Sat Sandesh

the message of the Masters

November 1970

Everything is within

Everything is within and nothing without,
He who searches without is yet in ignorance.
He who finds it within himself through a Master-soul,
Ever lives in a state of bliss and beatitude.
The Nectar falls down in a big shower,
And the mind enjoys the Sound Current.
Night and day he lives in perfect satiety,
And sings the praises of God.
The aeons of separation come to an end,
And the blighted tree once again blossoms forth.
Gifted with right knowledge, he revels in Naam,
All hail to the Master! that brought this about.

GURU ARJAN

Sat sandesh

November 1970 Volume three number ten

FROM THE MASTER

The Master's Talk:
The Thousand-Headed Serpent 2

The Way of Love 16

On Racial Karma 18

Extracts from Master's Letters
Selections from Circular 8 20

OTHER FEATURES

The Master and Manav Kendra 13 *Robert Redeen*

The Scope and Technique of
Surat Shabd Yoga 26 *Dr. George Arnsby Jones*

Poems:

O my Master 12 *Michael Raysson*

to Master, everywhere 17 *Donna Pollard*

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

Annual subscription rates: In the United States: $6.00. In Canada and Mexico: $7.00. All other countries: $7.20. Single copies: 50 cents. Checks and money orders should be made payable to SAT SANDESH, and all payments from outside the U. S. should be in U. S. funds on an International Money Order or a check drawn on a New York bank. All correspondence should be addressed to SAT SANDESH, Sant Bani Ashram, Franklin, New Hampshire 03235, U. S. A. Views expressed in articles other than the Master's are not necessarily the views of the journal.

THE MASTER'S TALK

The Thousand-Headed Serpent

A TRUE human being is he who has sorrow in his heart for the sufferings of others. If he is without this, then he is not a man.

When King Nadir Shah invaded India, there was bloodshed and strife. Some people went to a fakir and asked him what was happening to the country, for without any apparent cause the people were being tortured and killed. The fakir explained to them, "The reaction of our own bad actions has brought on misery in the form of Nadir Shah. This was a land of rishis and munis, pure, clean and untouched by the poisons of the cities: vice, corruption and iniquity. But today, it is overrun with these evils and the very atmosphere has become foul."

I also remember that a few years ago, around 1915, there were just a few shops in the sacred town of Hardwar, which was surrounded by forests. People did their meditation on the banks of the holy River Ganges, scattered in isolated spots here and there. When I returned to that place after a few years, about 1920, I found the conditions somewhat changed. Then when I revisited the town in 1926 I saw that someone had opened two cinemas; the atmosphere of this sacred place was poisoned. A welcome change for the worldly people. If the holy places have changed, it is due to the sinful actions of the people there. It is useless to wait for a thirst before digging a well. When strife comes upon us, very little can be done at that time. We can but have sympathy in our hearts for the innocent who are

suffering along with others, and pray to God for His mercy. To be prepared in advance is the only way of avoiding the trouble, and in the future we should learn a lesson and not destroy the purity of our surroundings by our sinful actions—especially those places meant for meditation. Swami Vivekananda said that if we repent the sins we commit in the worldly places, God will forgive us, but He will never forgive the sins which are committed in holy places. So when you go to a sacred place, keep your thoughts pure and turned toward God alone.

A lover of God says: *I had only one mind, which Shyam (Krishna) has taken, so who is now to take the name of God? Beloved, I have not ten or twenty minds; only one.* Everything is a play of the mind, and to give it away completely to someone is most difficult. Our Hazur once said at Satsang (the Saints use very few words): "Give your mind today, and you will go straight to God." One man stood up and said, "Maharaj, I am ready to give up my mind," but the Master replied, "First make your mind your own, then you can give it." We can only give what is ours. At present, we are dragged from one place to another by the mind; we are at its mercy. In turn, the mind is at the mercy of the senses and the senses heed only outer enjoyment and sense objects. Our condition is degenerate.

Those conditions considered to be the result of the Negative Power will never touch us if we lead a pure life. The Negative Power is a great judge and is very just in his punishment. His pen writes according to our karmas, so what constitutes purity and goodness? A mind which is given up wholly to God. All trouble and strife will thereby finish. When the mind withdraws from the Lord and attaches itself to something else, then whatever the person does takes him further away from God. And the further he goes, the greater the sin. This is really the true definition of sin. The Negative Power says, "I will never punish anyone if people become pure." So, in the courts of Saints, this is the greatest teaching, the secret of all secrets: that God is won by him who will give his mind.

Through the Master's grace you receive some experience at the very first sitting, however little, to prove that there *is* something inside. But truly speaking, the disciple will only succeed when he gives up his mind. Wherever the mind goes, the body will follow, and so will the heart and intellect. You can term it a play of the heart also. As I have already quoted—*I had only one mind, which Shyam has taken away, now who will take the name of God?*—you cannot do two tasks at once. The worldly duties are as necessary as the spiritual, and if you make the best use of them in a detached manner, all is well; but if not, day by day you will recede farther from God. To gain the utmost benefit from this human life, given to us with such great blessing, the price we must pay is our mind. Hazur Maharaj (Baba Sawan Singh Ji) used to say that a washerman will never refuse soiled clothes, no matter how filthy they are; even those of a coalman. He regards it as his work to make them clean, even if it takes more than one washing.

If the mind is dirty, everything is dirty; washing the physical will not clean the mind. The world is traveling in forgetfulness; from millions only one will discover the Truth. The world is just steeped in illusion. We should be clean both outwardly and inwardly, for this

physical form is the temple of God in which the Light of Truth is burning. *Even if the fish of the mind goes into the limpid waters of the holy Ganges, it cannot be rid of its bad smell.*

The mind will go wherever you want to place it. The Master says, *I gave the body to the Sant; I gave the wealth to the Sant; I gave the mind to the Sant.* Then? *I got God in the highest.* There are those who will give the body; not many, but there are some. You will find thousands to give up their wealth—though there are those who hesitate: "You can take my skin, but I will not part with my penny!" But you will not find one to give his mind. He who has the courage to do so would realize God at once.

Guru Amar Das Ji had a disciple named Jetha Ji, who later became Guru Ram Das; but many of his disciples had the desire to be the Guru's successor. All Masters have their own ways of testing and selecting, and Guru Amar Das Ji told his followers to make a lot of platforms from mud. They all came—you see they were very obedient—and they made the platforms. They did not satisfy the Guru, so they remade them. This happened again and again, and eventually the Guru said that the clay was not suitable and to choose another place for the purpose. After remaking, the clay was again found to be unsuitable, so a new supply was brought from a different place. That work was also rejected by the Guru, and another site was chosen. By this time the disciples had started talking among themselves, asking each other, "What is he trying to do?" On the way to the next site, some of them dropped out and went home, and during the building many more left the work. Finally the remaining few started agreeing that Guru Amar Das Ji had gone old and could not think properly—"He is more than one hundred years old, and this is not an intelligent thing to do—build platforms and break them, again and again!" They thought there was some decline, due to the Guru's age. They tried to induce Jetha Ji to leave off building them, but he, whose eye was open to the Truth, heard this and started crying. He said, "My work is to obey the Master, and if he ordered me to do this work throughout my whole life I would be happy to do so." Guru Amar Das was looking for one who had surrendered his mind, to be the fit receptacle for the onerous job of Master; and he found one in Jetha Ji. This is what is meant by giving up the mind.

God is not far away, but the mind is the obstruction. If you have a very strong desire to realize God, then put one foot on your mind, and the next step will be at God's door. He who gives his mind will receive the secret of all secrets. In the past, the Master would not give initiation until he first made something of the disciple, just as a potter will first form and bake the pot, and then fill it with something. The Masters used to keep the disciples at their feet for some time, until they were ready to receive initiation. In this Kali Yuga (Iron Age), men need the Master's mercy in abundance; who can sit at the Master's feet for years in these days?

Kabir Sahib says, *I am the worst being of all; other than me, all are good. He who thinks like this is my true friend.* The mind is standing in our path, and if you can give it up, you have given everything. Wherever the mind goes, there goes the body and soul. The heart was given by God into our charge, for safekeeping, and we should have invited Him to sit there,

but instead we have allowed the world to take that place. *Wherever our desire is, we shall go there.* That is why a person's thought should be on God at the time of death. But who can keep his attention on God, when our thoughts are always involved in those things that have held our attention all through life? A well cannot be dug in one day. So the invaluable advice from the Master is that if you wish to realize God, then give up your mind. The Kali Yuga is at its height and in full force, and therefore so is the Master's grace and mercy.

Man is doubtful: "Is there really anything inside?" We light lamps in the temples and perform all kinds of outer observances, but rarely does it occur to us that there could be something within man himself. I once met a Mahatma —I am accustomed to meeting all religious leaders, just to hear them. This particular leader had heard of me and the science I teach. He said, "What is inside the body? Nothing but filth, flesh, blood and bones. You say there is a sun inside; can we not see it outside?" If a person has not seen for himself, how would he know that there is Light within or not? You people who *have* seen something should increase it. Remember, however much of your mind you can give—you will succeed that much. The alphabet of Spirituality begins when you leave the body, withdrawing from outside, and turn your face inwards. Whatever experience is given at the beginning is for you to *know* that there is something inside. *As long as I do not see with my own eyes, I will not believe even the Guru's words.* This is why there is proportionately more grace now we are at the height of the Iron Age, so we should make the best use of it while we can.

How can the mind be controlled? By outer actions you can control it for a short while only. Just as a fire covered with ash seems dead, yet a brief gust of wind will blow away the ash and reveal the burning embers beneath. However, if water is applied, then even the most furious storm will fail to bring forth any heat. To control the mind there is only one solution, and that is the Naam. *By coming in contact with the Naam, the mind is controlled.* Why? Because the mind is then getting far better enjoyment than the senses can offer. *This forest of outer enjoyments is tasteless; leave it and drink the nectar of Naam.* This worldly sphere is filled with the depravity of outer enjoyments, all of which have no real flavor or goodness. In that God who is ever-existent, is the everlasting Nectar, and that is the food for the soul. While our soul is starved of the Bread and Water of Life, it will never have permanent happiness. And the mind, when getting a taste of it, calms down and becomes serene. In the Hindu scriptures it is written that if a person boasts of drinking a whole ocean, then it is possible for one to believe it without actually seeing the action. Also, if a person assures one that the mountains and trees are walking, then this also might be believed. But if anyone states that he is in control of his mind, this is impossible to believe unless it is seen with one's own eyes.

Guru Nanak says, *The mind can be controlled, O Nanak, with the mercy of God in the Master.* The treatment then is by drinking the nectar from the highest of the most high, drinking which the wine of outer enjoyments becomes insipid; or by keeping the company of one who has the nectar of life in him. *If you keep your attention on a true Master, the mind becomes stilled.* A Muslim Saint says:

One should keep the company of him who knows the condition of our mind,
And sees how we are drifting in the current.
Sit under that flowering tree from which the refreshing fragrance fills the air with a sweet coolness;
A person who is scorched by the sun will enjoy the soothing balm when sitting there.
We should not roam around the market streets with no purpose;
But should sit in the shop which has the pure honey.
There may be delicious brews boiling in the pots, with much talk in their favor.
But do not sit there with your cup;
For who knows if it is pure milk being cooked or just the chef's selfish desires and thoughts?

All the knowledge in the world will be of no avail, for mind can only be controlled with the nectar of Naam—God's own sweetness.

The secret of all secrets is the God which up to now has never been seen, and into whom we must become absorbed. When He expressed Himself, from one He became many, and from out of the grand Sun in the Maha Brahmand came the Sound. This teaching was given by Ingris Rishi to the son of Devki, known as Krishna. There is reference to it in the Upanishads. It is the real Truth which one gets by giving the mind, and the more you give, the more Truth you will get. Many great rishis and munis in the past have fallen from elevated heights through the mind. But why take their names? In their lives they may have fallen only once, but we are falling daily.

When Ashtavakra gave the Knowledge of the Beyond to King Janak, what did he ask for in return? Body, wealth and mind. Excuse me, but where did all this trouble start? *This body is the beginning of illusion.* Illusion is the other name for forgetfulness, and it all started when we began thinking we were the body. We think it is permanent, but it is just a brief expression which is soon finished, and we waste all our precious time caring for it, ignoring the priceless jewel inside. We are the indweller of the body—not the body itself. We are the sustainer of the senses and the intellect. Through us, this whole machinery of our being is working, until we withdraw from it. God resides within us, and is not to be brought from some other place. To learn how to rise above the body and senses has taken yogis hundreds of years, but you people did this on the very first day you got the connection at your initiation, and you should strive to go ahead, for the Goal is yet very far.

Another Muslim prophet says, *The swell of the ocean of love is continuously heaving—endlessly.* What would happen if someone fell into that ocean? He should give himself up to it, and go wherever it takes him. To stop and think, "Where is it going? Say that it takes me where I do not wish to go"—this is wrong, for in whatever direction the soul goes, it is being dragged by the Lord toward Him. The whole panorama of creation was made by Him, and if our soul turns toward Him, then all will be ours. This lack of control is the only defect in us. I may tell you in one or one hundred words, but what I am stressing is that you have to give up your mind if you want to realize God. Put aside your mind, and simply obey the one in whom God is manifested. It is true you have not seen God,

but to obey the Master is to obey God.

There was once a girl who outwardly appeared very simple, but was actually most intelligent. She heard one day that the king of the land was holding a fete, at which many wonderful gifts were being freely given to everyone. Each of the king's subjects could choose one gift. When the girl arrived at the fete, she wandered around the beautiful display of things, finding each one more attractive than the last, but she was not in a hurry to choose. She thought carefully, and then seeing the king sitting at one end, surrounded by his staff, she ran toward him. The king had been watching the proceedings with great interest, and was well aware of the fact that the little girl had not yet chosen her gift, so as she curtsied before him, he said, "Innocent child, the fete will soon be closing, you had better hurry up and choose something." Without hesitation, the girl put her hand on the king's head and asked, "Now, to whom do you belong?" The king smiled and replied, "Now I belong to you." She laughed gaily and asked, "And all the things in the fete?" "They are mine, but now they are yours," replied the king who in his heart was extremely happy that at least one of his subjects preferred him to anything else.

If you become mine, the whole world will be yours. To surrender to the Lord, whom so far you have not seen, you must go to the one in whom He is manifested. Sitting at his feet is like sitting with God, and the more you give to him, the more successful will you be. This is not a question of sacrifice—you should understand that. *You have discarded the invaluable jewel for the sake of a seashell.* Clouded with illusion, we have thrown away the fruit and are enjoying the peelings. We have got the physical form, and to realize God is the greatest aim in life. You have been given the bhajan, and have been told to keep a diary. To cut down a tree, it is easier to chop off the branches first. We have to cut off the ego to gain progress. *Ego and attachment are burned by the Shabd, when, by becoming a Gurumukh, fully devoted to the Guru, you get the jyoti or full Light.* Daily contact with God is the only remedy, until you see that He is the Doer, and not yourself. While the I-hood remains, all actions whether good or bad will merely continue to reap reward and punishment. But when the disciple becomes the conscious co-worker of the Divine plan, and knows that he is nothing, then he has crossed the stream of life.

Swami Ji has said that we should not hesitate to go all out to still the mind. We do not fully grasp that the mind takes everyone to his doom. It is like a thousand-faced snake, which is constantly with each being; it has a thousand different ways of destroying the person. The rich with riches, the poor with poverty, the orator with his fine speeches—it takes the weakness in each and plays upon it to destroy him. The result? "Who is as great as I?" "Without me, there would be failure!" "Apart from me, there is no one!" In such sad conditions, the Truth is destroyed.

From the life of Lord Krishna we learn how he once jumped into the River Jamuna, where lived a thousand-headed poisonous snake. Lord Krishna won over this monster with the music from his flute, that is, the Music of the Spheres. It again indicates that to control the serpent-mind there is no other means than the Sound Principle. The Lord is Soundless, but when He expressed Himself, this Song came out of Him, and that Song will never cease.

Or you can know that when it ceases, the world will finish.

Be always at Satsang, brother; your deteriorated condition will right itself. Our condition has deteriorated because the enjoyments are attracting the senses, and the senses are dragging the mind. The mind is riding the intellect, and the soul is taken everywhere by force because it is in the chariot of the human body. If you will withdraw inside yourself, you will see the true situation. Regrettably, we are reluctant to look at ourselves and prefer to criticize others—"He is like this, she is like that" and so on. But have we ever stopped to consider what we are like ourselves? He who has turned his gaze inward to himself will achieve his goal. King Dara Shikoh said that for some time it is necessary that we should become a beggar to ourself. This conveys that we should rather lose interest in the unwanted things that others may discard, and start discarding our own undesirable shortcomings. Look within. To realize God is not difficult; the difficulty lies in giving up the mind.

If God's mercy has been given, and the Master's mercy is over one's head, then why does it not show forth? Many people are puzzled by this. The reason is that the soul is not showing any mercy unto itself. God's mercy gave us this human form, and through it also the yearning for Him began. Furthermore, he brought the seeker to the feet of a Godman in whom He was manifested. The Godman's mercy was bestowed when he gave the contact inside. If you, the soul, do not have mercy upon yourself, then what can be done? My Master used to say, "The doctor gave you the medicine, but you did not take it, so how can the cure be effected?" Without the soul's mercy, the seed will not fructify. It is true that the seed has been planted and will never be destroyed, but the person will have to come again to the world, even though he may not retrogress below the human form. Make the best use of the grand opportunity before you. A great part of your life is already spent. *Much has gone, a little is left; in the remaining time, do your work.* You have been separated from Him for life upon life upon life, and the father is anxious that His children should now return to the fold.

If we could only understand fully what a Guru is, much of the illusion would vanish. Guru Gobind Singh, the tenth Sikh Guru, tried to make it clear who he was. He told them of his past births and where he lived in his previous life. That place has ben found, and today you will find a *gurudwara* (Sikh temple) there. *At the hill of Hemkunt there is a seven-pointed splendour.* There are seven hillocks there, and it is very quiet—but resounding with the peace. He tells us that is where he did his meditation, so much that he became one with the Lord; they were not separate. And the Lord ordered him to go into the world and work. Guru Gobind Singh says, *My heart was not agreeing to come here; but He made me agreeable to come.* When he inquired from God what he was to do in the world, he was told: *Whoever I sent had their own praises sung; Now go and make them repeat My Name.* So Guru Gobind Singh Ji continues: *I am the devotee of the Imperishable Being and have come to see the world's play; Know me as His devotee, but see no difference between us.* He also says: *Whoever thinks of me as God will go straight to hell.* He is stressing that the true Guru regards himself as a servant of the Lord; if you read all the great Masters' words with

careful attention you will find that none have claimed to be a Guru. Kabir Sahib was asked, "Who are you?" and he said, *Kabir says, we are those who hold the secret of the far-away home, who bring the orders of the Lord above.* Christ says, *For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.* Prophet Mohammed said, *I am he through whom you can reach him.* He did not say, "I am God." When they see that He is the Doer, the Controller of all things, the Sustainer, the Power Omnipotent, how can they say, "I am the Guru"? Those who say this have not yet received the right understanding. When people asked Guru Nanak, "Who is your Guru?" he replied, *Shabd is my Guru, and the attention is the disciple.*

This world we see is the image of of God; wherever we look, He is there. There is no place without Him, the Controlling Power, who also controls us in the body. There are so many outlets in this human form, but we cannot run out. We breathe in and out, but the breath does not stay out; some power is pulling it back into the body. We are the companion of the physical form and as long as we remain there, the body is alive—but alas! we are imprisoned. Some power has tied us to it. *That blissful Water of Life is the Name of the Lord; it resides in this body.* When the Naam withdraws, we have to leave the body. It controls millions of worlds, and when it withdraws dissolution and grand dissolution take place. We also call it the Shabd—it is in us and we are in it. *In the same company, living in one place (body), but do not talk to each other.* The soul has turned its attention outwardly, tossing from one thing to another, and tragically it never converses with the Lord who lives in the same house. If only it would withdraw from outer things, it would meet Him.

What is a Guru? The Name of God is Guru, and He is ever-existent. When vapor turns to water, it looks different. It may even turn to ice, but it is still vapor. The God which is in each life is the Sustainer of all things, but that pole where He is manifested is called Saint, Mahatma or Master, etc. The Master sees that God is the Doer and not himself. Guru Nanak says, *Whatever God's voice speaks, comes out of my mouth.* So this explains what a Guru really is: the Guru and God are one—that One which resides in all life.

He who has risen to the same height will know the Most High; This intoxication of Naam, O Nanak, remains day and night; To realize God, withdraw from one side and turn to the other. Everything is a play of the attention, so become the attention itself. Our attention is the child of the All-attention, and as long as man does not know who he is, he will never realize God. *She who is lost in the nine houses will not find that rare Truth.* In Koran Sharif it is written, *I am that hidden treasure —concealed within you.* Guru Nanak says the same thing: *In us is the valuable jewel, which the Guru reveals.* There are untold treasures of Divinity within us, and if only we would obey the teachings, he would light the Light within, just as it is in himself.

It is God Himself in the human pole who is the Giver; no son of man can do it. This kind of misunderstanding is leading most of the world astray. A Master is not termed as such simply because he wears clothes of a particular color—yellow, red, blue, black, etc.

In the Guru, He Himself came, to distribute Himself. A Sant is one who sees God, and in his company God can be seen by others. *The Master entrusted us with a sample of the Truth.* We should have respect for these great personalities, the company of whom is called *Satsang.* It is not a term invested on meetings held by those who are worldly-wise in scriptures or intellectual knowledge, for which we have always an abundance of praise. We should of course be grateful to hear God's name mentioned anywhere, but whoever tells the true facts about what he has actually seen is a true friend indeed. *The stories and anecdotes about God are retold by our friend the Guru. Satguru, Gurudev* and *Guru* are three terms for the same power, just like the example of vapor, water and ice.

Avatars come to the world with their own mission. Lord Krishna said, *Whenever righteousness fails, I take the form of an Avatar, to punish evildoers, uphold the righteous, and to maintain the world's equilibrium.* The Saints' work is to join back the souls to God—to reduce the world's population. Saints and Avatars respect each other, for both carry out the Lord's work in different ways. *The Negative and Positive are both created by the one Lord. They imprison one in illusion.* Both are necessary for the furtherance of the world's purpose. Just as the single power of electricity can make fire or ice, so it is that the positive and negative aspects are different phases of life.

The Guru's work is to link the souls back to the Lord. *The thing is in one place but we search elsewhere. How can we grasp it? Kabir says, only when we take the Knower with us.* He continues, *We took along the Knower, who gave us that which we sought; Accomplishing millions of births' work and taking us there in a matter of seconds.* We were once in the Lord's lap, but have not returned there up to now. If we had, our condition would be vastly different. If, with one thought, God created millions of Brahmands, each comprising physical, astral and causal divisions—as part of that same Essence can we not create even one town? Great is the potential in man; and only in the form of man can we realize Him who is the very soul of our soul. Truly, we have never been separated from Him, but our attention lies in other directions. Withdraw it, and rise above the senses.

Whenever Masters have come, they have said the same things, but in various modes of speech and in different languages according to the countries they lived in and the customs of the time. As the Masters left, so the religions were made to perpetuate their teachings, the labels of which are stuck on us. While the Masters were here, all was well, but when they left, for want of them the same good old custom corrupted itself. This resulted in stagnation and deterioration—not in one religion, but in all, as one can see for oneself. Ever since paid preaching started in each religion, that has played havoc. The blind lead the blind.

We should find someone to give something to start with. If a businessman gave an impressive talk on how to multiply your money, but gave you nothing for a start, what would be the use of that? He who tells of God but gives no connection with Him, ranks in the same category. Whether more or less, a true Master will bestow some experience, depending on the background of each

seeker. The actual meaning of the word *religion* is that *re* means back and *ligio* to bind—to bind back to God. Though the outer labels signify different creeds, yet the ultimate Goal is the same. If you strike two black stones together, the sparks which result will be the same obtained by striking two white stones. Religious labels are for the body only, because the soul is an awakened entity, a drop of the Ocean of All-consciousness. Masters come to link this soul with the Oversoul, and give right understanding to the world.

No other work will gain any profit, except to keep the company of a Master and repeat the Naam. Perfect Masters come for this purpose. They also have side issues. Do they come in any special age? They come at a specially appointed time—when illusion, selfishness, violence, etc., are at their height: chapters in human history when one person cannot bear to see another's face. At such times, there is only one cure. *Our true friend is he who brings right understanding and removes misapprehension; O Nanak, forsake the company of the immature and seek the completeness in a perfect Master. The former will abandon you in life; the latter will remain even after death.*

The true Master joins all the scattered souls together. His mission is to bring all children of God to one common platform. Today the voice of people across the face of the earth is demanding integration, integration. The Masters give birth to the true integration of the human race. God made man, and it was man himself who made separate religions, castes, etc. When the Master is here, integration progresses, but when he leaves, further separation takes place and more labels remain. A true Sikh, a true Hindu, a true Christian, Buddhist, Muslim, etc., is one who actually sees the Light of God within him. The tenth Guru of the Sikhs says, *When the illusion lifts, then who is a Hindu and who is a Muslim?*

Have you any idea who laid the foundation stone of the holy city of the Sikhs—Amritsar? It was a Muslim, named Hazrat Mian Mir, and he was told to do this by Guru Arjan Sahib himself. Hazrat Mian Mir, Guru Arjan Sahib and Chaju Bhagat were very good friends; it is said that intoxicated people keep each others' company, and those who are intoxicated with the Lord will sit together. There is a dearth of people like this, and brother does not wish to sit with brother. The fact that the same Truth lies in all men is forgotten. A Persian prophet has said that all the conflict about religion and caste is due to deeply embedded superstitions and clannishness, which has separated us from each other; but those who have tasted the intoxication of God show others that same oneness of God in all. We have *Hundreds of lovers, but the Beloved is one; Caste and religion are different but the aim is the same,* and *The target is one, but the archers are many.*

Two versions, different ways of thinking, wrong thinking, misconceptions, etc., should be straightened out. *Sit together as one, and in love throw away your differences.* We can sit together only in the name of the Lord—or in the name of Mankind, as all mankind is one; or we can sit together at the level of the soul. *Join in the name of the Lord where the Gurumukh sits on his prayer carpet.* But we need the company of him who has right understanding and has solved the riddle of life; who will guide us into the knowledge that all mankind is one: born the same way, enjoying the same privileges,

and whose outer and inner construction is the same. Furthermore, the One who is worshiped by all is one and the same Being who is the Maker of everything and who resides in each heart. We are all brothers and sisters in the one God. If this right understanding is grasped by all men it will lead to right thoughts, right speech and right actions: the complete formula for true peace on earth.

However, there is an awakening beginning; it gives one pleasure to realize it. In 1957 a World Fellowship of Religions conference was held, and I have been in close association with this organization since then. The WFR has one achievement to its credit, which is the fact that the religious leaders who previously did not wish to be in the same company as each other, will now sit together and exchange thoughts. Nevertheless, they have not changed a great deal; they are still political at heart. This way, true integration will never be enjoyed. Why? Because the Hindus say only that all Hindus should become one, wherever they may be. Likewise, the Muslims, Christians and others have similar intentions. They are raising big pillars. For how long will the toleration last?

True Masters are not concerned with outer badges of caste and creed; they see the Lord in everything and in everyone. They have true understanding and teach what they have seen, not what they have heard about or read. In the old days, it was the custom for a king to have the benefit of a spiritual advisor. All laws and decisions were made with his counsel, and he could see in advance the effect they would have on the public. His word, therefore, was like a command to all. Today we do not use that quality of guidance. Kabir Sahib's voice was a lone arbitrator in the Hindu-Muslim controversy, when they could not look at each other without hatred in their hearts. Guru Nanak reveals this when he replied to the question "Who are you?" by saying, "If I say I am Hindu, you will kill me; Muslim I am not. I am that puppet made of five elements, with the invisible Power in me." Kabir Sahib put it this way: *We are not Hindu, neither are we Muslim; take us both as one.*

Real integration will be achieved at the individual level; at the level of the man-body or at the level of the soul. Unity already exists as man, soul, and worshiper of the Great Power—God—called by different names.

O *my Master!*

In a strange land an evil magician has imprisoned my soul,
He has placed my heart in a cast of iron,
And made me to fear the illusion of death.
Each morning I bow in supplication before false gods,
And sell myself for a penny.
O my true spouse, my Master, I have all but forgotten You,
Yet You alone it is that I may never forget!

Michael Raysson

The Master and Manav Kendra

Robert Redeen

ONE HUNDRED and fifty miles north of New Delhi along Indian Route 45 an unusual community is beginning to take shape. Just outside the Himalayan Valley town of Dehra Dun a man center, or *Manav Kendra* as it's known in the Hindi language, is in the process of being constructed.

Work on the 35 acres of Manav Kendra is being done by initiates of the Master Kirpal Singh Ji Maharaj primarily with their hands, but helped out with a tractor on occasion. When finished three to four years from now, says the Master, the man center should accommodate 500 to a thousand persons—mainly Indian retirees—on a regular basis. Additionally, there will be room for many thousands of persons to sit on the lawn during satsangs.

The Master recruits workers for the project, which he announced last February, by stating the need at the monthly satsang in Delhi. If seventy-five workers are required, invariably twice that number will appear prepared to work twelve to eighteen hours a day for a ten-day stretch, to sleep in the out-of-doors or in temporary residential buildings and to pay their own expenses; overjoyed to render some selfless service to their Master.

The Master's lieutenants include S. P. Chopra, a retired railways officer from Bombay who serves as works manager, and three architects. Bhagwan Singh, regularly employed by the Government of India, is one of them; he's the grandson of Master's elder brother. J. S. Dethe, one of the town planners who constructed the modern state capital at Chandigarh, is another. And the man who spends four days a week there is R. L. Kalyan, a private architect who lives a block or so from Sawan Ashram in Delhi. "Taiji (Madame Hardevi)," said the Master, "is also one of the architects."

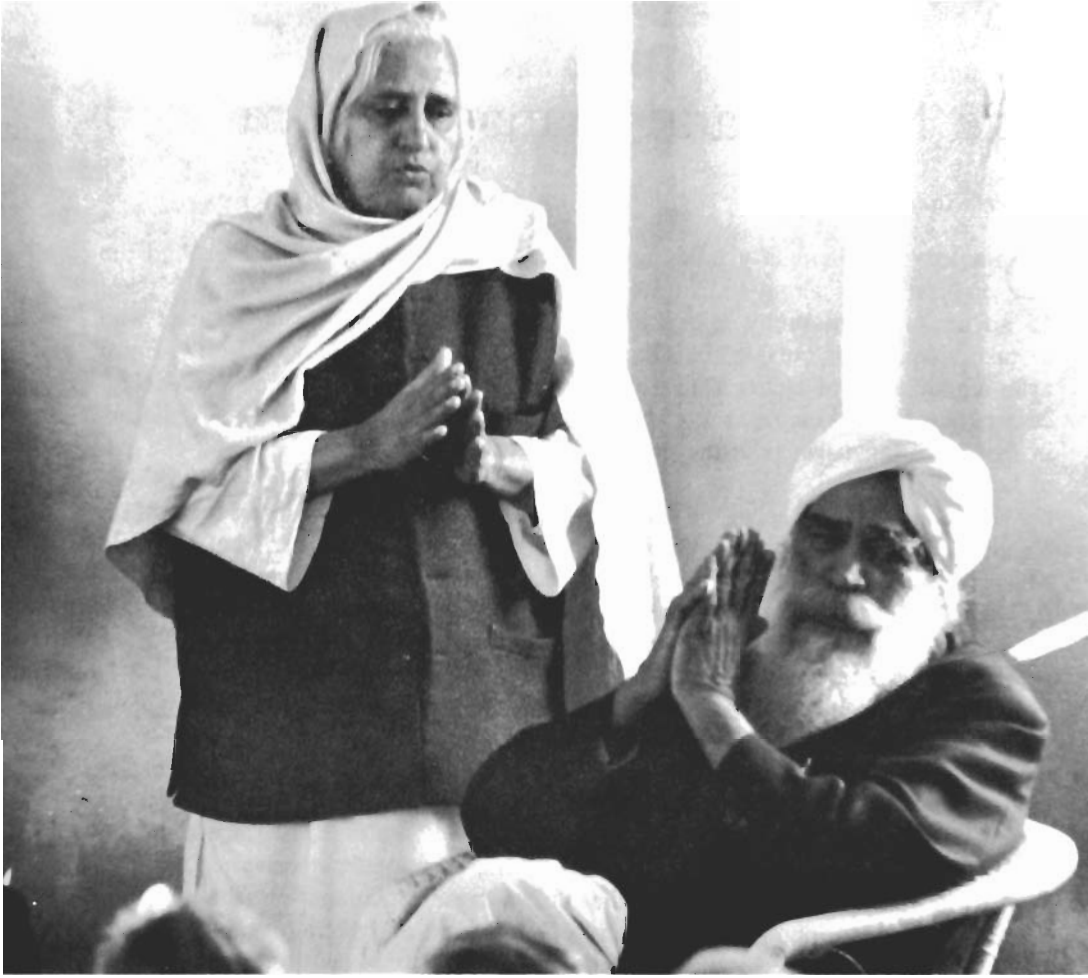
Mr. Kalyan recalls that in 1958, before Manav Kendra was ever thought of, he had asked the Master what he could do to be of service. Kirpal Singh replied that the time was not yet ready but that eventually he would get a lot of work out of the Delhi architect.

Adjit Singh, an electrician from Amritsar, said that he had come 300 miles by train to serve the Master "as long as he desires" and didn't care if he lost his regular job with the Government or not.

Mrs. Krishnadevi traveled from a town near Ludhiana on the train to Dehra Dun and then rode on a motor scooter out to Manav Kendra. She said she had been ill but had recovered with Master's grace in time to make the trip. She and her husband are thinking of buying a second home in the area to be near Master.

In the month of September, when my wife Kira and I were there, perhaps three hundred initiates were working at one time on Manav Kendra. The Master, we learned on our departure, was about to send the women workers back home. Some of the people were building culverts; others were placing stones in roads; while still others were constructing a water tower and a series of temporary buildings.

Working up to eighteen hours daily, they reported, in many instances, that



they didn't get tired. A professor of mathematics mixed cement. A businessman and farmer ran a tractor for twenty hours a day. Many workers sang constantly, such verses as *Master is our only hope* and *We have found our true Master*. The youngsters fought to do additional work: "Put eight more sticks of wood on my head." As an Indian visitor from Panama observed, "All those working here are full of love."

Mr. Kalyan said that Master had suggested to him that it would be a good idea if one job were completed every day. "So that's what we do," he said. "No matter how long it takes at night under the lights."

One day a culvert wall was completed by two men who laid two thousand bricks in six and a half hours. The entire culvert was finished in two and a half days. Ordinarily, it would take fifteen. A water tank was raised in four days by initiates who tied themselves to every third rung of a ladder and passed bricks over their heads to the person above them. Forty satsangis filled one of the roads with stones in four to five hours. It was pouring rain and the Master stood there with them till the job was finished.

Manav Kendra, the Master noted, was the principal reason he had postponed his Western tour. "If I am here," he ex-

plained, "we get twelve months' work accomplished in one."

Thirteen varieties of trees have been planted in Manav Kendra's orchard to grow in ascending order of height as well as in contrasting colors to provide blossoms all year round.

A dairy farm is planned, a hospital, living quarters and a large central man center which will be landscaped, have fountains and bathing facilities. However, the architects have not yet drawn the plans for the buildings but are all set to do so when the other work is finished.

The hospital is to be constructed in units so that it may be expanded if needed. Allopathic, homeopathic, ayurvedic and other forms of the healing professions will practice here to give the poor people of the area their choice not only of individual doctors but also of the nature of the treatment they want.

One rumor has it that Gobind Singh, the tenth Sikh Guru, had camped on the site three hundred years ago for thirteen and a half hours. "Some day," he reportedly said, "a great Saint will build here." When apprised of the rumor, the Master, while neither denying nor confirming it, said merely that the climate of the location at three thousand feet above sea level had been the primary reason for the site's selection.

Living in Manav Kendra should be idyllic some day. The Master referred to it as "a campus, a place to start with." He was undoubtedly thinking of the other man centers which will follow in other parts of India.

This first center will offer a breathtaking view of the Himalaya Mountain foothills, freedom from air and water pollution, work on the dairy farm, the chance to learn and teach languages, places to meditate, books to read, and best of all, the occasional physical presence of the Master whose retreat is just sixteen miles north on Highway 45.

Will citizens of the United States be permitted by the Government of India to live in Manav Kendra? the Master was asked. The only way to find out, he replied, is to have some American apply and make a test case of it.

All beauty and glory lie within you. Once you have learned to rise above body consciousness and transcend into the Beyond, you will regain the knowledge of former lives. The Overself or God, which is the Controlling Power in the body, is within you. The Master is also within you. You have but to invert your attention within to find that both are one and the same. The main helping factor to realize this Truth is to give implicit obedience to the commandments of the Master. It is the work of the Master to give to His children that which is in their best interests.

From a letter by

KIRPAL SINGH

THE WAY OF LOVE

A letter from the Master to an initiated couple, dated May 4, 1965

Dear Ones:

YOU HAVE been all along on my mind and your sweet remembrances have always been fresh by the presence of dear ——.

I send you my loving message.

Human body is a precious asset granted to you all. It is the highest rung in God's creation. The highest object of this earth life in human form is to realize our own selves and then realize God. It is such a noble task, which can only be accomplished in the human body. Soul is a conscious entity, a drop of the Ocean of All Consciousness, and in its miniature capacity carries all the divine attributes of Godhood. Since it is environed by mind and matter, it has lost its heritage and forgotten its origin, the True Home of the Father. The Masters come to our help, to awaken us from this long slumber of ignorance. All the past Masters including Christ have been stressing the importance of this inner development of soul. An unbiased study of scriptures will reveal to you that the Masters have been coming to this earth planet in all ages for the guidance and deliverance of child humanity. Those dear ones who were privileged to sit at their holy feet enjoyed the rare bliss of inner communion with them. The imperative necessity of such a Master-soul is still felt by such loving souls who yearn to meet Him during their lifetime. The eternal law of demand and supply continues working for all time. So it is under divine dispensation that a living Master comes for rendering feasible assistance and guidance for such ready souls.

It is in accordance with the execution of the Divine Plan that I have been assigned this noble task of assisting all dear ones in the fulfillment of their cherished goals. I would love to assist them in this respect. It is the Divine Grace of my Master that whosoever had the good fortune of seeking inner life has been blessed with the conscious contact of the Holy NAAM within. The Holy Initiation into the Mysteries of the Beyond is a unique start for further development. Most of you have been blessed with this rare gift of heavenly nature with the Grace of the Master. Now it is up to you to develop it from day to day by regular, faithful, and accurate meditations. I am glad that most of you have been devoting regular time for your holy meditations and enjoying inner bliss and harmony. I wish you more of success in your ventures.

I would stress the importance of self-introspection, for which the maintenance of the diary has been prescribed. A keen vigil and careful living is an essential helping factor for inner progress. A disciplined life by having complete control over the senses, which feed the mind which in turn overpowers the soul, should be cherished. The inner divine links of Light and Sound are most helpful for controlling the senses. If you will follow these divine principles, the inner change of life will follow automatically. Truth is above all, but higher still

(Continued on Page 18)

i turn everywhere
looking for who or who
: You are there
silently in the
everywhere
waitingly in the
all
every around
holds Your God-eyes
all the space

i live in
breathes Your Voice
spinning and spinning
i come and i go
around and until
i face You
face to Face
Space in space
alone

DONNA POLLARD

(*Continued from Page 16*)
is true living. You should love one another so that others may see and know for themselves that you belong to the Master.

God is love and love is God. The way back to God is also through love. You should always remember this divine principle: that love begets love. The Father is always pleased to see the loving children laying their heads together for the common Holy Cause of the Master. When two lovers of the Master meet, they grow in loving devotion and right understanding.

Satsang is a great helping factor for spiritual progress. It is the Divine Grace of the Master which radiates in such holy congregations where the dear ones get together for imbibing the sacred teachings. I would say that it is an arena where spiritual stalwarts are built. The loving life impulses are radiated in great abundance by the gracious Master Power in these gatherings. You can derive immense spiritual benefit by getting together in his Name.

My heart goes out to all you dear ones. You see, distance is no barrier for the Master Power and anywhere the yearning souls would pray for his guidance, he would materialize and bless you through and through. Time and tide wait for no man. Make hay while the sun shines. You should always hie on your Holy Path irrespective of worldly gains or losses. You will appreciate that after all everything is to be left behind at the final hour of death, and only the Holy NAAM will accompany us into the Beyond. You know very well the supreme importance of regular meditations. The more you are developed while living here, the more of the inner journey is covered in the Beyond. Know it for certain that you are here in this mortal world only for enjoying the rare bliss of Holy NAAM. God and Master (God in man) first; all else secondary. It is the Bread of Life which must be partaken regularly so that your souls may become strong enough to pass through the vicissitudes of physical life. Love is the panacea for all ills. Please give up all remorse and resentment and live cheerfully. You should remember that nothing binds the human soul more than drooping spirits of morbidity. Always keep cheerful, resigning yourselves to the Will and Pleasure of the Master. You should know it for certain that you are under the gracious protection of the Master Power and He is ever with you through and through.

One learns swimming in water. You must be alive to your mundane obligations and try to meet with the challenge as best as you can and leave the rest to Him. If you will keep the target of your spiritual progress in the forefront, the pinching effect of worldly pains will be lost with the Grace of the Master. An elegant horseman keeps both of his feet well fixed in the stirrups. If you will run Godward, all else will follow of its own accord. A disciplined life is an asset; make it a principle to be always happy, cheerful and grateful.

Prayer and gratitude are akin. There is much to be grateful for, if we only just count the manifold blessings granted to us by the Master Power. A healthy physical body, strong enough to attend to mundane obligations, and a sound mind purified by meditations in the Holy NAAM are perhaps the superb blessings. Always radiate loving compassion for others which will invoke divine grace, and your heart will be purified.

I would reiterate that our days are numbered, and before the great final change, viz., death, comes, the initiates

should develop rising above body consciousness by attuning their souls with the Holy NAAM. If you will take one step, He will come down hundreds of steps to greet you. Each and every moment spent in holy meditation stands to your spiritual credit.

With these few words, I conclude and send you all my love and best wishes for your spiritual progress.

Thank you, dear ones.

Yours affectionately,

KIRPAL SINGH

The Master on Racial Karma

QUESTION *On Page 319 in "Spiritual Gems" it is stated: "There is no racial karma." We have been taught there is both racial and national karma. Will you please explain this?*

THE MASTER Karma, besides being individual vis-a-vis the society of which he is a member, may as well be racial or national and in this sense may be called collective karma. Races, like individuals, have their own prides and prejudices: pride of color, as the whites generally have against what they call colored people, and this prejudice of theirs they manifest in diverse ways: by raising all kinds of color bars for denial of civic and social rights, political privileges and legal remedies, all of which in course of time redound upon the perpetrators of social indignities and inequalities causing unrest leading, at times, to bloody racial wars. Again, some races boast of superiority of blood in their veins and on that score think that they form a privileged class by themselves favored by God to rule over and exploit others; but, as is usual in such cases, they are sooner or later overtaken by Nemesis —for they that rule by the sword very often perish by the sword.

In like manner, some nations when swayed by national interests get embroiled in unfair trade competitions, build high tariff walls against other nations and at times even try to boost the sale of their unwanted products on the point of gun with the natural result of reprisals, embargoes and other retaliatory measures from those who suffer from their discriminatory acts and deeds.

Next come what are generally termed, and commonly believed to be, natural calamities, like floods, famines, earthquakes and epidemics, etc. These too, like all other ills, are the result, more or less, of man's ignorance of the laws of nature, his incapacity to foresee things and forestall measures necessary to eliminate the threatened disasters. With the progressive advancement in scientific knowledge and technical skill, man is gradually coming to his own, pressing the forces of nature more and more to the services of his kind, and making the most of the energies lying hidden and untapped. This is how the Law of Karma works silently and unnoticed but inexorably to the good or ill as the case may be. In this connection please refer to the book *The Wheel of Life.*

From *Spiritual Elixir,* pages 40-42.

Extracts from the Master's Letters

The following excerpts were selected from Circular No. 8, published originally in March, 1958

I APPRECIATE that you feel strongly the overwhelming spiritual kinship with the Master, under whose strong and loving care you are a protected little girl; when I met you I took you as my lovely innocent child, and you have remained on my mind all along. Master's love for the initiates is more than hundreds of fathers' and mothers' taken together. Life is full of adversities, misfortunes and difficulties, and I am sorry you have enough of it. It is due to reaction of past karmas. But they are passing phases; they come and go. The Master Power is ever with you extending all feasible help and protection. I am glad you have awakened to a realization that love of God must come first, for all others to whom we extend our love must leave us some day and the more our love for them, the more the pain at their being taken away. I am glad that you feel that God and Master both reside in you.

* * *

The best thing for you to do is try to take a few hours daily and go to a quiet new surrounding, where no one knows you; but remember when you leave for that place, LEAVE BEHIND all your bewilderment, pain, misunderstanding, and everything—just go as if you were going on *my* mission when you are in that place—relax completely and do my work, which will be:

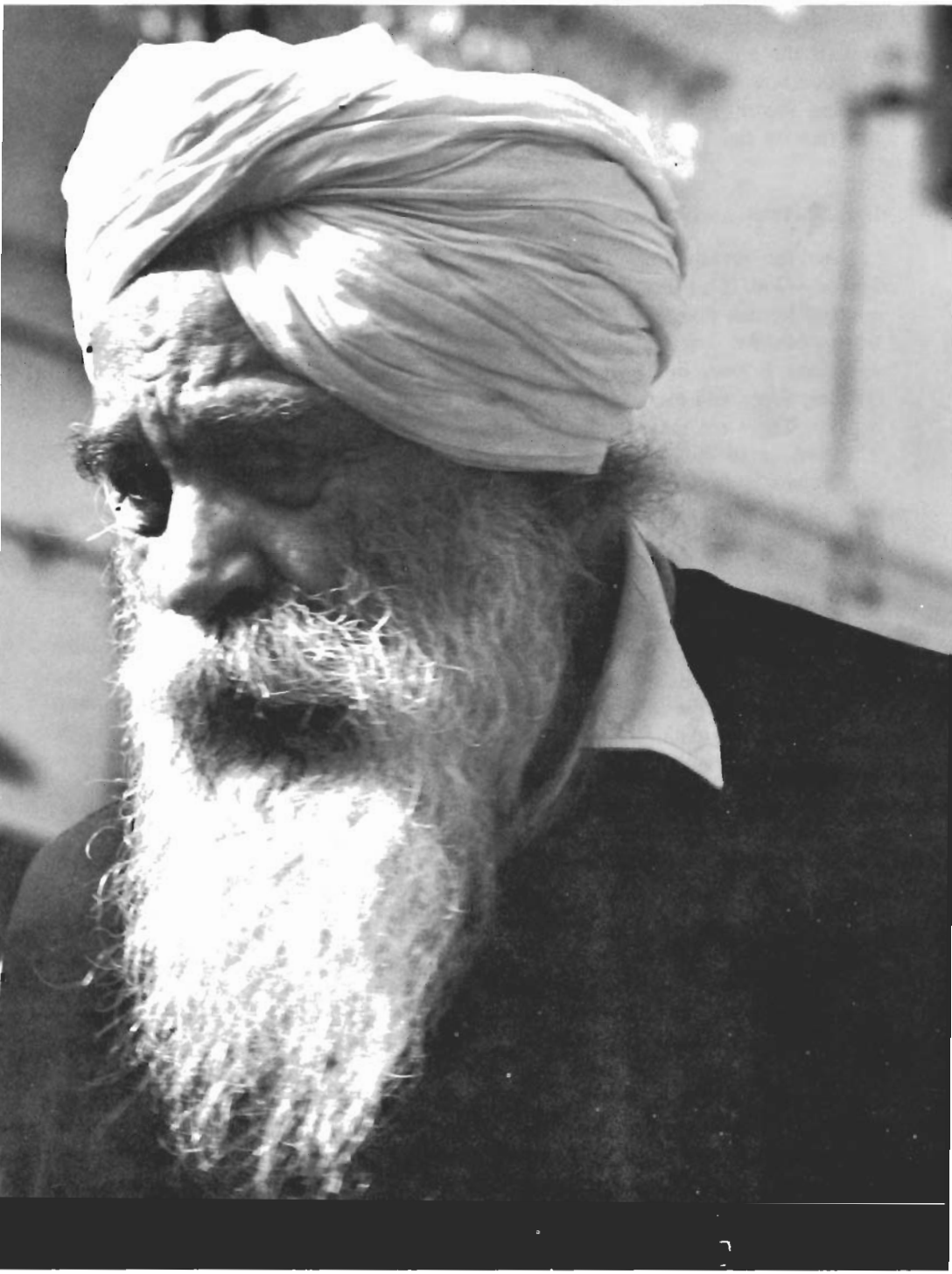
Find out what it is that you want out of this life.

Now, being away might make you feel more lonely, but remember you will not be alone, as the Master Power is always with you; it will be more so then, so with a well-balanced mind free of all the fear, etc., analyze for yourself as to what it is that you really want. It took me five to six hours daily for seven days of hard thinking to find out as to what exactly I wanted to do in my life. After I had decided what to do, I went in search of a Master who would give me that—the Truth—and when I found Him, and had accepted Him as such, I GAVE MYSELF UP TO HIM, to do as He willed. Though after that I lost all interest for self in the world, but I performed all worldly duties in all sincerity.

Spirituality being the highest goal in man's life is also the most difficult; only those who are really in search of the Truth should venture forth to tread on this path.

You have to face facts squarely, otherwise this valuable life which is given to you will be wasted in uncertainty which is gradually increasing . . .

You may have erred, you may have stumbled, or others may have erred against you, but your way is clear: Compose yourself and relax yourself and leave all your bewilderment, pain, misunderstanding and the like behind; or throw them off like a basket on the head, and do and act as if you are doing my work. You will find a Friend waiting for you, wanting to share your life through thick and thin, and waiting with outstretched arms to receive you. If, however, you still think you need a



worldly companion, you may go in for one. My best wishes are always with you. If the one you choose is someone of your way of thinking, it will be a helping factor to both of you in your progress on the Way.

* * *

INCARNATION AND CHRIST

Now for incarnation. There is one Power—God. This Power works on a selected human pole and has two functions—positive and negative—just as electricity is one, but somewhere it is freezing water and elsewhere it is burning fire. There are incarnations of both. The mission of incarnates of the Positive Power is to help retrace the soul back to God by shaking off the bondage of mind and matter. The mission of the Negative is to sustain and keep the world established. The functions of the incarnations of the two categories vary accordingly. Those of the Negative category come to punish the wicked, uplift the righteous, and establish the world in order, whereas those of the Positive side work for the reunion of the soul with God and take him to the True Home of our Father and depopulate the world. We have respect for both. The main question we are concerned with is how much practical benefit one can derive on the Way Back to God from them and their teachings. It is a practical subject of self-analysis—entering the Kingdom of God by rising above body consciousness. So far as theory is concerned it is all right, but to be on the path they chalked out for man, a competent and practical living Master is needed who guides one at each step.

No man knoweth the Son but the Father, neither knoweth any man the Father save the Son and he to whomsoever the Son will reveal him.

We should come in contact with some living pole on which the Master Power works that has been working on various man poles from time to time, ever since the world began, on earth to guide the child humanity to God. If this is once contacted through some human pole that Power never leaves nor forsakes thee. Here lies the difference between theory which is the belief side, and practice which is the faith side. If one is not satisfied with the decision of the worldly supreme court and expects that Solomon's judgment is wanted, will it not be expecting too much? Solomon is no more; Dhanwantri was the top master of Ayurvedic medical science in old times, most revered by Indians. If one expects that he alone can cure the diseases, is it right to think so? So the living ruler of the time, the living physician of the time, and the living Master of the time alone can do for us all that an individual human being needs. The Master Power working on past Masters now continues functioning through a living Master, even though the past Masters do not exist in the physical body. The law of demand and supply works. There is food for the hungry and water for the thirsty.

During my tour in 1955 of the United States and Europe many saw Jesus Christ along with the Master in radiant form. Before leaving Washington, D. C., in June 1955, a lady came to me and told me that Jesus Christ appeared to her daily and talked to her and as such she would follow him and nobody else. I told her the best thing would be to ask Christ when he again appeared to her as to what to do further. She agreed and went away. On June 30, 1955, she

talked to Mr. Khanna and told him that she wanted Initiation from the Master straightaway. Mr. Khanna replied that it was impossible for Master had no time as he was leaving for Louisville early next day. She just wouldn't take "no" for an answer from him, and drove up to the house where I was staying and told me that Jesus Christ appeared to her and directed her to me for Initiation and she just could not wait any longer. I consoled her and said she could come to Louisville for Initiation. She did come and was initiated. . . .

Regarding expiatory sacrifices, etc., please peruse the chapter on "Karma" in the pamphlet, *Man Know Thyself*. Jesus came to awaken the ignorant public of those times to Truth and the higher life, but they would not believe Him. Jesus pitied them and took on His own physical body through the law of sympathy, the burden of sins of the many who came in contact with Him. He was above the body consciousness and allowed His physical body (which is always perishable) to be nailed to the cross and He transcended spiritually to a higher plane. Worldly people who had their inner eye closed thought that Jesus was body only, while He was body plus mind plus soul or spirit talking through the selected and chosen pole of the body. Master Power never dies and is ever existent with God. He was the Saviour of His time. Those who followed His science practically were saved, and even now the same law stands: that a living Master is needed.

I trust you are clear now. Anyone who contacts and talks to Master inside can see Jesus Christ through Him.

* * *

Doubts and Hesitations

I am glad to learn about your doubts and hesitations. These usually beset every true seeker after God. Quite from my boyhood I had the same doubts and hesitations before me. I did not dare to go to any master for fear I had gone to some imperfect master, and my whole life's aim would be frustrated. So I earnestly prayed to God for direct revelations—my prayer was heard. A True Master began to appear to me in my meditations, about seven years before I came to Him physically, whom I recognized to be the same Great Master Sawan Singh. Even now there are instances in India and abroad in which they have seen the Master in meditation long before they actually came up for hearing talks and ultimately receiving Initiation. Your doubts and hesitations are genuine and I quite appreciate them. The question remains: How do we recognize a True Master? He has no signboard over his head to show that. A Master alone can recognize another Master. Outwardly we should see if he has any selfish motives behind. He should be living on his own hard-earned money and not be fond of outward pomp and show. He lives a simple life and has high thinking. True qualification lies in the fact that he is competent to give the initiate some first-hand experience of opening the inner eye to see the Light of God and hear the Voice of God—the Sound Principle. However little it may be, varying according to the initiate's background.

* * *

The Value of the Attention

You are doing splendid work of uniting men under the symbol of Truth through Voice but still higher and more sublime is the first-hand contact with the Divine Light of God and rising into the higher planes at will. To talk

about Truth is one thing, but to see and become conscious of it is above all.

I am glad your letter shows that you do the best you can in this direction and so I feel it my duty to acquaint you with the facts usually helpful to remember. It is also noteworthy that one's attention is his sole legacy and estate of greatest price and too much external expansion is detrimental to one's spiritual interests, as well as worldly ones. One should therefore endeavor to make the best use of all outer pursuits to achieve the ultimate goal of knowing one's self by practical self-analysis and knowing God. I have great appreciation for the work you are doing and I hope you will always find me at your disposal to assist in any odd problems about which you think it worthwhile to consult me, now or later when I happen to visit England again before long.

* * *

The Work of the Representative

As for commitments, there are none. One doing the work of a representative has simply to receive literature and instructions, etc., from time to time and convey the Initiation Instructions on behalf of the Master. It is just like handing over a letter by somebody, after which his responsibility ceases. The Initiation, inner experiences, and bringing one over body consciousness, is from the Master. So one conveying the Initiation Instructions has no responsibility whatsoever. An initiate is directly connected with the Master, and the representative conveying the Initiation Instructions has nothing to do with the initiate for any other guidance except, of course, for carrying on group meetings, weekly or fortnightly, for explaining and inculcating the Love of the Master and His teachings. Initiates' inner experiences *are not to be divulged* even to the representative after day of Initiation. The initiate is to be guided to write the Master about any such things afterwards.

* * *

Selfless Service

The work of the Masters is based on Love and Humility. Both are necessary purifying factors for advancement on the spiritual path. Love is a negation of selfishness and will only pick up good in another, rejecting other things. Humility would mean service to be done in a humble way for the sake of service regardless of the position or status or even recognition. The Master sees the children doing service to the cause of Holy Truth, and rewards them accordingly. Position that one gains in the eyes of the Master is important. The more one serves silently, unostentatiously, with love and humility in a smiling, eager and spiritual mood, the more quickly does he earn the pleasure of the Master. In the working of the huge machine of the Master, even a small cog does its own part and the Master has appreciation for even the smallest service rendered. So all those who are set in that machinery are blessed and fortunate. They have an opportunity to serve the highest and noblest cause, no matter in what capacity they serve.

* * *

Married Life

Married life is no bar to spirituality, if lived according to the ethical code laid down in the scriptures. Just in a sweet loving way induce your wife to prolong the periods of abstinence to achieve the higher purpose of life and ultimately come up to the standard as prescribed by the scriptures. I hope she

will be helping you in the matter. A chaste life in husband and wife is a source of health, vigor and energy to them. Master Power is always with you, working overhead, extending all feasible love and protection. A loving father would not like to see his child always in the cradle, but would be happy to see the child stand up and walk, and will surely offer his hand to the child in his efforts to stand and walk. My love goes to you. Rest assured.

* * *

I am sorry to read about the unpleasantness of your domestic life and the marriage instead of being a help to both of you, traveling on the Way Back to God, is proving to you a source of handicap in your work as well as in your meditations. I wonder if your wife is realizing that over-indulgence in sexual affairs, which means draining of vitality from the body organism like squeezing juice out of an orange, is one of the major causes of nervous breakdown, irritable temper, and bursting out in anger and violence. A sober life is helpful in all spheres of life, mundane and spiritual; I wish she would come around to the correct way of thinking by your loving persuasion. I am for seeing the domestic life of married people happier, steadier, and sober.

St. Paul said, *It is the unseen hand of God which has joined wife and husband, and given the former to the latter and the latter to the former.* Therefore, you should be careful that you love each other and have a pure and spiritual life. Let no earthly power separate one from the other who are united by the unseen hand of God. We should not dream of a divorce. I note that you still have love for each other. Love knows only of sacrifice and of giving—cannot your love for each other make you tolerant of each other's views to the maximum extent and work jointly for your higher aim and ideal of life?

* * *

As regards your wife, please treat her with love and toleration; when she will slowly understand the true worth of higher life, she will begin to appreciate your action on this side. Until such time there is no occasion to feel bad-tempered. She speaks from her present level; when it is raised, she will become more understanding, so she needs your love and indulgence to bring her around. Hate does not make amends for a bad thing. It is love that corrects, so give increasingly your love to her.

* * *

WORK

All honest work is good and it should not bore you. You may consider that you are simply doing your duty to your Master when you are doing your work, for duty is worship. Until such time therefore that you can find some other suitable work, you will carry on with your present work in the most cheerful way and not consider it boredom. You must support yourself and your family by honest means. It is just a way of thinking. Consider it to be Master's work and do it as your duty.

* * *

Any kind of honest work for a livelihood is the same, but it all depends on your adaptation to the work—mainly how much interest you have in that particular kind of work. If you are interested in accounting, then that is just the thing for you to do; my blessings will be with you always.

The Scope and Technique of Surat Shabd Yoga

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

MAN IS now living in the Atomic Age, the epoch of "release of power." The outer symbol of such an age is the cloud-wreath of an atomic explosion, but the inner significance of such an age is the development of "nuclear consciousness," the delving into the soul-center of man's own being. The awakening man turns from the illusion of temporal power and endeavors to realize his own nuclear potentialities: to become self-realized and God-realized. The development of higher levels of consciousness leads man to awareness of a cosmic scheme of things which is so vast that it is incomprehensible to the human mind and imagination. The entire physical universe, with its millions of galaxies, separated by immeasurable numbers of light-years, is as a speck of dust in the universe of Anda and Brahmanda, the latter of which is far vaster than the former. Brahmanda itself is insignificant in the cosmic scheme of the first spiritual division, from whence it draws its power and sustenance. The creation and maintenance of the physical, superphysical, and mental universes is entrusted to a great hierarchy of beings. This hierarchy is headed by *Sat Purusha,* Lord of the lowest plane of the First Division, and descends in successive stages through many cosmic regents, gods, archangels, angels, cherubim, seraphim, down to man himself.

This cosmic hierarchy is represented on Earth by holy men who have advanced beyond the present stage of human consciousness. The concept of the Magi, or priests of wisdom, guiding humankind through divine inspiration, has been set forth down the ages in ancient mythologies and religious scriptures. The Hebrew scriptures, for example, suggest a succession of historical eras in which those holy priests, "after the order of Melchizedek," received divine illumination through the Holy Spirit, and governed the destiny of ancient peoples thereby. The term *theocracy*[1] is often used to describe this primitive form of government, the only type possible among ancient peoples. Plato himself asserted that he had received instruction from such mystical teachers. He affirmed that the transference of power from the god-like to the human led inevitably to much anarchy and tyranny, from which humanity has had to struggle constantly as consciousness evolved. In the Christian era, for example, the history of the Catholic and Apostolic Church itself shows evidence of the misuse of powers vested in individuals through an ecclesiastical hierarchy.

Modern theosophy and other mystical cults of the present day affirm that there is an "inner government" of the world, and its primary task is to control the stream of evolutionary influence among all races and nations, whilst also serving the cause of world betterment. This government comes under the jurisdiction of Brahm, the Lord of the Fourth Division and the lower levels of the Third Division. Brahm, also known to the mystic adepts as *Kal,* while he has dominion over the lower levels of creation, still works in accordance with the divine laws of Sat Purusha. It is the duty of Kal, as the Negative Power of creation, to bind humanity to the Wheel of Rebirth, and mankind's long, upward

struggle against this force is designed by the Supreme Being to purge us of our sins and impurities and make us ready for our journey to the True Home.

The term *Kal* literally means "time," and Kal thus comprises within his being the past, present and future, as commonly understood by human beings. However, it is impossible to fix a cosmic date for the origin of Kal, or to predict when he will come to an end. Beginnings and endings are unreal concepts, created by man's outgoing senses, which see an apparent commencement and an apparent termination to everything which transpires in his environment. From the point of view of higher consciousness, that which can be seen as the beginning of an event in the physical world has previously been occurring invisibly as an idea in the mental world; and beyond the mental world are realms which transcend time (or Kal) itself. A mental function always precedes physical organism. Similarly, a "termination" of something is simply a passing away from one level of experience to another.

It can reasonably be said, however, that the "duration" of Kal extends from one major cycle to another, during which the universe of mind and matter remains in its manifest form until its dissolution. The cycles of experience, as far as our planet is concerned, have been computed as four in number by oriental sages. These ages are *Sat Yuga,* the golden age of perfect righteousness; *Treta Yuga,* the age of predominant righteousness; *Duapar Yuga,* the age of comparatively lesser righteousness; and, finally, *Kali Yuga,* the age of no apparent righteousness at all, except in its latent form and surcharged with darkness in abundance. We are at present living in Kali Yuga, and this planetary cyclic order from Sat Yuga to Kali Yuga is followed by a planetary dissolution, whereupon a new cyclic order starts again in another world-scheme.

In Kali Yuga, Kal reigns supreme over the lower realms of creation, and we live within the limitations of a completely dimensional world of time, space and causation, which thwarts the flight of the soul in its struggle for freedom. As the consciousness of man expands, so he becomes more aware of the shackles of time. In primordial days, while the consciousness of physical organisms was still in a semi-dormant state, the incredible slowness in the rates of growth and change on our planet was reflected by what can be considered as sub-mundane time. If this primal time-sequence is relived in the human consciousness, it will be seen that our present (mundane) time-measurement would appear to equal the rate of evolutionary change covered by eight to ten thousand years of primordial (sub-mundane) time. Thus the awakening soul feels that divine discontent with his time-bound world. He seeks the ability to rise above the transient qualities of mind and matter, which are the two chief agents of Kal.

Present-day humanity is ruled by the time-concept and releases more energy in each succeeding second than the primordial life-wave was capable of doing in many sub-mundane days. The speed of present human life is in inverse proportion to the rate of change of the primal geologic epoch. Man lives in a time-ruling epoch, and the primordial epoch was space-ruled.[2] Animal and vegetable life in the sub-mundane era tended to great bulk and slimy, alkaline conditions. Kal ruled creation then, as he does now, eliminating each living being from the stage of life as soon as its

ordained time was exhausted. Once his space-time evolution is achieved, the human being's work in physical incarnation should be finished, but the downward-flowing pull of the Negative Power holds him in worldly bondage.

Kal is the author of the laws of nature, which all must obey while living in physical incarnation. As the creator of the lower worlds, he is known as "God" to most of the social religions. He is served faithfully by the hierarchical agents of the inner planetary government. Only the mystic adepts of the highest order, their disciples and their students, know of a higher God than Kal; and yet the Negative Power is worshiped by millions as the supreme Lord of creation. In comparison with the spiritual perfection of Sat Purusha, the True Lord, Kal is only a subordinate in the hierarchy of the cosmic universe, and as such a subordinate he is not entirely free from imperfections. However, compared with mankind, Kal is an exalted being, an embodiment of light, wisdom and power.

It should be well remembered that Kal controlled the eternity of cosmic, solar and planetary evolution. He watched over his creation for those aeons of time before the appearance of moss-like species of vegetation on Earth, and before the advent of dinosaurs and sauric beasts. The fact of the Negative Power controlling our material and materio-spiritual universe gives us a clue to the origin of so-called "evil," for evil is a turning back into outmoded (and thus unlawful) patterns of behavior. In primary organisms, a damaged cell feels pain and will endeavor to focus its message of pain through the organism. Lack of attention to this message leads to the surrounding cells becoming affected by the plight of the damaged cell. If this imbalance is still ignored, more and more cells will become involved until the collective resistance of the group of cells is broken down. The organism then becomes "dis-eased." In Kal's universe the sensations of pleasure and pain represent the language of the single cell and the human individual alike. Physical pain is the warning of somatic disharmony, and the pain of the soul is the warning of gross spiritual disharmony in the human organism. Neither warning should be ignored.

The hierarchical representatives of Kal, known in the East as "incarnations of Brahm," are the avatars and prophets, whose mission it is to incarnate themselves in every age in order to root out unrighteousness and evil, to protect the good and to punish evildoers, and to establish laws of righteousness in the world. The avatars and prophets thus bring the promise of redemption to the righteous; but this redemption is nevertheless bound by the time-scale of the lower worlds and is not lasting. The current of Kal, or "time," is endless in its course for humanity, but souls with the help of a true mystic adept can rise above time into the timeless realm of Sat Purusha, and gradually merge into the spiritual immensity of the highest realms. This inner journey commences on the lowest rung of the ladder of creation, the world of Pinda, and gradually ascends to Brahmanda, the highest kingdom of Kal, and thence to Par-Brahm, and eventually achieves the pure spiritual realms. Only the highest type of mystic adept, one who has himself traversed this spiritual journey and merged into the highest spiritual state, can help others do likewise.

Such a mystic adept is not part of the inner government of Kal's world,

although he has deference for all who play their roles in the ordering of creation. The mystic adept is an emissary from Sat Purusha, and is commissioned by the Supreme Being to save souls and lead mankind back to its True Home. Such a mystic adept is termed a *Sant Satguru*[3] in oriental terminology, and it is he alone who can free man from bondage to the lower worlds and give him eternal liberation. Here it must be stressed that the difference between man and all the ascending scale of beings who comprise the grand hierarchy of creation is merely one of spiritual attainment. There is no difference in soul-quality between the most arrant materialist and the most spiritual saint, for all souls are of the essence of the Supreme One. The awakened and purified soul, cleansed by the audible life stream through the grace of a competent mystic adept, moves up the ascending cosmic scale until it reaches its true home. There is no other yardstick than this for measuring the comparative degrees of advancement between various human beings, and *only* a mystic adept can use the yardstick with complete correctness and accuracy. Only the Satguru is completely beyond the rule of Kal and not subject to the laws of the Negative Power.[4]

Above and apart from the great hierarchy of Kal and his agents is the *Akal Purush,* the great Positive Power which controls not only the Grand Division of Sach Khand, but maintains and supports the lower regions of Brahmanda, Anda and Pinda, all of which he allows to Kal, who holds sway over these three lower worlds. The Satguru is an incarnation of this great Positive Power, and as such has been commissioned by Sat Purusha to lead mankind on the inner path to the True Home. The Satguru puts the aspirant in contact with the spiritual Sound Current. This audible life stream varies with different levels of frequency as it passes through the five inner levels of creation, and is thus termed by oriental sages as "the five melodies of heaven."

The Satgurus, mystic adepts of the highest order, recognize two types of knowledge in religious experience. The first type is known as *Apara Vidya,* and consists of the study of religious scriptures, the performance of rituals and ceremonies, and the giving of alms and doing of good works. The second type is known as *Para Vidya,* and this is the science of realized truth, or the science of the soul. An initial creation of interest in knowing his true self and knowing God, together with the living of an ethical life, are prerequisites to man's search for spirituality. But for practical inner unfoldment, the individual aspirant has to seek the guidance of one who has realized the highest spiritual goal. There are many teachers of Apara Vidya, theoretical and intellectual knowledge of religious experience, but there are very few teachers of Para Vidya, the science of realized truth.

The soul of man is under the bondage of mind and matter. The aspiring seeker after truth must learn a practical method of self-analysis and then the method of rising above body consciousness. When he attains this degree of awareness, he truly discovers that he is not the body, nor the intellect, nor the outgoing faculties. He realizes that although he may know many objective facts, these are all conditioned by the limitations of the mind. He knows that he must perfect his own self-realization, becoming aware of the God-Power within; and this he can achieve by following the instructions of an adept of Para

Vidya, a Sant Satguru. The science of Para Vidya can be followed by people of all ages, for it is a simple and natural way to spiritual attainment. Unless man becomes aware of his own higher nature and his relationship to God and creation, he cannot attain inner joy and true peace.

The core of Para Vidya lies in the Yoga of the Audible Life Stream, which is known in the East as the *Surat Shabd Yoga.*[5] This, the most ancient yogic science of the mystic adepts, is the method used to link the soul consciously with the transcendental Sound Current, the "God-in-Expression Power." In the practice of this spiritual science, the Satguru lays stress on the performance of mental repetition of the spiritually-charged words that help to collect the scattered attention of the aspirant and focus it at the point of the soul at the pineal center within the head. This particular aspect of Surat Shabd Yoga is known as *simran.*[6] The successful completion of simran leads to *dhyan*[7] or concentration. The inner eye of the aspirant is now opened and he sees the radiant point of spiritual light within. The radiance may fluctuate at first, but it becomes increasingly bright and eventually the light is steady and strong. When dhyan is perfected the aspirant is led to *bhajan,*[8] or attunement to the spiritual Sound Current that emerges from within the center of the spiritual light. This supernal melody has an upward magnetic pull which is irresistible, and the soul eventually must travel with the inner music until it reaches that spiritual source from whence the music emerges. By this three-fold process of simran, dhyan and bhajan, the soul is finally freed from the fetters of mind and matter and becomes anchored in its true self or *atman,*[9] and thus returns to its primal spiritual source, the realm of pure spirit.

Jesus, the Galilean adept, said, "Take my yoke upon you!" And the word *yoga,* which is cognate with "yoke," means to join up, to link the soul with God. The spiritual Sound Current is the connecting link with God, and it is the same *Word* spoken of by Christ and all the mystic adepts. The entire process of God-realization is nurtured by the three essentials: *Satguru,* or adept-mystic, who must be a living practitioner of the holy science; *Shabd,* the power of the Supreme Lord sounding through creation; and *Satsang,*[10] or association with a true mystic adept. The living Satguru is truly the "Word made flesh," or the embodied form of the eternal Shabd. The Shabd works through the Satguru on both the outer and inner planes of life, and this gives him the divinely-ordained power to take the individual soul safely back to its spiritual home.

The combination of the spiritual light and the spiritual sound is the essence of the inner journey. The spiritual light keeps the soul absorbed in its goal, and to a certain extent leads the soul onward; the spiritual sound—the Word—pulls the soul upward and transports it from plane to plane, helping it overcome the hurdles and difficulties of the lower and intermediate planes, until it reaches its destination. The Surat Shabd Yoga is not only the most perfect of the various spiritual sciences but it is also comparatively easy to practice, and it is accessible to all people. The aspirants who assiduously follow this spiritual discipline, not only reach their ultimate goal, but they do so with greater economy of effort than is possible by any other method.

The Surat Shabd Yoga begins where all other yogic techniques end. The yo-

gic practitioner attempts the transcension of physical consciousness by techniques which vivify the various chakras, or microcosmic force centers in the body, one after the other. Such practices are concerned with the manipulation of the *pranas,* or subtilized life currents, and any result thereby is attained only after long and arduous disciplines. The technique of Surat Shabd Yoga begins at the highest microcosmic center, the seat of the soul, between and behind the eyebrows, and often the aspirant to this highest spiritual science will receive the same experience at his first initiation sitting that the advanced yogi has worked long and hard for. In point of fact, the Surat Shabd Yoga is a far more scientific and natural science than any of the other yogic techniques. It asserts that if the spiritual current reaches the bodily chakras from above rather than below, then why should it be necessary to vivify each of the lower chakras in turn in order to attempt the path of spiritual attainment? Also, the yogis depend almost exclusively on the powers of the mind and the pranic currents, and these energies—even at their most refined—are not of the true spiritual essence and thus cannot free the soul from its thraldom in the lower worlds. It is from the point of *tisra til,* the third eye, that the energies of the soul spread themselves into the body. All that is required is to check the downward flow of this spiritual current by the control of the senses; it will thus, of its own accord, concentrate itself and flow back toward its source.

The Surat Shabd Yoga starts the aspirant on his inner journey at a stage where the yogi usually tends to finish his. This is the region of Sahans-dal-Kanwal (the region of the thousand-petaled lights), and this generally marks the final stage of a yogi's journey after he has traversed the various bodily chakras. It is the first rung on the ladder of ascent for the practitioner of the Surat Shabd Yoga. Also, because the aspirant of the highest spiritual science refuses to disturb the fiery *kundalinic* force within the body, the strain of physical transcension is greatly reduced, and there is no possible risk of harm being done to the physical or mental organism. By contact with the Shabd, the sensory currents of the body are automatically drawn upward without any conscious striving on the part of the aspirant. Also, the aspirant needs no external assistance in returning to physical consciousness—as is the case with some yogic techniques,—and inner ascent and descent can be achieved by him with the rapidity of thought itself.

The Satguru is the Shabd personified. He stands above all the hierarchies of the inner universe, even though he has the outer appearance of a man among mankind. His relationship with his disciples is a purely spiritual one; he is concerned with their spiritual progress and has nothing to do with worldly matters. The true spiritual teacher is the holy Shabd or Word, and the only disciple is the *surat,* or individual spirit. For each individual, as he comes before the true adept-mystic, the adept-mystic is truly God in human garb, the "Word made flesh," and the individual aspirant is a living soul, the essence of the universal soul. Kabir, the poet-saint of India, was an example of the eternal Word in human form. He spoke of himself thus:

I come from the Kingdom of God
to administer the Law of God.

Truly the Satguru is the greatest gift of God, and God is the greatest gift of the

Satguru. There can be none higher than such a one.

NOTES

1. From the Greek: *Theos,* God; *krate,* rulership.

2. Alfred Korzybski, founder of the system of General Semantics, used the terms *time-binding* and *space-binding* to illustrate similar concepts in his own works.

3. The *Sant Satguru* is an adept-mystic who has free access to the spiritual region of Sach Khand, and who is also a spiritual teacher who accepts disciples on the inner path.

4. Although the Satguru is a freed soul, and is thus not bound to the laws of the causal and physical worlds, he still respects the laws of Kal and does nothing to alter the workings of natural law. He does not display miracles as a matter of course, and does not demonstrate occult or psychic powers to inquisitive seekers. He is not an ascetic, but lives in this world as a man among humanity. He never receives a fee, or funds, or charity for his services, but always earns his livelihood in accordance with the laws of the world.

5. The word *Shabd* refers to the spiritual Sound Current; *surat* refers to the attention, or individual consciousness; the soul is sometimes also termed *surat* in Eastern mysticism.

6. *Simran* means "repetition of the intrinsic names of God."

7. *Dhyan* is derived from the Sanskrit root *dhi,* meaning to bind or to hold on.

8. *Bhajan* denotes the attunement of the self with the audible life stream.

9. *Atman* means true soul-self or pure spirit.

10. *Satsang* means association with a mystic adept or Satguru. There are two types of Satsang: Association with a Satguru is external Satsang, and association of the soul with Shabd is internal Satsang. When a congregation of aspirants is addressed by a Satguru, this is also Satsang, and even to think about the mystic adept and his teachings is Satsang.

To Our Overseas Subscribers

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Everyone these days tries to put the blame or fault for his ills on the "times" and this complaint is the greatest complaint of all times. The present time as well as the time to come is no more ours than the time past. This world is a huge magnetic field and the more we strive to get out of it, the more are we caught and entangled in the meshes. Man dances in the net and thinks that nobody sees him. The wise feel the net but do not know where to sit easy. Thus, silently and ceaselessly revolves the huge fly-wheel of the Karmic mill, the giant Wheel of Life pounding to pieces all alike. This mill of Nature grinds all slowly but surely. Some feel and say: "It appears that Nature made man and then broke the mold."

KIRPAL SINGH

From *The Wheel of Life*