—each 40 feet in width. Whoever wanted the Truth came to him and gained the priceless boon, no matter to what religion they belonged. All were endowed with the riches of Spirituality.

One might ask what lessons one can learn from the life of Baba Sawan Singh Ji. Without hesitation, the following observations can be upheld as food for study and an example to mankind:

Chastity. In Shri Hazur Maharaj's life we find the highest virtue of brahmcharya.[1] He was married at the age of

1. One who is chaste in thought, word, and deed.

The golden trowel with which Baba Sawan Singh Ji laid the foundation stone of the big Satsang Hall at the Dera in 1934.



about eleven or twelve, but according to custom, after the ceremony the girl returned to her parents' home without even seeing her husband. The final ceremony is normally performed after eight or ten years when the girl has matured, so after nine years had passed the arrangements were made, but unfortunately the girl died twenty days before the appointed date. Hazur was twenty years old at this time, and the second marriage was arranged when he was twenty-five, so this means twenty-five years of chaste life. Then during his thirty years of marriage he lived with his wife for only a sum total of six months. His wife's name was Krishna Vanti Ji and they had two sons — Bachint Singh and Harbans Singh. Hazur used to say, "By my own wish I was living a chaste life many years before Babaji left this world."

A keen student of literature, Hazur read enthusiastically his whole life through, and studied carefully whatever sacred books he could get. In his huge library of holy books selected from many sources, more than a thousand had annotations in his own hand throughout the pages. There are certain books which are not normally available to the public but Baba Sawan Singh Ji had many of these copied for his own library.

Never idle. Hazur was always occupied with something—with either Satsang, meditation or reading holy books. His activeness started early in the morning and continued until late in the night.

Now a few words about the criterion of a true Master, although truly speaking only a Mahatma[2] can recognize a Mahatma. However, there are indications for the keen observer. A Mahatma's outer form has a certain attraction for the heart. They are not like cobblers who are concerned only with the leather or skin, but their attention is always on the soul. They are the Lord's messengers —Hazur used to say, "We are not here to make religions, so everyone should stay in whatever religion he already belongs to. The connection between you and me is through the soul. Get the connection with the Holy Naam."

Mahatmas always live on their own earnings and not on donations. Kabir Sahib, Guru Nanak Sahib, Maulana Rumi Sahib and others all earned their own sustenance. "Earn and give with your own hands to others. O Nanak, only he who lives thus would know the True Path." They depend only upon God. Hazur also had this criterion for he lived within his pension and performed free service unto others. His love and kindness extended to all souls, and with joyful enthusiasm he would spend up to eighteen hours per day in selfless service. Throughout his life, which was ninety years in length, Hazur cared little for rest and when he started his spiritual mission he devoted his whole time to awakening the souls. He taught the true seekers to live in the world and simultaneously progress in their meditation.

Mahatmas never encourage the people to be attached to outer worship, but explain that the true temple of God lies within man. Emerson also said, "Tap inside," meaning that one should search for God within. Bulleh Shah says, "When you seek the inner path, only then can the secret of the Godman be realized." Rise above the mind and the senses, and whilst living learn the secret of death. Learn this mystery, separate the awakenedness from the physical form, and reach to where your Satguru

2. Great soul.

is waiting with mercy and love in both hands. Whosoever has realized God has done so in the temple of the human form, and whosoever desires to realize God will have to do the same. This is the third criterion for judging a true Master, and Hazur Maharaj always taught the method of inversion.

He repeatedly informed the seekers that salvation can only be achieved through the Holy Word, or Naam, and that Naam was the highest form of devotion of all the *sadhnas*.[3] Hindus call it *Nad, Udgit* and *Shruti*. Muslims call it *Naqmai-i-Asmani, Kalam-i-Illahi,* or *Kalma*. Christians call it the Word. The Lord manifested Himself into Creation through the form of the Shabd or Word, so if the soul gets a connection with the Holy Word, then it can reach back to God. "When you get the Shabd, you have got a contact with God. Through that service, everything is achieved." "Contact with Naam is the true devotion. There is no true worship without the Holy Naam. The whole world is in a delusion." The Saints never interfere with outer forms and rituals, but give excellent advice for achieving the best results. Hazur would tell his followers, "The Word is within you—just be devoted to that and nothing else." Those who search for God outwardly remain empty within. "He who forgets himself through the nine outlets (of the senses), will never find the priceless treasure lying within him."

I have briefly placed before you four criterions for judging a true Master, and all these could be seen in Hazur. There are also outer indications: a Mahatma's eye is deep as a lion's, the forehead is broad, his way of walking is graceful like a dove's. Hazur had all these features. Masters also have a sign of the lotus on their foot. It has been written that Lord Krishna and Guru Amar Das both had this sign, and so did Hazur. Hafiz Sahib said, "If my Master takes possession of my heart, then I will give (in exchange) my faith, my world, my home here and hereafter, just to see the black mole on his face." Hazur Maharaj had a beautiful black mole on his face.

The lives of these great personalities cannot be fully understood by the common man. They are not simply man alone, but manifested God in man, and only those who have had the rare secret opened up to them can know what this means. Most other people think of them as atheists. On this very subject, Khusro Sahib once remarked, "People say that Khusro is the worshiper of a human being, and I say, 'Yes, I do it' and do not care for the world and its opinions." True seekers will sacrifice their mind and body for the privilege of the company of a true Mahatma.

Many seemingly miraculous things can happen around a true Master. I saw many amazing incidents through being connected with Hazur Maharaj Ji, from which I will tell of two. In the Holy Bible it is written that Jesus Christ gave sight to the blind. In the early thirties in Rawalpindi a lady[4] lost her eyesight, and after consultation with the best specialist it was found that the optical nerves had shriveled, and there was no hope of recovering the sight. She could see nothing, though outwardly there seemed to be no difference. Inwardly however, she was constantly enjoying the darshan of Baba Sawan Singh Ji, and was therefore not at all dismayed. Two days of blindness passed, and on the third day I was sitting with her and her husband when she said, "The Master

3. Devotional practices.

4. That lady was Bibi Hardevi Ji.

and another man are discussing something. The gentleman[5] is beseeching Hazur, saying 'Hazur, have mercy—please give her sight back.' Now Hazur is saying, 'Alright, alright.'" The lady's husband, sitting with closed eyes, suddenly saw a brilliant light, and at exactly that time, the lady who was lying on the bed got up and ran across the room saying, "I can see—I can see." In an apparently magical way, her eyesight had been restored.

There is also an account in the Bible of Jesus feeding five thousand people with a little bread in a basket, each one being fully fed and satisfied. Hazur used to visit his home town from time to time, usually accompanied by hundreds of followers, and there was always a free kitchen arrangement for them. On one visit there was a large group of Akalis[6] camped nearby for some special celebration. These Akalis were against Baba Sawan Singh's teachings, so they planned to bring disgrace upon him by going to his free kitchen after the meal had finished and the kitchen closed. Nearly three hundred of them sat down outside the kitchen door and demanded that food be served to them immediately. Someone told me what had happened and I hurried to the kitchen to find that there was just half a basket of bread. I called the cook and told him to light the fires and make more bread, but the three hundred people outside started shouting for food. Just then, Hazur entered the kitchen and said, "Kirpal Singh, why are you not giving them food?" I replied, "Hazur, there is only half a basketful of bread, how can I feed three hundred people with that? We have to make more." Baba Sawan Singh smiled and said, "Fear not, but cover the basket with a cloth and go on serving the bread." I did as Hazur had instructed, and the three hundred men ate and ate until they could eat no more, and when the meal was finished there was still the same amount of bread left as there had been at the start.

It is very often considered that miracles are just stories invented out of the imagination, but in fact, very few people know what a miracle truly is. The word itself literally means "things which astonish." Coleridge says that the fact that Christ performed miracles was verification that he was carrying out his Father's orders. Locke says that miracles are like a letter of promise from God, which Saints and Avatars bring with them to this world. The common man does not know how such happenings are performed, and calls them "miracles" which actually shows his ignorance of the real facts. In the "Pantanjali Suter" of Maharishi Patanjali, in the third stanza, verses 5-51, it is written that creating worldly things like curing the sick, making barren women fertile, producing precious gems, etc. are called *ridhi, sidhi*[7] and performing these things beset the way of perfection; it is no proof of perfection. For he who goes into samadhi[8] such things are like plucked flowers scattered before and behind him on his path—a true pilgrim in search of God will never stoop to pick them up. So-called miracles are merely a child's play which can be done by focusing the mind to a single point. All perfect Masters are in control of these powers, but do not work through them.

In Peshawar, some years ago, a hypnotist came to the Edward Mission College and to show what he could do he

5. The gentleman was Sant Kirpal Singh Ji.
6. Certain section of Sikhs.
7. Using the attention to manipulate the laws for outer purposes.
8. The state of leaving the body at will.

hypnotized a boy and then asked anyone to question the boy in any language they chose. The boy answered all questions accurately, even replying to the questions of a professor of Latin. When Madame Blavatsky visited Lahore, she was having a discussion with a number of people when a certain professor exclaimed, "Madame, all that you are saying is a rigmarole and as impossible as flowers falling from the ceiling." Madame Blavatsky replied, "Professor, do you think that is really impossible?" At once, a shower of blossoms fell from the ceiling and covered the table. Madame Blavatsky turned to the professor and said, "These things are according to the laws of nature, but we are not acquainted with them."

Maulana Rumi was a teacher, and he first met his Master Shamas Tabrez when he was giving a lesson to a number of children. Hazrat Shamas Tabrez approached and asked, "What is this?" Maulana Rumi replied, "This is that knowledge of which you know nothing." Shamas Tabrez kept quiet, but when the boys left for the break period he took all the books and slates and threw them into a nearby pond. When Maulana Rumi returned with the boys they demanded to know where their books were. Shamas Tabrez took them to the pond, and one by one took out the books—but astonishingly, they were all dry! Maulana Rumi, his eyes wide open with surprise, said, "What is this?" Shamas Tabrez replied, "This is that knowledge of which you know nothing." As is well known, Maulana Rumi later became the disciple of Shamas Tabrez and eventually succeeded him in Mastership. What I want to impress about this subject is that miraculous happenings are merely the fruit of concentrated attention, and that true Masters do not give them any importance because they have gone far past this stage. Hafiz Sahib says, "Do not mention miracles to me, because I have crossed that stage, and I am where such things are not necessary."

Perfect Masters never work through these lower powers, and they forbid true seekers from doing so because they are an obstruction on the path to God. However, through meditation the student will automatically acquire them, but they are forbidden to be used. Even though the Masters use them at times for certain purposes, they will tell you that the greatest "miracle" is when they raise the soul above the mind and the senses, thereby severing the knot which binds it to the wheel of births and deaths. The progress which the Mahatmas used to achieve in thousands of years, by the grace of Hazur Baba Sawan Singh Ji Maharaj, is today achieved in months. Great Masters have the most miraculous power of making the Holy Naam manifest in others—what more miracle than this is to be desired?

When the Word becomes manifested somewhere and you become receptive to it, your mind will be stilled. You can reflect your own self in it and can also reflect God within you. The only thing that stands in the way between God and you is the mind. You are not to put anything in from outside. It is already there. When the turbulent waves of the mind are stilled you can see your true face in it. . . .

KIRPAL SINGH
from *Morning Talks*

THE MASTER'S TALK

Fruit Follows the Flowers

If you have a desire for the Truth, then each breath should be spent in devotion; and you should steal away from the attachments of the world by averting the eyes of the heart. From the roza (Muslim fast), attain the purpose for which it stands, and leave off all outer practices; do the true prayer, and enjoy the bread of love to the best of your heart's content.

DO YOU understand the meaning of this? As for outer prayers, one should first wash the hands and feet, so when you sit down in God's remembrance you should wash away your mind from the worldly attachments—only then the true prayer will be performed. If you can do the true prayer, then which is better, the outer or the inner? Just compare the two.

It is said that if one succeeds inwardly, then one should give more time to that, but we are inclined to give more time to outer things. I once met a learned *pandit* (one learned in religious knowledge). He was given an inner contact, and after that he gave three hours daily to reading the Vedic mantras, and only half an hour to inner meditation. If you have got what is mentioned in the Vedic mantras, do you give more time to continue reading the holy books, or to what those very books have instructed you to do? One should compare the two carefully and decide where to give more time. However if one has not got the inner contact, one should not give up whatever devotions one is doing, otherwise you will be altogether the loser.

What is the purpose of the various observances? You light a lamp and ring the bell in the temple. If one is worshiping outwardly, in this way, and instead of that the other way manifests the inner light within, then to which practice should you be giving more time? To the inner practice, of course! Outer practices may cease, but one need not worry as long as one has the inner contact. But, having received it, what do we do? We go on doing the outer practices, and do not give time to the inward practice —it is a pity. All the outer things were designed to lead us to the inner Truth.

This situation reminds me of a story of a man who went to the priest to get some *parshad* (blessed food). He took the parshad in one hand and hid it behind his back, and then extended the other hand for some more. The priest did not give him any more, and a dog came and ate what he had hidden behind his back. So, what we already had we did not use, and what has now been given we do nothing about, so we are left with naught. The outer practices are the first steps, so should be used in the best way possible. Then if one reaches the purpose and aim behind them, then

one should give more time to that. Very often we give three or four hours to outer things, and only five or ten minutes to the inner practice. The meaning of this hymn is that once a person gets the true contact inside, it will not matter much if he does not keep the outer prayers and observances. Actually, if one is enjoying the true inner prayer, he will become oblivious of outer practices.

You should count the nights of separation (from the Lord) through each rosary bead. Throw away all outer prayers and sing only the Song of Truth.

Some people go on doing the rosary, perhaps for one or two hundred times, and it is good to have remembrance of God—but if one's attention is withdrawn and one contacts the Inner Truth, then how will one remember the rosary, for one's attention or soul has completely withdrawn from outside. Do not misunderstand the words of the hymn and the meaning behind them — you can compare for yourself. You should go inside. If one does not do the inner practice and at the same time leaves off the outer ones, then what? One should at least do something!

Don't take baths in the sacred rivers, Ganga, Jumna or Pushkar but go on diving into the Ocean of Love.*

The reason for going on a pilgrimage is to go to some saintly personage and, while sitting beside him, give time in sweet remembrance of God. If one's remembrance becomes very strong and one gets intoxicated through that, then one's condition will be so: *No words come from the mouth, but through the eyes the tears will tell the story.* There is the famous romance of Princess Laila and Majnu, which illustrates the power of remembrance. One day, Laila was going to meet Majnu, and on the way there was a Muslim priest doing his *namaz* (prayers). They spread a mat in front of them, meaning that they have cut themselves off from the world and there is no one between them and God; they then do their prayers in this attitude. Laila, who was intoxicated with the thoughts of her beloved Majnu, stepped on the prayer mat as she passed by. Kazi Sahib, the priest, lost his temper and started cursing the princess, but she did not hear him. The priest, recovering from his outburst, realized that he had cursed a princess, and feared that the King would behead him, so he awaited her return, and when she approached he stepped forward and said, "Please forgive me, I made a grave mistake." She asked what he had done and he replied, "You crossed my prayer mat and I cursed you." Princess Laila opened her eyes wide with surprise and asked, "In whose remembrance were you sitting? I, who was remembering a mere mortal, did not see you or your prayer mat—what kind of prayer were you doing?" Do you understand this? When you get the true thing, the outer things are left behind. When the fruit comes on the tree, the flowers fall away of themselves. The tree which first bears flowers and then the fruit—that fruit will ripen. So, these blossoms that we have — the outer practices — will fall away automatically when the fruit comes out of them. Everything has its own value.

Do not become the devotee of an idol — there is nothing in it.

*In the Hindu religion, there are various holy rivers where people take baths, hoping to thereby attain salvation.

The Master presiding at the Fourth World Religions Conference in February

Withdraw your heart from idols and start worshiping the Truth within you.

Just as I have said, there are images of various Gods, but when He Himself appears within you, that is far better than any image. Such worship is like the first steps, taken to help one to have love for God, but if you ask my opinion, how can a man love anyone he has never seen or met?

O being, lose not thyself in beautifying the body,
Go on forgetting the body, which is made of dust, journeying toward the Elixir of Life.
*Leave all worldly intoxication and smoke only the true soolfa;***
With every breath, pop only the cork of the bottle of Love.

**A form of hashish.

If the intoxication wears off, drink and drink again;
Become thou so thus intoxicated, that the world's intoxication fades.

The outer intoxications will go away by themselves if one gets the true intoxication from within. If this inner intoxication wears off, then drink more—but from where? It can only be had in the company of someone who has got it. If it wears off, we should again drink. This means that again and again we should keep his company, to replenish the intoxication which comes from being in his presence. If we do this, one day we will be permanently intoxicated. The outer intoxicants wear off, but daily contact with the inner intoxication increases the state until we become that very Intoxication itself.

Various Factors In Truth

Dona G. Kelley

WHEN one is initiated on a high spiritual path such as Sant Mat, as disciples we all need at some time or other to take a look at ourselves and our behavior, study it and analyze ourselves as Master desires us to do.

Especially in the beginning years of discipleship do we need to make an accounting. If we approach this analysis with humility, casting aside all pride and egotism, we will be in a better position to make manifest the more positive virtues necessary for our ongoing.

Let us consider some of the negative qualities which all must watch closely, for many are deeply rooted in the subconscious, having been with us from one incarnation to another. *Resentment*—of parents, of authority, and the feelings of inferiority which lead to the spirit of rebellion, while on the other hand, *Superiority* causes pride, arrogance, a disregard of rules and a cynicism toward anything you cannot see or believe in.

One can be so positive that, without thinking, he hurts the feelings of others again and again. Master emphasizes this as one of the greatest sins, to hurt and to criticize. Master enjoins all to make full use of the power to analyze, for it loosens the bondage of Karma, thereby affecting our evolution.

There is one thing all must remember. This is—not one of us is set in a particular pattern. We are all individualists—each one different from the other. That is why we all cannot work and behave in the same way. We must express our individual personalities until such time as we are willing to give up our wills and surrender to the Master. Then we will not think or speak of ourselves as the doer, "I do this, I give this." Instead our actions will be merged in that of the Master.

This can only be done very gradually but the daily analysis is a sure way toward it. With Master's help and your sincere and earnest efforts in meditation, this change will definitely be accomplished. No disciple can expect sudden changes when these qualities have been with him for so long.

Initiation is only the seed. Daily, week after week, month after month, and year after year, this constant watching, constant praying and meditating should be the aim of all disciples.

One should approach each day as a new day, for renewed effort. Then look over your accomplishments each night or lack of such and approach the new day with the determination to do better.

If anyone has demeaned you or hurt you in any way, in your heart forgive them and forget it. It takes a big man or woman to do that and it is all part of the essence of the Golden Rule—the handmaiden of love. It costs nothing in dollars and cents to be kind. Even in the agonies of body and soul, you must learn to lose yourself and rise above them. That is what is meant by Christ when he said, "He that loseth his life for my sake shall find it."

Masters say, "Anybody who spends his spiritual powers for fulfillment of wishes connected with this world cannot have access to high spiritual worlds." So one has to live in the world to experience and overcome, to purify oneself and not be attached to things of

the world. Anyone who wishes to go high will have to keep his attention detached from the world and its affairs.

When we reach that point of detachment we also reach the center where all is calm and peaceful. I think it was Edwin Markham who said, "At the heart of the cyclone tearing the sky and flinging the clouds and towering by, is a place of central calm."

Today we all live under pressures which cause tensions. These tensions hold you back, even in meditation, for *relaxation is absolutely necessary* in meditation. You have to learn to have an inner quietness, to be strong, for one receives power from that place of calm and peace.

My Master Sawan Ji said, "As long as one has not freed his attention from matter or body and come inside the eye focus and has not made contact with the Astral Form of the Master thereby having cast off 'I-ness' or self, one is not accepted by the Sound Current. As long as one is encased in the body (the attention in the nine portals of the body) he is both worldly and of this world, and so long as one is encased in the 'I-ness' of self he is not of the Master." Which of course means until you can control all mind and rise above body, going to the top of the Astral Plane and becoming one with the Radiant Form, you are still stuck in the mire of this world.

In order to reach that state of calm, of oneness, you yourself must create time periods and areas of quietness where others cannot intrude, where you can meditate and rise above all mortal and worldly things. Learn to live one day at a time. Worrying about what happened yesterday or a month ago makes for tension. This is where the benefits of daily analyzing your actions comes in. Each day at a time. Then you automatically become relaxed and comfortable.

There is always that first step and you must take each step one at a time. There are a series of steps to the spiritual path, but as Master Sawan always said, "To reach the top story of a house, you have to climb the steps one at a time." There is a poem which states:

Whoso draws nigh to God one step,
Though with doubtings dim,
God will advance a mile in
Blazing Light to him.

That first step is *Faith,* to believe in Him.

Second step: Obedience to instructions of Master.

Third step: Relaxing—quieting and control of self.

Fourth step: The greatest of all, Love. One to another and of God.

It has been said that a journey of thousands of miles begins with a single step. Sometimes at that first step we are beset with doubts and fears but once we start (by taking initiation) then determine to hold on and persevere, then God—Master—will give you the endurance and courage to achieve a firmer faith. When you actually experience an entry into the third eye, or Tisra Til, faith will be still more firmly entrenched and strengthened.

I think the next step is *Simplicity,* to simplify all phases of life. The desires for possessions and social responsibility are the factors which cause tension and disorder in our thinking and our habits. The less we need in life the less will be our tensions. Also more time and effort can be put in the spiritual life.

Today, there is so much more of everything—material possessions, pleas-

ures of all kinds besides the garnering of all kinds of knowledge and so many other things, that the meaning of simplicity seems out of order in modern society. Friends vie to outdo each other socially and in their homes. Society as a whole is so complex that people are torn in many ways. Yet Master says: "Simplify — Simplify — and then Simplify." For in the spiritual, simplicity is essential. It depends on what you want most. Simplicity does not demand that your way of life be either in the rich or poor bracket, married or single, but that you have one consuming purpose and you plan your whole life in fulfilling that purpose.

You have to know what you want from life more than anything else in the world. Do you really want to find God? To become one consciously linked to God? Is this what you are searching for? There is a saying, "If you want a thing bad enough, nothing can stop you."

If you hold fast to Master's Feet, you will find God and your search will be over. It isn't easy! In fact it is most difficult in this modern world of ours. There are so many varieties of activities and such a conglomeration of appliances which govern our lives—television, golfing, photography, skating, dancing plus many intellectual pursuits. Of course not forgetting the delight most people take in becoming gourmets in their choice of exotic dishes and foods.

These things take most of our time and we sometimes sit down to meditation as a duty rather than as a blessed privilege. Each one must so arrange so as not to be diverted from his objective (the search for God). Give your attention to those habits and things which bring you tranquility.

Sooner or later when nearing old age most people realize and yearn for peace and quiet, but then it is almost too late to really accomplish anything within spiritually and to attain the blessing of a single eye.

The young are indeed blessed by coming to initiation early for they have so much more time to work out through all phases of the spiritual life.

Many young disciples may, due to some karma, leave the Path, but they will return later under Master's guidance. Each life is one of steady evolution for the disciple, even though at times this seems strangely doubtful. Even, in many cases, the law of karma seems quite paradoxical. Why some babes come into the world and then, after a few breaths, die, why some have wealth, while others who meritoriously struggle are poor. And why do "good" men fail while "bad" men prosper?

As disciples knowing the truth of the law of karma to some extent, you can better accept the experiences of life and thus try to conform with the disciplines of analysis, vegetarianism, meditation, etc., to burn away the dross and remove covers which prevent the Light of the Soul from beaming out.

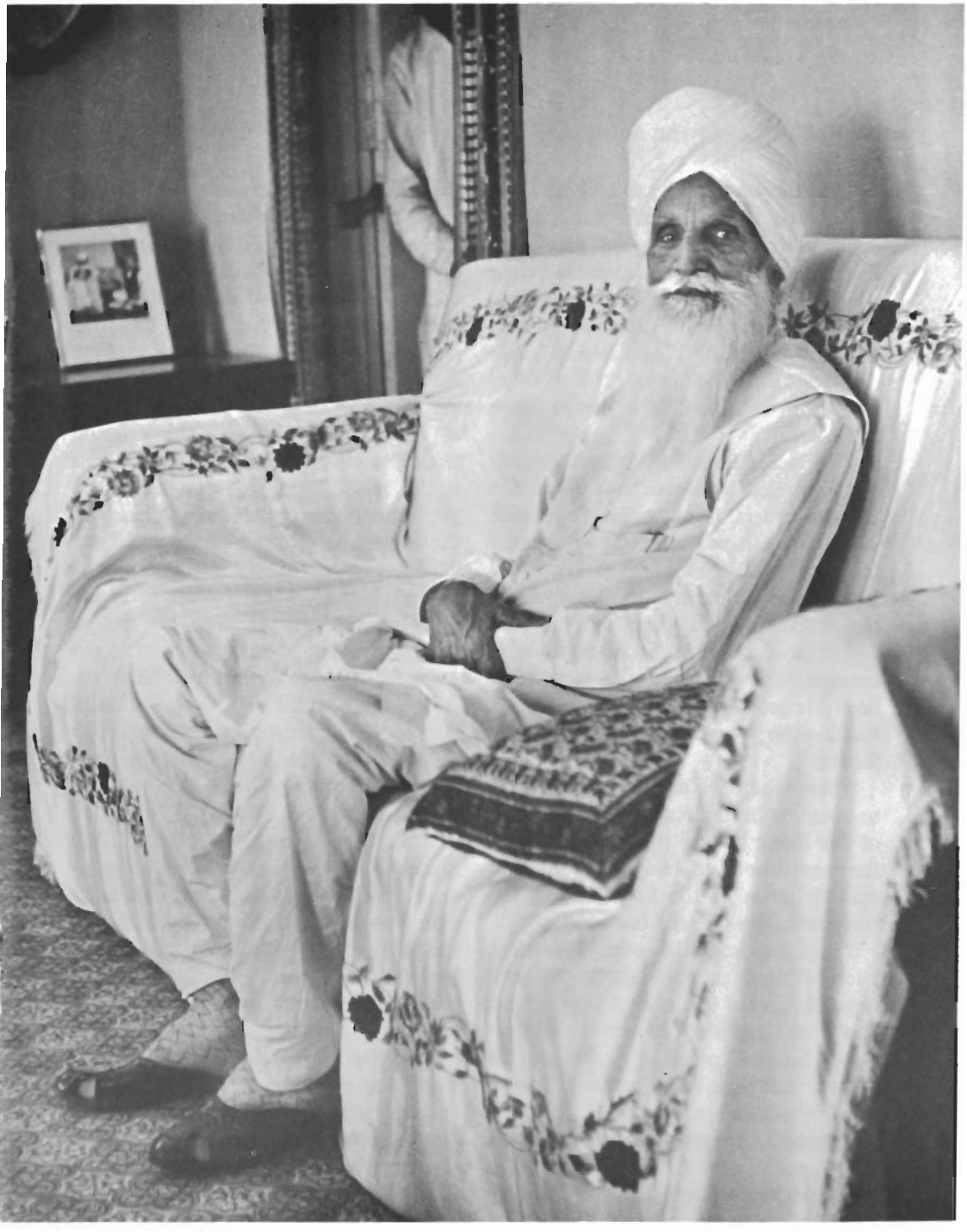
Sincere disciples, maintaining regularly the disciplines, make good progress and receive the help of the Master a thousand-fold. Then you truly become disciples (the Light of the world) for that Light within shines through you and draws others to the Light and God.

Then you have also understanding and wisdom in the knowledge which now emanates from the Soul. It was Jesus who said, "Ye are the Light of the world. A city set on a hill cannot be hid."

Spirituality and the Light of the Soul is contagious. It draws of itself and fulfills the Will of God.

Gods, men and angels–other than these was he,
My Emperor was superior in both the worlds.
When the Eye was opened, in this man-body God appeared,
And O Lord, my idea of him was changed–he was found to be something else.
In all glory was God there in him, and in all finality he appeared in God–
My Master was not separate from Him, He was not different from my Master.
Saturated in oneness, through the great love–
God was enchanted with him, and so was he with God.
He is the permanence in the body, mind and world,
Throughout this dissolving sphere he remains the Unchangeable Permanence.
Come whilst at Satsang let us drink in the oneness through his eyes,
Who knows when the Doomsday may come, with the consequences thereof.

Translation of a poem written by the Master
to his Master, Baba Sawan Singh Ji.



Circular 22

Talk given by the Master on July 26, 1962, in memory of his Master

I TAKE this opportunity to address all of you over the microphone, and convey my best wishes and love for your spiritual progress. The sublime message which you have had the privilege to hear does not warrant more elucidation, yet I wish to speak further on this auspicious day—the Birth Anniversary of my Beloved Master Hazur Baba Sawan Singh Ji Maharaj.

The Sacred Forum of Ruhani Satsang was approved by Hazur and under His explicit orders it came into existence some fourteen years ago. It is through His Grace that the Gospel of Truth and Love has been carried to all corners of the world; and in practically all the countries of the world, its branches have been set up, and people at large have been blessed with the rare gift of Holy NAAM—the Word, or the Audible Life Stream.

Those who have had the good fortune to come under the competent protection of the living Master have been granted the sacred boon of Holy Initiation into the Mysteries of the Beyond, and are progressing on the way back to God.

From the sacred literature which has been released and published, you now have the sacred theory that is so simple and easy, requiring no austere obligations; but the practical aspect of the subject demands some action, namely: implicit obedience to the Holy Commandments, embracing cardinal virtues, strict observance of the dietary regulations, vigilance over the day to day deeds, cautious approach to the thought pattern, and regular devotion of time to the Holy Meditations in an accurate way. Moreover, all efforts helpful in the achievement of this sublime goal are to be honored and assimilated.

The Holy Seed of Initiation is the check drawn in your favor and implanted in the soul, fructifying rapidly, if the aforesaid virtues are pursued vigorously. Just as a check can be cashed at the counter, similarly the celestial manifestations of Divinity can be had at the eye focus, which you can reach safely under the protective guidance of the Living Master, and for which you have a passport in the form of sacred charged Names. These Names carry the Life Impulse and as such are potent enough to grant you inversion on to the realm of bliss and harmony. Their accurate use coupled with deep faith and implicit obedience, bear much fruit. You should know it for certain that the Gracious Master Power is the constant and nearest companion of the child-disciple, and anytime one turns his/her face toward Him, all gracious help and guidance flow in abundance. Just as a poor man who calls at the door of a rich person, everyday faithfully, is sure to be blessed with alms, similarly that Emperor of Emperors is waiting patiently for you all within, to greet you and escort you on to the True Home of Your Father. He is more eager than you and the sweet heavenly melodies invite you to accompany Him within for sharing the utter bliss and divine intoxication.

This is a subject of the heart and not of the head. Reasoning is the help and

reasoning the bar. When you have arrived at certain conclusions and have been blessed with the boon of right understanding that this present earth life is a passing phase in the long journey of the soul from the lower categories of creation up to its origin, then hie onward lovingly and faithfully. Know for certain that you, while here in this world, living amongst mortals, are commissioned with the divine blessing of proceeding back to your True Home. Soul in its present state is so enmeshed by the environment of mind and matter, that it is difficult to talk of its proceeding Homeward for it has forgotten its True Home. The Holy Meditations, when undertaken accurately and regularly bless you with the right understanding of striving for the inner journey, and your conviction of the sacred Truths is strengthened. Time factor is essential and, as such, much patience and perseverance are required.

You sow a seed in the soil. Let it remain hidden within the earth and construct a strong hedge around it and strive for its regular watering and weeding in every possible way. To fall into sin is human but to remain therein is devilish. Never mind about your past howsoever gloomy or unhappy it has been because the Gracious Master Power has blessed you with the climax of divine mercy when you were privileged to be led to the Living Master and accepted by Him. Let the waters of repentance wash away the dross and impurity of heart, and strive for the better mode of living by complete dedication of heart and soul. The Light of God is ahead within and the Heavenly melody is inviting you to let it escort you to His Holy Feet.

I recall a beautiful episode of my Master, Hazur Baba Sawan Singh Ji, when during His lifetime, once, we were celebrating His Birthday. Illuminating stanzas were composed and sung in appreciation of Him and there was invocation for His Gracious Mercy. He was impressed by the devoted humility of the congregation and spoke with emotion, "Look here, when you scale me with Lord Providence or Almighty I do not accept it. Let us for the sake of argument take what you say to be true. Then if you adore me like the Highest Saint gracing the earth and representing the Father, just keep my Commandments and you will be benefitted and my mission will be successful." With the same thought I repeat and exhort with firmness that I count myself as His Humble Servant and call upon you dear ones to be firmly and humbly devoted to your Holy Meditations, thereby making your life sublime.

You should become a source of help and inspiration to your less gifted brethren who may better their lots by following your example. Please note an ounce of practice is better than tons of theory. The world is fed up with preaching and child humanity is looking urgently for life and light. You can be the harbingers of peace and prosperity by living a life as enjoined by the Master. One developed soul will be helpful for many others. Spirituality cannot be taught, it must be caught like an infection which is passed on to others who are receptive.

Satsang is the central theme of the sacred teachings and I always impress upon the dear ones here and abroad not to miss it, as it is during these precious moments when you are near the fountainhead of bliss and immortality, that you grasp the true import of the teachings and assimilate the rare virtues of godliness, by sitting in the charged atmosphere which is filled with His

Loving Life-Impulses. Satsang is the sacred arena where spiritual stalwarts are built. It is the pool of nectar which grants blissful God-intoxication and all differences of caste, creed, or country sink down to their lowest ebb. We are all brothers and sisters in God and should attain this divine virtue of common brotherhood of man and Fatherhood of God. Love one another faithfully and devotedly so that others may know and see for themselves that you belong to the Living Master. Remember, actions speak more clearly than eloquent words spoken under emotional impulses. Just live like a fragrant flower which blooms in a forest, and fills the atmosphere with its rich fragrance. You should know it for certain that you are divine in all respects and are the master of your destiny which is full of higher potentialities. You are simply to make exertion to change for the better, and firmly stick to your resolutions. All else is to follow of itself, as the Gracious Master Power is at your side to extend all feasible help, grace and protection.

How to catch the Gracious Master Power is a question which many of you would like to solve. It is so simple yet hard to be assimilated all at once. It is the self which stands in the way. You are not confined to body or its limitations. You are not the intellect or mind, yet you possess all these for some higher purpose. "Blessed are the pure in heart for they shall see God." For that you are to purify your body, mind, and intellect by redeeming them from the dirt and dross of senses, while withdrawing yourself temporarily during your meditations, by attuning to the Holy Naam, which gradually will manifest to you in all effulgence and glory. Just relax and still more completely relax and invoke His Mercy by complete surrender and resignation to His Will and His Pleasure to grant and bless you with whatever He deems fit. Please note that you are not to guide but to follow. He who follows is escorted and led to the Supreme. The cup which is under chalice is filled with the Divine Nectar. Hence the rare virtue of reverential humility is an astounding asset for the child disciple, who should always remain wide awake and conscious of the ever present grace being extended to him/her in ever increasing measure. The Gracious Master Power is ever with you. Nay it is the very enlivening principle which is giving you life here and hereafter. Just catch hold of it and follow it implicitly, eliminating your ego and vanity, dropping them as outworn pieces of cloth. Please do not strain but await with patience and firmness.

Love knows service and sacrifice and is considered the ennobling virtue for the assimilation of sacred teachings. As said above, unless the polluted mind and intellect are bereft of their sediment and dross, they fail to assimilate the higher Truths. A vicious person shuns the Holy Company of the Saints whereas a person blessed with the boon of humility rushes to the Master. The very physical body is blessed when one sits in the Satsang. Such a person knows how to still the body and mind by sweetly looking into the lustrous eyes and forehead of the Master, or the feeling of His auspicious presence. The heart is filled with the pious virtues of receptivity, humility, piety, and chastity. You learn the technique of invoking His Mercy by humble prayer and supplication.

Service is considered an ornament to a beautiful person that adorns and elevates his/her soul to become a clean vessel for His Grace. Service of any type granted at the Holy Feet of the Master

is beneficial and should be cherished as whatever one does must bring its fruit, in accordance with the Law of Karma. The secret of selfless service is to deny the reward or recognition of any type and on the contrary consider one's self as an humble instrument in the Divine Hands which are the sustainers and protectors of all. All credit goes to the Master, yet the media of love are blessed with the superb divine intoxication which is of supreme magnitude.

On Military Service

This circular was issued by the Master on October 6, 1969, in response to many questions on the subject, and was headed "For the Information of All Initiates."

MR. RENO SIRRINE recently requested guidance on the matter of the duty of young men who are liable under the law of their country for service in the armed forces. Since many of the dear ones have written to me requesting further clarification of the brief circular that Mr. Sirrine issued regarding the letter which was sent to him on this subject, I hope the following will clear up any doubts they may have.

As already mentioned, every citizen has an obligation to the country in which he resides. If that country is threatened by an invader, then it is the duty of every man and woman, in accordance with his or her mental and physical capacity, to protect the innocent people of the country. For example, one could render service in a non-combatant branch of the army such as the Medical Corps whose primary duty is to relieve the suffering of the wounded and the like.

If a government, for any cause, orders a general conscription of all able-bodied men to the armed forces, there is little that can be done. If one can honestly be excused from military service because of physical disability or any other valid reason, then by all means this may be done.

All Saints and Masters have greatly deprecated not only wars, but all forms of violence that bring suffering to mankind. These conditions are brought about by man himself, who, in his ignorance of the fact that God resides in every heart, will not allow his fellow man to live in freedom and peace.

All the dear ones who are obliged to fulfill their duty to their country should have full faith and courage in the gracious protection and guidance being extended to them by the Master Power working overhead.

With all love and best wishes,

Yours affectionately,

KIRPAL SINGH

Self-Surrender

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

SELF-SURRENDER to the mystic adept is but a prelude to the gaining of a greater inheritance, the higher spiritual self; as Dadu Sahib, a sixteenth-century mystic adept of Rajputana, expressed it: "A lover becomes the Beloved—such is the alchemy of love." And Kabir affirmed, "The world is lost in reading scriptures, yet never comes to knowledge; but one who knows a jot of love, to him all is revealed."

Sufi mystics have described such self-surrender as *fana-fil-sheikh* (annihilation in the Master), and Christian mystics have stressed the necessity for "death in Christ," the merging of the personal self into the all-enfolding self of the Master, so that the very thought of a separate self disappears entirely. As St. Paul expressed it:

> *I am crucified with Christ; nevertheless I live. Yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the son of God, who loved me, and gave himself for me.*[1]

The Satguru is the true intermediator between the disciple and the Supreme Lord; but he is more than this even, for he is the very incarnation of the Supreme Lord. It was the sense of the immediacy and the living presence of the Satguru that made Kabir cry: "The Master is greater than God!" He was not committing the unpardonable sin of deifying a flesh and blood man, but was stressing a fundamental truth that "devotion to the Master carries one back unto God." Sehjo Bai, a nineteenth-century woman mystic, affirmed that "God drove me into the wilderness of the world, but the Master has snapped for me the ceaseless chain of transmigration." This saintly lady was a disciple of Charan Das, a poet-mystic of Rajasthan, who was an adept in spiritual science.

Love alone bridges the great gulf between the finite and the infinite. Reason and logic end within the realm of the mind, but love is the symphony of the soul, and its radiant tones resound throughout all creation. An old Persian poem tells us that, "Learning is only a child of the scriptures; it is Love that is their mother." Gobind Singh, tenth Guru of the Sikhs, said: "'Verily, verily I say unto thee, they that have loved have reached the Lord." "The secret of God's mysteries is Love," sang Maulana Rumi; and the Satguru, the highest mystic adept, is the incarnation of love itself. He is the living embodiment of all the scriptural teachings on love; he gives his spiritual message and his mystical science as a free gift of love, never seeking anything in return and never living on the charity of others.

Moreover, the true mystic adept rises above the apparent contradictions of the various religions; he dispels all distinctions between creed and creed, faith and faith, and demonstrates the basic unity of spiritual experience which is embodied in the external writings of prophets and mystics. He stresses that the inner essence of all religions is the same, in spite of all the outward distinctions and dogmas that confuse humanity. Guru Nanak affirmed: "Know him to be a

1. Galatians 2:20

perfect Master who unites all in one fold." The Satguru does not try to convert the aspirant to this or that outer faith, but he endeavors to lead him to the baptism of the spirit within. The true inner life transcends all barriers of creed, caste and race, for it is a gift of love, and love knows no barriers. The Satguru speaks from inner experience of spiritual reality, and so he needs no theoretical disputation to stress the truth of his words. However, he will often use the scriptures of all religions in order to convince his listeners that what he is teaching is the most ancient truth; but he is not subject to intellectual hair-splitting of "scriptural authorities," for he speaks from living experience. "How can we agree," Kabir asked the learned pandits, "when I speak from inner experience and you only from bookish learning?"

Guru Nanak stated firmly, "I will not take my Master at his word until I see with mine own eyes." And this is the sure criterion for testing the validity of a mystic adept's statements. If he is a genuine Satguru, he will not promise salvation in some after-life, but will show the way to inner liberation here and now. Jesus exhorted his disciples to "die daily," to transcend physical consciousness, for one who has not attained liberation in life cannot hope to attain it after death. The Satguru will maintain that spirituality is a science, and that it must be practiced within the laboratory of the human body, for it is while he is incarnated into the human body that the disciple can achieve the primary requisite of one-pointed concentration. The mystic adept has a common message for all mankind, and that message is one of universal love. Jesus has said:

> *Love thine enemies; bless them that curse you; do good to them that hate you; and pray for them that despitefully use you and persecute you, that ye may be the children of your Father which is in Heaven. Be ye perfect even as your Father which is in Heaven is perfect.*[2]

The mystic adept says emphatically that no person can prove his love of God unless he knows how to love his fellow beings; for how can man love God, whom he cannot see, if he does not love man, whom he can see? Love is the one universal religion of man, and it is based upon the fundamental truth of the Fatherhood of God and the brotherhood of man. "One reality shines both in the man of faith and the heretic," stated Hafiz, the noted Persian mystic-poet, "and all the seeming differences in the various religious orders are in fact vaporous nothings . . . It is through sheer prejudice that the Brahmins and the Sheikhs (religious leaders of Hinduism and Islam, respectively) have now different drinking bowls, for in a tavern there is only one landlord (the mystic adept) dispensing the same wine (of divine love) from the same flagon to the various tipplers at the table."

The Satguru, or mystic adept, is the living embodiment of the spiritual essence behind all religions. It was because of this truth that Guru Arjan, the fifth Guru of the Sikhs, collected the sayings of various mystic adepts from Hinduism, Islam, Sikhism, and other faiths, without concerning himself about their religious background, caste, or life vocation. In Guru Arjan's compilation, which became the *Granth Sahib,* the sacred scriptures of the Sikhs, can be found the spiritual sayings of Kabir, a weaver by

2. Matthew 5:44-48

worldly profession; Nam Dev, a calico printer; Ravi Das, a cobbler; Farid, a Muslim saint, and others of humble birth, who were yet all princes of spirituality. Such master-souls come into the world, free of the pomp and circumstance of outer religions, with the specific mission of dispensing the spiritual nectar of the Supreme Lord to those who will listen to them and who will follow their teachings. Such mystic adepts, whenever and wherever they appear on the stage of life, impart to erring humanity lessons in humanitarianism and godliness, and imbue their disciples with an abiding love for God and man, and, most importantly, put them on the inner high-road that leads to the Supreme God. While such spiritual mentors have respect for all outer religious observances, and will themselves adopt the external traditions of the social religions of their physical environment, they are yet true free-thinkers, and they endeavor to free men from the tightly sealed and narrow limitations of crystallized religious beliefs, so that they may bask in the pristine sunshine of the spiritual realms and know the true kingdom of God.

No individual can safely traverse the inner path without the aid of an unerring guide; whether he goes under the Sufi nomenclature of *Murshid-i-Kamal* (Perfect Master) or whether he is known as a *Sant Satguru* or *Rahbar-i-Haq* (Guide to the Realm of Truth), the true mystic adept will be one who is supremely versed in both theory and practice of the Surat Shabd Yoga, the science of spirituality. Such an illumined soul veritably leads the wandering human spirit from the darkness of materiality to the effulgent light of the highest spiritual realms. In the company of such a mystic adept the aspirant transcends body consciousness and rises into cosmic consciousness, and then upward into super-consciousness, which final state lies far beyond the limits of the grand cosmic dissolution, and is indeed truly eternal and limitless. Farid, the Muslim saint, cried out, "O Farid, start on a worldwide quest for some Master-soul. Carry on a ceaseless search, high or low, right or left, anywhere and everywhere; for once you have found that Man of Grace, you too shall have Grace."

The Satguru is thus the living embodiment of the three attributes of Godhead: Life, Light and Love. He is completely imbued with the highest spirituality, and he is the fountainhead of Godhood and love. The holy scriptures can tell the aspirant a certain amount about spirituality, for these writings constitute a storehouse of the recorded inner experiences of ancient sages and seers; but such writings cannot possibly give the aspirant a living experience of spirituality, for this can only be caught like an uplifting infection from the love-filled eyes of one who is himself imbued with spirituality. As a lighted candle can ignite the wicks of many unlighted candles, so the mystic adept can transmit the spiritual life-impulse to the aspiring soul. As Guru Nanak has stated: "He alone lives who is in touch with the God within, O Nanak! all others are really dead."

Shamas Tabrez, the great Persian saint and spiritual mentor of Maulana Rumi, stated that, "By the side of this grass blade of the human body there flows an endless stream of life. Hidden in the heart of this atom is the light of a hundred suns." But, as this great mystic adept informed Rumi and his other disciples, it is not given to man to realize these inner verities without the aid of some Master-soul, a true mystic teacher who can show them "the Way, the

Truth, and the Life." But such mystic adepts constantly warn against putting one's faith into the claims of any spiritual teacher unless that teacher has given one living proof of his competency. "Until I see the Truth with my own eyes," affirmed the great Swami Shiv Dayal Singh, "I cannot be fully convinced of what the Master says." And Tulsi Sahib, the poet-mystic of Hathras, affirmed: "When I saw the Truth with my own eyes, then in truth I put faith in the Master's words."

The spoken words of the Satguru cannot be separated from the Satguru, for it is from the abundance of his heart that the Satguru speaks; as he is embedded in the eternal *Word,* so are his words the expression of the living *Shabd* within him. The illusions and delusions of worldly things have no affect on him. He is beyond the power of Kal, the Lord of Time, for he has liberated himself from the bondage of time, space and causation. He has gained life everlasting, and in the infinite compassion of his heart he descends voluntarily into the prisonhouse of the three worlds in order to save aspiring souls from thraldom to the endlessly-turning Wheel of Birth and Death. He is truly blessed, who has come to the lotus feet of a true Satguru, for he has attained the *summum bonum* of life itself.

Aurora Circling

If we could only see
the universe inside ourselves
with half the elements of accuracy
we bend toward outer space—

Perhaps we could begin with clouds
that bloom like corollas of the sun
in the third eye where the sky opens—
those winged petals of cold fire
spreading wide and wider—

Look through look beyond

Look look

Tracy Leddy

The Porch

Arran Stephens

ADJOINING the Master's dwelling is what is known as "The Porch," where devotees assemble nightly for his *darshan* and words of wisdom. While speaking from his simple wicker chair on the porch, the benevolent Father often distributes sweets and puffed rice as *parshad* among the disciples seated at his feet. Whatever the Master touches or castes his gaze upon becomes parshad, or divinely blessed. Having received the direct spiritual emanation from the Satguru's touch, parshad, a vehicle for grace, has been known to have a quickening effect on one's inner progress; hence all are most eager for it. However, the Master teaches that by inverting within the hidden Door, between and behind the eyebrows—the Gateway into the Beyond—we partake of the Bread and Water of Life, which is the omnipresent and everlasting parshad.

* * *

Maharaj Ji was bestowing His loving affection on a little Sikh child, Satnam Singh, when twenty young college student disciples filed in, humbly asking for guidance and blessing on their forthcoming final examinations. Master told them, "Hard work is another name for genius." He walked over to his chair, sat down, and began distributing puffed rice parshad. I, too, bashfully came forward with folded hands to receive. With a loving twinkle in his eyes, he exclaimed, "What? You are going for examination too?"

I have often witnessed the Master open his wallet to the poor and destitute who come seeking his mercy, just as he gives from his spiritual wallet to all those who come as beggars seeking the alms of spiritual grace.

Master never accepts food offerings; but once it so happened that a poor ragged old woman, very devoted, brought some sweets to the Master as a love-offering. Overwhelmed with feelings of unworthiness, she could not bring herself to approach him. Out of hundreds present, the Master saw the pure flame of devotion smoldering in her heart. He got down from his seat, rushed into the audience, and took the bag of sweets from her, asking, "Please, may I have some?" as he ate one or two pieces!

Every gesture, every act, every word, every glance of the Master is carried out with the highest spiritual perception, human understanding, tolerance, and common sense. In his infinite aspect, he knows what goes on within the hearts of each of his disciples, wherever they may be, yet seldom does he reveal what he knows, and appears to pass his time as an ordinary man.

Once some concerned devotees asked the Master why he never spared himself, why he was rushing here and there, giving Satsangs, never resting or caring for his personal health or comfort. Master replied, "I am simply carrying out the Will of my Master. He has assigned to me certain tasks to accomplish, and as long as even a single breath remains, it is my duty to complete them."

Earlier on this day the Master's son, Darshan Singh, related to me that as a young university student he used to have a photograph of the Master on his wall, taken while the Master was employed in government service, which he had cap-

tioned "My Father." Now he has another recent picture of the Master which he has entitled, "Universal Father."

Darshan recalled that as a youth he would return home from his studies at college to find his father either working late into the night on the manuscript of *Gurmat Siddhant,* or sitting cross-legged, immersed in deep *samadhi.* When Darshan would arise at five in the morning for his own meditation, the Master would still be up writing or sitting in meditation. During the day the Master worked dutifully at a responsible government post and after working hours he went to serve the sick and the poor. It was not until he retired that he devoted full time to his spiritual mission.

This same evening I asked the great Master, "If we as disciples attempt to meditate all night, would we be sustained in our worldly activities during the daytime?"

Satguru Ji explained, "This is Bread of Life, you see." I persisted, "But this would only be possible with your grace." Master replied, *"Grace is already there. It is up to your steadfast efforts. A strong man revels in his strength, a weak man wonders how he got it. This strength cannot be attained in one day. You have got to work for it, you see."*

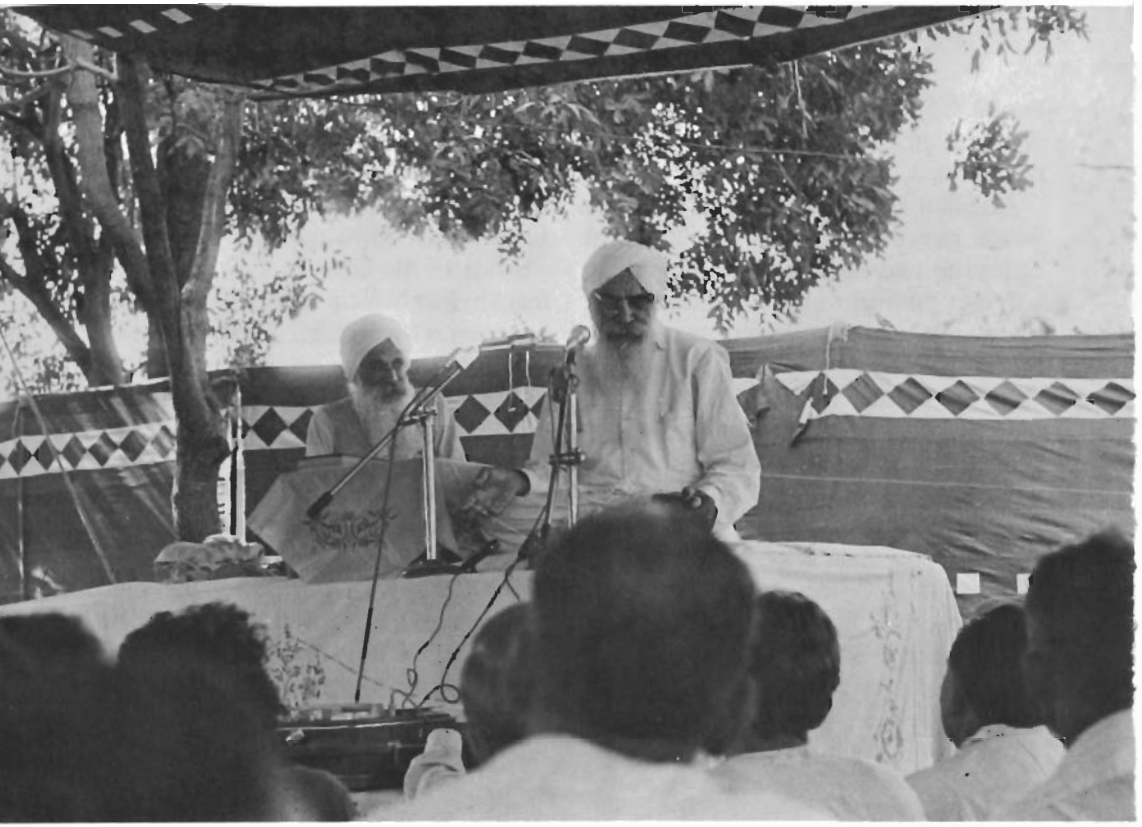
The question of stigmata was brought up before Master. A few devotees of Jesus Christ have received the painful wounds of the cross in their hands and feet, a fact which has baffled modern science and medicine. Master's answer was most amusing and revealing: "As you think, so you become." And he continued, "Once a seeker went to a Master. The Master asked him, 'Who do you love most?' He replied, 'I love my buffalo most.' The Master told him to go into a room and think only about his buffalo. Two days later the Guru returned and told this fellow, 'All right, come out of the room now.' He answered, 'I can't—my horns are too wide for the doorway.'

"But, you see, this degree of identification and concentration is very rare."

The question was brought to the Master's attention: "How can we be rid of the ever-asserting ego?" Scrutinizing us with his soul-piercing eyes, he replied, *"It is only when you rise above the three planes—physical, astral and causal—by becoming one with the controlling Power of the Universe."*

There is one very important point that must be borne in mind by all . . . This is, that group leaders and representatives are there purely for the purpose of giving out the theoretical side of the Teachings and in arranging facilities whereby the initiates of their group or area can meet together for Satsang. Group leaders and representatives are not to be used as crutches for the other initiates to lean upon. Nor should the initiates look to them for any purpose but to help them in understanding the Teachings. In other words, initiates should not look to them for spiritual guidance in any shape or form, as this is the function of the Master. If an initiate looks to a group leader or representative for spiritual guidance he automatically places a blockage in between himself and the Master and his spiritual progress will suffer in consequence. Similarly if a group leader or representative allows himself to be used in this way, he too stands to lose.

KIRPAL SINGH



Benediction

Master, we thank you for the opportunity of experiencing your grace in satsang.

When we leave the satsang, please help us remain conscious of your loving presence in every moment of our lives.

Teach us to welcome every experience and task that comes our way as a challenge and opportunity to further our spiritual progress.

Improve our vision so that we may learn to see the world as through your loving eyes.

Strengthen our ability to love and our desire to serve mankind.

Sylvan Levey

Seeing Musically

See deep enough and you see musically.

CARLYLE

THE world as it exists is not a product of chance, come out of chaos. It has a purpose and plan behind it. The Spirit and Power of the Master-architect is hidden in every part of life, stretching from the rocks and minerals below to the starry heavens above, and in all that lies in between at various levels of existence, animate or even what we may call inanimate.

All that is ethereal or non-ethereal is of the spirit and nothing in form exists but for and through the spirit. The efficient and the spiritual cannot manifest itself (on the physical plane) except through the gross and the material. The spirit is the energizing power of God. It is at the root of all things, material and non-material, in whatever clothing they may be, gross or subtle. Matter and mind cannot exist by themselves. This power is at once the material and the efficient cause of what we are within and without and works mysteriously in a way all its own.

Most of us are apathetic toward this vital part of our being. Too much concerned with what we see, we do not know who sees and how he sees. These are important questions and the more important they are, the more sadly neglected they remain.

We, to speak truly, are dead—dead by spiritual hardening. It is deadness in life, apart from deadness arising from the stopping of the heart. This hardening grows with time. The water of life becomes completely forgotten as the appetites of the flesh grow. And the ego-in-man takes the place of God-in-man. Even the spirit gets imperiled by the weight of our own vanity. Such is the plight of all. The creative Word becomes a palaver.

With selfishness, greed and hatred in us, we live in a constant state of fear and tension and accordingly see the world in our own color. "We receive but what we give. And in our life alone does Nature live," is the fundamental law of action and reaction. This is why in the work-a-day world, we see nature red in tooth and claw, torn by storms of our own making. Why? Simply because we are torn within and not an undivided individual.

On the surface, it is all turmoil, waves of passions lashing right and left; but in the deepest depths it is all calm. Alway generating evil thoughts, doing evil deeds and justifying them by fallacious arguments, we remain floating on the surface. We have never slipped within. We do not know that there is a life deeper than the sense-life—the life of the spirit which runs rhythmically and musically, in harmony with the plan and purpose of God. A vision of the life-principle vibrant with music works a miracle in him who sees deeply. He who does so, becomes a changed man, cast in a new mould. All things acquire a new meaning for him, in spite of the eddying winds sweeping without.

If we could but learn to sink to the center of our being, we would be sure to see our inward essence and hear the sublime symphony of the soul, for God is the Great Musician, calling forth harmony latent in all creation.

Bhadra Sena

Sat Sandesh Classified Index 1968-1969

Volumes One & Two

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Remember:

The salt of life is selfless service;
The water of life is universal love;
The sweetness of life is loving devotion;
The fragrance of life is generosity;
The pivot of life is meditation;
The goal of life is self-realization.

Love God and all creation. Serve all. Give, Give and Give all through life. Purify your minds, meditate and realize God. This is all the Scriptures say in a nutshell.

KIRPAL SINGH

September 28, 1962