Return to Manav Kendra

Sat Sandesh

the message of the Masters

November 1971

FRONT AND BACK COVERS *The Master with his children at the Pool of Immortality (Mansarovar) at Manav Kendra.*

Sat sandesh

November 1971 volume four number eleven

FROM THE MASTER

Satsang on August 29:
The Master's Introductory Remarks 2
The Perfection of Man 7

The Master's Talk:
Sail on the Satguru's Ship 16

Blessed are the Poor in Spirit:
The Circular of November 11, 1967 29

OTHER FEATURES

The Wise, the Brave, and the Loving 4 *Swami Gitanand*

Return to Manav Kendra 11 *An Illustrated Report*

At the Pool of Immortality 14 *Robert Redeen*

Poems:

O nectar pool 15 *Michael Raysson*

My Beloved tells me 32 *Astra Turk*

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.

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.

SATSANG ON AUGUST 29

On August 29, the living Master Kirpal Singh Ji held Satsang for the first time since his operation in June. Prior to this, he had given a few brief words on two or three occasions while sitting in a chair; this was the first full-length Satsang he conducted from the dais.

Swami Gitanand Ji, a yogi from South India, was staying at Sawan Ashram at the time and had the honor of participating in the Satsang. The Master first introduced him in Hindi; then the Swami spoke in English; this was followed by Master's talk—an exceptionally important one—also in English. All three talks follow.

We are grateful to our hard-working staff in India for sharing with all of us Master's beautiful words.

1. *The Master's Introductory Remarks*

Translated from the Hindi by the Sat Sandesh staff

AFTER A PERIOD of three months, I am once again sitting among you and having your darshan, by the grace of Hazur Maharaj Ji. That Power is one, and continues working through a human form, and from there, taking work from others too.

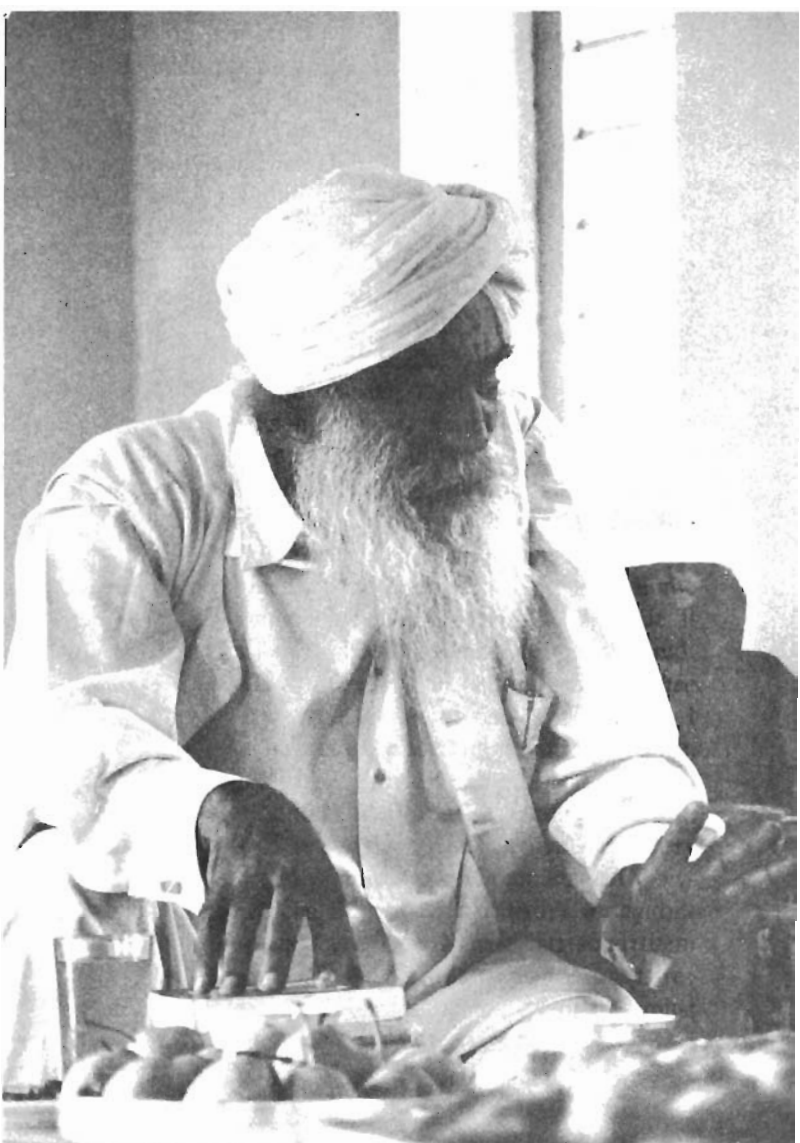
The word *yoga* comes from the Sanskrit root *yuj,* which means to rejoin the soul back to God—Oneness. There are many different phases of this yoga, and as everything has its own use and value so we find various types of popular yoga to perfect the physical form, to lengthen life; there is Prana Yoga, Hatha Yoga, Laya Yoga, Mantra Yoga, and others. This place, Sawan Ashram, represents the natural crown of all phases of yoga.

Swami Gitanand Ji has knowledge of many kinds of yoga; he has a large ashram in Trijnapali, but also travels extensively, holding classes and teaching the asanas of Hatha Yoga, Prana Yoga, etc. He works with love and dedication. The Lord has made arrangement that this Satsang represent every phase of yoga, and so it gives us much pleasure to have Swami Ji with us today.

The natural yoga is the Surat Yoga, which is free from severe austerity of any kind and can be easily practiced by the young or old, regardless of religion, financial status, or country of residence. The sun and a ray from the sun are one and the same. Surat, or attention (the soul) is of the same essence as the Greater Attention (God). So the practice of Surat Yoga starts when the attention is connected to the Greater Attention—also known as the Word or the

God-into-Expression Power, or Naam —even the least expression of that, by some competent Personality performing the spiritual operation of raising the attention above the body-consciousness and opening the inner eye and inner ear to see and hear the Light and Voice of God. This is really the basis of all religious teaching: to join the soul back to God.

In the Upanishads it states that within man there is the Sun of Maha Brahmand from which proceeds the Sound, or *Nad,* vibrating; the secret teaching of which was given to Krishna, the son of Devki, by Ingris Rishi. The word *guhyam* is used in this context, which means secret. In olden days it was also given to children of five, seven, and nine years of age, at the sacred ceremony of *dvij,* which means to be twice born. One birth is in the physical form and the other into the Beyond. What is the second birth? They used the Sanskrit words, *Tat Savitur Varenyam*—an experience of the rays of the Sun of Maha Brahmand—by withdrawing the attention



This picture was taken at Manav Kendra a short time after this Satsang.

from outer things and giving the way up into the Beyond. This spiritual experience was given to small children; and still today when the children are given a sitting they receive the very same experience. It can be given through an enlightened soul, a complete Master, who is in fact Guru of the whole world manifesting in a human form, giving this grace of God to all. This principle of Guruship is referred to in every phase of religious history through the ages. So, by God's great mercy, He is before you in this Satsang—complete in all aspects.

The Supreme Lord, who is known only by numerous names, cannot be known in truth unless He manifests Himself in some human pole, and makes Himself and His whereabouts known to the seeking souls. So at different times and in different climes, the practical spiritual Masters have come to guide the child, humanity. God has concern for all His children and is ever preparing them for advancement. This is no new teaching, but one which was in existence before the world began. Man has forgotten this science and so the Masters come to revive it.

Swami Gitanand is practically acquainted with different forms of yoga, which some of you may have studied from my book, *The Crown of Life*. He will very kindly give a talk on the subject—whatever he chooses to cover. As I mentioned, the Surat Shabd Yoga can be practiced by people of all ages, but what can be said in a few words of a practical way back to God, journeyed by Saints and Mahatmas? It comes with great good fortune, through the Lord's grace. Where is He? You might more appropriately ask, where is He not? But unless He manifests in some human pole which is His mouthpiece, His whereabouts cannot be realized. He is in the house of this body, but we search for Him outside. To find Him, there must first be some preparation of the ground, and therefore each method of yoga has its own utility, but the final Goal is one and the same. Now I will ask Swami Gitanand Ji to tell us something on the subject.

2. *The Wise, the Brave, and the Loving*

A talk delivered in English by Swami Gitanand Ji

I CONSIDER THIS ASHRAM as my home, although I have had the privilege to live in many ashrams in this country, and we have put the permanent foundation of our headquarters in South India, in Pondicherry. Still, as I told Gianiji* the other day, to come to Delhi is to come home, especially to this hallowed spot. I would like to tell you why.

In my life I have been drawn to three types of people. In the early part, one type, and now at this later stage I find myself drawn to two other types of persons. As a child somehow, almost naturally, I was drawn to the wise. My earliest memories of my father's household in northern Uttar Pradesh are of sitting on the stairways or second floor balcony, listening to wise men discourse with my father and grandfather. I feel I am the most privileged of all men alive, for I have been to the feet of all the great men and women of this country and many other countries. In 1938 I had the privilege of being in the company of this

*A Sawan Asham resident.

good one (indicating the Master beside him), also of Baba Sawan Singh Ji, Aurobindo, Ramana Maharshi, Sivananda Saraswati, Ramdas, Atmananda Saraswati. As a young man I was drawn to these men. It seems natural to seek Satsangat—the company of the wise men—and there, simply to imbibe their wisdom, and also the magnificent feeling they were able to pervade—that which you feel in the presence of great men.

Later in life, almost as naturally as I was drawn to the wise, I was drawn to the brave, and spent six years in military service, during which time I came to admire the stout of heart and the truly brave. Even to this day I have an open heart for the military serviceman who has a unique position in society to protect his homeland, his loved ones, and the very things around which this society must turn. For that reason I moved with our military here in India, and I enjoy the pleasure from having done some service to the country. Bravery can be found naturally in the hearts of men, as we are observing these days in Asian situations like Bangla Desh. I am proud of being a human being, and eschew violence, which I do not understand. If there is any violence in me, I am unaware of it. In World War II I was knocked out by the violence—there was no room left for any more violence —but I came back from that with the highest esteem for brave men.

The third type I was drawn to was the loving souls of this world. Through karmas, no doubt, I was born among a loving family — mother, father, and grandparents; my entire life has been in the shelter of loving people, even today in the shelter of thousands upon thousands of loving people. So I have been drawn to the wise, the brave, and the loving. It is no wonder that my feet found their way to the presence of this one (again indicating the Master), for he epitomizes all these—the wise, the brave, the loving—in one body.

From early in life, one type of person began to seek me out—those in need of physical help—and no doubt again through karma, I was led into a medical and psychiatric career. I can number some two million patients in thirty-eight years, and to those who sought me out to help their broken bodies and worn minds, I trust I have been of some service. As I grew older, through imbibing from the wise, brave and loving, I began to understand what they had to give, and perhaps through the good counsel they gave me, some wisdom and love, others began to seek me for some knowledge, to get some understanding of the principles of life. Now in these last years I have been taken into the most responsible position that life has afforded to date, that is to have in my hands hundreds of thousands of young people, and the responsibility of guiding and training them in the inner life.

There is a magnificent revival here in India. I am almost at the conclusion of my fifth all-India tour where we have taken in every state in the Union, and territory of the Union, with the exception of Manipur. Always there is tremendous interest toward the inner life and particularly the scientific aspect of yoga. But this year we have seen the largest audiences, are speaking to the largest groups, and are having in the sessions the largest classes we have ever seen. I am certain beyond any doubt that we are in the midst of a counter-revolution to the violence and evil in the world, that great masses of people in the midst of the violence are looking for peace, that a great group in these war-torn and dangerous times are set-

tling in the mind of peace. As Bapuji (Mahatma Gandhi) himself put it, "In the midst of darkness light exists, in the midst of untruth truth exists, in the midst of death life exists." But I think we are experiencing something which is unique to its time: that here in this country, poor as we are and in danger as we are, people dare to seek the regions of the spirit, that people are being led from within, that there is a mass turning to higher consciousness.

I share with you today a very special day, which is the first in nearly three months that beloved Sant Ji has been able to hold Satsang. For myself in the role of a doctor I don't like to see anyone sick, but always like to see them well. So to see him in excellent spirits, in such progress toward good health, is medicine to me.

I have had the good privilege of staying in this Ashram and speaking to you Satsangis before, and I wish to conclude these few remarks by simply suggesting that you remain faithful to the spiritual evolution which is taking place, aware that we are now being caught up in a world-wide universal inner life movement. Some of you have been on the Path for many years and have great gratitude in you; please be pillars of strength to the younger people in your midst. I ask you, please be examples to the many young people who are in need of example. And to the young people, spiritually speaking, the time has never been better for spiritual revolution. Everywhere I go, people are crying, *"Kali Yug, Kali Yug,* age of darkness, age of darkness, we are finished, we are done." I say, do *not* say that. Remember that immediately after the Kali Yug is the age of Truth, and that in Nature there is always a perfect blending. There will not be a sudden ending of Kali Yug and then a bursting in of Sat Yug, the age of Light. As no man can tell the difference between the dark that comes before the dawn and the dawn itself, so there are heralds of the dawn: the Saints who have ever remained a light in the darkness. Remember also that in past ages, some of our great Rishis took hundreds, even thousands, of years to evolve. Back in the age of Truth itself, some of the Rishis had to do one thousand years' penance to overcome certain faults in their nature. May I tell you that today also, penance is necessary?—In Kali Yug penances are necessary. It does not need one thousand or five hundred or one hundred years' penance, for by turning to the grace of the inner spirit, the penance is done. What took hundreds of years to achieve before can be achieved in a moment by those who are ready.

So for those who are turning to that age of light, even though we are still in darkness, achievement can come quickly. Some of you older Satsangis know that in the earlier part of your spiritual development, things were slow. Now, the young people are achieving it in a few days—they come to the same stage. I ask the older ones not to be jealous. Sometimes I hear a complaint; "Oh, I have been studying for thirty years, how come he or she thinks they are so smart in only two weeks!" Let me tell you that Kali Yug time is like that, and we are nearing the time when man will come to the mountainhood of his own spirituality, inner spirituality, in the twinkling of an eye. It is auspicious that we are at this particular age, in this particular time. We have come to that point. Without a doubt, we are on that trajectory leading to that high pinnacle point. I call on you to serve the Self within. Hari Om Tat Sat.

3. The Perfection of Man

A transcription of the Master's talk, delivered in English

YOU HAVE JUST HEARD how yoga is working in present times, and how in the midst of this darkness there is hope for light. The golden or higher age of Sat Yug will be born from Kali Yug—it will not fall from Heaven all at once. The change has started: those who have eyes may see, those who have ears may hear. It is always darker before the dawn, but the more darkness there is, so the more light there is before us. The awakening is already there, and twinklings of light can be observed. Again I would say, those with eyes may see, those with ears may hear.

The basic teaching and ultimate goal of all yoga is to see Him in one's own Self, and one's own Self in Him. *I and my Father are one.* In the Gurbani, *Father and son are dyed in the same color.* Man has two phases: son of man, and son of God. But the ultimate goal is where man becomes the mouthpiece of God. All yoga leads up to that. Karma Yoga is complete only when you are not the doer. In Bhakti Yoga, you are to form a hypothesis. Ramakrishna Paramhans went to his guru and told him that he saw the holy Mother in all, but could not rise into unity. The guru struck him on the forehead, and he at once rose into oneness. In Gian Yoga, one must draw inferences to have dips into that higher life. Surat Shabd Yoga is direct contact with the God-into-Expression Power, which is the basic teaching of all world religions. It once happened that a man told Swami Sivananda about this. There were a number of foreigners present also, and the Swami replied that the basic teachings the man referred to are the same, but that one must go step by step to that; that this is the primary class, but there is also a middle class, there is a higher class, leading on to the college teaching, etc.

Karma Yoga relates to the body, Bhakti Yoga to the heart, and Gian Yoga to the intellect. The basic teachings tell us we are all one in God—a very minute study of all scriptures will lead us to this fact—but what is wanted is that we see all these as different stages leading to this. Let the child first crawl —I know that during my sickness I could not sit, then I began to sit up, then to stand, then I went on to walk with the support of a chair. Similarly on the way to perfection there are stages, and all these different phases are laid down in the scriptures, but the ultimate goal is the consummation of oneself with God. Masters come, not to destroy, but to fulfill. They do not touch outer forms, but they say that Truth is everywhere. In the Gita it is said, *To see Me in all, and all in Me.*

So we are very fortunate, for here you see all yogas and the basic teachings. The highest is to rise into the Absolute. Rise above all different formations, because unless you rise above you cannot be taught the ABC of Spirituality, for where the world philosophies end, there the religion starts. *Re* means "back," and *ligio,* "to bind"; once again to see in your Self we are all one. We *are* already one; we have forgotten this fact, but the unity is there. You may remain where you are, for all stages are required; fortunately, all the stages are available—Hatha Yoga, Prana Yoga, Bhakti Yoga, Gian Yoga, and this Surat Yoga.

When Christ sent his disciples to preach, he told them that whatever they

had learned in secret, they should shout it from the housetops. So truly speaking, I and Swamiji here, we all, become the ambassadors of Truth. The child must grow into a man, a full man, a perfect man. *Be ye perfect, even as your Father in heaven is perfect.* The ultimate goal is before us, and we have got the highest rung in creation—the man-body, in which we can become a man. All formations are meant to turn out men; they are like factories to produce men. Man is one who develops all around—physically, intellectually, and spiritually—otherwise he is an amputated man. I would say that more than half of this age of darkness has passed. The barriers are being broken, and man is coming round to think that man should be a *real* man. That formation is best which turns out perfect men. Remain in your own formations, but with humbleness toward all humanity. You have a man-body; God made you man. Return to your true nature. *You* are not man, you have got a man-body—you are spirit in man. God is spirit and spirit is God, and then, excuse me when I say, you are none other than God, but the only point is that there should be realization of that. Blessed are you, I would say, that you have come to an awakening—to a place where the teachings of Truth are so clearly placed before you. It is a place of Satsang, which is contact and company of the True—the Truth Eternal—which can be followed and understood when, if you are fortunate, you come across a human pole within whom that Truth is manifested, one who has realized it; call him by any name. He may be wearing white, red, black or any other colored clothes.

Each religion or religious social body has the same goal, and leaving aside all else, a Sikh is one who sees the *Puran Jyoti* (Complete Effulgent Light) of God. *Know him to be the Khalsa* (true and pure disciple) *in whose form the Complete Light is manifested.* It is also said that only the righteous will reign in the world, and all men who take refuge with them will be saved. So the Sikh social body has to turn out a Khalsa, and the Muslims have to make a Momin —the righteous one who sees God in everyone. A Hindu is one who sees the Light of God within and everywhere, though he starts his ABC by taking outer symbols in the temple. The body is the true Temple of God in which that Light is already effulgent. Outer models—temples, churches, mosques—were made on the model of man, dome-shaped, nose-shaped, forehead-shaped. They placed in those models two symbols, one of Light and one of Sound. But the Light and the Sound are not the goal either—these form the contact which leads us to the Ultimate Wordless State, and that is our True Home. So Light and Sound is the way back to the Absolute God. A Christian also is one who sees the Light of God, just as the Muslim who sees the *Noor,* the Light of God. All the Saints have preached this aspect, shorn of outer symbols, which does not mean they did not respect the symbols, but they stressed more importance on that which man has forgotten.

When I went to the U.S.A. I simply told them that the unity already exists, but we have forgotten it. As a man, who or what are you? There is no label attached to this body; it is but a body which does not last long. You are the indweller, living in the body, but yet with so many apertures—eyes, ears, and others—you cannot run out of it. We should find out who the Maker is of that which works and moves as long as you, the soul, are there. Something is con-

trolling, otherwise you would be able to leave through one aperture or another. That is the Controlling Power which we all worship; that is the Spirit working within, and we are all on the way to It. We are fortunate to have leaders for every stage before us, for God takes work from everyone step by step until we reach that goal.

Regarding my recent sickness, an operation was suggested when all the doctors met together, homeopathic, allopathic, ayurvedic, and others. They all said that an operation was the only permanent cure; other cures afforded only temporary relief, but ultimately the operation was necessary. So it was decided with one voice that the operation be performed; it was the decisive decision of all, and was not dubbed or imposed by anyone. I feel that it was very successfully carried out. They gave me first one pill, then another pill—to make me senseless—but I was still in my full senses. Then I went to the operating theater and sat down. I asked the doctors, "What do you want?" They said, "We want to make you senseless." I told them, "How can you make a conscious being senseless? If you want me to withdraw, I will do so." They had just completed the operation when I opened my eyes and asked them, "Gentlemen, when are you going to perform the operation?" The surgeon replied, "Well, it is already done." He was amazed that a man could return to his senses while under anaesthetic. Do you follow? This is a science: the conscious and wilful withdrawal of the self from outward environment and physical body. This is real. You will find confirmatory cases in history. In the Sikh records for instance, it states that Mani Singh was given the sentence of being cut into pieces, joint by joint. He pointed to each small joint of the fingers, and said to his executioners, "Here is a joint you have missed, cut here, and here." This is withdrawal of the senses from the body. It is not a new thing, but an old old science we are learning; but for the want of practical people it has been lost. As it stands, you might say that the Truth is bound up in books. We worship these books, but for the want of practical people, we do not follow them.

We are here for the sake of Satsang. You all love me, I appreciate that—I also love you; but out of love you have not followed these teachings practically —out of over-love I would say. Now I wish for your love to remain true: that you follow every word I say. Christ said, *If you love me, keep my commandments.* Do not be led away. Contact God within you, and you within Him; that is the ultimate goal. There is no need to change your formation: the Masters come not to destroy but to fulfill, and to lead the children to the ultimate goal. I wish for each one of you—those living in the Satsang and those who come to Satsang—to keep a diary for self-introspection, and send them at regular intervals for further guidance. In the past, the Masters only gave something after fully preparing the vessel. Nowadays, where is the time? Now they give some capital to start with, and ask that it should be maintained and increased. *Take care that the Light which is in thee be not darkness.* So keep your diaries. I receive hundreds, and give the guidance. I also receive hundreds of letters every month—this is my work, not your work. I know that you love me, and I am very grateful, but true love consists in following the advice I give. From today onward keep your diaries and send them regularly. We also have a program here: at 4 a.m. the bell is rung, so they must

sit regularly. And there should be at least one hour for talks and some brief sessions—also in the evening—from 8 to 9 in the morning, and 6 to 7 in the evening. Do you follow me, dear friends? For those who do not follow, this talk will be fully translated into Hindi.

In whom does the Truth become manifest? In him who is true to Him and true to his own self. One who is true to himself will not deceive others, for God is within him and the Guru is also within him. One who does not decieve the God in himself will surely not deceive others either. Before we can deceive others, we first deceive ourselves, and it means that we do not believe in His Omnipresence, otherwise we would not do these things.

There is a story that two seekers went to a Mahatma. To test them he gave them each a dove and told them to kill the doves where no one could see them. One of them was very smart, as you can find many people nowadays, and quickly went behind the nearest wall and killed the bird. The other man roamed around from morning till night, but could not find a place. He returned to the Mahatma and said, "I searched everywhere but could not find an unseen place to kill the bird in, because even in the lonely places the bird was seeing me and I was seeing the bird." This is to illustrate that he who sees God ever present in all things and everywhere, can do no wrong. And furthermore, *Hear the teachings of the Satguru, and you will see God.* Remember the Master with every breath—all your worries will be over, for he who sees Him present everywhere has no fear. There is a very famous incident in the *Mahabharata* epic. When Duhsasana tried to unrobe Draupadi, she called upon Lord Krishna to save her. He came to her rescue and lengthened the sari cloth she was wearing so much that Duhsasana could not finish unrolling it. And yet, the help arrived a little late, for by that time her head had already been uncovered. (These days it is fashionable for ladies to go about with their heads uncovered.) Draupadi turned to Lord Krishna and said, "What is the use in your coming when Duhsasana had already succeeded in uncovering my head?" Lord Krishna asked her, "To whom did you call for help?" She replied, "Why of course to the Lord Krishna of Brindaban." Krishna smiled and said, "Well, coming all the way from Brindaban naturally takes some time. I am in you, nearest to you, had you called me from there I would have been with you on the very instant." The very word "Krishna" comes from the Sanskrit root *Kri,* meaning that which is nearest. So the very first thing is to see Him everywhere, and for achieving that, keep a diary according to program. Those who live in the Ashrams should be the first in this regard to be an example to others.

We are pleased to announce that a hard-cover edition of Master's book

GODMAN

is now available at $4.00 *per copy from*

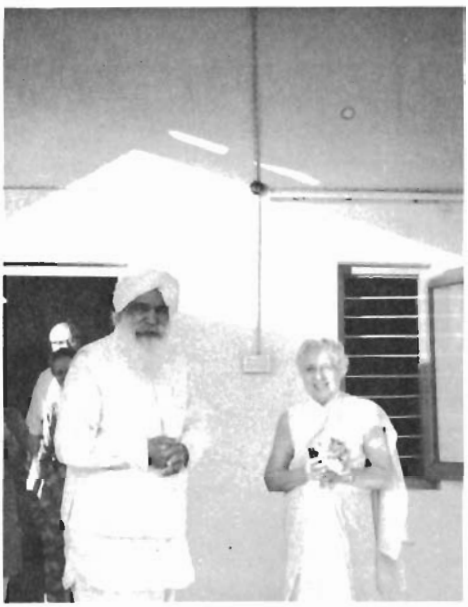
SAT SANDESH BOOKS, Sant Bani Ashram, Franklin, N.H. 03235, U.S.A.

RETURN TO MANAV KENDRA

The quality of Mercy is not strained. It droppeth as the gentle rain from heaven upon the place beneath.

The Merchant of Venice

About two weeks after the Satsang recorded in the preceding pages, on September 13, the Great Master returned to his Himalayan retreat and his personal daily supervision of the construction of the extraordinary Manav Kendra—"Center for Man"—project located outside of Dehra Dun. (For a complete description and history of Manav Kendra, which will be dedicated to man-making, man service, and land service, see "The True Integration of Mankind" in the June 1971 SAT SANDESH.*)*

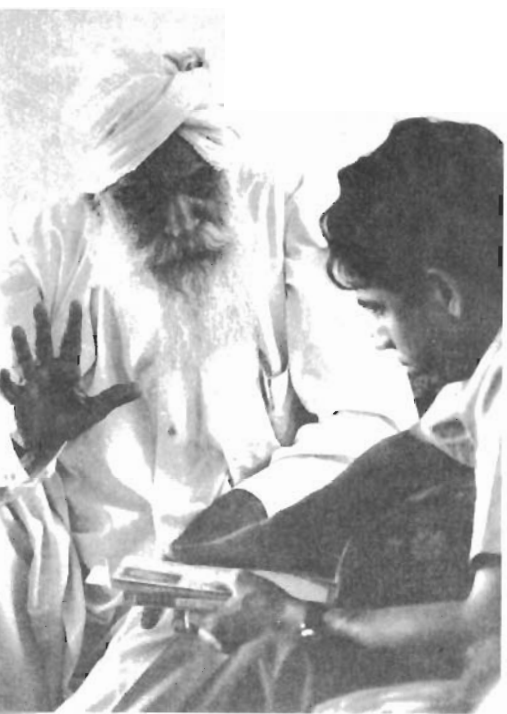


Shortly after his arrival, on September 27, the Master received a very distinguished visitor indeed—Madame Vijay Lakshmi Pandit, sister of the late Prime Minister Nehru, and aunt of the present Prime Minister, Mrs. Indira Gandhi. A leader in the struggle for Indian independence, Mme. Pandit served as Indian Ambassador to the United Nations, the USSR, the USA, the United Kingdom, Ireland and Spain; as Governor of Maharashtra; and as a member of the Indian Parliament. President of the United Nations General Assembly in 1953-54, she won an international reputation as a humanitarian and statesman. While in the United States, she heard about the Master from an American initiate.

Greatly interested in Manav Kendra, she came to see the Master and learn more about the project. The Master was very very kind to her, invited her into his bungalow for tea, and spoke to her at length about Manav Kendra and man-making.

Another welcome visitor was Mr. R. K. Tripathi, the new District Magistrate (the highest-ranking Government officer in the area), who came to see the Master and Manav Kendra first-hand. He inspected the project, drank water from the Sarovar (the pool described in the following article), and had a long talk with the Master on Manav Kendra and the Science of Spirituality.

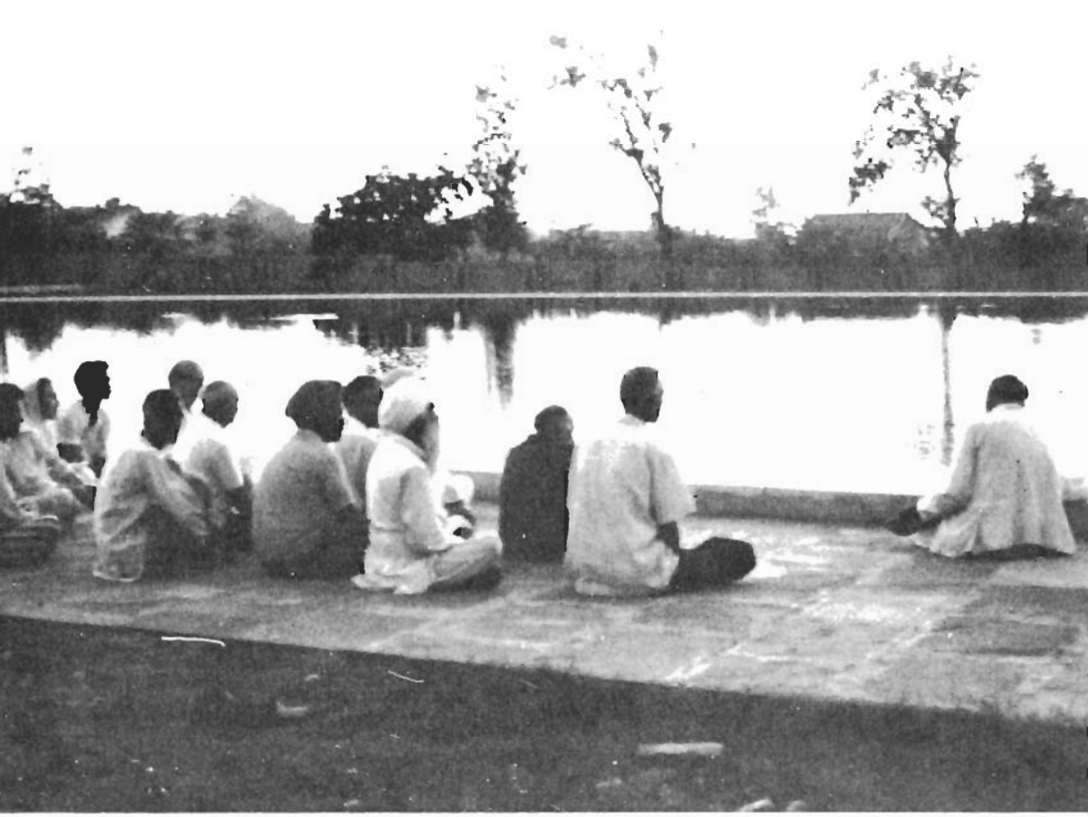
Present on both of these occasions (and visible in some of the pictures) were an American Satsangi couple, Robert and Kira Redeen of Long Island, who spent the month of September at Master's Holy Feet—their third such pilgrimage. We are grateful to Robert Redeen for sharing with us, in the following article, a few unforgettable moments from his blessed stay.



OPPOSITE: The Master with Madame Pandit, former President of the United Nations General Assembly.

ABOVE: The Master greets Mr. R. K. Tripathi, District Magistrate for Dehra Dun, upon his arrival at Manav Kendra.

LEFT: Discussing Manav Kendra and the inner Science with Mr. Tripathi.



AT THE POOL OF IMMORTALITY

WE SPENT SEPTEMBER IN INDIA. It was toward the end of the month that we sat at the edge of the pool at Manav Kendra known as Mansarovar, the pool of immortality. It is on earth a small reminder of another body of water on the third plane where karmas are forever washed away.

As we sat in meditative posture halfway along the edge of Mansarovar, which is larger than a football field, we kept our eyes fixed on Master Kirpal Singh Ji at the far end of the pool.

The sun had disappeared but light enough remained to show us Master's form reflected in the water.

We looked above and saw the stars shine down. What clouds there were stood at the sky's edge.

And then the miracle took place.

The rain began to fall quite gently, at first only in the pool, drops spaced, per-

haps, a foot apart, and then on us, our gaze fixed on the Master and his image.

The rain fell nowhere else. It hadn't rained at Dehra Dun the two weeks we had been there. The plea of Portia in *The Merchant of Venice* ran through one's mind: "The quality of mercy is not strained. It droppeth as the gentle rain from heaven upon the place beneath."

For fifteen or twenty minutes the drops descended as a benediction and then gradually reached an end.

Later, back at Master's house at Manav Kendra, someone put the question. "Master, was the rain (*sawan* in the Hindi language) a sign that your Master Sawan Singh was there tonight?"

Said Kirpal Singh, "Those who have eyes, let them see. Those who have ears, let them hear."

It somehow was an echo of another statement at another time, the words of Kirpal Singh to His Beloved Sawan Singh: "Master, I am a mere pipe. It is up to you to send the water."

Early on September 28 we prepared for our return to Delhi. The station wagon was pulled up between the hospital where we had stayed and the Pool of Mansarovar.

The morning sky at 6:15 was blue and cloudless there in the valley of the Himalayan foothills. And as we were driven out of Manav Kendra we looked and saw more raindrops splashing in the pool.

Robert Redeen

O nectar pool
Is that His
reflection
floating on
thy golden surface
In thy flaming
liquid nectar
the Beloved's scent
is found
Perhaps His lips
once touched
thy limpid waters
Which caught
the vision of His beauty
and then went mad

I too a sip do seek
of liquid wine
from His dark eyes
O Nectar Pool
clear the mists
of old with
shining liquid fire
That in the window
of thy brightness
He may appear.

MICHAEL RAYSSON

THE MASTER'S TALK

Sail on the Satguru's Ship

THERE IS A HYMN of Guru Nanak in which he presents a vivid picture of the world drifting into illusion and oblivion, and how the individual can be rescued from this drastic plight, if he so desires:

The ship laden with poison (Maya)
has been drifting on the limitless ocean;
On no side can the shore be seen.

He describes the world as a huge ocean without beginning or end. Cosmogonists have made numerous statements regarding when and how it was created, but no definite information has ever been established. Some say it was created four million years ago—but that only goes back to the last dissolution. There were many other dissolutions and grand dissolutions before that, so who can say when Creation started? So Guru Nanak describes it as a vast, dangerous ocean containing mighty breakers and treacherous whirlpools. And what is the cargo of the ships that sail in this ocean? Poison!—and every ship overladen with it. One can picture each physical form as a ship or a boat drifting aimlessly on the vast ocean of life, laden with the poison of Maya.

Maya, or illusion, is just another name for forgetfulness; and the cause of all our illusion is the body. We should have been the controller of our whole being, but instead we became the body —so much so that we now cannot differentiate between the body and its controller. Are we the house, or the indweller of the house? But although we may

rarely think of it, there will come a day when we have to leave the house. Even when we take a body to the cremation ground, and perhaps light the fire with our own hands, yet we do not stop to think that the same event will happen to us one day.

While drifting on the ocean of life, overcome with illusion and forgetfulness, attachments develop. When the indweller is identified with the body, so much so that he forgets himself and considers himself as a part of the world itself, it is but a natural sequence of events that many attachments develop. Birth upon birth, he tosses about in the storms of life. Sometimes the soul goes under—sometimes it rises to the surface—but it can see no end to this existence. Just consider: one knows nothing of the past, or of what will happen in the future. One is just going wherever the current carries one. *The ocean of mind contains limitless waves upon waves.* Sometimes they are waves of enjoyment, sometimes of anger, or lust, or greed, attachment and ego. And who can see this true condition of affairs? Only he who stands on the edge, for he who is drifting is not conscious of what is happening, has no awareness of what is to come. Learned or illiterate, rich or poor, cultured or uncouth, yet all are in the same position. How to get out of that condition will be revealed as the hymn proceeds.

It is not a question of caste, creed or color. It simply concerns all souls who are embodied in the physical form. Man is pushed from pillar to post—you can see for yourself that if a wave of enjoyment comes along, we quickly fall into it. We are steeped in anger, jealousy, backbiting, all kinds of viciousness and prejudice, and indulgence in the condemnation of others. We are drenched in whatever color that comes along—dancing to the tune of the moment, saturated in forgetfulness. God is forgotten, Self is forgotten—we just drift along aimlessly.

There is no compass or pilot on our ship,
And the ocean is wild and terrifying.

This condition is terrifying—like the danger from a huge hooded black cobra. It is a sea of fear. On board a ship, two things are most necessary: a captain, and some radar or equipment to guide the ship away from rocks and shoals. Without these, what hope is there of saving the ship? It can never be free from dangers, and if one does not realize this today, then tomorrow or the next day one will see it in dire distress.

Baba (God), *the world is trapped in a huge net.*

Without a captain or radar, there is no way of escaping the net. A Persian Saint says that God has placed us on a plank of wood in the middle of the ocean, saying, "Beware! Do not allow even your clothes to get wet!" How can we possibly avoid getting wet? We will very easily drown, unless some help comes along. We have no idea how to save ourselves; in fact, we are not even aware of the danger we are in, being poisoned through and through with illusion. Even those with a little consciousness cannot help themselves; excuse me. Then is there any hope in life?

There is the need of someone to assist the distressed souls—to help them out and guide them onward—a boatman, even an oar, but they should reach the shore safely somehow. When the true Masters come into the world, they see the souls in these dire straits and their prayer is: "Oh Lord, they are very badly

trapped. Is there any way to release them?" If for a brief moment a man turns his attention from illusion and recognizes his condition, then in the suffering, torment and agony of heart, he cries out, "Oh God, take me out of here!" Such a sincere and heartfelt cry reaches the Lord; but the appeal should be true, we should realize where we stand—soul that we are, living like a log of wood, helpless, and floundering into further danger at every step. With this realization, the prayer goes forth from the depths of the heart—without any effort —and then God makes it possible to meet that saving lifeline, the Guru, the boatman who will guide the poor soul out of the torment.

Brothers, can you yourselves take your ship to the shore? How will you swim across this vast worldly ocean? When there is a storm at sea, the entire responsibility of the safety of the ship, passengers and cargo lies with the captain. Even at the point of sinking, each passenger is given a lifebelt, and the captain will do his best to save each and every one. Similarly, in this ship of the physical form, some competent Master is desired, to sit therein, to guide us and help us, and to be with us constantly. He is a great knower of the world with its snares and pitfalls, and is competent to pilot any number of souls across in safety. Through God's physical law, oxygen assists the fire to burn, and this same law of supply and demand has been at work throughout Nature ever since the world began; so when you meet a Guru, he showers his mercy and blessing upon you. Observe how the child forming in the mother's womb has all its needs supplied by Nature; even the milk is ready and waiting for its arrival. Those who are born in the future will enjoy the same attentive service. So even the tiniest awakening and earnest desire to escape from this intolerable condition in the world will bring help from the Lord Himself.

There is an anecdote about Hazrat Junaid Sahib, who was a perfect Master. He was riding his mare one day, when she suddenly refused to continue in the direction he was leading her, so he thought, Well, this is all God's land, I will allow her to go where she wills, and he gave the mare its head. She galloped like the wind and after a while stopped in a valley beside a hill. The Saint dismounted, musing that he would see what was God's will. A man was sitting nearby, so he asked him, "Who are you?" The man replied, "I am sitting here in this lonely place out of disappointment and helplessness, for I have searched everywhere for a True Master to give me a connection with God, but I could not find one; and I decided that I would go to the wilderness where no man could find me, and leave my fate in the hands of Nature." Hazrat Junaid Sahib smiled and graciously put the man on the True Path. When he was leaving, he gave his new disciple his address, saying, "Whenever you feel the need, you may come to me." The disciple replied, "Why? When I was in need you came, and whatever Power brought you here will bring you again."

God sees and knows everything, including which child is truly yearning for Him. The true cry for help comes from the heart, not from the tongue. The loud cries from the tongue do not reach the Lord. The arrow which is drawn back to the chest will reach the target when it is released, but that which is drawn limply will not go very far. He who has given salvation to millions will bring us to the feet of the Guru, who places this tiny boat of ours on the mighty ship of

Naam. On very large ships, many tons of wood, iron, or stone can be carried without any danger of the ship sinking; so the Guru puts you on a spiritually unsinkable ship, and he himself is the pilot.

The words, "the True Naam," indicate that there must also be some naam or name which is not true. God has many names, for He is known by those names which the Rishis, Munis and Masters gave. Some called Him Brahm, some called him Allah, some God, and numerous other names. The God-realized people gave these names to help humanity to remember God. They are words denoting the Lord by which the remembrance of Him draws us closer, but they do not connect us to Him. They are but names denoting the one Power. Water for instance is known by various words—*jal, neer, aqua, aab,* etc.—according to the different languages, but they are mere words; they are not the element itself. We can quench our thirst when we come in contact with that element which the word denotes.

Repetition of words will not give us realization, but it is necessary to help our simran and prayer, for we have been doing the world's simran and have become the very image of the world. By doing the Lord's outer simran it will help us to forget the world and remember the Lord. The sweet remembrance of God can cut off the remembrance of the world. But words alone are only a help; they are not a contact. Iron can only be cut by iron or something that is stronger.

The word *Ram* comes from *Rama,* which means "that which is permeating in all." So the word *Ram,* and Ram Himself, are different. One is a word, the other is the Lord Himself; that Power which is vibrating everywhere. So the Master puts the seeker on the ship of the True Naam, that is above all senses. It is not an outer subject; one must withdraw, invert, and rise above the senses where one receives the divine link with God—a Power which has many different phases of work.

What are the waves which oscillate in the ocean of mind? This happens because the senses are boiling over. From the eyes alone, 83 per cent of all impressions enter our being, and 14 per cent through the ears. The remaining three per cent enters through other sense-organs. These impressions through the senses are so severe that they are perpetually at boiling rate; so our first lesson is to learn how to control the senses. When the senses are in control, only then will the mind be tranquil. When the mind is stilled, the intellect also becomes still, and the soul can have connection with the Oversoul. If you make three holes in a container, fill the container with muddy water, and then force air through the three holes, you will see that the water will churn and bubble. But if you put a little alum in that water, it will become crystal clear and still. So the alum of Naam will cut through the dirt of birth upon birth. In the Jap Ji Sahib, Guru Nanak says, *When the hands, feet and body are besmeared, they are washed clean with water; When the clothes get dirty and polluted, they are cleansed with soap; When one's mind gets defiled with sin, it can be purified only by communion with Naam.* He also says, *Naam has created Khand and Brahmand.* Also, *The whole world was created by Naam, but without the Satguru there is no connection.* Naam is the Power by which the whole of Creation came into being, and that Power's name is Naam. *Those who became absorbed in Naam returned home rejoic-*

ing; O Nanak, their faces were radiant with freedom. Through these radiant souls, others gain freedom also. So there is a vast difference between merely repeating the names of God, and actually getting connected to the God Power.

By repeating the Naam, millions of suns will shine forth. But this does not happen by merely repeating His Name. In that Naam, which is the God Power, there is music vibrating also, so contact with Naam is proven by the experience of these two aspects of the God Power: Light and Sound. And if the soul rides on that Naam, where will it be taken? Back to its own Source, the soul's source and the source of Naam. Understand that God Himself is Nameless; Naam is that divine link in each and every being. *The nine hidden treasures of Amrit are the Name of the Lord; In this body does it reside.* And the giver of these nine hidden treasures is the Lord Himself, residing in the same form, the human body. When he makes inversion possible, the restless waves of mind are stilled and all is peace and calmness.

Why does the mind run around in outer things? Because it enjoys the taste of them. These enjoyments are mostly experienced through attractive sights and sounds: beauty, music, singing, etc. Naam also has these attributes—beautiful sights and beautiful sounds; there is world upon world of beauty inside, of the very highest expression. The higher the plane, the more beauty there is—*Suksham, Karan,* and beyond. The Sound becomes more and more melodious. Seeing and hearing all this, the mind becomes attached to the higher expressions of life, and ceases to desire the lower pursuits. *When that taste comes, this taste is not to one's liking.* So first stop the outer waves, and you will get the inner taste of Naam, through which the mind will be stilled and the incessantly discriminating intellect will also be stilled. Out of this perfect stillness, the knowledge of self is revealed. When knowledge of the self is gained, then the subject of the Overself, what and who He is, is taken up.

One Muslim fakir says, *Close the eyes, ears, and mouth; If you thereby do not realize what God is, then you may laugh.* In the Gurbani it is written, *He who controls the ten senses* (five outer and five inner) *in his soul is the True Light.* The ten senses are the five organs of enjoyments—viz., eyes, ears, etc.—and five of knowledge through them. Whosoever controls them, so will the Light shine forth in him. Close off the outgoing faculties, withdraw inwardly to the still point at the seat of the soul, and you will see the Light of God. Because your attention is outgoing, always running away in outer expressions, you cannot see the Light within. Kabir Sahib says, *She who has forgotten herself in the nine outlets will never realize the priceless treasure.* These nine outlets are those of the physical form: two eyes, two ears, two nostrils, mouth, genital organ, and rectum. After suffering so much misery in the world, one begins to seek some safety and refuge; and when this true call comes out of the depths of the heart, God comes to the rescue. *Gurumukh gives salvation to millions through the one and only Naam.* Millions have been saved, which for Him is a simple matter; but when it happens to us, it is a magnificent event in our lives.

Naam has many names, although it is the one Power: *Nad* (Creator of fourteen regions), *Udgit, Akash-bani,* and various others; but the Masters have called it *Naam* or *Shabd.* The Muslim fakirs have called it *Kalma,* and they

also say that through Kalma were the fourteen regions created. The Christians call it the "Word." Zoroaster named it *Sraosha.* But all these names denote the same Power which is the Truth, and the Satguru is that personality in whom Truth is personified. He has a physical form, but he has become the mouthpiece of the Lord. Naam is the Truth (eternal), and the world is an untruth (changing). At present we cannot see that Naam unless we get a connection with it, but we can see the Satguru who lives as we do in the world, but who is Word made flesh and who shows his sympathy and great mercy, and prepares us for emancipation from the worldly life.

So take your place in the Satguru's Ship, the Ship which is made of that which the Satguru is made, the Ship which can take us across the treacherous ocean of life. *Brahm speaks in the shadow of the human form, without which, how could He speak?* There is God, and there is God manifested in the physical form, which are two things, but which are the same. That which is God manifested in man is the Satguru at whose feet we may sit and receive the priceless connection with the holy Naam. It will take us across the ocean of life—drag us back to the Source—and is the only Power able to do so. Something like a powerful motor vessel, it is strong enough to ride any strength of wave which looms in the path. Those who have entered the Satguru's Ship have such a connection that can never sink in this world.

There is no need of air, water or fire to drive this Ship.

No physical or other fuel is necessary to drive this Ship—it is its own Power, driven automatically. Now don't start wondering what kind of ship it is, what shape or model; this is merely a way to describe the Naam Power and its functions. The Satguru who is Naam personified does have a physical form; but at the same time he himself is above it. He is not the body; he has a body.

Outer ships are run on coal, wood, oil and sometimes electricity. Electricity is the lowest expression of Naam Power; soul is the highest, then prana (vital airs), then electricity. They are all actually lower degrees of the expression of Naam. The whole world runs on the same Power, but the soul can be connected directly to it and can return to the Source. Though God is Nameless, yet the soul can return to Him by contact with Naam or Shabd, by rising up above the senses, above the six centers, and being dragged on and beyond to the Source of all life, which is God.

Swami Ji Maharaj says, *Without the Shabd there is no way, no release from this earthen vessel.* Imprisoned in the body, caught in the net of illusion, he says that only the Shabd can take us above all this. There are two kinds of Shabd: outer and inner. The former keeps us more firmly imprisoned in the world, by singing holy songs and playing sacred music, etc. The inner Shabd is gained through the Guru. The yogi, after transcending the lower centers, comes up to the *agya chakra* and there contacts the *Anhad Shabd* (Perpetual Sound) and then goes ahead. Beyond this are other stages: *Sar Shabd, Sat Shabd,* and so on. We, as the image of the body, cannot rise above by our own efforts, but when the Guru gives a special sitting, he brings the soul above the senses and directly connects it to the Shabd Power, which is experienced in the two aspects of Light and Sound. From that moment on, the student is

sustained by that Naam or Master Power.

Wherever that True Naam is, that will take you across the ocean of life.

What is the Truth? *O Nanak, consider a True Man as the Truth.* A person who is true has become the Truth itself; his name is the True Name. Any soul who comes in contact with him will cross the ocean of life safely. Hafiz Sahib says, *No one knows where my Beloved's abode is; But yes, the Sound of the bell reaches us from there.* We should catch hold of that and start our auspicious journey. The attention or soul has become one with the physical form, but the Guru separates it, that the God-into-Expression Power may be experienced. In the Ramayana, Tulsidas has highly praised the Naam. He says, *The Naam is beyond all my praise; Even Ram cannot sing its praises.* Even Lord Rama cannot praise the Naam, for its attributes cannot be described in words. It is also said, *For ages have you wrangled in philosophy; But whatever was said, yet He remained that which He is.* Rishis and Saints who have come have said that God is this, God is that—but the subject has never been completed. Those who praised Him got tired, and their song remained unfinished.

Beyond all explanation and description, Naam, though in each being, must be experienced by rising above the senses—the senses which, in their perpetual oscillation, are sinking us farther and farther into illusory oblivion. It is a man-problem; there is no question of caste, creed or color. We all have the same malady: that of a drowning man. Those who succeeded in crossing this ocean all did so through one method only. This law has not changed so far, nor will it change in the future, for it existed before Creation began.

The God-realized people stand on the edge of the world and survey the scene with an all-encompassing eye, but the poor people who are being tossed about on the ocean of torment, what can they know of the true situation? Literate, illiterate, singers, lecturers, readers of the holy books—all are drifting in the sea of life. Lacking in realization, they have no knowledge of their futile condition. A sleeping man cannot waken another; who will awaken those who sleep at the level of mind and senses? One can become learned through the help of a learned man, and a doctor can teach another medicine; an engineer can teach engineering, and so on. It follows naturally that only a God-realized person can give an experience of the God Power.

The Gurumukh has gone across; He has embraced the Truth.

He is now clearly stating who *can* cross this ocean of life. A Gurumukh is the mouthpiece of the Guru. He who becomes a Gurumukh will never be a manmukh (mouthpiece of the mind) again. Guru Nanak's advice is to become a Gurumukh. The Guru has given you a berth on his Ship—go and occupy it, and make the utmost use of the golden opportunity. Whether awake or asleep, you are on that Ship; all trials and tribulations are the worry of the Captain (the Guru or Power that propels it). All difficulties can be removed or overcome with his help; each and every passenger is protected by his Power that is always overhead. We may at present be seen attached to money, children, property, friends, but we will become attached to the Truth itself. *This mind is one wherever it may be attached; Either in the*

Guru's bhakti, or in worldly enjoyments. To become attached to the Guru is like being near God, for truly God-realized persons are not like mere so-called gurus. There is so much abundance of these in the world today—you can pick up a stone and find a guru, sant or sadhu underneath.

We should seek enlightenment like Raja Janak sought from Ashtavakra: from a personality who can separate spirit from matter, give the soul contact with the Oversoul, and teach the secret of transcending the body, giving a first-hand experience of the science through opening the inner eye. That type of personality can take one across the ocean of life. The Truth is already there within you; just withdraw yourself from outer things.

When Bulleh Shah went to Shah Inayat, who was by worldly trade a gardener, he asked him, "Master, how can we realize God?" Shah Inayat Sahib replied, "Just uproot it from here and plant it there." It means that one should withdraw from outside and concentrate inside. No matter who it may be, everyone must cross as a Gurumukh alone—no manmukh can cross the ocean of life safely. Guru Amar Das Ji has described a manmukh in this way: *He is a manmukh who has not recognized the Shabd; He has never known the fear of the Guru.* Manmukhs are all those who are the mouthpiece of mind and senses: they have no contact with the inner Sound, and their consciousness remains always at the sense-level. Even if they happen to meet a God-realized person, they have no respect, awe or attraction toward him. It makes no difference whether they are literate or illiterate.

Births and deaths, coming and going in the world, are all erased when we get the connection with Naam. *Coming and going is finished when the Light is connected to the Light.* Our Light—the soul—becomes connected to the All Light, which is the Oversoul or God. Who can continue having a taste for worldly things when our attention enjoys the Nectar of the Lord? Our Light loses itself in that Light, and all inferior tastes gradually fade away. The Guru works in the world through the power of God's perpetual Light, which is in each one of us and which is brought out into stronger expression by the Guru. He is above the law of birth and death and is competent to release our souls from the same cycle.

For all ills, the only cure is Naam;
Through Gurumat (the Guru's teaching), *Sehaj state* (beyond attributes) *is easily attained;*
Up to the third plane the way is difficult, manmukh remains in illusion;
The Fourth Stage, beyond Sehaj, is attained with ease by the Gurumukh.

In the first three stages, progress is very difficult, but by obeying the Guru one can cross these and reach the fourth stage where one attains the status of Gurumukh. From there one becomes the very image of Truth, with the Guru's help, because that drop which is our soul, when plunging into the Ocean of the Oversoul, becomes fully awakened in Him. But this cannot happen unless one first crosses the three stages below. When Lord Krishna unfolded the Gita to Arjuna, he told him, *O Arjuna, transcend the Three Attributes, for they are all regions of birth and death.* What is this *Gurumat* which can take us above all this? The Gurbani describes two kinds of Gurumat, the first being outer and deals with ethical and social teach-

ings for a righteous way of life; and each religion has its own methods. The inner Gurumat, however, is one for all. It also says in the Gurbani, *O Nanak, to unravel the Gurumat, become one with the all-pervading Naam.* The inner Gurumat starts with a connection to Naam. Man is a social being while dwelling here in the world, and correspondingly must live within some social formation or religion, and he should do so in a pure and chaste manner; but if he wants true spiritual progress, he should also sit at the feet of some realized soul and board the Ship of Naam.

Like a snake in a basket, mind poisons the whole being;
You receive that which was written as a reaction of one's past, so who is to blame?

The human form is likened to a basket in which the serpent-mind poisons in a thousand different ways, in a thousand forms of bad habits. We have therefore become very poisonous beings, forgetting our purity and correct understanding. When a snake bites, the senses become dull—the person does not know what he is doing; and this is our true condition. We can only be saved from the effects of this poison by throwing it out of our system. When we are receiving the due deserts of our own past actions, can we blame anyone else? *The blame I cannot pass to another, it rests with my own karmas.* Another way of expressing the same thing is, *As ye sow, so shall ye reap.*

Whover listens to the Gurumukh's garar gains tranquility of mind.*

When one becomes a Gurumukh, one is truly capable of listening to the Guru's mantra. And what is the Guru's mantra? The Naam. By listening to Naam, you will enjoy the tranquility and the protection from poisoning; furthermore, the existing poison will leave the system. Free from poisonous traits, a man returns to his right senses. Go then and sit at the feet of a God-realized person and hear his Garar. It is said that Lord Krishna overcame the hydra-headed serpent on the bed of the River Jumna with the sound of his flute. It is synonymous with the serpent-mind and the Naam Power.

Khatri, Brahmin, Sudra, Vaish, there is a common teaching for all castes;
Whoever repeats Naam in this Kali Yuga, O Nanak, will get salvation.
All the nine supernatural powers, grace from the Amrit, lie in this human form;
Those who got connection did so with the grace of God.
O Nanak, they get true happiness in whose house the Perpetual Sound vibrates.

In the Hindu caste system there are four main sections: warriors, teachers, those in service, and farmers and merchants. No matter what the caste, there is one message for all, and that is Naam. Hearing the Anhad Sound, the Perpetual Melody, the poison leaves and mind comes under control. There is no other way of controlling the mind, which is a gigantic obstruction between us and God.

To capture the crocodile, hook him in the net;
Through wrong understanding, you will repent again and again.

Mind can also be compared to a croco-

* *Garar* is a snake charmer's incantation for extracting poison from the victim's system.

dile which opens its mouth and swallows anything nearby. It eats up very big men, full of pride and self-importance in their vast worldly knowledge. If there is a courageous person in this world, it is he who has killed his mind. What is there to boast of in killing lions, tigers and so on? Really, he is courageous who catches the crocodile of mind by casting the hook of Naam, which is the panacea for control of the mind.

Man goes along in ignorance; and without the help of superior knowledge, by his own efforts, he wants to control his mind. How can he do it? He comes into the world crying and leaves it crying, with so many regrets. *Alas, mind, where have you led me?—Money, property, people.* Enmeshed in the world where there is no peace—how can the soul make spiritual progress? So go and get a fishing hook from some experienced Fisherman—one who can give you the hook of Naam. Keep the company of God-realized people, for in that circle there is a charging, a radiation. Tulsi Sahib says, *His name is Satguru by seeing whom the mind is stilled; Whoever meets him is at once given connection with Naam.* Swami Ji Maharaj says, *We know, O attention, that you are unhappy / Since the day you deserted the Shabd and befriended the mind.* If we want to reach a state of true happiness, we should begin by protecting our mind from the senses. All Masters recommend the same cure, although they express themselves in different languages: that without the Gurumat the influence of mind remains, and so does the cycle of births and deaths. *Birth and death cannot be finished, the actions cannot be erased.* Whatever actions you have performed must be faced and paid up.

Lord Krishna once asked King Dhritarashtra, "In which birth did you commit such sins as to warrant your present blindness?" The king said, "Through my yogic powers, I can go back one hundred births, and I have found nothing that would cause me to pay with blindness." But Lord Krishna was the great Yogishwar of that age, and in one moment he made it possible for the king to see farther back into the past, and there he found that one hundred and seven births back he had done certain actions for which he had to pay with blindness. Just see how strong is the law of action and reaction! The only way of gaining freedom is to sit at the feet of a true Guru. There are many gurus, but very few with the right status. *O Guru of the whole world, what is your use if my karmas remain? What availeth the lion's protection, if the jackals attack him?*

Brothers, take care not to violate the golden instructions from your Guru. Adopt non-violence, be truthful, save yourself from the degrading traits which drag you down. Protect your brahmcharya—lead a pure and clean life. Not even an impure thought should enter your head. Have no hatred or contempt for anyone; God is in every being and one should love all for His sake. Added to all this, do selfless service: make your life useful and be a help to others. While developing all these virtues, sit at the feet of some realized soul who will take you above the senses and give you a contact with the God Power in you—the Perpetual Naam Power. Increase that contact daily, and though there be actions ahead, yet you will live through whatever destiny has decreed with flying colors. The soul's food is Naam, and your soul will gain strength, rendering the effects of karmic reactions powerless. Furthermore, through Naam prac-

tice the sanchit karmas which are stored up in your account will be burned—erased forever. This way a person becomes *neh-karma* (unaffected by karma), for seeds or grain once roasted will never sprout in the earth again.

Through ego, the poison came about;
When the Shabd resounds, the poison leaves;
While he is the doer, he remains in the womb.

Illusion started through I-hood or ego, for when the world was created, God implanted I-hood there. So man is doing the actions and taking responsibility for them, thereby gaining their results, good or bad. However, by connection with the Shabd, Man, who has been sleeping for birth after birth, will awaken. That Shabd is already within; it vibrates in every atom, but can be experienced only through the grace of the Satguru. He who gives the contact *is* a Satguru, who can take one above all illusion and Negative control. For such achievement, this is the only path—the only way. It is an unchangeable law.

Those who get connected to the Truth are free from lower influences;
Call those free who have cast out their ego.

On the subject of Truth, Guru Nanak Sahib says also, *Before the Yug, yet was it Truth; Even now is it Truth—the Unchangeable Permanence.* The Saints never say that salvation is only for those who are dead and gone, but rather it is for the living. Our Hazur used to say that the well-read in this life will be learned after death, but how can an illiterate man become a teacher by merely leaving this world and entering the next? Whatever one is now, so will one be when this life is finished. Merely passing a boundary does not change you. True knowledge, true freedom is life without ego—with no thought that one is the doer. This higher expression of life can only be lived when the inner eye is opened and one begins to see that God is doing everything. In this way, the devotee can become the conscious coworker of the divine plan, completely rid of all ego.

You came with ego, you died with ego;
Ego is the sickness, but the remedy is also there;
By His mercy the Guru's Shabd is earned.
Shabd burns the ego and attachment, Gurumukh gets the Everlasting Light;
Saying "You, You, You," I became You, there was no I in me;
Everything was erased, I saw only You.

Freedom is not a matter of declaring oneself free; one must become the obeyer of orders and the knower also. Guru Nanak has also said, *O Nanak, he who obeys with awareness is not affected by ego; The world is tied with attachment and cannot discriminate. In ignorance manmukh has forgotten both birth and death; The Knower of Brahm has no attachment.* The realized soul works in the world like other men, but has no attachment in the world. The whole world is tied up in attachment, and will go on in this bound condition, for it is not awakened and cannot differentiate what is true from what is not true. At a blinding speed it is going headlong down, and must pay for all deeds; that is the law. Kabir Sahib says that all men are asleep. *Man awakes only when the hammer of*

death falls. When the end comes and the soul is leaving the body, then man begins to realize: "What have I done? What is happening?" But then it is too late; what can be done at that late hour? If while living he had learned about the Lord's ways—how to rise above the body consciousness and go into the other realms within—he would not have been in that ignorant position. As a conscious co-worker of the divine plan, one's coming and going is finished, but as it stands at present one must pay the debts, which means coming again and again to the world. We eat the poison and lament over it; but we go on eating it.

If you know you must go, why continue suffering?
With all your mind you attach yourself to the house you must leave;
Why do you care for this house?
You have to go beyond death one day!

You are so firmly attached to this house of the human body that it has become your religion, your God. You are not worried about leaving it one day, where you will go, what you will do. No one has ever lived in this world permanently and no one will in the future. All are lost men who never think of what kind of life they are living; but the same fate awaits everyone regardless, and that is the great final change called death. Such abundance of ignorance and forgetfulness is all due to not meeting a Master-soul, not becoming a Gurumukh. *With the Guru's protection, one is freed; Through absorption in the True Shabd.* When the Guru raises the consciousness and opens the inner eye, the body is seen in its true perspective as just a mound of earth. *He who gives the Sound that comes from above, He is my Gurudev.* Guru Nanak also says, *He is a Satguru of the highest order who can show the true home in this house.* It is also said that wherever the five Sounds are vibrating, that is the indication of the Shabd.

Tulsi Sahib says, *Four, eighteen, nine —reading this the Truth was lost. Without contact with the Shabd, he is like the chandool bird.* Four, eighteen, nine: that is the four Vedas (basic Hindu scriptures), the eighteen Puranas (secondary Hindu scriptures), and the nine Vyakran (the sections of Sanskrit grammar, as well as knowledge of the shastras). The chandool is a bird which copies any sound he hears. The great Saint is indicating that no matter how deep the bookish knowledge may be it is all wilderness; there is no way out. All the holy books say that God is within you, and that the soul is imprisoned in the mind and senses. The books also give the solution of rising above it all and contacting the Naam; but just reading about it is not sufficient. The Ship's Captain, the Guru, guides us across the ocean of life, and one day when we are immune to the effects of the worldly poison, we become as he is, realizing what he has realized. *There is a great difference between a Saint and a touchstone; The touchstone turns iron into gold, but he makes us like himself.* Unlike the ordinary man, the Guru is free from mind, free from dominance of the senses, is not only connected to Naam, but has reached Anaam (the Nameless) and is the mouthpiece of God. The same potential is within us, but at present it lies invisible. *My Beloved is in each being, no place is without Him; But I worship that form in which He is manifested.* Man comes to the world starved, and dies starved, for the soul and God, who both reside in the same house, do not meet each other

—what a sorrowful state! God is not in books, although He is mentioned in them; He is in fact the very soul of our soul.

If the parrot talks in a cage of love,
he eats the Truth and drinks Amrit;
When he flies, he flies once only.

The body is like a cage; but if the cage becomes one of love, the soul will live on the Truth, the Elixir of Life, by connection with the Naam. The world is a two-edged sword, cutting in two whatever it falls upon, but when the sword of love descends, it binds the two in one. The very criterion of love is to absorb oneself into someone or something, so a lover is a true renouncer, renouncing all other thought, save of that which he loves. He may be surrounded by thousands, but he is alone with his love. A man without love will never realize the Lord, so make this body a cage of love, and then talk. If no love is developed through outer practice, what is the use of it? Such practice is a mere performance of gymnastics. Unless we remember Him with tears, it is a dry remembrance; the remembrance that comes from a heart overflowing with love will bear fruit. The tenth Guru says, *Hear ye all, I tell you the Truth: God is realized by those who love.* God *is* love, and the soul is a drop of that very Essence, and is therefore also the image of love. What kind of love has he who boasts of loving the Lord but hates his brothers? Sheikh Farid says, *If you desire to meet the Beloved, injure not any heart.* A true devotee of God will have no enmity toward any other being. Shamas Tabrez says, *Hundreds of years in prayer will not make you a namazi* (true worshiper). He in whom there is no love awakened cannot fathom the secrets of the Lord. So live in a cage of love if you want to realize God, and that love will drag you toward Him. Life will become an agony, a yearning, a restless lonely misery without Him, for love is a sea without a shore: there is no end to it, save in the all-encompassing absorption in Him when you give your whole life to Him.

How can this love be developed? It is not grown in fields or sold in shops. There are only two ways to develop love. One way is to sit beside one who *is* love, from whom you will catch an infection of that love. From life, so is life created. A glimpse of love can be seen only in a true lover's eye. These things are mentioned in books, but words cannot really express what love is. The other way to develop love is through remembrance. If one loves someone, one cannot forget that person; his face is always before the vision, in the heart, in the mind, even vibrating in one's blood as it runs through the veins. One should remember Him so much that one can never forget Him, and that constant remembrance will drag one to Him.

The overpowering yearning to meet the Lord grows into a oneness, a blending with Him. These are the stages of love. Kabir Sahib has explained it this way: if you go to a perfume vendor's shop, he may not give you any perfume but you will return home with some of the fragrance. However, if he gives a small bottle of that perfume, then?— Realized souls are the true lovers of God, and we are the lovers of the world. A Gurumukh has forgotten himself so much so in the Lord that he has also completely forgotten the world.

The tongue of love is very sweet, and full of humility. The sweet tongue of

(Continued on Page 31)

The Master's Circular Letter of November 11, 1967

Blessed are the Poor in Spirit

DEAR CHILDREN OF LIGHT: Blessed are ye, who, for the sake of righteousness, offer to work in the vineyard of the Master, and more so, those who are actually engaged in the work. It is indeed a rare privilege which comes in one's way as a matter of grace, and not because there is anything special in us, and we must not on that account feel elated and exalted. On the contrary, we should thank our stars for having been given such an opportunity, and try to serve the noble cause with contrition and humility. It should always be our earnest endeavor to make ourselves worthy of the trust and responsibility with which we have been entrusted, in spite of our weaknesses and shortcomings.

It would always pay us if we occasionally make a pause, to take stock of what we are, for at times we are carried away in our zeal to limits; limits beyond the limits of reason. The human mind is very tricky and treacherous. In diverse ways, quite imperceptibly, it starts playing antics. At times, we begin to feel that we are God's elect. We know full well the Divine Plan, and that the power of God cannot but work through us. We should know that we are yet on the way to perfection, and not in any sense near perfection. Perfection is the goal that has to be achieved. *Be ye perfect, even as your Father which is in heaven is perfect* is what Christ taught two thousand years ago, and his teachings are as true today as they were then.

A disciple is not above the Master, nor a servant above his Lord. It is enough for a disciple that he be as his Master, and the servant as his Lord. We have therefore to develop in us the virtues of the Master and the Lord. And what these virtues are is the next question. Humility is their greatest embellishment. Humility first, and humility last, is what they preach. *Blessed are the poor in spirit for theirs is the kingdom of heaven.* So the emphasis here is more on "poverty in spirit" than on anything else. This, then, is the keynote for all who work for the sacred cause.

Next comes LOVE—love for one and love for all. *Love thy neighbor, for love is the fulfilling of the law of God. He that loveth not, knoweth not God, for God is love.* A little leaven of love will leaven the whole lump and infect all those who are around you. Again, *perfect love casteth out fear.* Whensoever there is the least fear lurking, know it for certain that love hath not yet perfected in that heart.

Naturally enough, from love spring forth the ideas of service and sacrifice. Love believes in giving—giving away the best you have and not accepting anything in return, for that would be a barter and not love. "Service before self" is what love teaches. *By love, serve one another,* is what the Apostle Paul taught to the Galatians, and through them to all mankind. If we look critically, we will soon realize that all service which we seem to be doing to others, is not to anybody else, but to the ONE SELF-SAME SELF, pervading everywhere and in all, including our seemingly individualized self clothed in raiments of flesh and bones. This being the case, there is no ground for claiming any credit whatever. Loving service must therefore flow

freely, fully and naturally, as a matter of course, refreshing all hearts, for it will convert the otherwise dreary and desolate earth into a veritable garden of Eden; for which we so earnestly pray every day, but find it receding from us, the more we wish for it.

Where loving service begins to flow freely from the innermost depths of a heart, that heart naturally gets saturated with the milk of human kindness and becomes meek, as meek as a lamb. Freed from the thorns and thistles of arrogance and pride, one becomes *harmless as a dove*. He cannot then injure the feelings of others, by thought, by words or by deeds. He would ever fear to judge others and make unruly remarks and comments. *Judge not others, lest ye be judged and found wanting by the Great Judge*. This thought would keep him on his guard. Human heart is the seat of God, and should in no wise be injured. A Muslim dervish goes to the length of saying, *Burn the holy Koran if you will, and raze Kaaba to dust, but injure not a human heart for it is the seat of God.* Courtesy, you will realize, costs nothing, but pays rich dividends. It is from the abundance of heart that the tongue speaks. If you studiously cultivate purity of heart, your tongue will automatically become honeyed sweet. A tongue-cut is always deeper than a sword-cut, and remains ever green and gangrenous. We should avoid all idle talk, *for every idle word that men shall speak, they shall give account thereof in the day of judgment.*

These are just a few of the axiomatic truths that have been placed before you for your guidance and welfare, so that you may benefit therefrom—not only yourself, but you will be able to benefit others as well by your noble example. An example is better than hundreds of sermons and an ounce of practice works more than tons of theoretical disputations and dissertations.

One thing more: There is a growing tendency with some persons to make divisions among the Satsangis—"good" Satsangis, and "bad" Satsangis. All Satsangis are Satsangis, and one who has been chosen, called, justified, accepted and glorified by being linked with the living strands of life within, the Light and Sound of God—the Audible Life Stream—is truly in touch with Truth (*Sat*) and accordingly is a Satsangi. To classify Satsangis into good and bad Satsangis is hardly justifiable, for it is said, *God first created the Light; We are all children of the Light; The whole creation sprang from the Light; Why then dub anyone as evil?* This being the case, we are all equal in the sight of God. Whosoever thinks otherwise has, I am afraid, not yet come by the rudiments of the sacred science. Some may be slow and some rapid in their inner development; that is quite a different thing, for each one has his or her peculiar background and mental make-up, as coming from past incarnations, but to give a bad name to any is not justifiable in the least. And if one does that, he shows a bad taste and the sooner he rids himself of this habit, the better it will be for him and for all concerned. A child is dear to the mother even if he/she is smeared with filth, and the mother washes him down with love and hugs him to herself. Know it for certain, that he who feels *exalted is abased, and he who humbles himself is exalted.* A tree laden with flowers and fruits bends with their weight; while the palm tree that stands tall and erect bears nothing. Again, a tree is known by the fruit it bears. Be ye truly the children of Light and shed light to others that they may take heart,

and your light prove a lamp unto their feet; and that they may not stumble, but are guided to the Way of God, for therein lies your duty to God and the Power of God with which you have been united by the grace of the Master Power. If you will live up to these instructions, it will hasten the Master's coming to you, to see you all in loving harmony.

I may add a few words about Initiation into the esoteric science of the soul, before I close. Initiation, you should know, is granted not haphazardly or for the mere asking, but according to certain inner principles. Your recommendation is required so that you may be satisfied, as far as possible; so that you may have no qualms of conscience afterward and feel hurt if anything goes awry in course of time. Sometimes it may even happen that certain individuals may not, according to ordinary standards, appear to be qualified for the gift of Naam; and yet Naam is given to them simply because it is ordained from above. So these are matters which can not, in all instances, be judged on the human level.

With all love and kindly thoughts for all,

Yours affectionately,

KIRPAL SINGH

THE MASTER'S TALK

(Continued from Page 28)

remembrance, imbued with humility, is the very basis of all virtues. The tongue of a realized soul is filled with sweetness; his heart is brimming over with the nectar of love. Out of the abundance of his heart, a man speaks, for the words are charged with whatever lies in the heart. Masters have love for everyone, and their words are filled with love, and so have a particularly attractive quality. If the parrot talks in a cage of love, he eats and drinks the Naam; his soul leaves the body without effort, at will. If you sit in the Guru's company with single-pointed attention, and listen to the inner Sound regularly, your soul will also withdraw without effort. When people complain that their mind is not stilled, it is due to lack of love. *The True Lord can be realized through the Guru's bhakti, and with ease He will manifest.* So when you sit in meditation, forget the world, and let the Guru alone be before you and you before him—there should be nothing else. When our Muslim brothers sit for prayer, they spread a prayer-mat in front of them to remind them that there is nothing between God and the devotee. Sit for practice in this way and you will not even be aware that you are withdrawing. This is the true way to realize God—to travel across the ocean of life.

There are various ways of separating spirit from matter; both difficult and easy. Prana Yoga and other yogas are difficult, especially in this age for we are not fit for them, nor capable enough. That is why the Masters have dispensed with those methods in this age. They saw that man does all the mundane things—eating, thinking, reading, writing, etc.—without any thought of prana or breathing, etc. All these things

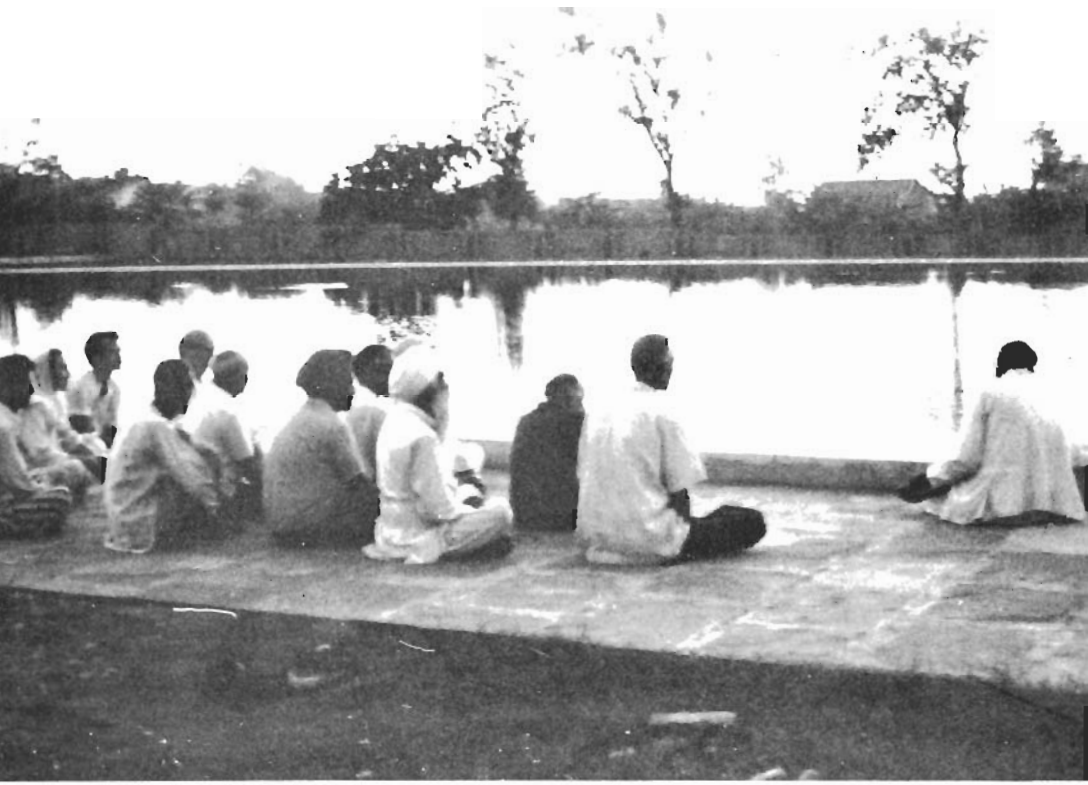
are going on automatically: the food is digested, the blood is circulated, the hair and nails are growing, and all this without our being conscious of it. So the Masters considered that why should not God's work also be done without any thought of prana? To concentrate through the prana force, many difficult sadhnas must be performed, and during this present age man is not capable. Such practices are also very time-consuming, taking many years, and in this age man's life-span is very short. So the Masters left aside the prana-force and concentrated upon the attention, or spiritual current. Then they gave the extra boon of opening the inner eye, so that even a small child could do the sacred practice.

So know that if you meet a true Guru, you have met the Lord. He is not only a Guru, but a messenger from God, come to take you back to Him. Go wherever he leads you. If you obey him, you will become what he is. If not, if your mind steps in and interferes, you will not be able to get anywhere near him. Those who have met a perfect Master are greatly blessed. Those who have not should go and search until they find one, for this is not a theoretical subject but one of practice, to rise above the mind and senses. The theory has its place; but it precedes the practice.

Some time before King Janak met Maharishi Ashtavakra, he held a holy gathering, and Yajnavalkya Rishi was the only one who stepped forward to give the king the desired information. But he could only explain the theory. In those days they were very honorable people, so he frankly admitted, "I know the theory of this spiritual science, but not the practice." King Janak called another gathering of holy men, and during this Maharishi Ashtavakra stepped forward and gave the king the practical experience.

Only an experienced person can give an experience of higher knowledge. Outer practices and outer learning are not enough, although each and every one has his own mission in life, and my best wishes are with all sincere efforts in God's Name; but if one desires an experience of the Truth itself, it can only be experienced through one who is experienced in the Truth. This law has ever been, and ever will be.

My Beloved tells me about
A Luminous White Lotus
floating on a midnight
sea of jewels . . .

Peace abounds everywhere—
Spirit sees without physical eyes
or stinted by touch,
All is one Round Perception of ALL . . .

ASTRA