Remembrance at Manav Kendra

Sat Sandesh

the message of the Masters

May 1973

FRONT COVER: *Madame Vijaya Lakshmi Pandit, sister of the late Prime Minister Nehru, and former President of the United Nations General Assembly, was the featured speaker on Integration of Mankind Day, held on April 2 in sweet remembrance of Baba Sawan Singh Ji, the Master's Master, at Manav Kendra.* *See page 16.*

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THE MASTER'S TALK

The Real Hunger

A great yearning is within me to meet the Beloved;
How can I find the Perfect Master so as to fulfill my desire?

GURU ARJAN SAHIB tells us of this strong desire to meet the Lord, which lies deep within the soul. What are the means for realizing this desire? We must first decide if that yearning is really there or not. No doubt the tongue does declare it, and the mind agrees, but usually the heart really desires only the world and worldly things.

Comb your heart thoroughly to find out exactly what it really wants, and you will see that out of a whim, sheep-like, you follow others who say they are seeking the Truth; but this is not truly wanting the Lord. If the heart truly desires, the prayer springs forth without effort, like an overflowing expression which cannot be controlled or stopped, and the heart cries out, "O Lord, O Master, give me this thing!" See for yourself, when we want something how we cry for it—in the night, throughout our sleep, and in all our waking hours. Every moment is spent concentrating on the desire for that worldly wish; automatically and with each breath the prayer springs forth from that heart which is deep within us —the soul. This is the condition of most of us.

When the heart sincerely pleads for something, that prayer is accepted by

This is the conclusion of the talk begun in last month's issue, translated from the Hindi.

the Lord; but the trouble is that usually the heart does not want what the tongue is asking for. We are not true to ourselves; we go on cheating ourselves. If only we were sincere, with the tongue, heart, and mind all wanting the same thing, we would get our wish, without doubt. Our prayers reflect our desires—mostly all for worldly things; and our heart responds to this. We consider God to be some useful benefactor; and as long as He helps us achieve what we want, then we believe there *is* a God; but if we do not get our own way, then God becomes a doubtful factor.

Majnu, the famous Persian lover, for whom all the world and all religion existed only in his beloved Laila, was once told by someone, "Majnu, God wishes to meet you." He replied, "If God wants to meet me, He will have to come in the form of Laila." He could not even accept God without his beloved Laila. We also will not accept God unless He conforms to our desires; all our remembrances of Him are for the sake of the world. Surely, when someone like Majnu died, would he not get Laila instead of God?

It is all a play of the heart. When the cry comes forth from a true heart, then God prepares the way for granting the wish. It has been very beautifully expressed in the Gurbani: *The prayer which is true is heard by God, and He brings that child unto Himself so that He may listen to him.* When tongue, mind, and heart become one, that is true: all else is untrue, illusion, falseness. Secondly, one should wait. If a prayer comes from such a child, the Lord makes that child sit beside Him, and then says, "Ask, child, for whatever you want."

Whether or not the heart can truly desire the Lord is a deep question. There was a true devotee named Namdev, and it is said that the balcony of his house collapsed with want of repair; so his relatives told him to get a carpenter to do the work. He went the next day to seek the carpenter; but being a true devotee, he started thinking only of the Lord, and in so doing forgot all else and sat down quietly in His remembrance. When he arose, it was late evening, and he returned home. His people naturally asked what had happened about the carpenter. Namdev said, "Oh, I forgot, but I will bring him tomorrow." Many days then passed in the same fashion, and finally the exasperated members of his family protested and threatened him, "If you do not get the carpenter today, you will get a very rough reception on your return." This is what is meant by, *Devotees and the world can never meet.* Anyway, Namdev promised that he would really bring the carpenter that day without fail. We must remember that lovers and devotees cannot be forced to accept a certain attitude to life, for they are intoxicated in the object of their heart's attachment. So once again Namdev lost himself in God's remembrance, and when he opened his eyes it was evening. He thought, "Well, now they will treat me very badly," but he started homeward philosophically accepting all that the Lord sent with a grateful heart. However, God had seen His devotee's difficulties and had Himself gone to Namdev's house in the disguise of the carpenter and in one day had completed all the repairs. One can imagine what beautiful work had been accomplished, by the Lord's own hand. When Namdev arrived at the house, he at once recognized the fine work and realized what had happened. There is a Persian saying: *Only the bulbul can understand the bulbul's language.* [A bulbul is a bird with a very happy song.] The eye of a true devotee can easily rec-

ognize the handiwork of his Master. Even before Namdev entered the house, neighbors called to him to ask where he had found such a competent carpenter, and what his wages were, etc. Namdev laughed joyfully and replied that that particular Carpenter's wages are paid in love! They did not fully understand this, but they asked how they could get hold of him. Namdev said, "Break away from (gain detachment from) the world and the family, and then my Carpenter will come."

When one has broken all attachments, He will come without asking. Of course, Namdev was one of the few true devotees of God. He did not ask God to help him, but God Himself is concerned for those who are true to Him. I can quote an instance from my own life, during Hazur's lifetime, when my son fell seriously ill. (He was about 18 years old at the time.) The doctors told me that his condition was dangerous, and that I should take leave from my work for three days and remain with him, for he might die at any minute. So I naturally did as they advised, but Sunday fell within those three days, and I was detailed by my Master to hold the Satsang in Amritsar every Sunday. The doctor had told me not to leave my son's bedside; but I thought, "To whom does this child belong? The Guru knows everything; I should do the work that He has given me." So I went to Amritsar and held the Satsang there. After the Satsang I remembered that Amritsar was halfway to Beas, and my heart said, "Why not have the Master's darshan before returning home?" So I caught a train to Beas and reached there about 1:30 p.m. It was a very hot summer season, and Hazur was upstairs; but when he heard I had come he called me to his room. He was lying on his bed resting, but when I entered the room he sat up and asked me, "What is the condition of the boy?" The Masters know everything. I replied, "Hazur, he is seriously ill; but as I understood your orders were to go to the Satsang, I considered that more important." Hazur became very quiet and looked quite sorrowful, and I said, "Hazur, why are you in such a mood, when the slightest thought of you can make one forget all sorrows?" He said, "Well, you have taken the load off your head, and now I must bear the burden myself." On returning home I found my son was all right, and his condition had not deteriorated as the doctors had thought. These are the ways of Perfect Masters; this is their greatness. So I may say that if you leave everything to Him, placing yourself completely in His hands, He will do all your work.

He *will* come to the heart that truly yearns for Him. Even if the heart is even slightly turned to Him, He will look after you. But for the heart that truly yearns in all fullness, what can stop His coming? In the Gurbani it states that the Merciful Lord has given orders for whatever the child requests to be granted. *The true child desires only this happiness: That his heart may reside in Thy lotus feet.* Also in the Koran it is written: *I will give whatever he wants.* All Masters have said the same thing in different languages. If the desire in the heart is really strong, then most definitely we can realize the Lord; when there is the pain of true desire in our cries. When the heart is filled with worldly desires, physical comforts and earthly relationships, then where would the Lord take up residence? The tongue speaks of God, and outwardly we bow down and worship all manner of images and conceptions of God; but our family and others live in our hearts. Man was intended to be a temple of God true

enough, but he has himself made the human form a temple filled with lifeless perishable images. How can the Lord manifest in such a place?

When the voice of true yearning springs forth in desperation, then what are the means of realizing God? He Himself extends His mercy and leads the seeking soul to the Living Master—the Master-soul who has already realized Him. The tiny cries from an ant can reach Him more quickly than the loud trumpeting of the elephant—we must simply have the true yearning in the heart, that is all. He hears, He is in each and every being, He is not far away beyond the skies—He is the very soul of our soul. By His mercy, the Satguru is met, and this is the greatest good fortune that one can receive. We meet that Master-soul when the Lord Himself so desires. And as we do not know the Lord, so we cannot know the Master either. By the guidance of someone with eyes, can the blind man find that which he seeks. He whose inner eye is not open is at the level of mind and senses; he cannot see the Lord working at the human pole. Such a person can have no conception of that higher power working there, and so for him the human pole is merely a man. You will remember that during the life of Guru Nanak, he was called one who is misguided. By whom? By those whose eye was closed. So we can meet the Lord only through a competent Master. If the word "competent" is used, it means that there are those who are incompetent also. You should be aware that the world is full of such so-called masters; you can pick up a stone and find some guru, sadhu, or saint underneath. A truly competent Guru—a realized soul—who has become one with the Greater Soul, is very very rare. It is not a mere acting and posing, and cannot be denoted by merely changing the outer appearance and by wearing garments of various shapes and hues. It is a question of competency.

It is the mandate from God, that without a Satguru, realization is not achieved. The Lord Himself has made the law: that without a Perfect Master, He will never be realized. It is a fundamental law—nothing to do with delivering lectures, reading scriptures and other books, or thinking. Absolutely not. Realization is a matter of practical experience alone. Neither can He be realized through outer demonstrations, rites and rituals, building fine palaces and temples, or extensive expansion of religious organizations. To know a true Master, there is but one criterion, through which none can be deceived. A true Master will *give* something—something to start with by which one is fully convinced of his competency. Do you understand this? It must be some small experience at least, of the *inner* knowledge. And that is given when? When your heart turns in that direction. If one has only curiosity or a motive to test only, and has no sincere desire, then no experience will be gained.

During Hazur's lifetime, he was once told of a man who had discovered the secret words which the Master gives only at initiation on the Inner Path, and Hazur was asked what would happen in such a case. Hazur replied by giving an example of a dog who wanders through a cotton field, and asked if that dog, by merely passing through the field, comes out with a suit on? A person may by chance hear the whole of the Master's initiation but how can he benefit if the Master has not accepted him, and he received none of the Master's attention? This whole spiritual science is of attention. A single loving and purposeful glance from the Master is enough to lift the living force within a person.

We saw, when sitting at Hazur's feet, that many learned pundits came to him. Such persons do come to God-realized men, usually to argue on various points. We saw that they came and sat proudly —even arrogantly—proud of their great learning. So great was their pride that they could not listen to the Master's words. Hazur would often say, "Brothers, you also travel within as I do, so why not travel inside together, instead of arguing here outside?"

One day, a certain well-known philosopher named Kartar Singh Nabina, who was blind, came to Hazur's Satsang, and the attendants guided him to the front row of the Sangat. After the Satsang, he remarked to Hazur, "Maharaj, I am one whose speeches have astounded the whole country, and before whom when lecturing none could stand and speak against; but today I have sat at your feet, and I feel like a small child at nursery school." The God-realized man's talk is so simple, clear, and accurate that it immediately affects the receptive heart. There is a great difference between the words of a realized soul and those which come from an empty vessel. *Listen to the Saint's true words, for He speaks of what He sees.*

The eye of the Master is so developed that God is really apparent to him, everywhere. *Nanak's Lord is apparent.* How then can the Master look down on anyone? *With one Light the whole world was created; Who is good and who is bad?* Their great love is for all; and this is another criterion found in a realized person. They have no jealousy, no desire to fight or quarrel with anyone. They have love even for those who have declared themselves enemies.

When they asked Christ how they should treat each other, he requested them to repeat what Moses had told them to do; and they said that Moses had said to give *an eye for an eye, a tooth for a tooth.*[1] Jesus then explained that those instructions conformed to the extreme hard-heartedness of the people living at that time.[2] When the people asked Jesus for his advice on the subject, he quoted Moses' higher teaching, *Thou shalt love thy neighbor as thyself,*[3] and said further, *Love thine enemies.*[4]

In Hazur's time, there were those working to damage the spiritual cause; they would even give public talks against him, and when they came to Beas they would have the effrontery to take their meals from the Dera's kitchen. Someone complained about this, but he said, "That's all right; let them eat." No one was ever refused food. This is another simple example of a true Master's love for all men. He has no hatred or vengeance, and wishes only the welfare of those who would do damage. In due course of time, the very people who had worked against Hazur began to respect him; a respect that has not failed up to now. Truth is truth, after all.

It appears that the whole world is shopping around for one worldly thing or another. *All is forgotten in the stomach's affairs.* However, sometimes, somewhere, a person with true thoughts, a true lover of God, can be found. Nevertheless, such people are very rare. The holy places are filled with worshiping people, who pray, read, and discuss the religious books; but if one looks into their hearts one sees what they want—they are in remembrance of the Lord, but for the world's sake. Excuse me, but we would like to make God into a catspaw; we have no real desire for Him

[1] Exodus 21:24.

[2] Cf. Matthew 19:8. These regulations of Moses were restraining measures, so that the people would not do anything worse.

[3] Leviticus 19:18; Matthew 22:39.

[4] Matthew 5:44.

in our hearts. Firstly then, we should know that whatever desire lies in our hearts will be fulfilled; there is no doubt about this. I have quoted from various scriptures, and in a common sense fashion placed the facts before you. If today we are not getting God-realization, what is the reason? The reason is that we are not really desiring it—desiring it with the heart, mind, and tongue. We have no truth on the tongue, and we do not receive the gift.

If you stand in the doorway of your house and tell your friend to enter, but you do not stand aside that he may pass through, then how do you expect him to come in? Pray and wait; the Lord is not deaf. He knows the innermost part of our soul. He knows where our attention wanders to; He knows our each and every whim. Place your desire before Him, and await His pleasure. He who is the true Doer sees our desires. A child's father may know that the stubborn child wants a certain thing, but he will not grant it if that thing will not give the child any benefit and will bring only misery and loss. Many a desire has been fulfilled, only to leave behind a bitter taste, flavored with regret. So what is the highest prayer? Ask Him for Himself, or ask Him for that which He knows is best for you. Just leave everything to Him and you will succeed in all things.

In this hymn, Guru Arjan describes how the yearning in his heart to meet the Lord has become a ruling passion in his life.—"O Lord, when will I meet a Perfect Master?" *When he reaches the height of the Most High, only then will he know the High One.* How can material eyes see that which is fine, pure, and imperishable (*Agam*)? Looking into the atmosphere, little is seen of what it contains; but that does not mean it contains nothing. Whatever is there is very minute, and either the eyes must become deeply perceiving, or the atmospherical content must be enlarged to the grosser vision of the eye. The latter can easily be achieved with the aid of a microscope, and thereby within the range of the human eyesight the tiny microbes present in the atmosphere can be seen. Similarly, those whose inner sight has developed can see the Lord. So we should find that kind of competent spiritual Master who can develop our inner sight to that range of refinement which reveals the Truth. Only then can our true work be done.

Furthermore, I want to tell you that the status of gurus varies. I have already mentioned those who act and pose and wear different outer garbs; leave these aside, for the world is full of them. We find also the gurus of the religions, those with outer knowledge, who teach morals and customs. This is good work, for man is a social being and needs social guidance. Human beings must live together in society and for that the existing social or religious orders are necessary; if it were not for these, new ones would have to be created. It is better for a man to remain associated with that order into which he was born, and in those very circumstances make his life pure, chaste, and righteous. If even these gurus of the outer knowledge would teach that knowledge correctly, then people would become happy and peace-loving. Here in India, for example, so many problems have arisen out of the creation of a separate Pakistan; this and other similar social situations arise out of the lack of proper teachings and an excess of narrow-mindedness, even though the tenets of all religions uphold the fact that we are all children of the one Father. Gurbani tells us: *One Father, and we are His children,* and the Koran says, *We are all members of God's family.* All

true Masters have taught this basic fact; and if He is in every human being, then why all the conflict and enmity? The teachers of all religions teach the same thing, and that alone should be enough to quell any suspicion of argument or fighting. Each religion teaches its followers to think ill of no man, not to steal, to make one's life good and pure and chaste, to serve others selflessly, to have no hatred in the heart, to love all men. If only these tenets were taught accurately and strictly adhered to, the world would be a far better place than it is at present.

But all these fine ethics are not enough for higher spiritual knowledge. There is a higher type of Guru: the Guru that teaches an inner knowledge, without which the continuance of birth and death in this worldly existence cannot cease. While this inner knowledge —the Knowledge of the Beyond—remains unknown, no real spiritual progress can be gained. The world then is full of teachers—Sadhus, mahatmas, rishis, munis, etc.—but one who has actually experienced the Truth is very rare and hard to find. You will remember that King Janak sought far and long, and eventually he found but one man with this kind of knowledge. Those who were present at the King's initiation were astounded to witness that such experience could be received in but a short space of time. If during those days, when Spirituality was on a very high level in India, only a single exponent of the inner science could be found—Ashtavakra —do you think there are thousands scattered around the earth today, in this age?

It is true that the more really spiritual souls there are in the world, the more grace and joy and happiness there is. They can easily be recognized once they are found: they have true love for God, and their ruling passion is a love for God and not for the world. Unless one has found such a Master, there is no real spiritual progress. One may ask where such a Guru can be found. Well, he will not be a prisoner of any particular religion or country; he may be born in any religion, and in any social status. Ravidas was born in a cobbler's family, and Kabir came into a weaver's home; and other Masters into other different circumstances, but that made no distinction, for wherever the Light came, so the moths flew to it. There is absolutely no question of high and low where true Masters are concerned, for wherever knowledge is, knowledge will be available. Everything else is merely a waste of one's precious time here.

When I was young I used to read the Guru Granth Sahib [the Sikh scriptures or *Gurbani*] by taking a single verse to study, and would grasp its meaning fully before going on to the next verse. This kind of ardent concentration is due to past background. During the study of these great scriptures, again and again I read the advice that one should meet a Guru. So frequently was this advice repeated that I began to pray, "O Lord, I might or might not meet a true Guru, and in the search I might accept someone who has never reached Thy presence and my life will then be wasted. In the past, Thou hast showered direct mercy upon great devotees like Dhruv and Prahlad; canst Thou not be pleased to do so today?" It became the greatest torment in my heart. I knew that I could never meet the Lord without a living Master or Guru, but I feared that I would meet one who would turn out to be nothing but a worldly man. The yearning however became overpowering, and I did continue the search and met many people, but finally with His Grace I came to Hazur. This outer meeting

happened in 1924 although he had been appearing to me in my meditations within since 1917. I had considered at first that Guru Nanak had come, and in those days I wrote a poem, telling of my meeting with Guru Nanak and the beauty of his countenance. I received daily guidance from within for seven years, and traveled with Him in the realms Beyond. When in 1924 I met Hazur, I recognized Hazur to be my inner Master who had been appearing to me within. So I am explaining that God does hear our cries —the cries from the true heart. Why should He not listen if one is sincere? On meeting Hazur physically, I asked him, "Master, why such a long delay before this meeting?" He replied that it was the most opportune time.

Remember, these perfect people are not just a body. The Master is that Power which is in all creation—working through a human pole. There are three phases of the Master. One is that Power in the physical form, which we call *Guru,* meaning teacher; who teaches us an ethical way of life, and who has real human sympathy. The Guru is human, that weaker souls may gain strength and faith. On the outer level, he is a man, truly and completely—another phase. But he is not these alone; he is also something else; and when one rises above the body consciousness, sees him within, and converses with him within, one knows him as *Gurudev,* which is the inner Radiant Form of the Master. When the disciple of a true Master takes initiation, learns how to rise above and leave the body at will, and reaches the feet of the Radiant Form of the Master and converses with him, then that disciple becomes a *gurusikh.* The Master's Radiant Form accompanies the disciple from this stage onward, through each plane, until the disciple blends into or merges with the *Sat Purush*—the True One or Ultimate Lord. That same Power which works in the world is known also as *Satguru*—the physical form in which that Power has manifested. So you can understand how the Satguru is always complete—he is overflowing with completeness. That completeness would not be there if he were merely a physical form. Man cannot understand the Satguru; what to speak of the Ultimate Lord? *Satguru pervades all creation.*

You can take the life of any Master, in whom the ruling passion for God has been fully developed, and you will find that he lived in torment until he realized Him. All Masters go through such torment, for it heralds the coming of the Lord. To see a blossom-laden tree brings a joyful hope to the heart, an indication of the promise of a fruitful harvest. Overcast skies announce the advent of refreshing rain. So the heart which is overburdened with the deep sorrow, agony, torment, and yearning of separation from the Lord, can rejoice in the knowledge that these signs herald His early arrival.

There was once a Muslim mendicant woman named Rabia Basri, whose life was filled with constant heartache over the separation from the Lord. She would read the Lord's *namaz* (prayers) from very early in the morning all through the day, and when night arrived she would rest and sleep for half an hour, and then start the namaz again. Some interested people asked her if the Lord came to her before her prayer or after the prayers, and she replied, "Brothers, the Lord comes before I start to pray." They were insistent to know how she knew this, and she said, "When a strong wave of sorrow and yearning and helpless restlessness comes over me, then I know that He has come to push me forward." So such experiences announce the Lord's early arrival. You can read

more about this in the biographies of Masters. From a very early age, worldly affairs held no interest for Guru Nanak, and his father, observing the boy's condition, sent him on a holy pilgrimage. When Nanak returned home, his sadness had if anything increased; he went to his bed and lay there and would not get up. He was the only son of his parents, and they were naturally very worried. Actually, Guru Nanak's attention was withdrawn; but they thought he was sick, and summoned a doctor. During the examination, the doctor felt Nanak's pulse, and you can read Guru Nanak's remarks in his hymn: *The doctor was called and felt my pulse; The poor innocent doctor knows not that pain lies in my heart.* And further on—*Go, doctor, to your home; I am intoxicated in the thoughts of my Beloved.* Longing for the Lord should be of immense magnitude: either from the past impressions, or from sincere desire in the present life. If in such a condition you then meet the Master, your work will reap achievement. Those who are themselves imprisoned in the cage of body and mind cannot possibly bring any soul above that level of body and mind. So in this hymn, Guru Arjan stresses this intense yearning.

A child is not amused by play when he is hungry for food.

A mother may try to amuse a child by giving him toys, or playing with him, but if the child is hungry he will not be satisfied with any attempt to humor him. When he gets the milk, only then does he become quite content. Guru Arjan is describing his own condition, which is like that hungry child, who will not be satisfied until he is fed. Worldly toys, etc., can give no real satisfaction—if a true yearning is awakened in a person's heart, can he ever desire the worldly things again? Never. Guru Ramdas tells us that if one took all the pearls from the oceans and the diamonds from the earth, and all the gold, silver and various other precious things, and made a huge pile of all this, then you may ask a true lover of God if he would like to have it as a gift, and he would not care to even glance at such worldly treasures. If our yearning is not as strong as this, then we cannot be successful in our aim.

Once two seekers went to a Master for initiation. The Master was bathing in the river at the time, and he invited the two to bathe also. When they joined the Master in the water, he took hold of one and grasping his head held it under the water for many seconds. The man of course struggled for breath and when the Master pulled him up he was gasping. The Master said, "Listen carefully, child. If your yearning for God is as strong as your desire for breath, then you may come to me; otherwise go on your way." Just tell me, how many of us have this kind of yearning for the Lord? He will most decidedly come to the one in whom this true desire is born. Wherever fire burns, oxygen is there to help increase the flame—without any effort—this is a natural law, and God's spiritual laws are natural too.

Hazrat Junaid Sahib, who was born in Persia, was once out riding near the River Dajla. His horse suddenly refused to continue in the same direction, so Junaid Sahib allowed the horse his head saying, "God is everywhere; let us see where you will take me." The horse quickly galloped toward a nearby hill and then stopped at a certain place. Junaid Sahib dismounted and thought, "Now what kind of God's wonder will I see?" He saw that a man was sitting nearby. In the course of conversation with him, Junaid Sahib discovered that the man had been in search of a true Master for years, without any success,

until he had finally decided to sit in one place constantly and if his yearning was strong enough then the Lord would come to him. Hence the reason for him sitting in that wild and lonely spot. After some further conversation, Hazrat Junaid gave him the blessing of initiation, and as he prepared to leave he gave the man his address saying, "Remember my address, and if you ever need me you may come there." The man quite casually replied, "Oh, as you were dragged here today, so will you come again."

The torment and agony of separation is most necessary. God is not far away; He is within you; so leave all so-called gurus—excuse me, but leave them. You can only be helped in this particular work by those who are true.

One morning in Amritsar I was with Hazur in the home of one Lala Duni Chand, when a certain Sikh gentleman arrived. I asked him where he had come from, and he replied, "Last night, Hazur came to my house and told me to come here this morning to meet him." In reply to my further questions, he said, "No, I have never met Hazur before."[1] When Hazur saw him he said, "Oh, so you have come, brother!" He who stands on the peak of a hill can easily survey the whole surrounding district, and can detect by the rising smoke any fire which may be blazing. So the true Master sees all, and makes the arrangement for the meeting. Only such a competent type of personality can truly be called a Guru, Master, Mahatma, etc.

Mother, the hunger in me cannot be satisfied
Though you serve one hundred dishes.

One's mother can offer a whole sumptuous meal of various different dishes, but of what use are they to he who hungers for the Lord? One thousand worldly attractions cannot give the satisfaction gained from the Guru. Great is the love of a parent, but the Guru's love exceeds that of thousands of mothers and fathers put together. His love is unselfish—his every moment reflects the wish in his heart for his children to stand spiritually on their own feet.

One night, some years ago, I was in Hazur's presence on his roof-terrace. Graciously, he would always call me to him whenever I arrived. He was alone on this occasion and I bowed before him where he was reclining on a bed. I asked him, "Hazur, it is all right for those who have learned to stand on their feet and walk around, but what will happen to those who have not learned to move at all?" Hazur sat up and said, "Kirpal Singh, do you want me to stop giving initiation?" I replied, "No indeed, Hazur." Baba Sawan Singh Ji then said, "Is there any father who does not want to see his children stand on their feet? Never even think that he who has given the initiation has no mercy; he is waiting for the time when they will reach his feet."

Even now I can stress that although Hazur has left the physical form, he is never far away. Whosoever inititates the child, sits within him always. The Master is constantly with you in this world, and also when you leave the world—during life, or at the time of death, and after. It is the greatest of good fortune to meet such a Guru. Hazur was not just a physical form; but we lived in a delusion. He would give many small examples, like: "If your chair breaks, you look for a carpenter to repair it; and if your bed breaks, again you seek the carpenter; and if the doors or windows

[1] Hazur had appeared at the man's house while physically in another place.

need repairing, you are again looking for the carpenter. Would it not be better to keep the carpenter living in your house?"

So become a gurusikh—when the Guru appears within you, you have become a disciple of the Guru. He is always with you, but he must become manifest within. Hazur would say that the Guru can be likened to a veiled woman who stands in the doorway. She cannot come outside, and if she hears the child crying from very far away she lets him cry; but if the child comes near to the door and cries, she takes hold of him and drags him inside. At this very moment the Guru is standing at the door behind the two eyebrows; he is there just waiting to pull you inside. Sit at the door and do Simran—the only difficulty you have is that you do not give enough time to learn how to sit there. And He is just waiting for the time when His children will come unto Him.

How Many Lives?

For how many lives have we made
The dark descent—oh my Beloved?
How many times have you lain
Silent luminous partner
Ensnared in a shadowy web of forms?
Under innumerable guises
Under ancient, forgotten skies
Your blinding sun masked in feather and fin—
And how was I to know your flaming song?

As mineral the rains tore at our parts
And sent them scuttling over the cliff
To the whitened beach below.
For a hundred million years
We tumbled and broke on the cool ocean floors
While the cosmos rang in our bones.

As sea plants we drifted the dark currents
You and I—more preyed upon than preying
In the prayerless deep sea tides.
Until, propped up with fluke and spine
And purpose to our flashing tail
We relentlessly pursued our plankton past!

As reptiles we tasted blood
In marshes long since turned to tar
Shrieking our chartered savage rounds
Under the indifferent stars.

And now as man am I
With the blood pull of a billion years
Webbing the mind and flesh
To the pulsing thunder beneath the thumb.
And how may I begin?
And how am I to know your flaming song?

To these ourselves, our upward dreams
Who have known peace, and told cool
On savage nights
Ariel assumption of suns and grace
The cave's release—
We have glimpsed the dazzling white coat of the Beloved
And the soul turns restlessly in its sunless cave.

STUART JUDD

A Tribute to Guru Nanak

Nana-Kow Bondzie

I SHALL START as I did on the Quincentennial Birthday Anniversary of Guru Nanak Sahib on Nov. 25, 1969, by quoting the great Oriental scholar, Max Muller, who made this belated admission:

"If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions of some of them which well deserve the attention even of those who have studied Plato and Kant, I should point to India. And if I were to ask myself from what literature we, here in Europe, we who have been nurtured almost exclusively on the thoughts of Greeks and Romans and of one Semitic race, the Jewish, may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life, not for this life only, but a transfigured and eternal life—again I should point to India."

Once again when I was invited to say a few words by way of a tribute to Guru Nanak, my admiration and respect for this precious gift of India to mankind induced me to agree. Once again I realize that it is much easier to accept such a responsibility than to fulfill it. The Saints at one flight are absorbed in immortality even though they may move amongst us as ordinary men. From what source then shall I, a mere speck, derive courage to do honor to a mid-day sun? Such is the great paradox: The Saint, though exalted, is too humble to parade his riches, and his servant whose wish it is to reveal him does not know enough.

India has bestowed upon mankind great men of piety, like Buddha, Ashoka, Ravidas, Mahavira, Krishna, Vivekananda, and Gandhi, but perhaps none greater than Nanak (1469-1539) and Kabir (1398-1518), for it is to these two that we owe the evolution of the Science of Spirituality—the development of higher consciousness in man. These two contemporaries, Hindu and Muslim respectively, rose above their social religions and showed how little effect, if any, rituals have on inner spiritual development.

During their times the two main religions in India, Hinduism and Islam, could not see eye to eye, but the universality of their teachings had considerable impact in bringing about national integration. In the end when Nanak left his mortal frame the Muslims claimed him for burial and the Hindus claimed him for cremation. They saw in him a God-man who united all in brotherhood and harmony.

Nanak, like Kabir, was not only a great divine poet but wrote voluminously. The summary of his teachings is contained in his magnum opus, the JAPJI which forms the prologue to the Adi Granth Sahib, the venerable Sikh scrip-

The author, the Master's Representative in Ghana and General Secretary of the Guru Nanak Centre in Accra, gave this talk on Nov. 20, 1972, in connection with the opening of the Centre. Subscriptions to the quarterly newsletter published by the Centre may be obtained from Sant Bani Ashram at two dollars a year.

ture. Nanak shows that the reality of the Supreme Being whom we call God is not based on abstract arguments or scholastic proofs; but it is derived from the specifically religious experience which alone gives peculiar significance to the term "God." Man becomes aware of God through experience. Rational arguments establish religious faith only when they are interpreted in the light of that religious experience. Arguments do not reveal God to us but are helpful in removing obstacles to the acceptance by our minds of a revelation mediated by that capacity for the apprehension of the Divine, which is a normal feature of our being. God may be known by acquaintance and not by hearsay.

In the 38 stanzas of the Japji, Nanak sets out to illustrate the basic principles of life and how one may consciously step from the known to the unknown through the aid of the Celestial Music under a competent guide or a Perfect Living Master. He sees the equality of all men in the sight of God; their proximity to or separation from Him being due to their own actions, good or bad; their final emancipation from the meshes of matter and mind through communion with the Divine WORD, the Eternal Song reverberating in all creation; the competence of the Master-soul, the Guru, to effect this transcension from the conscious to the super-conscious; and the ethical background necessary for treading the Path Godward.

The Prologue is revealing. It reads:

There is one Reality, the Unmanifest Manifested.
Ever existent, He is NAAM *(Conscious Spirit), the Creator,*
Pervading all, without fear, without enmity,
The Timeless, the Unborn and the Self Existent,
Complete within Itself.
Through the favor of His true Servant, the Guru,
He may be realized.
He was when there was nothing;
He was before all ages began;
He existeth now, O Nanak,
And shall exist forevermore.

Nanak goes on to hint that the Timeless One, existing before time, in time, and beyond time, is the only object of eternal peace and harmony and may be reached only through the favor of His Holy WORD in man. It is this emphasis on the Holy WORD or Celestial Music that projects Nanak as the father of Spiritual Science; and should anyone doubt that a matter otherwise thought of as subjective can be pursued as a science, he may be humbly reminded that Spirituality is as much a science as mathematics, only more ancient and more accurate than mathematics. The Celestial Music of which Nanak speaks is known to all the extant religions. In the Vedas (the oldest scripture known) this Celestial Music is referred to as *Nad* or music of the spheres; in Zoroastrian literature it is called *Sarosha,* the Gospels refer to it as "Word," and the Muslims as *Bang-i-Asmani,* or the voice coming from the heavens. This Celestial Music, Nanak taught, is the Creator and Sustainer of all that is, and he averred: "They alone are alive who are in tune with the WORD; all others are dead."

Thus true religiosity consists in man reattuning himself with Eternal Music and this cannot be achieved through intellectual disquisition, forced ceremonials, rituals, fasts, and vigils. Nanak reminds us that as social beings we cannot help belonging to one social religion or the other but that is only the first step. Our faith in religion must in time be converted into reality by self-analysis.

Men are so unquestioning that they forget that the valuable records in the various scriptural texts are the experiences of disciplined souls, and that beyond inspiring us, those experiences cannot be ours without exertion on our part.

The peace of perfection, the joy of higher levels of consciousness, is realizable on earth. Perfection is the prerogative of every man by virtue of his humanity. In the Court of God there is no Christian or Muslim, no believer or infidel; there is only man, and each is judged according to his deeds. We are all members of the heavenly household of the family of God. Even when we are on the brink of the abyss, the everlasting arms will sustain us, for there is nothing, not even an atom of reality, where God does not abide.

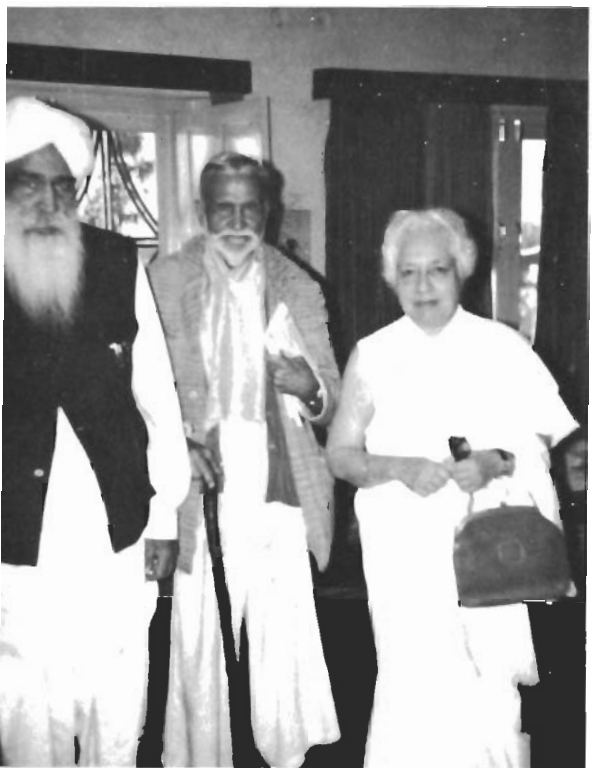
Godmen like Guru Nanak take upon themselves, from time to time, the cross of mankind. They crown themselves with thorns in order that others may be crowned with life immortal. They go about the world as vagrants, despising the riches of the world to induce us to believe in the riches of their world. When they gaze into men's eyes, whatever their condition of life, they see something more than man. They see our faces not merely by the ordinary light of the world, but by the transfigured light of our divine possibilities. It is no wonder therefore that they share our joys and sorrows. Was not Jesus the Christ crucified and was not Kabir stoned and Guru Nanak himself incarcerated? Our own deeds bring to us their fruits. God does not bestow His favors capriciously. As one sows so does one reap.

Such was the message of Guru Nanak who brought a message of hope and redemption to mankind some five hundred years ago. Guru Nanak bestowed the Science of Spirituality upon mankind; for he indicated a very definite scientific method by which man, any man, who aspires to higher conscious life, may by means of the twin agencies of LIGHT and SOUND under a competent living Master attain this great boon. Guru Nanak's legacy to mankind has not been hidden under a bushel. After Guru Gobind Singh, the tenth of the Sikh Gurus, Tulsi Sahib took on the mantle, which has passed through Swamiji Maharaj, Baba Jaimal Singh Ji, and Hazur Baba Sawan Singh Ji. The mantle is now being held high by the present living Master, Kirpal Singh Ji Maharaj, and I am happy to say that the living Master is expected to visit this country in the near future, continuing where Nanak left off in the same scientific vein. Ghana is contributing its bit to this great spiritual renaissance, for indeed mankind has come of age, the age of spiritual efflorescence.

As some of you know, the GURU NANAK CENTRE is already a reality. A ten-acre piece of land has been acquired at Mile 9 on the Accra Nsawam Road for the permanent premises of the Centre. The Sponsor of the Centre is His Holiness Param Sant Kirpal Singh Ji Maharaj, and we are pleased to announce that our present Head of State is the Patron-in-Chief of the Centre, and we are grateful for the services of his predecessor.

We believe that Guru Nanak's teachings are as relevant now, indeed more so, as when he walked the earth some five hundred years ago. The principles of a true religion, of a just social order, of a great movement of fellow-feeling in human relations, economic, industrial, political, national, and international, are to be found in the basic principles of life which Nanak admirably and effectively expounds. This is the need of our times. Is this sufficient tribute to that great spiritual luminary called Guru Nanak? You may be better judges.

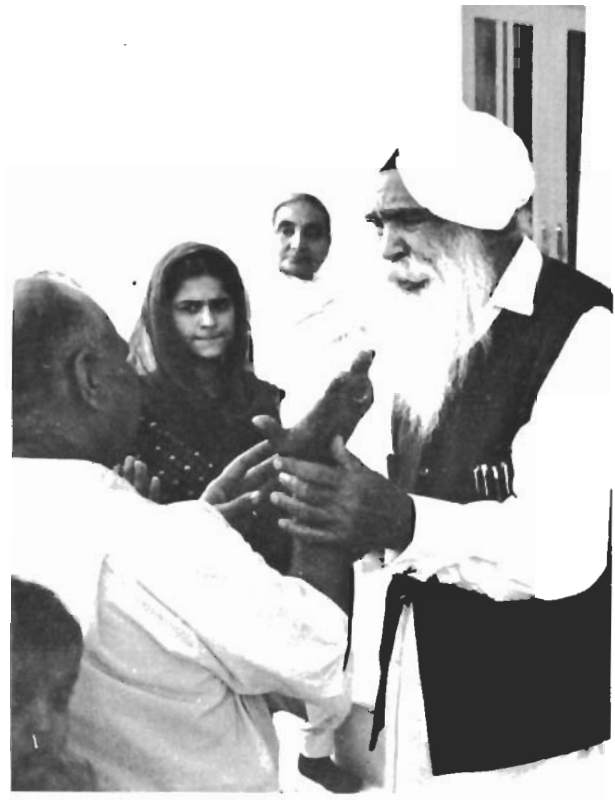
Thank you.



ABOVE *The first Satsang, March 31. The Master is on the dais with his guests.*

LEFT *The Master with Raja Mahendra Pratap Ji, founder of The Religion of Love, and long-time associate of Mahatma Gandhi, and Mme. Vijaya Lakshmi Pandit, sister of the late Prime Minister Nehru, and former President of the United Nations General Assembly. They were speakers at the main Satsang on the 2nd.*

REMEMBRANCE AT MANAV KENDRA



Integration of Mankind Day, the anniversary of Baba Sawan Singh Ji's final departure from his body, was celebrated at Manav Kendra on March 31 and April 1-2. A complete account of the remembrance will, God willing, appear in next month's issue; on these pages appear a few glimpses of the events.

ABOVE *The Master passes through the waiting crowd on his way to the langar to bless the food.*

BELOW *At the langar. By blessing the food before it was served, the Master made it all parshad.*

ABOVE *Darshan in the garden behind Master's house at Manav Kendra.*
BELOW *The children are overjoyed at the Father's return, even if he has only been gone a few minutes.*

DISTINGUISHEI VISITORS

The Vice-President of India and the Governor of Uttar Pradesh (the province in which Manav Kendra is located) visited the Man Center on two successive days. A complete account of their visits will appear shortly.

ABOVE *Mr. G. S. Pathak, Vice-President of India, came on April 13. He is at the left as he and the Master enjoy some juice.*

RIGHT *Before the Satsang.*

RIGHT *Mr. Akbar Ali, the Governor of Uttar Pradesh came on April 14 to dedicate the Homes for the Aged. He is shown to the left of the Master.*

LEFT *(from left) the Governor, Raja Mahendra Pratap, the Master, and Swami Ved Vyasananda prior to the Satsang held on that day.*

The Master in his study at Manav Kendra. ABOVE *He scans the heads of a newspaper.* LEFT *Reading one of our letters.*

On Judging Others

Arran Stephens' reminiscence of a powerful discourse of the Master is reprinted from the June 1970 Sat Sandesh.

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

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

EVENING SATSANG, JANUARY 28, 1967

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

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

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

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

GOD HAS ENTERED MY HOUSE

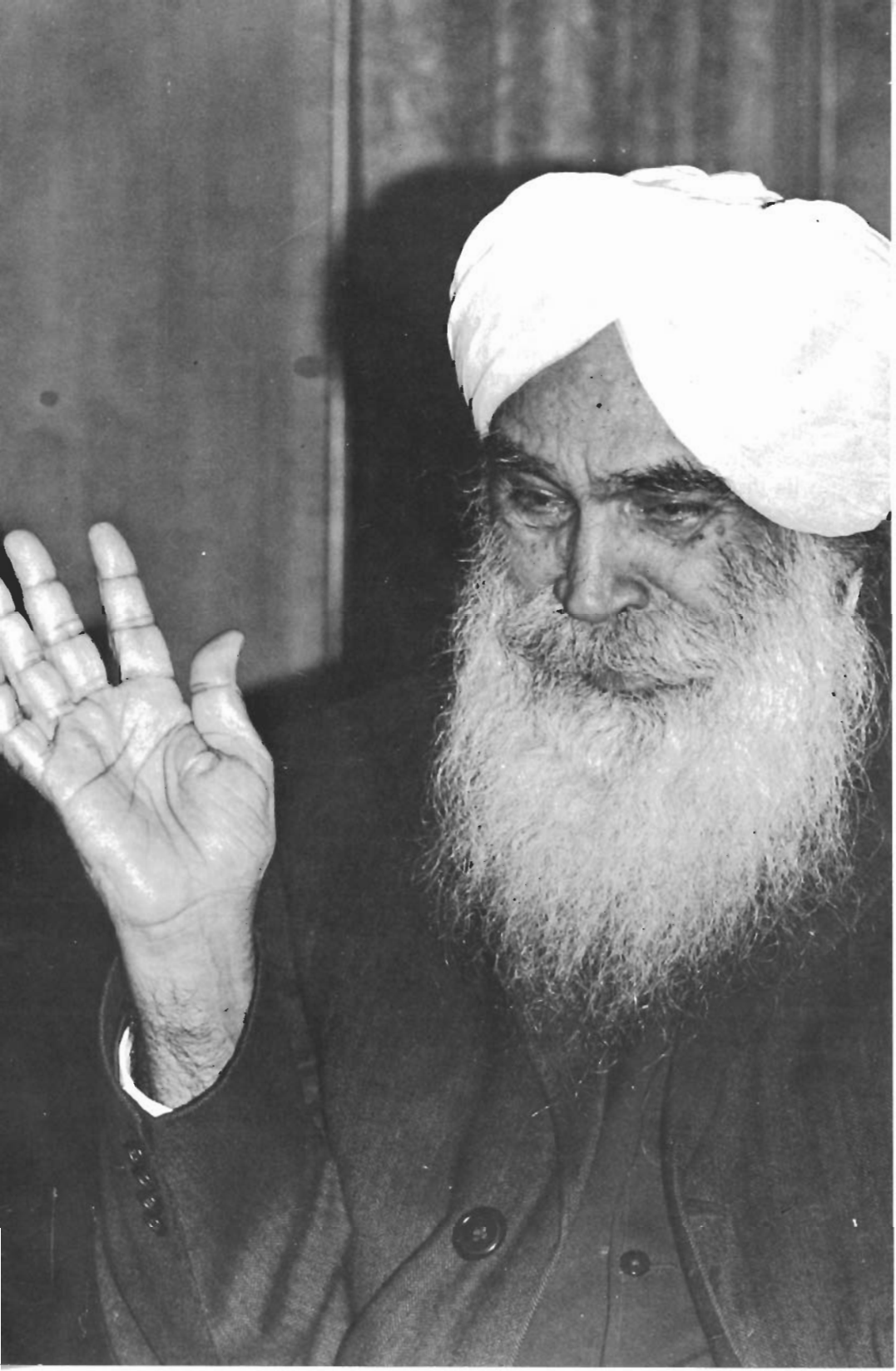
A darshan talk given by the Master in English on a hymn of Kabir, at Rajpur, March 22, 1970

THIS WAS A HYMN from Kabir, who appreciates his own good luck: *By God's grace the Word made flesh has entered my house, and it is fortunate I am that the manifested God in man has come in. Now what should I do?—He has given me a contact with that God within me—so go on! no moment should be lost but to be with that Power. The result is, I am quiet, sitting in that bliss, at peace. Mind has found no place in me to rise into ripples now—quiet, calm, serene. O mind, go on with this thing you have got by the grace of God who has appeared in man body and entered your house. So fortunate I am, you see. The result is, now I have escaped the wheel of life—birth and death. I am at home with God. Thank You, God, Kabir says.*

God Himself made flesh came to me, gave me a contact with Him who is already within me. O mind, go on with it now! Don't lose a minute without remaining in contact with that. That is what the hymn says. Out of thousands, millions, trillions of people, how many people get the contact? They are engaged mostly in the outward ways of worship—those methods which are performed with the help of hands or outgoing faculties or intellect. Who can give us that contact except the God in man—that God which is manifest in the man body. *Greatly fortunate, O mind, that God in man has entered my house.* This man body too really is a house we live in—an outside house.

I remember when our Master went to Lahore; he sat in a room and gave instructions to someone there. When He went back, I locked it. Nobody entered. Whenever you came into that room, the sweet Music was heard. So places are blessed by such personalities. The atmosphere is charged. Greatly fortunate we are that such a person has entered our house. So that is our lesson—thanking God; thanking our own destiny, our own God, and God in man. Let no moment pass without remembrance, constant remembrance.

The lower mind does not like to withdraw from outside. At times, for an hour or two, we try to go in; but it does not remain inside. But once we get that bliss, that bliss inside which is stronger, more attractive, more intoxicating, we will never dare to lose contact with that Power. Outside things are attractive to us; but are those things really attractive? We are conscious beings, a drop of the ocean of all consciousness, which is an ocean of intoxication. These outside things are all material things. When you are wholly engrossed, imbued with outer things, you have that bliss, a little contact with your own intoxication within, like a dog who eats bones. There is no taste in the bones, but his own blood



goes out and he drinks that blood, which provides the taste. So we are bliss; we are a drop of intoxication. When you are imbued with something else, for that moment so long as you are engaged there, there is some bliss; but it is really no bliss. When our soul, which is a drop of the ocean of all consciousness, comes in contact with all consciousness, it gets more bliss—the most bliss. So really we are of the same essence as that of God; He is eternal.

So God is all wisdom, He is all bliss, joy, happiness. We all want happiness. Pity we seek it amiss; it is within our own selves, and by coming in contact with that higher consciousness, you will become more happy. We have that reflection of our own peace and happiness in outer things by engaging in them.

We are fortunate we have Someone who gives us a clue to that—not a clue, but a demonstration of that, for a while. We should develop that from day to day.

Then we will say, like Kabir: *I am greatly fortunate that I have met with the Master, who came and entered my outer house, my inner house too.* So mind, now enjoy that bliss. Never lose a moment of it. Be thankful. Have the real right perspective as the matter stands.

By concentration only can you feel that bliss; you come in contact with the higher consciousness—more bliss. If you are engaged in the outer things, then also you have some bliss; but that is only temporary, for a while, a drop. Is that not true? Does this not appeal to you?

All Masters bring this to the world, you see. Shamas Tabrez, a great Saint of Persia, says, *Don't look to my outer dress. I appear to be living in rags. Look within me to see who I am.* People asked Shamas Tabrez, "Why have you come here?" "I could not refuse. I have been sent. Look within me—I am the King of Kings." These are his words I am quoting you. "What have you brought?" "I have brought the very strong whiskey of heaven to distribute to the world; that is why I have come to you." So all Masters say the same thing in their own language. They bring something. . . . What did Christ say? *I am the bread of life which has come down from heaven; whosoever partakes of it shall have everlasting life.* Both expressed themselves in different words, but they say the same thing. Fortunate those are who get a contact and like Kabir say, "Be thankful to the God in man."

We fritter away all this valuable life in trifling things. Our Master used to class people, disciples. He would say that the Satsangis are all there, but there are some "homey" Satsangis—those who are at home with the Master. They were more dear to Him than anybody else in the world.

You remember that Christ was once sitting with a good number of people and he was told that his mother and brethren had come, said "Who is my mother? Who are my brethren? Those who do the will of God." Masters have that angle of vision. All the four sons of the tenth Guru were martyred. There were so many people sitting by him. His wife came up and asked him, "Where are my children?" "I have sacrificed them for all these children of mine!" You do not know how dear you are to the Master.

So those who are obeying, living up to what He says, forget all relations. It is He who binds our inner relation which can never be broken even after death. Here all issues are paid off; give and take, that's all. Each one has to go his own way; but the inner relation can never be broken even after death; even after leaving the body. Our Master used to give an example of people crossing a river. The sailor first takes one load,

then another lot, then a third lot. Those whom Masters have initiated are taken one by one. All will go—some before, some after. But on the other side of the world you will all meet.

Are these things in books? Books cannot explain everything.

We are looked after by the shepherd. People asked Christ, "Why have you come here?" He answered, "I have lost my sheep." When I was leaving by plane for the West, people gathered together and asked me why I was going. "I am going to find all my brothers there."

We do not realize what a blessing we have. Make the best use of it. *God made flesh has come—has entered my house and given me a contact. O mind, don't rest for a moment.* And that's the main object of man's life. In this human body you can go back to your home and in no other. You are fortunate you have the human body. What you can do here in a short time cannot be done in the other world—the higher planes—in ten times as long. Every day, every hour, every minute, brings us closer to the end of the human body.

So hurry up! Repose; just go into the lap of the mother. Nothing further to be done. That is the result of effort; but *effortless* effort. There are two mottos in the world: First, "God helps those who help themselves"; but also, "God helps those who do not help themselves." Help yourself so much so that you forget yourself in that effort. So go back, recede. Leave off thinking; if the mind, outgoing faculties, and intellect stand still, that very silence transfers into Light, then into Sound.

So it is comparatively easier if you can repose, having faith in the Mother. You cannot repose unless you have full confidence in the Mother. A child can never dream that a lion would come and eat him up; he will run to the mother, and the mother would rather be eaten by the lion than let the child be, such love she has for the child. So how fortunate we are, you see.

Here is the open secret I have spoken to you from a common sense level. So what remains now? Don't be led away by the daily doings. Life is a series of interruptions; a matter of give and take, reactions of the past. Nobody can even dream that anything goes according to his will and pleasure. With all that, these are give and take, passing phases. Stick to what you have been given; that will prove a sheet anchor. Remain air conditioned, not to be affected by the outside atmosphere, cold or heat, hurricanes or anything.

Where is that?—that is in your own Self. So recede; you will feel it. Don't allow any waves coming from the outside to enter through the outgoing faculties. Shut yourself in the closet, as Christ said: the closet of your body.

What does meditation mean? When you enter within you will find He is there, quite cut off from the outside. This is something given to you practically. You are to develop it by regular practice, weeding out all outer attachments in one way or another.

When a child is there trying to walk here and there, and the mother is pleased to see, first the child crawling, then walking, then running. Master is pleased to see his children going along. He does not compare the man running with the child hopping along; he appreciates that hopping too. Similar to the mother, is it not? The child is very dear to the mother, is he not? The child running, as well as the child hopping.

So let us be thankful, that's all I can say. Kabir has a good lesson to give us.

Love: Man's True Nature

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

MAN IS NOT the animal self. His physical body is a transient vehicle for his eternal soul. God is love eternal, and the soul is a spark of love eternal. The qualities of God are thus the qualities of man, who is not the mortal body, but the immortal soul. If a man focuses his love aspect constantly downwards into the manifold attributes of the world, he becomes identified with matter. But if he focuses his love aspect constantly upwards into the Being of God, he eventually becomes merged within the all-embracing love of the Supreme Lord. Love and life are inseparable; without the creative attractive element of love, life would be non-existent. The soul of love has taken many forms before becoming human. "We live in this universe, and in various births we wear different garbs," said Shamas-i-Tabrez. "Sometimes we come into one species and sometimes into another; but we are all part of the Creator."

Love is an inherent quality of the human heart; and it is through love that the sublime truths of all creation are apprehended and understood. Love also takes its place within the mind of every human being, but it is often perverted into a constant desire for worldly things. Some people also focus their love aspect upon abstract goals and nebulous ideations, claiming that they have transcended the lusts of the flesh; but they are also caught in a snare and a delusion, for it is the lover of the Supreme Lord and of His living embodiment who is the true lover. Desire for material things is transient and unrewarding; desire for abstract goals is somewhat higher, but ultimately of little use, for the lover must progress along a tangible path of love. The purest and eternally rewarding desire is love for the Supreme Lord.

He who lives love constantly is worthy of being called a human being. To the degree that his love nature has been unfolded, to that degree he is a man. There is no other yardstick for humanity than this. An unregenerate man may love beautiful objects, and some of the most depraved and evil people on this earth have been ardent collectors of great art treasures. Thus an aesthetic love of art does not in itself prove the touchstone by which a man may be judged as a man. A true man has love and compassion for all humanity and all living things. Such a noble human being lives constantly with an attitude of humility and self-forgetfulness, and his heart is moved with deep sorrow when he sees or hears of the suffering of another—even that of a total stranger or a so-called enemy. A lover feels a fellowship and kinship with all life. He who has humility and love, and who has surrendered himself to the Supreme Lord—he is truly a great soul and a noble lover.

No amount of cultural and scholastic attainments can determine the depth of spirituality of a man. Some of the greatest saints and mystic adepts have been humble artisans and laborers: Mohammed was a simple shepherd boy; Kabir was a weaver; Ravidas, a saint of northern India, was a cobbler; and many others of lowly origins in the world were emperors of spirituality from the highest realms of spirit. Knowledge may be born of book learning, but wisdom is born of love. Rites and austerities are completely useless if there is no love in the

hearts of those who perform them. "Repetition, austerity, pleasures, comforts, honor, fame, power—all are worth sacrificing for one infinitesimal bit of love," said Guru Arjan. He who prays loudly to the Lord, and who exhorts his congregation to repent of their sins, is a lamp without oil, or a flower without fragrance, if he has no love in his heart. Professional preaching is shackled to the whims and fancies of the world; love does not preach, it transforms and liberates!

Love is a fragrant infection. It can be caught from one who is a true lover. If we keep the companionship of such a lover, we will surely know love. Bhai Gurdas, a poet-saint and contemporary of the fourth, fifth and sixth Sikh gurus, has written: "A disciple becomes a Saint only in the company of Saints, just as water thrown in the Ganges loses its identity and becomes the same as the water of the Ganges. A river flows into the ocean and becomes the fathomless ocean itself. Similarly, the ocean-like company of a Saint makes His disciples become like Him. Just as the sweet fragrance of flowers gives serenity and peace to the mind, similarly the blessed sight (*darshan*) of a Saint brings peace and calmness. Just as the *Anahad Shabd* (Unstruck Music) is the bestower of all gifts, similarly the company of the virtuous transforms even a man of utter ignorance into one of high spiritual consciousness."

Love springs from the fountain of all life, and as we turn our attention toward that fountain, the fragrant spray falls upon us. Even the rational mind may be conditioned by *simran* or repetition practice to focus upon the Beloved. When such a love-infused mind controls the lower intellect, separation from the Beloved becomes unbearable and the mind yearns for companionship with Him. In this intense state of love, the lover begins to lose awareness of his lower personality. He becomes fully conscious of his communion with the Beloved within. His inner vision captures the glance of the luminous form of the Beloved, and he is intoxicated by this sight. His entire being is merged into the radiant light of the Beloved. Blessed indeed is he who has gazed into the eyes of a God-intoxicated saint, for this one glance may cause the currents of love to enter irresistibly into the heart of the aspirant. This is the Path of Love which must be trod by all who would attain union with the Supreme Lord; but few there are who realize this truth. In his *Sar Bachan,* Swamiji has written: "Saints are merciful, but we do not heed their advice. They reveal to us the secret of life and put us in contact with the Word. They take the human form and live in the world. Through their grace they help humanity to find the true Path. They even carry the load of karmas. Even then no one follows them."

The highest form of love is not determined by the degree of devotion for special circumstances connected with a person, for specific actions performed by a person, or for the qualities of a person. The attributes of any person are the result of his own nature, and they spring from past actions that may have little to do with love. And so the highest form of love does not depend on material circumstance, action or quality; it is not created by these attributes, and therefore does not disappear when these attributes themselves disappear. Spiritual love is neither dependent on the quality or actions of its object, nor on its transient nature. As the soul transcends time and space, birth and death, so does the highest form of love transcend all these things.

Many people profess to love the Su-

preme Lord because they are enamored of the beauties of His creation. Such devotion is satisfactory up to a point, but the mystic adepts and saints love God for His sake alone, and this love goes far beyond that of the average pious devotee. It is easy to love God for the sake of His limitless blessings and in favorable circumstances; but the great saints are unwavering in their love for God, even when they are in circumstances of great privation, hardship and torture. In the *Bhagavad Gita,* Lord Krishna sets forth the formula for selfless love: "O Arjuna, renounce all self-interest and consider reward and punishment alike. Engage yourself in spiritual practices and then perform the action." True love is complete in itself.

Man's true nature is love. The human soul's own being is love; but the soul is enfolded in outer sheaths or covers. Spiritual liberation means freeing the soul from these various sheaths or covers. These are the physical, astral and causal bodies, and the three *gunas* or states of mental activity, which in the terminology of the mystic adepts are: *rajogun* (restless activity), *tamogun* (inertia or lethargy), and *satogun* (peace or tranquillity). Man also possesses what are known as the 25 *prakritis,* the inclinations or temperaments which determine the individual's life-pattern and tendencies. When all these sheaths are removed, the soul blazes forth in its own self-effulgent radiance, and it is thus said to be liberated, even though it may still be dwelling in a physical body. The soul realizes the nature of its true home in the Realm of Love, even though the body's temporary dwelling place is on earth. "O soul! your abode is in heaven," sang Maulana Rumi; "You are an inhabitant of that place. Unfortunately, you have become a prisoner in this pot of clay." And Swamiji, in his *Sar Bachan,* has affirmed: "Your abode is there, where the physical body does not exist. Why are you then tied down to this physical body?" And Hafiz stated: "O man! so long as you do not go out of the body, how can you ever tread the path of spirituality?"

If the spiritual aspirant earns his inner advancement by meditating in accordance with the instructions of the mystic adept, his soul will ascend the planes of consciousness within. He will eventually attain the final stage of meditation, which is *sehaj* (absolute bliss), and at this stage the soul goes through a transition from a state of "becoming" to the actual process of at-one-ment with the Supreme Lord. "How wonderful it would be if you should take your soul out of your body," said Shamas-i-Tabrez, "and on some night rise to higher realms after leaving the 'tomb' of your body. If your soul should do this, you would forever escape death's sword. You would enter a garden that knows no autumn."

While it sojourns in the physical world, the soul has three states of being: wakefulness, dream, and slumber. However, the third-eye center of the soul in the body gives the soul ingress into the spiritual realms, and thus leads to a state of superconsciousness known at *turiya,* where the soul makes contact with the audible life stream or the true Shabd. This experience is utterly beyond the comprehension of the average person unless he has had the third eye opened through the grace of a competent mystic adept. In normal everyday life, when the individual is awake, the soul occupies a position in the center of the forehead behind and between the two eyes; in the dream state the soul is focused at a point in the throat; and in the state of slumber the soul descends to a center at the navel. When the soul descends from

its exalted center in the forehead, the person's dreams become vague and incomplete, and the lower the soul descends, the worse the situation becomes. The soul cannot function consciously below the third-eye center and its life experiences veer from the normal to the increasingly chaotic. On the mystical Path of Love, the soul must start its inner journey from the third-eye center; this is why the true mystic adepts sternly discourage yogic practices, which deal with lower centers in the body.

In order to attain liberation from bondage to mind and matter, the soul must ascend to the fifth major spiritual realm above the physical. This realm is known as *Sach Khand* (True Home) in the terminology of the Eastern mystic adepts. Sach Khand can only be reached under the guidance of a competent mystic adept. All the regions below Sach Khand fall away during major and minor cosmic dissolutions, but the fifth spiritual region, as well as the inexpressibly beautiful spiritual regions above Sach Khand, are eternal and everlasting. Kal, the deity of the causal, astral, and physical universes, has cleverly created a reflection of the major focal-centers within each one of these universes in the universes below. Thus the six centers of the causal world are reflected in the six centers of the astral world, and the six centers of the astral world are reflected in the six centers of the physical world. Man himself possesses these centers (known as *chakras*) within his own organism. These reflected centers have been created for the purpose of misleading the soul and keeping it from reaching the fifth spiritual region, for Kal is the Lord of Birth and Death, and he does not want any soul to escape from his dominion.

Thus many mystical practitioners and yogic teachers are bewildered when they contact these reflected centers within their own consciousness. Many believe they have contacted the ultimate reality, when they have really only tapped a sub-plane of the astral universe. Even the most efficient yogic systems cannot take the soul beyond the astral plane, although a few *yogishwars* (yogis of a higher order) have ascended to the higher levels of the causal plane. Only the souls who accompany the supreme mystic adepts can reach Sach Khand. Most of the world religions are absorbed in the lower centers of consciousness in the astral and physical realms; but the soul itself must ascend far higher in order to achieve liberation. The majority of yogic teachers mislead themselves and their followers into concentrating upon lower subtle nerve centers or chakras located in the body. These are the rectum center, the sacral plexus, the navel center, the heart center, and the throat center. However, the divine Self in man, the soul, dwells in the third-eye center; and the mystic adepts of the higher order start the spiritual journey at this center, ignoring the lower chakras.

The Path of Love is the true spiritual journey homewards for all created souls. The essence of this inner journey is experienced in the combination of the spiritual light and the spiritual sound, which is the holy *Shabd,* the audible life stream. The Shabd keeps the soul absorbed in its goal and pulls it upward, transporting it from region to region. It helps the soul overcome the hurdles and difficulties of lower and intermediate planes, until it reaches its ultimate destination. The mystical Path of Love, known in the East as the *Surat Shabd Yoga* or Yoga of the Sound Current, is not only the most perfect of all the inner sciences but it is also comparatively easy to practice, and it is accessible to all people. Love and devotion to the Su-

preme Lord and His embodiment, the mystic adept, are the main prerequisites on this highest path. The aspirants who assiduously follow its spiritual disciplines not only reach their ultimate goal, but they do so with greater economy of effort than is possible by any other method.

Love impels the soul upon its way of return to the True Home; and the true nature of man is love. All the mystic adepts have taught that the human soul is of the essence of God, Who is love. The soul in the human body is a priceless gem, and the maintenance of life and the functioning of the body are dependent upon its energy. The mystic adepts teach that such a jewel should find its complete fulfillment within the crown of the Supreme Lord, in blissful union with God. Kirpal Singh Ji Maharaj, the great mystic adept of the twentieth century, has stated in one of his discourses: "If you wish to see the Lord, seek Him within your own house. Therefore, I would request you to gaze and gaze with longing in your heart, with silence in your soul, and with no thought of this world. The grace of God will descend on you and the gaze will grow into a glimpse, and He will reveal Himself to you; and you will find, nay, see Him within yourself."

The one who would seek inner spiritual mastery, and who would realize his own true nature as love, must seek the aid of one who has himself mastered the mystical path. All the aspirant's readings of scriptures, and all his thinking, can at best lead him to a single conclusion: the need of a living practitioner of the mystical way, a competent mystic adept. Without such a practical wayshower, the aspirant cannot even understand the revelatory import enshrined within much of the world scriptures. The mystic adepts speak of experiences that are beyond the level of everyday human understanding. When the mystic adepts use human language to describe these experiences, they can only speak in metaphors and parables, for in this way only can their discourses be made meaningful in the objective outer world.

Within the vast complex of creation, each individual soul is itself a unique spark of love. Man himself has his sovereign pattern of individuality stamped upon him, and no one else in creation is quite like him; no one shares the totality of any personal attribute completely with him; no one is patterned on precisely the same physical, emotional and mental mold as him. He emerges as a single, separate personality living in a boundless universe of personalities. And yet, in the great and mysterious paradoxes of life, he is an integral part of that unified kingdom of love, known as humanity. He is a living soul of love among living souls of love.

Through the spiritual love-processes of life itself, all humanity is a unity within the greater cosmic unity of love. The mighty forces and energies of the cosmic universe surge through the composite organisms of man, and are used creatively or destructively by him, according to his level of awareness. Man as a being of love has illimitable powers for love, bliss and joy within himself. Within him is that creative symphony of love which links him in a fundamental relationship with the Supreme Lord of Love. Man must reassert his own true nature and walk upon the pathway of love, the way of return to his True Home.