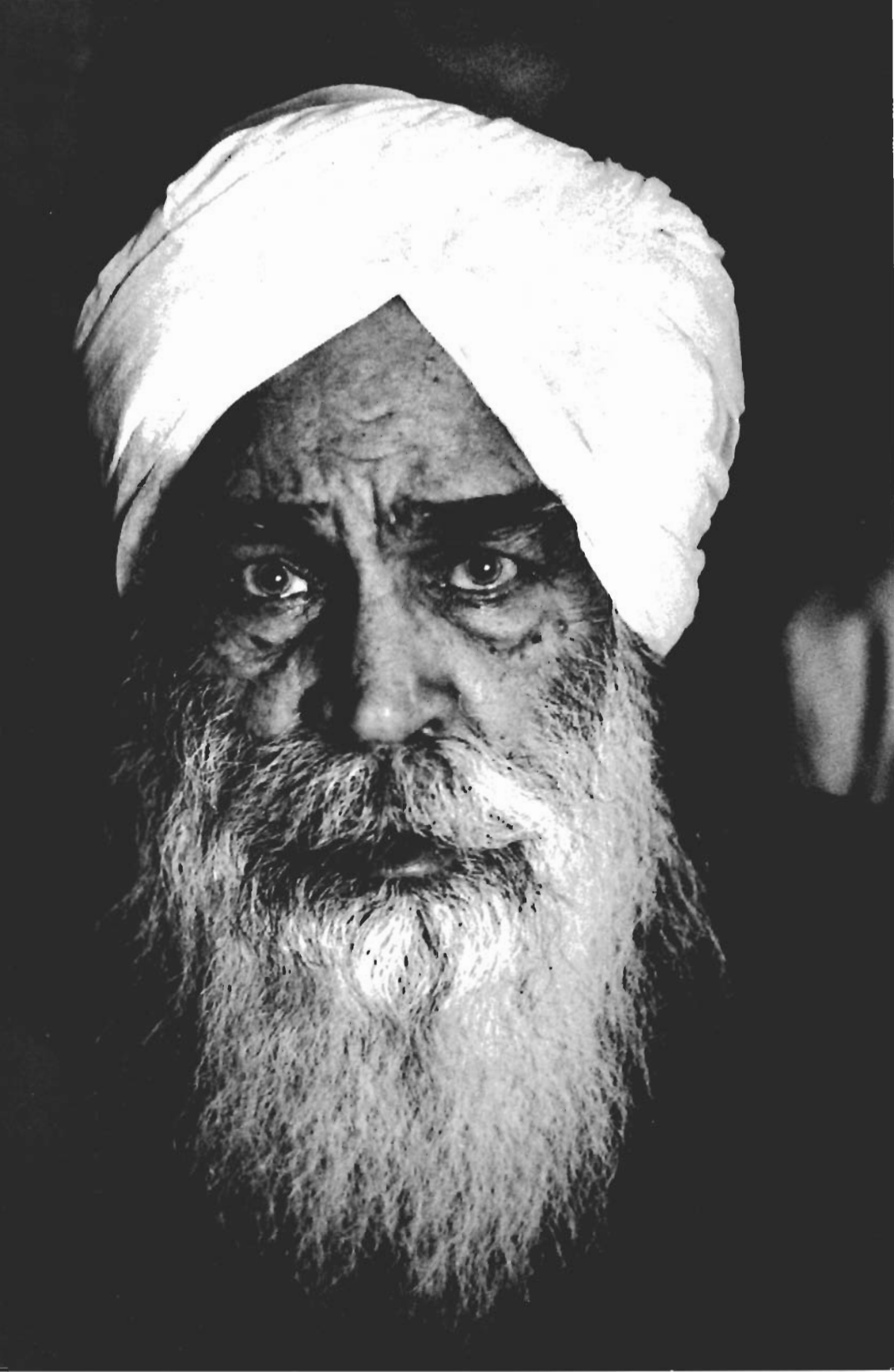


A CIRCULAR LETTER

from the Master

July 6, 1973

DEAR CHILDREN OF LIGHT, REPRESENTATIVES, GROUP LEADERS, INITIATES, SEEKERS OF GOD AND ASPIRANTS: It is a pleasure to see that the Vineyard of Hazur is in full bloom and His family is growing from strength to strength with the passage of time. Along with this, there is a corresponding increase in the work load, especially in the incoming mail that is growing in bulk each day.

In this connection, I have already issued three detailed Circular Letters—dated June 13 and November 5, 1969, and January 27, 1970, as printed in *Receptivity*—followed by another on February 20, 1971. The main purpose of issuing these Circular Letters was to provide useful and practical guidelines to the dear ones on the Path and consequently to streamline and cut down the unnecessary and avoidable correspondence. But it appears that the instructions contained therein have not been read, appreciated and followed in the spirit in which they were issued. It is evident from the incessant inflow of numerous routine and stereotype letters/communications received over here in large numbers.

You would please realize that it takes a lot of time to dispose of it by working late hours in the night—many times beyond midnight. It is, therefore, once again desired to limit the correspondence work and to keep it within rational bounds. For this purpose it is suggested that every one must strive to do his or her mite to achieve the desired results positively so as to leave ample time for the Master to attend to more important matters of policy, planning and projects in hand relating to Man-making and spiritual upliftment all around.

I have, time and again, emphasized that each one should make oneself thoroughly conversant with: (a) the guidelines provided in

the various books published so far, and (b) the contents of the various Circular Letters issued heretofore.

It is all the more important that the Group Leaders and the Representatives should, by careful reading and reverent study of the books and circular letters, make themselves thoroughly conversant with the basic tenets of the Science Spiritual and induce those in the fold, both old and new, to do likewise so as to have a clear and correct insight into the day to day problems of life which are, more or less, alike in their nature and are of a routine type. In this way, there would be a division of labor and each one would learn to stand on one's own legs and will also be able to help his or her brethren. By helping others you are, in fact, helping your own self in so many different forms. Selfless service has its own reward and being born of innate love for all, embraces the totality of His being.

Until now, it was suggested that the self-introspection diaries should come directly to the Master for obtaining instructions and guidance, but it is now felt that in the overall interest of the entire work and to lessen the strain on the Master, this work can safely be decentralized and left to the sagacious care of the Representatives and Group Leaders. The two things to be carefully observed in the diaries are:

(1) Regular and accurate meditations from day to day and as a corollary, therefore, experiences will be gained in Vision and Audition;
(2) Lapses in cardinal virtues, specially in thought, for mind is the greatest foe and has to be turned into a useful friend and ally by coaxing, cajoling and gradual restraint, by a careful watch over its antics.

Victory over the mind means victory over the world. One who can contain himself by controlling the mind is the greatest hero and the bravest of the brave. If this is achieved, lapses in words and deeds will take care of themselves and will automatically go down.

Another thing worth noting is difficulties and obstacles met with by the practitioners. These are, in the main, due to lack of carefree relaxation in practice, and consciousness of *pranas* (respira-

tion), which supply a fulcrum to the mind and set it into woolgathering. Ignore the pranas as we ignore them in all our bodily activities.

Again, most of the dear souls crave for spectacular results and complain of slow progress. But, be it known that the time factor is an essential element and it differs with different individuals, depending on so many factors: each one's background, mental development, present environments and the degree of receptivity acquired. The spiritual Path is an arduous up-hill journey and requires steadfast patience and perseverance. Slow and steady wins the race in the long run. The Master Power is more anxious to pull us up than we are prepared to repose in Him. He knows our needs more than we do and is ever ready to extend His helping hand to us if we care to grasp it. Instead of completely giving ourselves to the healthier, higher and holier influence coming from above, we remain, for the most part, hide-bound or mind-ridden and thus we stand in the way of the Divine Power which comes down like a gentle dove if we are but ready to receive Him. On the contrary, we stand in between God and ourselves and keep surveying the process of withdrawal instead of engaging in the spiritual practices with all our heart, mind and soul.

Next, there are three types of common ailments which usually haunt and afflict our footsteps: physical or bodily, emotional or mental, and those caused by *Vis-Major* or the Divine Power. The major events in life are, for the most part, charted out beforehand and the rest too are the effects of causes set going in the past, and there is no escape therefrom. It is better to accept them smilingly and take them sportively than to rue over them and keep a long face all the time. Being in the flesh it is not wise to expect wholeness all the time. We have to adjust ourselves to the surroundings, conditions and circumstances and then the storms and stresses will just blow over like a gentle breeze. The initiates have, however, the added advantage of the LONG and STRONG arm of the Master Power which always works to their good, even in seemingly adverse situations.

These are some of the problems which, at one stage or another, crop up in the life of everyone, and most of the correspondence is

of a stereotyped nature and as such can easily be handled and disposed of locally, by explaining matters sweetly and gently and putting things in their right perspective. In this way you can relieve the Master to a great extent. It would be better to read the instructions carefully, and an attempt should be made to make each realize the importance of minimizing the work load at this end.

These are just a few tips. All these matters are, as said above, fully explained in the various publications and circular letters, which cover a wider range of subjects and situations, and can easily be pressed into service to meet.

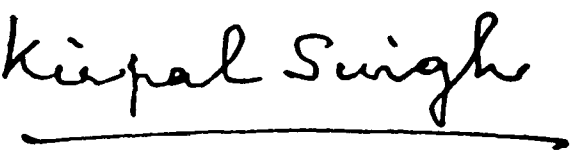
Last but not the least, there is a cardinal need for developing inner receptivity. The Master Power, as you all know, is not confined to any particular place. It is working in and around you. You have but to turn your face towards Him inwardly to get the required help and guidance wherever necessary. Learn to sit still and be mentally still, and the silence thus generated will be more vocal than words spoken and written; and you will have an instantaneous solution not only to your personal problems but to the problems of others as well. This is the greatest secret of success.

I am always there to help you, both within and without. I shall welcome all the references that are really of an important nature which cannot be easily resolved over there by the Group Leaders and Representatives.

My Love and good wishes are always with each one of you. You cannot imagine with what longing the Master Power awaits you at the eye focus ready to receive you with open arms. I wish you the best of luck and pluck in all your endeavors.

With all Love and kind thoughts,

Yours affectionately,



KIRPAL SINGH

Sat sandesh

August 1973 volume six number eight

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THE MASTER'S TALK

Naam and Ramayana

TAKE THE RECORDED WORDS of any true Master, and you will find that he cannot praise the Naam enough. The Vedas, the Shastras, and numerous other scriptures declare that man has no hope of salvation without the Naam—*One Naam is the Deliverer in all four yugas.*

During the discourses at Satsang the words of various Masters are quoted, but all on the same subject: salvation through Naam. Although an abundance of information is available on Naam, or Word, yet very few people really understand the subject. Today we will see what Tulsidas Ji has said about it in his famous work, the Ramayana, which is a very noble and reliable source of information on moral and righteous living. One can say that it is a type of sacred scripture that can be taken right into our lives and practiced. It is a very wonderful work of great depth. Most of the world reads it as a story—a mighty epic of the lives of Lord Rama and his wife Queen Sita—but very few people discover the depth of meaning hidden in the words.

This discourse on the Hindi Ramayana of Tulsidas was translated from the Hindi by the SAT SANDESH *staff.*

The teaching of the Masters is no new thing; it has come to man through all the ages. But man does forget and so the Masters must come from time to time to revive the old old truth. With the advent of each Master, praise for Naam has been highly lauded, and no

less in this great book Ramayana—of which I do not profess to be a scholar, but we will take a section which covers the subject of Naam.

Understand that the Name [Naam]
and the Named are one;
The Lord and His Emissary are
intermingled in love.

There is no difference between the Name and the Named. Name is the word given to denote something, as the word "water" is given to denote that liquid by drinking which one's thirst is satisfied. Similarly, the word *sewak* means one who is a servant of someone, but between them exists a profound love. The Named is He to express Whom we use so many words, while the true Name or Naam is the expression of that. So there is really no difference between the expresser and the expressed, for both are closely intermingled in love.

Naam and Form are both His attributes—
Ineffable Eternal Quintessence.

Naam and Form are the Lord's attributes, and attributes are part of illusion. Yet they are indescribable. The whole world speaks of illusion, but what is it? Its nature is not easily understood, but it has three main aspects: *pradhan* or principle, *prakriti* or nature, and *maya* or illusion. Pradhan is that which connects the material with the spiritual and is the highest aspect.

One should grasp that the Attributable and the attribute are not separate—just as water and its coolness are not separate, or fire and its heat: both are one—and yet heat alone is not fire. Fire burning is something complete, and the heat is its expression. So Naam and Form are illusion; but are at the same time imperishable, permanent, indescribable.

In Vedanta illusion is described as being that which is not there, and yet which seems to be there. The Masters agree with this, but qualify the statement by explaining that the Attributable and the attribute are not different things, but are the Expresser and that which He expresses.

So at the higher stage there is pradhan and when it reaches the lower stage it is called *prakriti*—nature. *Par* means beyond, and *kriti* means natural attributes. The aspect of illusion or *maya* is the means of balancing everything—that is our intellect. Illusion is not separate from God and is sustained by Him, but of itself has no existence; it is nothing and yet it is there. If you can fully understand this, then creation becomes very simple: for the whole of creation is under the influence of illusion, which you can also call forgetfulness. When we forget ourselves and we forget that which lies behind everything, the Creator, then we are lost in illusion. *Illusion is like a huge serpent embracing the world—it eats those who serve it.*

In all three planes—the physical, astral, and causal—illusion is holding everything in its clutches. Its aspects are not separate, they come from the same source; but there is a difference. If a certain mango turns red in color when it is ripe, one cannot say that the color is not part of the fruit; and yet it has no identity, being but the mango's expression. Tulsidas is explaining a very deep subject, which is hard for anything but the advanced intellect to understand. So how does one gain the understanding? *This world you see is the Form of God; His Form is apparent.* The Lord and Sustainer becomes apparent when one's spiritual eye is opened—one sees that He is the very foundation of all illusion and that all expressions of it are His Form.

Paradoxically, it is the Lord's Form and it is not His Form. His Form is not apparent to one who is deep in forgetfulness and involved in illusion's enjoyments which are a grand play or trap set to ensnare our wandering attention. When the inner eye opens, then we see everything as it truly is, and the illusion fades away; and this is how the illusion exists but does not exist.

It is a sin to judge one greater than the other;
Listen to the Master's secret knowledge to understand this.

We cannot say that the Attributable is greater than the attribute, for the two are of the same. However, the secret of the paradox can be found, for *The world is a house of Truth in which the Truth resides,* and when one rises above all three planes one begins to understand what Truth is. But this is not for the worldly man, whose eye is yet closed and who through becoming the body's image has gone deep into forgetfulness. Illusion is like a serpent who, giving birth to its young, promptly eats them! But when rising above the three planes, a Gurumukh can be saved from it.

You will see that the Form is supported by Naam;
Knowledge of Form is not separate from Naam.

One cannot have knowledge of Form without the knowledge of Naam—this is a law. Why is this? Because the Form itself is an expression of Naam and is not separate from it—even though both are in illusion. Although eternal, indescribable, yet of itself it has no existence. You can find reference to this in Vedanta, and all Masters have told us the same; so it is not a matter for conflict in religious thought, it is a matter for understanding.

Form without Naam cannot be known;
Effort regardless, it cannot be recognized.

Even if you hold an object before your eyes, how can you recognize it without knowing its name? You can see something before you, but you cannot identify it. The difference arises only in the various ways in which man approaches the subject: that is why the Masters advise the sincere seekers not to renounce the world and go off to the lonely places. Their advice is to gain salvation while living in the world, by developing that latent or inner eye with which one can see the Truth; the Truth, which unfolds itself automatically when our angle of vision changes and we see everything in a truer light. *When the perfect Satguru is met, perfect is His competency; while living in the world, laughing, wearing, one gains salvation.* So it is not necessary to cease living an everyday life, for in the forests and isolated places the illusion still exists—one must take food and water, there are animals there, one must sleep on some kind of bedding—is this not all part of the illusion? Where can one go, where the illusion does *not* exist? Worldly people suffer and die without ever seeing a glimpse of God's Form—and yet every spot in the whole of creation is God's temple. Each and every man can make any place sacred, by simply bowing his head in love and devotion, for all is holy where devotion kneels. Is there any place where God is not present? He is everywhere, and so is His expression.

Simran of Naam without seeing the Form
Is susceptible to doubt in the heart.

There *is* some attraction in an association by words only; one can develop

some feeling of love in this way. If one has never seen a mango fruit, but hears a description of its appearance and sweetness, one can form some kind of picture of what the mango is really like. Similarly, by hearing about the Truth, or repeating certain word associations, one's interest can be awakened and a feeling of love stirred up in one's heart; for the words which tell of the Truth are related to it somewhat. But to go deep into the subject, one must see it for oneself, and for that the opening of the inner eye is necessary: to see what is expressed by God and repeated by oneself. Repetition or simran is the first step, and is taught for understanding, and to focus the interest or attention to see that.

Nature of Naam and Form is an indescribable story;
Those who know it enjoy indescribable bliss.

Even the theory is difficult to understand —but if one can grasp it, the knowledge of the theory alone is enough to fill one's being with happiness: a happiness which cannot be expressed in words. If one can receive this joy by merely understanding the subject, what will be the potential bliss of experiencing it?

With and without attribute is Naam;
Name and Form both go to understand and interpret it.

Naam is the interpreter of attribute and non-attribute both, for it alone reveals them. To understand the Truth man must experience both Naam and Form —how else can it be possible? We can try to describe such things through the intellect, but this is inaccurate; whereas experiencing Naam and Form gives us accurate knowledge of the Truth. It is clear why Naam and Form are necessary to each other.

O Tulsi, if you are desirous of seeing the Light of Naam within and without—
Just keep the lamp of Ram Naam at the threshold of the mind.

He has so far described the Naam and the Form, but now he uses God's name in the same reference. Here the Hindi word *Ram* is used for God, and the root of this is *ramma*, which means vibration permeating all. The power which vibrates in every atom, and through which all creation came into being, is called *Ram*, among other terms. So Tulsidas tells us that if we desire to have the Light within and without, we must light the lamp of Ram Naam. Put God's lamp in the doorway of your mind, and with all thought, all attention, do the simran of God's Naam; then, both within and without, the Light will become effulgent. Once you are connected to Naam, you have only to close your eyes to see Light within—and with advancement you will see it with open eyes also. *Repeat the Naam with devotion and the Light of millions of suns will burst forth.* The practice must be done with full attention.

There are numerous types of simran. One is to repeat with the tongue; one through the throat; one at the heart's level, etc., etc. If the repetition is not done in the mind—with the tongue of thought—there is no penetration, and therefore no success. One can begin at word-level, but it must soon develop to mind-level, for when the mind is stilled, only then will contact be made and the Light revealed. This is the science of the Masters.

What does the Guru do? *He puts the true colyrium of Naam in the eye by withdrawing the attention behind the eyes, which banishes the darkness to give you Light.* The presence of Light

within is proof of contact with the Naam. Christ said, *If thine eye be single, thy whole body shall be full of light.* If the single or spiritual eye is opened, you will see for yourself that your whole being is filled with Light—the Light of God. The Muslim brothers speak of *Kohitoor* — the mountain peak — the place behind the two physical eyes where the Prophet Moses saw the radiance of the Lord. All Masters tell us to rise above the body; the attention must rise above body consciousness to the still silent point behind and between the eyes, which is the seat of the soul, the focus-point where the Light becomes effulgent. Seeing the Light within is the assurance of contact with Naam. God is Light, and Naam is the power of that Ever-Existent Lord; one can call it the God-in-action Power.

Repeating Naam with his tongue while alive,
The yogi enjoys renunciation by cutting off all attention from outside.

By devoting oneself to Naam, with full attention, one can achieve the same state of awakenedness that the yogis reach when they arise from the deep sleep of illusion. At this, all illusionary attachment ceases, and this culminates the true renunciation of the world and its environments. True renunciation really means freedom from all attachment—and you can achieve this if you so desire, for this is the power and the greatness of Naam. Guru Nanak was once discussing the Naam with some yogis, and he told them: *Like the lotus flower above the water, and the duck which shakes herself dry: Swim the Ocean of Life through the Surat Shabd: O Nanak, this is the greatness of Naam.* One can swim this ocean of life untouched by the taints of the world. At present, mind and attention are like one, but they can be separated by rising above the senses and repeating Naam with the mind. The true awakening occurs when the mind is stilled and one rises above the body. We live in a very sad condition—*The whole world sleeps in attachment and forgetfulness—How can this illusion go?* Only with the aid of Naam Power can one overcome this state of sleep and accomplish that which the Masters advocate: to live in the world but to be not of the world.

Complete happiness comes by the incomparable realization
Through the indescribable, formless Naam.

This is the stage of the Nameless Naam, which has no form and is free from all impurity, and through which one can reach the height of an inestimable bliss. Tulsidas has first described the Naam and the Form, and now he indicates that beyond this lies a stage of complete bliss, where Naam is formless, where Naam is no longer in expression and no longer uses Name and Form. So we begin to see the difference between the expression and the background of that expression.

If you wish that concealed knowledge revealed
Repeat the Naam with your life's breath.

By repeating Naam with full attention, all the mysteries are revealed; but it must be repetition at the highest level—with all the heart, mind and spirit. The Muslim Fakirs also say that simran done with the attention is the teaching of the fully realized Fakir. Fakirs or Masters are the only ones who know this secret teaching; you will not find the worldly doing this kind of simran.

Repeat the Naam with devotion and love;
Become mystically adept, gaining all great powers.

Those connected to Naam, who daily repeat Naam with all attention, gradually master the supernatural powers, because *The supernatural powers are the servants of Naam.* The disciple of Naam learns to control these powers, but the Masters have forbidden them to be used; for there is the danger thereby of the student going into outward expression and receding farther and farther from the Truth. But it is a fact that gaining control of these powers is an automatic part of progress on the path of Naam.

Repeating Naam, the afflicted are freed from all misery and gain happiness.

When Guru Nanak said that the whole world was unhappy, he was asked if there were not a single soul who enjoyed happiness, and he said, "They are happy who are sustained by Naam." Even the most miserable of people have transformed their lives into an expression of joy by being connected to the Naam. *Naam is the panacea for all ills.* It is the only real means to happiness. But I will repeat that very few people understand the subject of Naam.

When one speaks of Naam it is but a word; so, one must be connected to the Naam which is a Power, and not merely a word. Outer connection with a mere word will not give contact with the Truth, and will not banish one's miseries. Swami Ji has also spoken on this subject. He says, *O attention* (or soul), *we know that you are unhappy* . . . He says that he can see the misery of the soul; and since when has it been miserable? He then answers this: *Since the day you were separated from the Shabd, and developed a friendship with the mind.* Through this friendship with the mind, the soul became involved with the senses, and has ever since remained at that level. This is how it got imprisoned in the worldly name and form, and the misery started from there. Now, how can the soul be released from all this? The natural corollary is that one should leave this mind-involvement by the only means powerful enough; and that is connection to the Shabd or Naam. Each Master has his own terms of expression, but the subject is the same. Furthermore, he who is in conscious contact with the Naam becomes fearless.

There are four kinds of true devotees of God;
All of them are full of love and compassion, and are broad-minded.
All four are sustained by Naam,
But the realized one is the Lord's beloved above all.

There is nothing higher than Naam—it is something which cannot be understood by the common man. It is the giver of all phases of life: those who are seeking get the connection by the grace of Naam; the lamenting souls are heard, by the grace of Naam; those who so desire find fulfillment in Naam. So righteousness, ethics, good actions and salvation are all possible because of Naam. All four types of devotees are devoted to Naam, but the Lord loves those the most who have realized the Naam.

Naam was the ruling means for emancipation in all four ages;
In Kalyug especially, there is no other means.

Naam has sustained every age. Its praises are sung in all scriptures: *One Naam gave salvation in all four ages.* However,

in this Kali Yuga or Kalyug, particularly, Naam is imperative. One cannot maintain an iota of righteousness without it. In Kalyug, the age of man is short, his intellect reduced, his health is poor. The long practices and austerities, like prana yoga, hatha yoga, and others, were suitable for other ages in the past. It is stated that in the Sat Yuga or Satyug man's age averaged one hundred thousand years, which may or may not be so; but in Kalyug we are concerned with present conditions and have to work with them. It is highly probable that man did live for long periods of time in the past, for scriptures have recorded it so: a certain Rishi for example is stated to have done eighty-eight thousand years of rigid austerities, and others did similar feats, etc. Then in Tretayug it is written that man's age was reduced to an average of ten thousand years, and in Dwaparyug reduced again to one thousand years. In Kalyug it is rare for a man to live up to or beyond one hundred years, and the average is nearer to fifty years. In India, for instance, the average age is recorded at 22 years. Just tell me, how can man accomplish such long practices? So Tulsidas tells us that in this age, nothing but Naam is effective. Gurbani also states: *Kalyug has come, Kalyug has come, sow the Naam, sow the Naam; this opportunity will not return—never—do not forget in illusion, sow the Naam.* It clearly states the situation, so brothers, there is no way out but through Naam. People desire many different things—cure for their ills, riches, name and fame—and a few desire salvation, but one Master says that he who is free from all desires is the one who enjoys the real sweetness of Naam —its true Nectar. Such a devotee would be like a fish without water without the Naam: Naam is his very life, he cannot live without it. Guru Nanak puts it this way: *With It he lives, without It he dies.* He also says, *The more I remember, I am enlivened, otherwise I die.* This gives us an inkling about the Naam, but Naam is not to be merely talked about; it is to be contacted, experienced, and enjoyed.

Attribute and Non-attribute, both are forms of Brahm;
They are inexpressible, unfathomable, eternal, incomparable.
I think that Naam is higher than both,
For they are controlled by Naam.

What is the manifestation that comes from both Attribute and Non-attribute? Naam. Naam is the controlling power of everything, and to be connected to it one needs a very fortunate destiny. It is a deep and subtle subject, but Tulsidas is unfolding it beautifully.

The Competent People know all—
I speak of this knowledge from the love in my heart.

The Masters are the knowledgeable people who know everything—he tells us this from the wisdom of his own experience, from the depths of love he has in his heart.

We see the wood but the fire is hidden within it;
Only the awakened have the true concept.

Now he is speaking metaphorically. For example, fire is hidden in wood, and yet no one can see it; just like this, both attribute and non-attribute are parts of God's nature. If man truly understood this great truth, the knowledge would be salvation to him; but as he stands he is bound to the cycle of births and deaths.

Practice of Attribute and Non-Attribute are both more difficult than Naam;

Naam is greater than Brahm and Ram.

All practices in the spheres of Attribute and Non-Attribute are very exacting, but the practice of Naam is not at all difficult—why is this? Because, only through Naam can the Attribute and Non-Attribute phases of God be understood. Without Naam these aspects of the Lord cannot be grasped or absorbed, and this includes the outer expressions of creation.

Naam is something contacted from within — spiritually — when one rises above the senses, and this is made possible only by a competent Master. True understanding starts after this contact is made. For instance, to explain the workings of a powerhouse is one thing, but if a person actually visits the building, a deeper understanding of its functions begins to form.

The permeating Lord is imperishable;
He is Awakened Truth, the source of all bliss.

The Omnipotent and the Omnipresent vibrates in every atom—there is no place where Naam does not exist—and it offers a very treasurehouse of happiness. *Whatever is created is created through Naam; there is no place without Naam.*

This flawless Lord is in each heart
And yet the world is drowned in misery.

One might well wonder or ponder the ironical fact that God resides in every being, and yet everyone is unhappy! We are swimming in Him, just as fish swim in the water—we are living in that life-giving Nectar, but are dying of thirst. What is the reason for this sad situation?

Naam's True Form is got only by right endeavor,
When it then manifests within.

The reason for all our sorrows is that Naam is not manifested within us. The potential of experiencing Naam *is* within us, just as the fire is in the wood, but it must be made manifest. *Manifest the hidden Naam.* Also, *Manifest the hidden Sound.* To make all this possible, the seeker must be ready to put in a little effort—in order to gain something of a value that cannot be estimated. A precious gem must be selected from other stones and examined separately before its properties can be appreciated; otherwise it remains just another stone. So all our misery is through lack of the contact with God. *Water, water everywhere, but not a drop to drink.* The Lord is everywhere—where is He not? But men are not fortunate enough to have even the briefest experience of Him —so we are dying of thirst. *It is in us, but we know it not—oh, cursed be this life, this living; O Tulsi, the whole world suffers from this cataract.* Bheek Sahib says similarly, *O Bheek, no one need be hungry, for each has tied to him a Ruby; but no one cares to untie it.* That ruby is Naam, the knot which binds matter and consciousness together, and if that knot is not untied by rising above body consciousness and establishing connection with Naam, we will remain hungry —all through life. We may have material wealth, but spiritually we live like paupers.

Then, Naam Power is limitless—
beyond even Non-Attribute;
I say Naam is greater than Rama—
according to my understanding.

Naam's power goes beyond the stage of Non-Attribute, and therefore is the greater power. Having already solved this mystery of Life in all its aspects, Tulsidas is an authority on the subject. Further on he tells us how Naam is also greater than Rama, by comparison.

Coming to the aid of the devotees of that era, Rama took the physical form and washed away all the unhappiness that the sages, the Rishis and the Munis were suffering at the hands of the evil forces running rife at that time. This is the work of the Avatar. Whenever the maintenance of moral righteousness is threatened, the Avatar takes birth in the world to set the disorder right. When any country is badly run and riots begin, control is put into the military's charge and the trouble is corrected, after which the rule returns to the civil administration. So it is on a larger scale when the world retrogresses to a state beyond its own control, God's Power manifests in the form of the Avatar, who settles the chaos and misery and restores righteousness. The Avatar Ramchanda, or Lord Rama, who is stated to have been the incarnation of Lord Vishnu, was born the son of King Dashrath, and was an Avatar competent in all the fourteen supernatural powers. Tulsidas, author of this great epic, tells us of the two manifestations of the same Power, which are superimposed upon each other. However, there is a vast difference between these two: the Master's Ram and the world's Ram.

One Ram was the son of Dashrath,
One Ram is vibrating in each being,
One Ram is all creation's play,
One Ram is different from all.

The main comparison is between the Ram which manifested in the Avatar Ramchanda, and the Ram which is different from or above all other powers.

God's Devotee took human form,
taking the world's burden and
bringing peace to the devout;
Repeating Naam with love is easy
and is competent to enable the
devotee to reach the stage of
bliss.

If the devotee repeats the simran of Naam with full love and devotion, then without any difficulty he will reach the stage of all bliss. Now he begins to go into the detail of the comparison:

Ramchanda freed one doomed
woman called Ahlia;
Naam gives salvation to unlimited
numbers.

There is an anecdote in Lord Rama's life, about the soul of a certain woman which, for committing a certain sin was petrified like a rock for thousands of years. Lord Rama released that soul from its imprisonment in that lower expression, by touching the rock with his foot. But Tulsidas is explaining how Naam by comparison gives freedom to all—to any soul which has retrogressed. This is a clear indication of Naam's greatness. It is even clearer when one understands that Naam is the Maker of both Avatars and Masters. Electricity for instance can be used to create both heat and cold—both very useful but different demonstrations of the same power. So somewhere, this great Naam Power is working in the Avatar, like a commander-in-chief of an army, and somewhere it is working in the Master, like a viceroy. Both are expressions of the same power, but with different functions.

As Kabir has said, *God has made Negative and Positive, for He wanted to enact the play of creation.* Both are God's great Power, which He uses in His own design of creation. That Power is the Sustainer of everything—it is the background behind everything; its methods of working are varied, that's all. Avatars punish the sinners and reward the righteous people; Masters free the attention from the prison of mind and senses and rejoin that attention or soul to its Source. The Avatar's job is to

restore and maintain order in the world, that it may remain inhabited by the souls; the Masters' job is to uproot the souls from the worldly habitation, and they pull the soul above mind and senses and connect it to Naam itself. So Negative and Positive both draw their Power from the one Lord.

There are those who argue and debate that Positive is greater, that Negative is greater, etc. Brothers, understand quite clearly that both are most necessary in this world. The Negative Power upholds all the laws of creation. The police force of any country does not bother the people who obey the laws, but rather they are a protection for good citizens. The task of the Negative Power is a very important one, just as is that of the Positive Power; and we must respect both. The Masters' aim is for man to cease coming and going in creation, for the soul to be freed from matter and senses, ultimately and without any undue waste of time, reaching its true and permanent home. The Masters tell us that this world is full of negativity and is a bad place in which to remain, and while living out our obligations here we should join up with positivity, and then learn to transcend them both and realize the Sustainer of all.

Ram himself worked for the Rishis' peace;
He himself went to war for righteousness.

Lord Rama killed the powerful ogress Tarka, who was disturbing the great sage Vishvamitra and other Rishis in their meditations, and for the same reason killed her son Marich. Now what does Naam do?

Naam erases the devotees' sins and miseries;
It gives a contact of Itself which dispels the darkness, like night fleeing before a sunrise.

Just as the darkness of night disperses with the coming of the dawn, so is the darkness of ignorance and sin banished with the contact and practice of the Naam. You can say that all lower actions are consumed in the fire of knowledge, which is the power of the Naam.

Ram himself broke Shiva's bow;
And by the grace of Naam all the world's fear is cast asunder.

Lord Rama was the only one who could break the powerful bow of Lord Shiva, and in doing so won the right of marriage to Princess Sita, daughter of the famous King Janak. Naam, on the other hand, has the power to banish all fear —with regular contact with Naam a man becomes fearless.

Ram made the Petrified Forest flourish with life;
Naam enlivens the minds of men.
Ram destroyed the line of evil;
Naam in Kalyug destroys all sin.

Lord Rama destroyed the Rakshasas and all their kin ("the line of evil"); but in this Iron or Negative Age (Kalyug) those under Naam gain freedom from their sins.

Ram gave salvation to the devoted vulture;
Naam gives salvation to millions, as stated in the Vedas.

When King Ravan abducted Rama's wife, Sita, a vulture named Jitayu, who was deeply devoted to Rama, fought Ravan in an attempt to rescue Sita, but was mortally wounded in the combat. The narrative tells also of another great devotee named Bilni, who had been

(Continued on page 22)

REFUGE WITH GURUDEV

Selections from *Gurudev: The Lord of Compassion*

By RUSEL JAQUE

ARRIVING IN DELHI, I took taxi for Ruhani Satsang at Sawan Ashram. What a precious sweetness in meeting the Living Master—our beloved Satguru —Lumoroji! As Gurudev, he gave me the paternal embrace and led me to His bedroom where I had tea with Him and Bibiji. For several hours I sat communing at the Holy Feet of the Emperor of Love and Beauty. Bibiji, Gyaniji, and others were most kind and loving in their fellowship. Devindar Kaur Narendra Ji—the Princess, daughter of the late Maharajah of Jhind—was smilingly present with her gentle loveliness of the Blessed One!

This place truly equals the hub and core of the planetary regeneration. Love floods the Master's presence and immerses the entire Ashram in its splendour. The melodic chirping of a sparrow came to us from near the ceiling. The

Other selections from this beautiful, long out-of-print book may be found in the October 1970 and February 1971 issues of SAT SANDESH.

Master looked at me with a most gracious smile: "Even the birds love me!"

Then, with His majestic grace He escorted me to my quarters, one apartment removed from His blessed residence. In His fatherly consoling voice He reassured me: "You will be near to my place and free to see me at any time!" When I viewed the accommodations, I asked in surprise: "Is this for me?" "Yes!" He softly replied with His melodic laughter. I had been content and supremely happy with a fraction of the space . . . so near to Him for whom my heart has cried in the quiet stillness of the night!

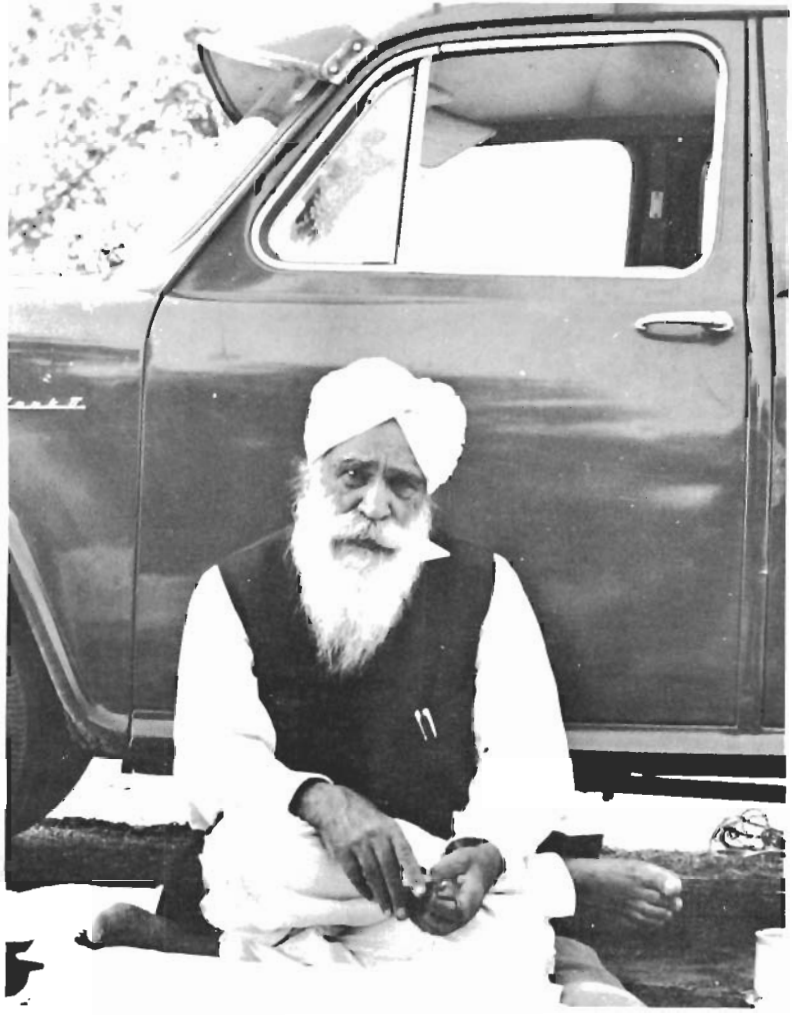
What equals this Holy Man and what defines His teaching?

He represents a Master-Guide, a Saint of Saints, a God-man, a Satguru!

Be not dismayed—be not incredible—be not disdainful, O friend!

Great Ones have walked the earth before, unrecognized by mortal mind!

EVENING PRAYERS IN ASSEMBLY HALL: In the evening at about 6:30 p.m., the ashramites gather in the assembly hall for prayers. After about thirty minutes of meditation, the children be-



gin singing spiritual chants. Then some trained youth chants slokas from the scriptures—with the children singing the same refrain between the slokas. The Master comes soft-footed, and takes His position quite naturally sitting on the front edge of the dais. He most kindly translates His words into English for my benefit. "I tell them that they must go in and then up. At nighttime we retire to rest while darkness broods over everything in silence. So in meditation, you must leave off all thoughts of the body and the world—utterly and completely. Lose yourself in the sweet repose of God and the Master!"

JOYOUS LIFE AT THE ASHRAM: Last evening the Master graciously explained to me how I could be of needed service in the paper-work at the Ashram. This morning, January 28, 1959, He departed on a three day tour of some villages about eighty miles distant. He will generously take His soul-saving succor to thousands of villages who cannot afford to travel to Delhi to see Him at the Ashram. . . .

TOUR OF THE VILLAGES: The Blessed One had told me that I could accompany Him on the three-day tour of some distant villages. As we sat with Him the night before His departure, He spoke to me in His sweet fatherly way.

"I have been thinking that perhaps the tour might be hard on you since you are not accustomed to village life. They have no conveniences like we find in the towns and cities. One has to go out in the jungle for sanitary purposes. And, then, I will return on the third day!"

The sky appeared overcast as the Blessed One left, and the rains came down. But the Master went ahead and carried His saving Grace to the villagers. Some of the younger men of His party had involuntary misgivings about the forging on. The Beloved One kept right on, often hiking down impassably muddy roads in advance of His younger workers.

While at one village, a certain woman stood up and addressed the Great Master: "You are betraying us!" "What do you mean?" "I will tell, if I have your permission." "Go on, please!" "In meditation I saw You and our Master Hazur Baba Sawan Singh Ji Maharaj. You plead with Him to allow you to leave this world. He shook His head and handed You a long paper. 'You will have to finish up all the undermentioned jobs written on this paper, which are to be complied with by You.' He has gone away from us, and now You wish to forsake us and rob us of the love, affection and care which You are giving us. This is betrayal of our great need!" To this the Master only smiled and departed.

You ask me for evidence of His exalted calling and High Estate?
How can I measure the ocean with my two hands?
How can I count the stars of the constellations with my two eyes?
How can I define the indefinable, or describe the ineffable with my tongue?

MONTHLY SATSANG IN DELHI: On the Sunday morning of February 1, 1959, the Blessed Master held Satsang for the love-hungry thousands. His poignant theme unfolded the drama of the soul's salvation. "The world is a jungle and you must have a competent guide to lead you through the confusion. To get out of it, we must go above body consciousness. Have we seen or heard anything within? If not we have not truly lived and still exist as mere animals. 'I and my Father are one. If ye love me, keep my commandments.' God is Light.

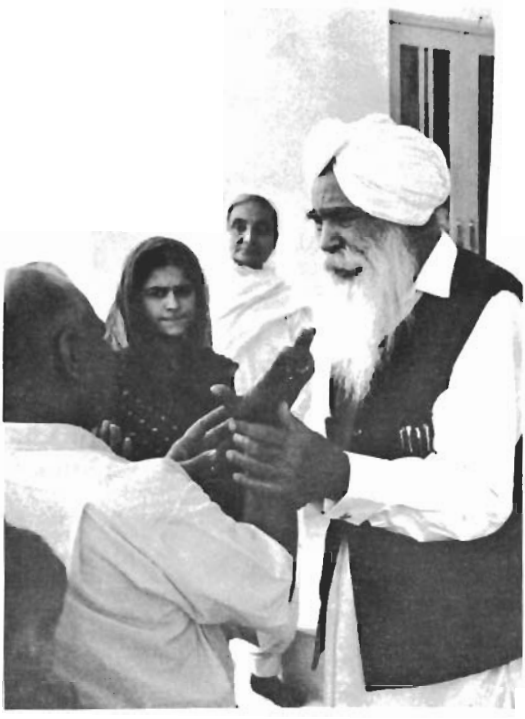
'If thine eye be single, thy whole body will be full of light!' "

Two visiting pilgrims, one from Philadelphia and the other from Arabia, spoke most stirringly in support of the Master's theme. The Arab scholar exhorted the Master: "Please leave for world tour immediately so that the people of the East and West will be guided by Your Holy Words. They are the only weapon to end the danger of atomic war. Failing in this, I am one hundred per cent sure that atomic war will fall on earth and the people of all nations will suffer or perish."

Afterward, the Master most graciously invited me to have lunch with Him and the guest speakers. Pushpa, the charming daughter of Bibiji, sat at the end of the table facing the Master. Her husband, Balwant Singh, served us the blessed food prepared under Bibiji's supervision by the Master's cook who has advanced quite far on the spiritual Path. In the evening I told the Master how delightful I found the lunch. He smiled sweetly and said: "Love makes everything delightful!"

SOLICITUDE OF GURUDEV: The Blessed One almost daily inquires of me as to my comfort. He tells me that if I require anything to speak up and let Him know. He has so bountifully provided everything for this most lowly one of His household! I have a well appointed kitchen with Primus stove, water, cupboard, etc. Still, for lunch and at suppertime, I frequently receive an immaculate stainless steel tray with *parshad* food from the Master's kitchen!

By frequent queries, Gurudev discovered that I needed a writing desk. Tables and desks come at a premium at Sawan Ashram, where the native Indians usually sit cross-legged on their beds or work squatting on the floor. The Master considered well my need and directed that His books be shifted to another place so that His library table could



serve my humble need! The inexhaustible quality of Master's grace and loving-kindness appears to merge into the infinite ocean of Nirala-Anami Purush—of which He IS.

Several faithful ones sit at His Exalted Feet nightly while He goes over the countless letters to His far-flung family. If His children overseas could only see the Blessed One upon the floor beside His bed at 12 o'clock midnight, and often to the wee hours of one or two o'clock in the morning, reading, annoting and signing His loving letters to them . . . surely their hearts would become more faithful to His fatherly guidance. At 11:30 p.m. one night He looked up sweetly and spoke ever so softly: "You may run along now!"

Shri B. S. Gyani Ji, the superintendent of Sawan Ashram activities and services, kindly gave me some paper-work to help out with. I knew how the Blessed One always had a full schedule of letters, visitors, staff consultations, meetings, greetings. So I stayed quietly all day in quarters taking care of the joy-work for Him! Coming from evening prayers at the Assembly Hall, I saw His Sweetness at a distance standing in the gateway to His house, surrounded by worshiping disciples. He called out to me like a goodnatured schoolmaster: "Where have you been all day?"

Dear friend, listen to me for a moment! I did not approach Him whom my heart adores as one would any other person. I found myself drawn by sinews of love into the close aura of His healing Presence. In response to His radiant smile, I explained: "Master, I have been following Your constant example, working on the correspondence!"

"Oh, that's all right! Come on in!" He spoke very softly in a lover's voice to His needy bride. What supreme gift from the very present living Emperor of Love and Savior of Mankind! I went in so happily to the Durbar of His Love Court in His blessed bedroom. If only to sit quietly near Him, observing the ceaseless flow of His Grace and loving-kindness, that alone bestows the priceless boon!

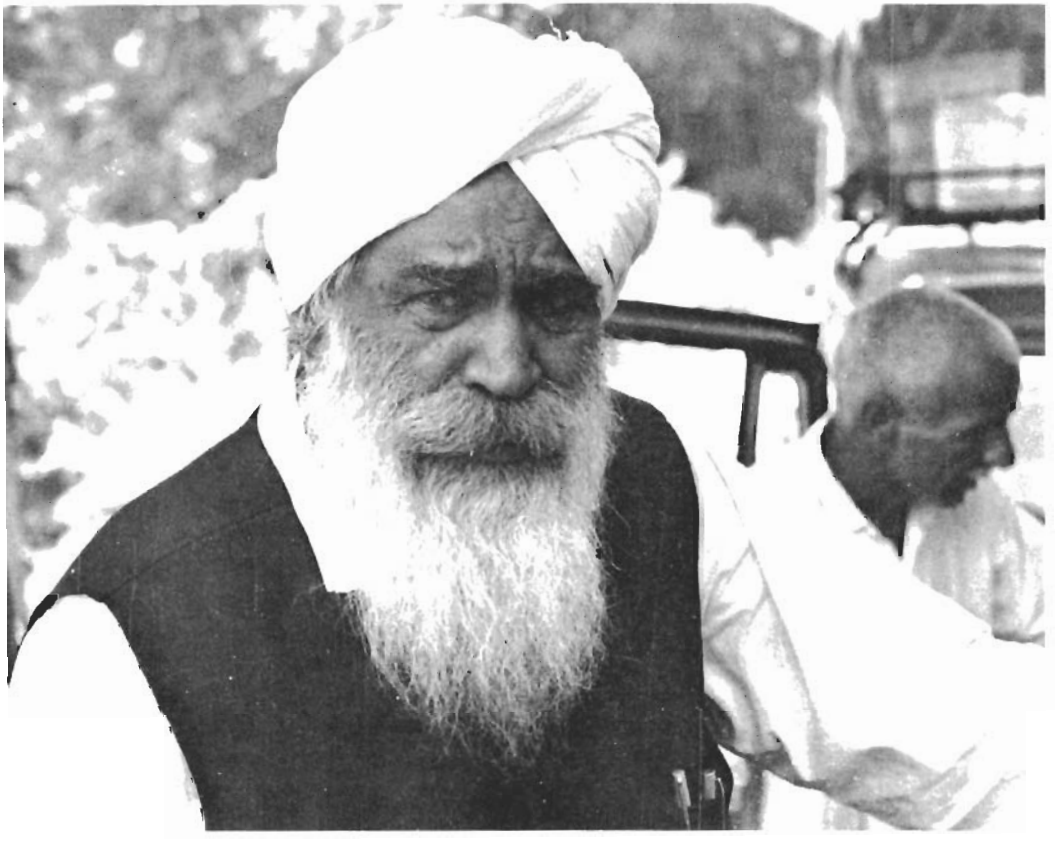
GLORY OF GURUDEV: Tuesday morning, February 17, 1959, found the Master's party on tour in Chandigarh, the splendid new modernly built capital of the Punjab. Shri W. S. Mongia, Superintendent in the Ministry of Home Department, Civil Secretariat, took us to a large new bungalow he had recently acquired. Many satsangis had preceded us —and we sat together in meditation on the rooftop in the healing rays of the morning sun. After the Master had inquired of each one what inner level they had reached in their meditation, He stood before us in His sublime majesty as the Incarnate Divinity, beautifully be-

stowing upon the needy ones His Fatherly counsel.

At this time one man came vaulting through the seated disciples, and prostrated himself at the Master's feet. He sobbed convulsively that during meditation he had seen the Lord's *Sarup* (Radiant Light Form) with the Inner Eye. "How dazzling with Light You stood, surrounded by garland studded with the rarest flowers of Nature!" He clasped his arms about the Master's legs as he wept a flood of tears.

"Give me the Grace that I should keep on forever looking into Your Eyes and drink the ambrosia of Your Compassion. Keep me always at Your Feet. All my attraction to my field and the cultivation is lost. I want to be at Your Feet forever! Don't leave me!" The Master gently and lovingly patted him on the back and consoled him with such sweet compassion. Tears glistened in many eyes and bathed the cheeks of those who truly seek the Lord of Mercy and the Emperor of Bliss! The Master gave His disconsolate disciple a very kind and affectionate look and departed.

MORNING AND EVENING PRAYERS: Sawan Ashram has an early morning cryer who chants quite loudly an Indian call to prayer at 4 a.m. each morning. When first I came to the Ashram, he would pause outside my door with brotherly admonition: "Pray to God!" On one occasion at evening prayers, the Master instructed the satsangis how to get the best results during meditation practice. He spoke to me in English: "I tell them that God helps those who do not help themselves. We must simply sit quietly at His door and wait for Him!"



THE MASTER'S TALK

(*Continued from page 15*)

preparing for Lord Rama's coming for many years, removing the thorns form the forest pathways, keeping them clear and clean, etc. When at last Rama arrived in that place, on his journey to rescue Sita from Ravan, she fed him with wild berries, diligently tasting each one for sweetness before offering it to the Lord, which he graciously accepted. Rama gave salvation to both these devoted souls, but Naam gives salvation to limitless sinners.

You will find the highest praise of Naam in many sacred scriptures, including the Vedas and the Shastras. Tulsidas himself gave many examples of Naam's greatness in his narrative of the Ramayana epic. For instance, Rama gave salvation to Vibhishan, Ravan's brother, and Hanuman by giving them special commissions in his service; whereas Naam gives salvation through service to many unknown and poor people. Also, Rama erected a bridge across the ocean, whereas Naam spans the Ocean of Life and carries the souls safely to the shore of freedom. Then, Rama killed Ravan and every member of his huge and evil family; Naam destroys all attachment and illusion—when the devotee practices it with all love and sincerity. What other extraordinary achievement of Naam has Tulsidas mentioned?

Through Naam's great blessing,
Shiva enriched the inauspicious.

Lord Shiva frequented the most inauspicious places, like cremation grounds; his company was inauspicious — that of snakes and so on; even his appearance savored of the inauspicious, his naked body smeared with ashes; and yet, because he had the blessing of Naam, those very sinister places began to flourish wherever he went, and they have since been glorified; and, as we all know, snakes and ashes have become most auspicious symbols. Such extraordinary things are made possible with the grace of Naam.

The Rishis, Munis, Yogis, who
gained the bliss of Brahm
Did so with the blessing of Naam.

The ancient sages gained their spiritual elevation—up to the point of their inner progress—all by the grace of Naam.

Narad also realized the blessing of
Naam
And became the beloved of the
Lord.

Narad was a great devotee who realized the Naam's power, and through it became the beloved of the world's Beloved Vishnu [one of the Hindu trinity, who sustains the universe]. Naam is not a new power; it has ever been in existence. Each spiritual exponent gives out however much of its understanding that he gains, and no more. How many can know Naam in its entirety? Whomsoever was fortunate enough to gain salvation did so only through Naam's blessing and nothing else, and each one gained freedom up to the point or level of their progress.

The Lord's blessing overflows upon
he who repeats the Naam—
Prahlad became a shining example.

Prince Prahlad was so devoted to the Lord that he gained a large share of His pleasure, which made Prahlad shine among devotees. Naam's glory is ageless. In every age man has no memory of its glories, so the Masters must come again and again to re-enliven the old old truth. Kabir Sahib tells his own story when he says: *I came in all four ages—in Satyug my name was Sukrat; in Tretayug my name was Karunamae; when I came in Dvarparyug my name was Maninder; in Kalyug my name is Kabir.* In all four ages he told the people of Naam's greatness. Many are under the impression that this teaching is something new, but it is in fact the oldest thing there is. Sometimes it appears somewhat different outwardly, due to the slight variance of presentation or description by each Master. But contact with Naam remains the same, and all other inner aspects remain constant. The world talks about *Naam, Naam,* but in actual fact is oblivious of it. When the Master comes to revive the understanding, he gives the connection which enlivens the teaching.

Dhruv, being disgusted with his father, repeated God's Name,
And realized the incomparable tranquility.

Through the world's injustice, Prince Dhruv left his kingdom in anger, and started meditating in the forest, ultimately realizing the state of utter tranquility. He turned to God out of hatred for the world, but when he rose above the material level he entered into tranquil bliss—again through the blessing of the Lord's Naam.

When through Simran Hanuman, "the son of the wind," realized Naam,
He brought Ram into his control.

Hanuman was called the son of the wind, and Tulsidas says that by doing Simran he gained knowledge of Naam, which took him to the stage of having his every wish fulfilled by Lord Rama. These anecdotes are being given to demonstrate how every spiritual aspirant must rely on the Naam Power to achieve success. Today it is not different; if salvation is to be gained, it will be through the Naam. The important thing is to get connected to that which is the background of Naam and Form—that which is the sustainer of both.

Ajamil and the singer Ganika
Got salvation through the Lord's Naam.

Even a great sinner like Ajamil, and Ganika the prostitute, were redeemed by Naam, so why should we not also stand the chance of getting salvation if we get connected to Naam? Guru Ramdas explains that if one puts a small spark of fire among a huge pile of logs, they will be consumed to ashes in a very short space of time. So for a large accumulation of sins, one needs but a small spark of Naam from the true Master to incinerate them. He is giving so many examples, all in praise of Naam. And finally, what does he say?

To what extent can Naam be praised?
Even Ramchanda could not sing its praises.

This emphasizes the impossibility of describing Naam's greatness. One can only say that there is a place where it is manifested and that is the human pole. There is also a very big powerhouse, which supplies according to the extent of power the pole is fit to bear, and from there it is distributed.

Naam is a deep subject which cannot be explained in words; it is beyond any

language. Tulsidas does not belittle Lord Rama when he says that he could not sing the praises of Naam, because as all realized souls have discovered, Naam is inexpressible. Whatever power the human pole can receive, so that much will be expressed. Guru Nanak went so far as to say that if whatever the Rishis, Munis and Mahatmas have sung in praise of Naam were doubled, even that would be a poor attempt at describing the greatness of Naam.

God's Naam is eternal, but it resides in this Kalyug;
Those who do its simran are fortunate—Tulsi became Tulsidas.

The eternal Naam vibrates perpetually everywhere, and in this Kalyug salvation is not possible without its contact. Tulsidas says that through devotion to Naam he became Tulsidas instead of just poor Tulsi [i.e., he became a respected person addressed by his full name]. He was the author of this great epic of the Ramayana, from which this hymn has been taken. It is one of the most sacred of Hindu scriptures, and is a complete and comprehensive magnum opus on moral and righteous living, a work which is highly respected all over the world. In this sacred scripture you will find the Naam extolled in no uncertain terms.

Do not waste time in small matters, brothers—the different outer phases of religion and religious learning—progress on from that. Blessed are you that you belong to some religion, and I congratulate you on this; remain in that religion, follow its tenets, and live up to them—but receive the knowledge of Naam.

When Guru Arjan collected the writings of the Masters for the compilation of the Guru Granth Sahib, what type of yardstick or criterion did he use to select that which was suitable from among the vast amount of writings? He selected that which had been spoken or written by those who had realized the Naam—the true devotees of Naam. You will find therein the words of Kabir the weaver; those of Ravidas the cobbler; Trilochan the brahmin; Dhanna the farmer; Saina the barber; and Saints born in many other varied castes. Always remember that it is man who has made the different castes and classes. God did not send man to earth with a brand on him. God made *man*—a name which is given to the soul when in the human form. The soul is an entiy of God, and as such its caste is the same as God's.

Someone once asked Hazur [Baba Sawan Singh Ji], "Maharaj, who are you?" Hazur replied, "If God is a Hindu, then I am a Hindu; if He is a Sikh, then I am a Sikh; if He is a Christian, then I am also a Christian; the soul's caste is that of God, but according to the outer aspect, I am a Sikh."

We must live in some social form, or if we don't, then we must design a new one in which to live, which is a mere waste of time when the Lord Himself has given one birth within the particular religion appropriate to fulfill the individual's karmas. Live a life of righteousness—be ethical; and while living such a life, release your soul from the mind and the senses by getting connected to Naam. That particular social body will be praiseworthy wherein any man achieves this. When a person approaches a competent Master, there is no consideration of religion, for he knows that the person is an embodied soul, and each soul is equal—there is no high or low, there is no question of east, west, north or south. *Know that the caste of all men is one.* Man is purely an embodied soul, but unfortunately he has forgotten himself. He does not know that he is not the body, but is the indweller of the body—actually its controller. All Mas-

ters have advocated that one should know oneself in truth—and this is the science of Naam. It is the *Kalma* of the Muslim prophets, who say that fourteen *tabaqs* or regions were made from the Kalma. What is Kalma? Is it only a word? *O God, tell me of that place from whence Your Word is coming, without words.* This clearly indicates that worldly language has nothing to do with the subject. Fourteen tabaqs were made from the Kalma!

In the Hindu scriptures it says that through the Sound, fourteen stages were made. In Gurbani it states, *Through the Naam, the entire Khand and Brahmand were made,* and also, *Through the Sound, the earth and the sky were created.* The New Testament says, *In the beginning was the Word, the Word was with God, and the Word* WAS *God . . . All things were made by him and without him was not anything made that was made.* Guru Nanak states, *The entire creation came after the Shabd; O Nanak, the Sound vibrates in each being.* You can call it Sound, or Shabd, or Kalma, or Naam, or other names: the Untold Story, *Sruti,* or in the Upanishads it is called *Udgit.* The Masters have all sung its praises, each in his own way. If the words of the Masters are all read with completely open hearts, men will come closer to each other; it is only narrow-mindedness and bigotry that separates us all.

This place [Sawan Ashram, Delhi] is a common ground, where you are all at present sitting together hearing the words of the Ramayana. Here we take all kinds of scriptures, for the teaching of the Masters has always been one. It is a science of the soul, just as medicine is a science of the physical body. Stay in whatever religion or sect you are following, but also learn to rise above—to the extent of realizing that the whole world really belongs to but one religion. Judge the true Satguru by this same criterion —*Know the Satguru for one who brings everyone together.*

There is no special place for Muslims only or Hindus only or any other particular sect here [at Sawan Ashram]. The Masters do not regard individuals as representatives of certain religions; they simply make them sit down together, for they see the world through the spiritual eye. Their work is geared to one aim—to bring the soul above the senses, connect it to Naam, and ultimately reunite it with the Ultimate, Nameless and Formless God. For the purpose of this great work, there is no controversy of high and low, there is no recommendation to leave one's religion, and no advocacy of making new sects. They do advise the seekers to lead a pure and chaste life—within their own castes and customs. And this above all: for perpetual happiness, get connected to the Naam, and keep its regular contact.

o holy sound sweeping sweeter
than trees on a soft summer's
breeze, sweeter than the
melancholy of the beggar's night
in the windswept stars, inside
the flesh past the bone
a moon breaks open to talk to you

W. T. RANNEY

Psychology and the Initiate

Richard N. Shulik

IN THE WESTERN WORLD, and particularly in America, psychology is enjoying a growing popularity. Even though psychology is *not* in any way a spiritual path or a body of spiritual teaching, it is nonetheless an intellectual approach to self-understanding, self-exploration, and character-building. In this sense, psychology at least "overlaps" with the teachings of the great Masters, in terms of their objectives, to some degree.

Since there is an overlap between the teachings of the great Masters and the objectives of modern psychology, some interesting questions arise. Can the spiritual devotee benefit, in terms of self-understanding, from studying psychology? Should an initiate of a Master seek psychotherapy to help solve personal problems? These are some of the interesting questions which we will discuss here, from the standpoint of the teachings of Sant Kirpal Singh. In this discussion, we will find that psychology (as a western science) and the teachings of the Masters (as a universal, spiritual science) converge in many places, and diverge in many places. A review of these convergences and divergences can help us immensely.

In opening, we note that there are three major viewpoints of the human individual which prevail in modern psychology. Each of these viewpoints has two aspects: theory and practice. By theory, we refer to a large body of philosophical writings concerning the nature of man and the course of his development. By practice, we refer to the practice of psychotherapy, primarily, although psychology has many additional practical uses in education, industry, and other spheres. We are also limiting ourselves to the branch of western psychology which is devoted to the study of the human individual.[1]

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I. THREE MAIN VIEWPOINTS IN MODERN WESTERN PSYCHOLOGY.

The three major schools of thought at present are psychoanalysis, behaviorism, and humanistic psychology. Let us begin by describing each one briefly:

(a) PSYCHOANALYSIS was the first theory of the human individual which gained widespread acceptance in the modern western world. It was developed through the work of Sigmund Freud and his closest pupils, mostly between the years 1890 and 1940.

The easiest way to describe psychoanalysis is to characterize it as a method of self-knowledge through *introspection.* Very few of us have a full grasp of the depth and breadth of our own mental processes—our motives, fantasies, and basic desires—according to psychoanalytic theory. Therefore, we can increase this self-understanding by carefully reviewing our earlier life experiences, under the guidance of a competent analyst who has, himself, completed the self-analysis process. The introspective program is long and involved, frequently difficult, prohibitively expensive, and sometimes fraught with dangers. In the light of these many pitfalls, the student

must seek a highly competent analyst, and he must trust the analyst implicitly.

The trust which is required between analyst and client is very, very much like the kind of love and self-surrender which characterizes the relationship between Master and His initiate. Erik Erikson, the modern spokesman for psychoanalysis, has remarked upon this similarity, and he describes western psychiatry, accordingly, as our own culture's answer to the master-disciple relationship of the eastern cultures.[2]

Yet despite any such similarities, it should always be borne in mind that psychoanalysis is *not* at all a spiritual teaching, and that the psychiatrist can only help or hinder his client on the level of the mind or the intellect.

(b) BEHAVIORISM originated in the laboratory of the Russian physiologist Ivan Pavlov, who was mainly interested in the behavior of animals. Yet, even in the 1890's, Pavlov realized that the principles of conditioning and behavioral control, which he was uncovering, would have profound implications for human change and self-improvement. Accordingly, Pavlov's American successors in behaviorism, John B. Watson, Clark Hull, and B. F. Skinner, have all devoted increasing attention to the study of *human* behavior, even though all of them have maintained animal laboratories. Within the last two decades, a new, behavioristic approach to psychotherapy has also developed, and it is known as the "behavior modification" technique. It has proved enormously successful for the treatment of limited, specific behavior problems in human beings, such as speech disabilities (e.g., stuttering), specific fears (phobias), alcoholism and cigarette smoking, and the education of the retarded.[3]

The cardinal tenet of behaviorism is that our conduct is chiefly caused and shaped by the environment surrounding us—and by the ways in which we interact with this environment. The behaviorists agree with the 17th century British philosophers who wrote that each human being enters into this life as a new "blank slate." It is only the hand of environment and experience which writes upon that slate. (The environment here refers not only to the physical surroundings but to other people as well—the social environment.) Accordingly, the best way to change a man for the better is to restructure his environment, or to change the ways in which he deals with his world.

The behaviorists dispute the psychoanalytic claim that a long apprenticeship of introspection is needed for self-improvement. Rather, they believe that self-improvement can be effected here and now, in the present, not in the past. Human beings respond to the rewards and the punishments, the love and the hatred, afforded by the physical and social environment. Give a man a supportive environment and he will develop into a whole being.

The behaviorists also lay great emphasis on the precise and rigorous analysis of our behaviors in quantitative or numerical terms. Many behaviorists believe that if we but *know* what we are doing, the knowledge itself will be sufficient to help us change. This seems to be in complete accord with the diaries for self-introspection which are provided by our Master, who teaches that we must know how we are behaving, in terms of thought, word and deed, before we may begin to change and improve ourselves.

But again we emphasize that the Master's teachings are spiritual in nature whereas the behaviorists, as psychologists, do not operate at the spiritual level.

(c) HUMANISTIC PSYCHOLOGY is the

youngest branch of western psychology, as it has grown popular within the last fifteen or twenty years. Although it, too, is *not* a spiritual teaching, nonetheless —among the three schools of thought— it is the one which strives to come close to a spiritual doctrine. Fifty years ago, Freud's pupil, Alfred Adler, protested that psychoanalysis and other doctrines of psychology were not sufficiently loving or compassionate, and accordingly Adler called for the creation of a school of humanistic psychology. Adler's plea was long ignored, but finally during the 1950's, two psychologists — Abraham Maslow and Carl Rogers — began to make popular their "psychology of love."

Maslow pointed out that traditional psychology (psychoanalysis and behaviorism) frequently base their view of mankind upon the cure of mental illness. In that the traditional psychologists have dealt chiefly with the mentally ill, their view of mankind is distorted. Maslow then claimed that there was a great need to study the mentally healthy—the most robust members of our race—at their best moments in life. Carl Rogers developed a school of psychotherapy based upon the new philosophy of love and health as well. Rogers taught that it was not sufficient to take the patient in psychotherapy for the purpose of curing his mental illnesses. Rather, one should try to discover with the patient new reasons for living, optimism, enthusiasm, and the ability to love others selflessly.

Again, the humanistic psychologists fall short of spirituality, but their teachings recall many of the Master's own teachings. Sant Kirpal Singh has advised us many times that it is good to study the lives of great men. This seems to be the same advice that Maslow is giving to his fellow psychologists, when he urges them to study the lives of the most healthy, robust men—and when he asks them to base their psychology upon such study.

Master also wishes us to learn to love selflessly; and accordingly, Dr. Maslow makes the painstaking distinction between selfless love and selfish "love" (attachment) in his own writings.[4]

Master lays great emphasis upon humility; similarly, Carl Rogers lays tremendous emphasis upon humility. Rogers writes that the humanistic psychotherapist must never regard himself as the superior to the patient in therapy. No matter how unfortunate the patient may be, the therapist must regard himself as being equal to—or even lower than—the patient.[5]

Despite the loving and wonderful temperament of humanistic psychology, it is not a program for spiritual self-development, and the humanistic psychologist works mainly at the level of mind and emotions.

Now that we have provided a thumbnail sketch of the three major viewpoints in human psychology, we can consider some further questions.[6]

II. What about psychotherapy?

Some initiates have sometimes wondered whether they should seek psychotherapy for the purpose of resolving some mental or psychological problem in their lives. Others, who have strongly felt the need for some kind of counseling or therapy, have wondered what type of therapist, or what school of psychotherapy, would serve them the best. Now we are interested in discussing the question, "Should an initiate or a spiritual devotee go for psychotherapy?"

This question is a delicate one, and there are no blunt, simple answers possible. If one asks oneself such a question, the best recourse may be to seek the Master's advice or the advice of

one of His representatives or group leaders.

However, we should remember that the Master Himself has pointed out that a careful following of His basic teachings will, in and of itself, resolve many mental and emotional problems. Does the initiate feel that he is in need of counseling? Before he asks himself this question, he ought to first ask himself: Am I putting in sufficient time for *accurate* meditation? Am I carefully keeping the diary for self-introspection? Do I understand the Master's teachings about the good life (*sadachar*), and am I following those teachings? If he can answer "yes" to all—or even to most—of these questions, then he is probably well beyond the need for counseling or psychotherapy. He may also find it more profitable (both in terms of time and in terms of finance) to concentrate his efforts upon the Master's teachings, the diaries, and the meditation, as opposed to concentrating upon psychotherapy.

Nevertheless, there are legitimate problems which may be resolved in therapy, and the objective opinion of an outside observer may shed light upon a difficulty. If an initiate decides that he should seek a counselor after all, he should bear the following facts in mind. First, the counselor does not serve as a Master or as a spiritual guide. Second, it is best if a counselor or a therapist might be found who is sympathetic and open to the teachings of the Masters. If the counselor may be a humble and spiritual man, so much the better. Third, the personal integrity and fine qualities of the counselor are far more important than the school of thought or the kind of psychotherapy with which he is associated.

But we must reiterate that the initiate who lives up to the teachings of his Master will succeed in surrendering all of his difficulties and problems to his Master —including the need for psychotherapy. For the initiate who has truly accepted the teachings of his Master, meditation is far, far superior to the best of psychotherapies. We have already seen, in fact, that the teachings of the Master combine the best of the wisdom of the three major schools of psychology in a remarkably wonderful way. Master bids us to learn introspection (as in psychoanalysis); Master bids us to keep a careful recording of the way in which we interact with the environment—through the diary sheet (as in behaviorism); and lastly, Master bids us to become loving and selfless, and to study the lives of great men (as in humanistic psychology). Most of all, Master reveals to us the true inner nature of the God that is within us—and this is something that no psychology can accomplish!

III. PITFALLS OF MODERN PSYCHOLOGY.

We have reviewed, in this paper, the ways in which Master's teachings agree with some of the teachings of modern western psychology. Now in closing we will touch briefly upon some of the points of disagreement. It is important that we review these points of disagreement, so that we may spare ourselves the confusion of influences that might lead us astray in our spiritual journey homeward.

We have noted that the psychological theories of today are not spiritual teachings. We may also note that some of the greatest psychologists of our time are open opponents of spirituality. They are wise and intelligent men, but they are also misguided in that they construe spirituality as time-wasting nonsense or superstition. Sigmund Freud, perhaps the most influential psychologist in western history, was an outspoken enemy of religion and spirituality in his own lifetime.[5] He equated religion with childish

impulses and the superstitions of primitive tribal cultures. Similarly, B. F. Skinner, who is perhaps the most influential psychologist now alive, claims that spirituality is the enemy of science and the hallmark of backward and primitive thinking. Like Freud, Skinner tries to reduce spirituality to something of a superstition.[8] These men, who were remarkable for their clarity of thinking on the level of mind and intellect, adopted rigid and closed-minded stances on the subject of spirituality, which they ultimately failed to understand. Sant Kirpal Singh's teaching is a spiritual *science* and is not the enemy of modern science, nor is it childish superstition.[9]

Modern psychology also opposes itself to the good life (*sadachar*) as given out by Kirpal Singh and all great Masters. The Masters have taught that "chastity is life, and sexuality is death." Modern psychology, nonetheless, tries to teach us that "chastity is repression, and sexuality is life." The disagreement between the two is basic and fundamental. We can appreciate the difference in viewpoint if we but remember that psychology is *not* a spiritual teaching and that its orientation is chiefly "this-worldly" as opposed to "otherworldly." Let the initiates of the great Master please be very careful about this point. Outstanding spokesmen in the psychoanalytic, behavioristic and humanistic schools of psychology are among the exponents of sexuality. They speak sincerely, but from a level of vision which is not that of the great Masters.[10]

There are, of course, further pitfalls in modern psychology. Some psychologists have become outstanding advocates of the drug movement, and others have confounded drug experiences with authentic spiritual experiences.

The Master wants us to view any science and any teaching with an open, loving, and objective spirit. This also applies to modern psychology; but we must maintain a spirit of caution and detachment. Psychological theory and practice both have their proper function and their proper place, but—most of all—let us remember that they are not on the same level as Master's spiritual teachings.[11]

NOTES

1. Modern psychology is a burgeoning science with many branches, some of which do not relate directly to the study of the human individual. For example, social psychology concentrates on the behavior of people in groups; animal behaviorism seeks to draw inferences about human functioning from the experimental study of animals; physiological psychology takes the viewpoint that man is chiefly a biological organism. Readers interested in surveying the scope of the field may consult a good introductory textbook in psychology, such as the one published by the magazine *Psychology Today*.

2. For brief outlines of psychoanalytic theory, see Sigmund Freud, *An Outline of Psychoanalysis* (James Strachy, trans), New York: W. W. Norton & Co., 1949; Erik Erikson, *Childhood and Society*, New York: Norton, 1950.

3. For a review of "behavior modification," see Leonard Ullmann and Leonard Krasner, Editors, *Case Studies in Behavior Modification*, New York: Holt, Rinehart, and Winston, 1966.

4. Abraham Maslow, *Toward a Psychology of Being*, New York: Van Nostrand, 1968.

5. Carl Rogers, *On Becoming a Person*, Boston: Houghton Mifflin, 1961.

6. Of course, there are other viewpoints and schools of thought which we have not included. Some of them have enjoyed great popularity. However, most every one of them may be classified under the three schools of thought that we have already reviewed, or else they are combinations or variations of these schools.

7. See Sigmund Freud's only article about religion and spirituality, which was given the revealing title, *The Future of an Illusion*. London: Hogarth, 1927.

8. B. F. Skinner, *Beyond Freedom and Dignity*, New York: Appleton Century Crofts, 1971.

9. Of course, we should be careful to note that there are outstanding psychologists who have *not* been enemies, but who have been

friends, of spirituality. Two outstanding examples are Erik Erikson (cited above) and Carl Jung, who was a student of religions.

10. See Jon Engel's article, "The Case for Chastity, Part II," SAT SANDESH, May 1972. The article considers the psychological argument against chastity and gives evidence to show that that argument is wrong.

11. The reader who is interested in psychology should also read "The Psychology of the Masters," by Dr. George Arnsby Jones, SAT SANDESH, August 1969.

COMMENTS & NOTICES

RENO SIRRINE, in a letter to all of us accompanying the new circular from Master appearing on page 1 of this issue, made some very helpful and apt comments:

"The enclosed circular from our Beloved Master Sant Kirpal Singh Ji Maharaj should be read and reread to help you with your spiritual progress.

"DO NOT SEND ANY MORE DIARIES TO MASTER. Contact your group leader or your representative for assistance in keeping the diary. For the time being, keep all your diaries and use them as a guide for yourself to check your inner progress."

The more we read this circular, the more the profundity and love underlying every word becomes apparent. While the first reading may be dominated by a sense of loss over not being able to write Master regularly anymore, a little reflection reminds us that He never never takes anything away without giving us a hundred times more in compensation. The circular is really a double challenge: to the initiates to respond with humility and love for Master, and to the representatives and group leaders to respond with sensitivity, receptivity, and a profound sense of the way the initiates feel. If we can all see it as another gift given us by Master to *stimulate our growth and receptivity,* we will feel a lot better about it. His will is sweeter than honey; if He does not wish us to write, then it is our pleasure not to write. We found the following passage exceptionally significant:

". . . most of the correspondence is of a stereotyped nature and as such can be easily handled and disposed of locally, by explaining matters sweetly and gently and putting things in their right perspective. *In this way you can relieve the Master to a great extent . . . an attempt should be made to make each realize the importance of minimizing the work load at this end.*"

This is a most solemn warning and request from the Master, and the way in which we respond may well determine the answers to such questions as how long He remains in the body and how soon (if ever) He visits the West again.

It would be sad indeed if thousands of letters were now to pour into Him asking Him if He really means it . . .

* * *

Master's discourse on the Ramayana brings back vividly the beautiful October night in 1969 when we—a dozen or so Western disciples—accompanied by Bibi Hardevi and Princess Narendra, attended a performance of the *Ramlila,* the dramatization of Tulsidas's Ramayana, in Delhi. The dark blue evening, permeated through and through with the sharp clear feeling of India; the heartbreakingly beautiful music on the stage; and the running translation provided by the Princess for those of us

lucky enough to sit near her, which was so good that I remember all the characters as though they spoke in English: all of these are as clear and vivid now as they were that night. When we returned home to Sawan Ashram, Master was waiting for us, so pleased that we had seen it; He proceeded to give us a 15-minute spiritual commentary on what we had seen—the perfect finale of one of the most delicious nights ever.

According to Hindu tradition, the Ramayana was originally written in Sanskrit by the great Saint Valmiki in the Treta Yuga, the second or silver age, which would make it about two million years old; all that anyone knows for sure is that the Sanskrit epic predates the dawn of history, the oldest poem known. The tradition also says that it was written as a spiritual allegory 18,000 years before the Negative Power incarnated as Lord Rama and the events actually took place; after which the story was taken as history and the spiritual meaning was lost.

So in the sixteenth century of our era, another great Saint, Tulsidas, a Master of Surat Shabd Yoga, rewrote the Ramayana in Hindi, the language of the people, in such a way that there could be no doubt of its spiritual meaning. His great poem, which he called the *Ram Charit Manas* or *The Holy Lake of the Acts of Rama* has completely superseded the Sanskrit epic in India today, and is considered to be the masterpiece of Hindi literature. Because it is the only widely accepted Hindu scripture written in the vernacular, it has become in practice, the "Bible of Northern India," the one scripture understood and loved by the common man. Mahatma Gandhi, for instance, called it "the only scripture I may be said to know." And every autumn, the *Ramlila* is performed on tens of thousands of stages throughout India, so that the many many people who cannot read or write can love it and learn it by heart.

R.P.

Notices

CHICAGO TALKS AVAILABLE AGAIN

Master's Chicago talks are again available on cassettes (for reel-to-reel write for price). Cost per tape is $2.00. Overseas and Hawaii please add postage and insurance. *Orders must be received by Sept. 22, 1973; they cannot be accepted after that.* Titles: 1. Meaning & Function of Master; 2. Origin of Religion; 3. Man! Know Thyself; 4. The Way of Love; 5. Key to Knowing Yourself; 6. Karma; 7. True Living; 8. The Word or Naam; 9 and 10. Little Little Things and afternoon darshan questions and answers. Checks and money orders must be made out to KIRPAL SCIENCE OF THE SOUL, and sent to Paula Johnson, 7027 N. Paulina, Chicago, Ill. 60626.

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NEW CIRCULARS AVAILABLE

The Master's new circular on receptivity, appearing on page 1 of this issue, has been reprinted and is available for general distribution. Single copies are free; bulk orders are 1½c per copy, Order from SAT SANDESH BOOKS, Sant Bani Ashram, Franklin, N.H. 03235, U.S.A.

The Story of Bachan Singh, which appeared in last month's magazine, has also been reprinted and is available at a bulk price of 3 cents apiece, single copies free. Order from the same address as above.

IF ANYONE LOVES ME he will keep my word, and my Father will love him, and we shall come to him and make our home with him. Those who do not love me do not keep my words. And my word is not my own: it is the word of the one who sent me. . . . As the Father has loved me, so have I loved you. Remain in my love. If you keep my commandments you will remain in my love, just as I have kept my Father's commandments and remain in his love. . . . This is my commandment: love one another, as I have loved you. A man can have no greater love than to lay down his life for his friends. You are my friends, if you do what I command you. I shall not call you servants any more, because a servant does not know his master's business; I call you friends, because I have made known to you everything I have learned from my Father. You did not choose me, no, I chose you; and I commissioned you to go out and to bear fruit, fruit that will last; and then the Father will give you anything you ask him in my name. What I command you is to love one another.

JOHN 14:23-24, 15:9-10, 12-17
The Jerusalem Bible