Joy to the World

Sat Sandesh

the message of the Masters

December 1973

A CIRCULAR LETTER
from the Master
for all of us through Reno Sirrine

November 12, 1973

DEAR RENO JI: I have received your loving letter of Oct. 21 with a copy of your letter of date to Mr. Lipsky and noted their contents.

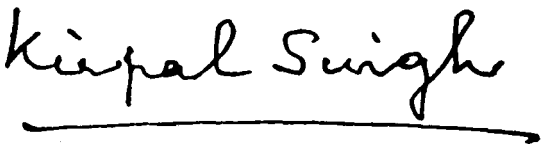
It appears that the basic concept enunciated in my two circular letters in regard to the maintenance of diaries by the dear ones, I am afraid, has not been grasped correctly by the group leaders and representatives. The main purpose of sending these letters was to curtail the fast growing correspondence from the dear ones when they could seek the assistance of group leaders and representatives for the proper maintenance of diaries for self introspection, which is one of the most important aspects for ensuring steady progress on the holy Path. You will appreciate that at the time of initiation the dear ones are granted first hand inner experience of light and sound principles which can be ensured and developed further by righteous living for which maintenance of the diary has been prescribed. Before my third world tour, the dear initiates used to send their diaries every four months and even then the correspondence had become enormous, but that could be attended to at the cost of my health by working round the clock. During the last tour the number of initiates has grown by another about two thousand and five hundred. If all the initiates would continue sending their diaries every four months, the number of incoming letters would increase manifold; and for meeting with the situation it was considered feasible to advise the group leaders and representatives to render feasible guidance to the initiates for completing their diaries properly. Neither the initiates have to submit their diaries to the group leaders nor the latter have to offer any spiritual guidance to them as many are not competent to do so. The dear initiates should maintain their diaries properly after consulting group leaders, where necessary,

and insert their inner experiences every month in the columns provided for the purpose. If they are blessed with continued inner conscious contact of light and sound principles, they should carry on lovingly without any further interference from anybody—group leaders or representatives. However, in case they fail to have adequate progress despite their best efforts as discussed in these two circular letters, especially the last one of August 17, 1973, only then the group leaders or representatives should offer them feasible assistance, by inviting their attention to the various columns of the diary where they have failed, and discussing the proper method of meditation, and lastly by resort to the playing of recorded instructions on meditation. All this is so simple, rational and tangible.

From the above I hope it is now quite clear that the huge load of correspondence shall be reduced considerably and I shall have more time for attending to very important matters in connection with Satsang. The dear initiates are not forbidden to write to me when they need any specific guidance for inner spiritual progress. This may be brought to the notice of all dear ones through the medium of SAT SANDESH for their information and guidance.

With all love and best wishes,

Yours affectionately,



KIRPAL SINGH

Sat sandesh

December 1973 volume six number twelve

FROM THE MASTER

A Circular Letter 1

Why Don't You Follow the Guru? 4
The Master's Talk

I Wish You to Awake 17
From the 1962 Christmas Message

OTHER FEATURES

From Death to Life 18 *John Wannop*

"By Their Fruits Ye Shall Know Them" 22 *Charles Fulcher*

Comments & Notices 29

SAT SANDESH Classified Index 1973 31

The portrait of the Master Kirpal Singh Ji on page 16 is his passport picture.

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THE MASTER'S TALK

Why Don't You Follow the Guru?

LADIES AND GENTLEMEN: Last year a short discourse in English was recorded and sent to the States through Mrs. Lucille Gunn, when she returned homewards. The idea was greatly appreciated and I have, since then, been receiving numerous requests for sending similar talks from time to time. I have accordingly decided to speak to you once again.

God made man and man made religions. The underlying urge for the creation of various religions has always been the desire for the liberation of the soul in man from the bondage of mind and matter and thereby an end to the endless cycle of births and deaths. All the world religions have this idea at the core, in one form or another, and if we were to make a comparative study of the different scriptural texts, we would come to the same conclusion. The bedrock of all the religions is the One Reality—Truth —the Alpha and the Omega of all creation. Truth is of course, one, though it has been described variously by the sages in the language of the time and place in which they lived. It is around this central idea of the one Truth that the various religions have grown.

Again, the cardinal principles of all religions are akin to each other, in spite

This talk was given by the Master on April 2, 1963, and sent to the United States on tape. It was later transcribed and published by Mr. Khanna as Circular 27. It has been long out of print.

of the seeming differences in the non-essential details pertaining mostly to rites and rituals as fostered from time to time by the priestly order. Love for God and man is the keynote of all the prophets and saints, and search for the One Reality is their sole theme. In this mighty quest they had to delve deep in the recesses of their own Self within, the treasure-house of untold riches of spirituality apparently lost to man, mightily engaged in the pursuits of all that is of the world; for in his overbearing love for the worldly gifts of God, he forgets and forsakes the divine, immanent in all forms. The scriptures, whatever their origin, are nothing but the record of the experiences of the godly souls, carried on in their effort to bring out the basic life-principle, enlivening all souls, for the benefit of posterity in general and the aspiring souls in particular.

Godmen come into the world not to make any new laws, nor to destroy the laws as they exist, but only to uphold the Universal Divine Law, unchangeable as it is; their message is one of hope, fulfillment, and redemption for those in search of the divine in man and, as such, they constitute a great cementing force transcending all denominational creeds and faiths. Presenting a workable way out of the theoretical polemics of the so-called religious strongholds, they soar high into the ethereal atmosphere of the spirit; and like a skylark establish an abiding link between the mundane life on earth and the free and untarnished spiritual haven. All religions are theirs and yet none binds them, for they place before humanity what is sublime in essence at the core of each.

I am reminded of an episode in the life of Guru Nanak who, in his long travels, once came to the town of Multan, a place greatly reputed for its sanctity and, at that time, the abode of so many religious divines, both Hindus and Muslims. The latter, fearing that a new addition among them might mean a strain on their income from offerings, sent a cup of milk bubbling to the brim, symbolizing that the place was full to overflowing capacity and could not accommodate any more teachers. Do you know what Guru Nanak did?

He plucked a few jasmine flowers that grew nearby, gently placed them on the surface of the milk, and asked the cupbearer to take the bowl back to the divines, thus showing that a truly religious person could just float over without disturbing the contents of the bowl of worldly riches; for his was a purely divine mission, meant only to diffuse sweet fragrance to all and sundry, irrespective of caste, color or creed. Thus you will observe the great gulf that separates the so-called religious teachers and pontifical heads of the world on the one hand, and a truly God-intoxicated soul on the other; for the latter acts as the divine pole on which the divinity of the Great Divine, the source of all life, works in the tumultuous sea of life. The Master-soul or *Murshid-i-Kamil* combines in his person all that the scriptures contain and much more besides. He is a living embodiment of all that is truly religious—the spirit lying dormant in others. He is an awakened soul, transcending time and space and causation, holding the past, present and future in the palm of his hands as an open book—the Master of the creative life-impulse throbbing in all things, visible and invisible, and competent to work simultaneously on all the planes: physical or terrestrial, subtle or mental, causal or ethereal, and even beyond into the *Parbrahmand* of the Upanishadic texts.

In his person he is at once a *Gurudev* or Radiant Master-soul working in the

" 'The human understanding,' says Bacon, 'is like a false mirror, which receiving rays, irregularly distorts and discolors the nature of things by mingling its own nature with it.' "

higher supramundane planes, and a *Satguru,* the veritable Lord controlling and sustaining the universe itself in all its stages. He is in fact the *Word made flesh* and dwells among us to gradually lead the aspiring souls back to the Eternal Home of his Father, from plane to plane with varying degrees of density. His teachings promise a practical Way Out from the dense matter into the pure sunshine of the spirit by means of the Word Power or the Holy Ghost, manifesting in him and revealed to those whom he may so choose. His is a direct experience of the soul, unlike the so-called teachers who work on the intellectual plane and quote scriptures in support of what they preach. In the case of a true Master, the scriptures come as handy aids to correctly explain and interpret the mystic experience of the soul in its journey Homeward, in addition to the actual practical inner experience granted to the individuals, leaving no room for doubt and skepticism. All our present knowledge is based on sense-perception or is derived from intellectual reasoning or, in other words, is purely inferential. The knowledge that a genuine teacher imparts is direct and immediate, coming from an actual experience of the soul apart from the senses. His words, coming directly charged with the spirit currents surging within him, sink directly into the souls of the listeners, leaving no doubt about the why and wherefore of things.

When Naren (as Swami Vivekananda was known as a boy before coming in contact with his angelic Guru, Paramhansa Ramakrishna) questioned his Master as to whether he had seen God, the reply was, "Yes, my child, I have seen God, and more plainly than I see you." This had an electrifying effect on the young man, who then and there bowed at his feet and was given the necessary God experience. In the same way, my Master, Hazur Maharaj Baba Sawan Singh Ji, once remarked that he had not only seen God himself but could make others see as well, if they followed his instructions.

It was not an empty assurance when St. John declared, *If the son* (Jesus Christ) *shall make ye free, ye shall be freed indeed;* for had not Christ said, *I am the Light of the world; he that followeth me shall not walk in darkness, but shall have the Light of life?*

"Religious experience," Plotinus says, "is the finding of the true home by the exile" (i.e., the exiled spirit); and language has no means of conveying the supersensuous experience of the mystics. As light comes from light, so does life from life; for mysticism, which is described as "the core of religion," can hardly be taught, though it may be possible to catch it from a true mystic.

"The human understanding," says Bacon, "is like a false mirror, which, receiving rays, irregularly distorts and discolors the nature of things by mingling its own nature with it." But "there is a direct communication between mystery and mystery, between the unknown soul and the unknown Reality, [and it is] at

one particular point in the texture of life [that] the hidden truth seems to break through the veil." (Middleton Murray)

From the foregoing it is clear that the Science of the Soul is purely an experimental science. It is more positive than any of the physical sciences and yields results which are truly verifiable with mathematical accuracy. "An all-knowing mind," it is said, "embraces the totality of Being under the aspect of Eternity. As we gain our entrance into the world of Being, a total vision is ours."

With these few preliminary remarks, we take a hymn from the compositions of Swami Shivdayal Singh Ji. Please hear attentively and try to understand the basic concept of spirituality which it conveys.

O Man! Why don't you hurry to follow the Guru?
The earthly time allotted to us so far has passed away in delusion.

In the opening verse of the hymn, we have a sketch of the human life as ordinarily spent in idle pursuits. The Master is addressing humanity at large, all the embodied souls: Hindus, Muslims, Sikhs, Christians, or persons belonging to any other denomination, wherever they may happen to be, and of whatever profession or avocation. He asks us to just pause, look around, and take stock of the situation as to how we have fared until now. With one mighty sweep, he tells us that all our past life up to this moment has been spent in utter delusion and is a dead loss so far as it has gone. We have never cared to weigh the problem of our spiritual emancipation and whatever little we seem to have been doing is all at the level of our own man-made religious beliefs, which, though helpful to a great extent, are not an end in themselves.

If you look at suffering humanity, you will find that it is only a very small minority which has anything to do with spiritual enlightenment. The majority of people are groping in the dark and are wholly engaged in the gratification of their sensual desires and have no time to attend to their Self and the Overself. It is only rare souls who, due to the evolution of some noble Karmas in the past, think of finding a way out from the labyrinthine depths of sense-enjoyments and yearn for spiritual enlightenment.

Fortunate are those blessed few who have a craving for the Lord and the Master and endeavor in this direction. When fire burns, oxygen comes to its aid. There is food for the hungry and water for the thirsty. These words are for the chosen few who have been blessed with the rare boon of right understanding. So the Master says that we have cared little for following the instructions of the Guru. You will feel alarmed from such a sweeping generalization, but it is a fact, and you will understand how it is so. You see, it is the Guru who first loved us and picked us up for acceptance into the Holy Path, putting us in contact with the saving lifelines within.

Now we are to see to what extent we have accepted the sacred teachings of the Master and adopted them in our workaday life, and to what extent we have cared to follow his commandments. It is a matter of personal evaluation. Each one of us is the best judge for oneself and can testify to the extent he has succeeded and what remains to be accomplished. So, like a loving Father, the Master reminds us to consider this momentous issue of our life dispassionately, and see why we are not true to the Guru and to ourselves. He tells us that the time passed so far has been spent in

"A man traveling in a train has a box beside him on the berth. Now both the man and his box are being carried by the train. If the man were to put the box on his head, he would surely be a fool, for he would break his neck for nothing. This is exactly the state of affairs with the worldly wise. We generally lack faith in the gracious Master Power and unnecessarily create problems for our bondage as, otherwise, everything would progress smoothly in the well established divine plan. You might well have noticed that disturbed waters do not reflect."

vain, and it is exactly so. If you carefully review your past, you will find that you were for all these years under the spell of a long dream. Similarly, when the hour of final change, commonly known as death, comes, the entire life looks like a fearful nightmare. Each passing moment is hurrying us toward this final change. The Masters have always laid stress on the necessity of making the best use of the physical existence, which is the highest rung in the ladder of creation. Should we once miss this rare opportunity, we will once again find ourselves in the endlessly moving gyres of life, and who knows when this opportunity may come again? So the present life is the best suited opportunity for the achievement of spiritual emancipation.

Wife, children, friends, are the thieves who rob us of everything. Why are you sleeping among them?

Swami Ji Maharaj pulls us out of a sense of deep stupor and awakens us to the naked reality of the great illusion. He tells us that if an honest person happens to be among pickpockets, there is every possibility of his being robbed. As we are all sleeping soundly in the company of cutthroats, how can we be safe? Now who are these dangerous miscreants? They are no other than one's children and kith and kin, the loving relations to whom we are so devotedly attached all the time. You may be a little surprised to hear this. Just think calmly for a moment. If a dacoit comes and takes away all our goods, yet we are saved. Another comes and plunders everything and also breaks our legs, and we are still saved. The third one comes and takes away our life as well. Who is the most dangerous of all these? Surely the third one.

Our children and other dear ones always command our attention, which is the outward expression of our soul. They keep us always engaged in one form or another and leave us no time for the spiritual way, so they are the most dangerous dacoits in this form. Does this mean that we have to leave our hearths and homes and lead the lives of a recluse in the jungle? No, it is not so.

Please realize that it is your inner craving and fondness that keeps you bound hand and foot, as it were, to your dear ones, and this attachment or infatuation makes you worried and miserable all the time. You see, the very ties of affection which should be a source of happiness become fetters of bondage, as you are always in the grip of fears which, to say the least, are imaginary and baseless. The heart, as you know, is the seat of the Lord God. It is an asset entrusted to us for a higher purpose of life, viz., Self-knowledge and God-knowledge.

Where the heart goes, everything follows on its own. So herein the Master warns us against our attention being directed always toward our worldly relationships, which always cause distraction and disturbance. You know very well that the impediments which stand in the way of the child disciple and recklessly intrude upon him in the precious moments of holy meditation are the family ties that drag us down, again and again, from the seat of the soul, the eye focus. We have of course to live in the world, yet in a completely detached manner, just as a lotus flower which grows out of mud holds its head aloft and above the muddy pond, retaining its pristine purity.

Similarly, we are to attend to the mundane duties entrusted to our care without being concerned with the worries and cares of our relations who, apart from us, are sufficiently protected by the gracious Master Power.

You can very well understand it by a simple example. A man traveling in a train has a box beside him on the berth. Now both the man and his box are being carried by the train. If the man were to put the box on his head, he would surely be a fool, for he would break his neck for nothing. This is exactly the state of affairs with the worldly wise. We generally lack faith in the gracious Master Power and unnecessarily create problems for our bondage as, otherwise, everything would progress smoothly in the well established divine plan. You might well have noticed that disturbed waters do not reflect. Always try to resign your precious little self in favor of the gracious Master Power, while sitting in your holy meditations, and thereby prepare a receptive ground for the inner divine grace to descend within you and fill you in abundance.

Why, O Man! do you not think gravely?
The world is truly not lasting but impermanent.

Here again another divine fundamental has been expounded. It has a very deep significance. The Master says: Know ye for certain that the great panorama of life is constantly changing and that the world is surely an illusion, for after all, it is not a place for permanent living. The scriptures also echo the same thing: *Lead us from the unreal to the Real, from falsehood to Truth, and from darkness to Light.*

We usually do not pay heed to these sacred scriptural truths. But the Master, who is a liberated being and stands aloof and apart from the world, does see that everything in the world is constantly changing, and nothing is stable and steady. You can understand it from a simple illustration.

A man standing on a river bank sees some people drifting downstream in a rudderless boat. The man standing on the bank can see vividly that the boat and the persons therein are going downstream and cries out for help so as to save them. The people sitting in the boat cannot see the person on the shore and look at the boat and the water around it, which are moving at the same speed and so seem to be stationary. They remain unconcerned and continue with their idle pleasures in which they are fully engrossed.

This is exactly the state of affairs in which we are. We are ensouled bodies and are identified with the body so much so that we consider ourselves as bodies. Our bodies and the world are made of matter, which is changing at the same speed. As the particles of the world and the bodies are changing at the same speed, to those who behave at the level

of the body, the world appears as stationary. Thus the learned and the unlearned both are under a grand delusion.

The worldly wise do not care to pay heed to the gospel of the Master who, like a person standing aloof, is witnessing the drama of human havoc as vividly as we see each other; but the people at large fail to respond to his compassionate call. So the Master affirms with conviction that this place is not the place of permanent abode for your soul, but a halfway house for a limited period assigned to you for the higher purpose of spiritual perfection. If you will view things from this lofty viewpoint, you will find that our life so far has been as futile as anything. It is a matter of deep concern for each one of us, and we must assess the position carefully before it gets too late in the day and we are forced to fight a losing game.

Mind is a great stupid, stuck fast
to the outer attachments.
How can it be disentangled?

Step by step the Master is opening up new vistas of right understanding by telling us what the root cause of this misconception is. He says that it is foolish for the human mind to be attached to outer fancies, infatuated by the colorful shell, and caring little for the sweet kernel within. The mind may be likened to a parasitical plant which has no roots of its own, but draws its sustenance from the host tree to which it tenaciously holds. In exactly the same way, the mind in itself has no separate existence per se, but is a sheer projection of one's mental make-up and is inextricably mixed up with the sense objects, through the senses. It, at its lowest level, is bound to the body, while at its other end—the highest level—it is subtle enough to draw its sustenance from the soul.

Herein lies a great gulf between the ideologies of the East and the West. The Western psychologists regard the mind as a nonentity, while the Eastern sages accept it as something substantial, an important link between the body and the soul, which has in the nature of things a divine function to perform. Like fire, it is a good servant but a bad master. It is a very good link between the physical and the astral worlds. If you can own your mind and master it and learn to harness its faculties, it will serve you best. Just look at the great scientists, scholars, and other intellectuals who have achieved laurels in their respective fields.

But they could benefit still further from mastery of the mind if they could but learn the sacred technique of self-analysis and withdrawal of the sensory currents from the body. Here you will certainly agree with Swami Ji, who says that the human mind is gravely foolish in having fallen prey to outer sense enjoyments and is endlessly entangled in worry and misery. You know that the mind at present resents inner silence and stillness, as it has a tendency to roam about without for aeons and aeons without end. You can keep it engaged in outer pursuits for hours at a time, but when you attempt inner silence and stillness, it cries out and runs riot, like a little baby locked in a dark cell, who shrieks, cries, and knocks to get out.

Now if the baby were provided with some sweets to eat and toys to play with, it would stop crying. Exactly similar is the case with the human mind.

The living Master holds the key into the Beyond; and when he provides the child disciple with the inner links of divinity which carry him into higher regions, the latter gets a feeling of satisfaction. You know that the inner bliss is supreme and unrivaled. There is noth-

"You know that the inner bliss is supreme and unrivaled. There is nothing like it on earth; but alas! the mind is so much intoxicated with the lust for woman, wine, and wealth that it fails to see and comprehend the greatness of the spiritual beatitude within. But patient and persistent efforts to keep the mind still will gradually unlock the treasures of divinity within you with the grace of the Master. Always be buoyant and fresh when you sit for meditation and wait patiently, like a loving baby looking up into the eyes of the nursing mother."

ing like it on earth; but alas! the mind is so much intoxicated with the lust for woman, wine, and wealth that it fails to see and comprehend the greatness of the spiritual beatitude within. But patient and persistent efforts to keep the mind still will gradually unlock the treasures of divinity within you with the grace of the Master. Always be buoyant and fresh when you sit for meditation and wait patiently, like a loving baby looking up into the eyes of the nursing mother.

Without the Guru, you cannot curb
the ramifications of the mind.
Thousands of ways were tried, but
with no success.

Having described the sad state of affairs, Swami Ji pities the abject condition of the foolish mind, since it does not know how it can become liberated from the clutches of the senses. In the first place, it is foolishly clinging to the sense pleasures and secondly, having lost all power of resistance, it is easily led on from one false step to another.

The Master says that the mind, with all kinds of endeavors, cannot possibly break through without the grace of the Satguru. The mind is now so much caught in the whirlwinds of passion that it can hardly think of liberation. You see, if a tightly stretched wire is struck, however lightly, it continues vibrating for a long time. Exactly similar is the case with the mind.

Inextricably caught in the meshes of sensual gratification, it knows no rest. It is through the good grace of the Master if one is led to the knowledge of his utter helplessness. It has been seen that after Initiation, when the dear ones have meditated regularly for some time, that they become aware of this state of utter destitution. So you will agree that daily introspection of one's lapses and shortcomings is very necessary for weeding them out, one by one.

The emphasis on maintaining the diary prescribed for the purpose has a much deeper significance than is realized. Spirituality is not something difficult to achieve; but it requires a proper receptivity of mind, willing cooperation to abide by the holy commandments, and patient effort in the right direction. Far from being difficult, it is just a simple change; and that for the better. Just as a baby becomes quiet and feels happy with its toys and sweets, similarly, the mind, when it obeys and introverts, will be blessed with inner unalloyed bliss and harmony with the grace of the Master. It must however be remembered that it is complete self-surrender to the Master within that will create loving receptivity.

". . . we are constantly being torn between two false dragons, one of which is the past and the other the future. Very few are fortunate enough to rest their oars and devote their whole-hearted attention to the problems that face them in the living present. The majority of people are obsessed either with irretrievable happenings in the past or imaginary fears ahead in the unknown future."

To control the mind, contact the Naam, O friend!
This you will have by inverting inside and waiting there patiently.

After describing the manifold diseases of the mind, the Master now comes to our rescue in offering the tried remedy. With deep compassion, he tells us to accept and pin our faith on the Holy Naam granted by the Satguru. This Naam or Word is the God into expression Power, described variously by the sages as the Comforter or the Holy Spirit, *Kalm-i-Qadim* or *Bang-i-Ilahi, Naad, Sarosha,* or the Voice of the Silence. It is the Audible Life Stream, the life-giving Voice of the living God, creating and sustaining the universe. The lowest link of this divinity already existing within each one of us is manifested or revealed to the child disciple on Initiation into the mysteries of the beyond, and can be developed to any extent one may like by practice from day to day. Now the Master tells us how to develop this divine power or Naam. He says that by austere patience and deep gratitude one should sit within and look ahead in front of him for the divine grace.

Please note that you have neither to create anything nor premeditate nor visualize, but simply keep on looking lovingly within, in the middle of whatever you see in front of you between the two eyebrows, and mentally repeat the charged names, which carry with them the life impulse of the Master.

Just see how simple and easy it looks, but it requires much perseverance and steadfastness for attaining proficiency on the Path. You are simply to maintain a reverential silence within for enjoying the full fruits of the divine grace, which will manifest itself in great abundance. Please note that if you call at the door of some rich man and wait regularly for some days continuously, he will one day surely ask from you the purpose of your daily calls on him. It is but a worldly example, and if you mentally wait at the celestial door of Divinity, accurately and with firm patience and all humility, don't you think that He will respond to your supplications? Most surely He will. You just wait patiently and see within.

Wait with complete surrender to receive the Will of the Lord;
Whatever He will do will be in your best interests.

Systematically, just like a shrewd architect laying brick by brick in the spiritual edifice, Swami Ji admonishes us for our betterment that we must develop patience and inner perseverance and learn to surrender completely to the Divine Will and pleasure, taking all events as they come as in our best spiritual interests.

You know that we are constantly be-

ing torn between two false dragons, one of which is the past and the other the future. Very few are fortunate enough to rest their oars and devote their wholehearted attention to the problems that face them in the living present. The majority of people are obsessed either with irretrievable happenings in the past or imaginary fears ahead in the unknown future.

Both these occupations, you will admit, are useless and a sheer waste of time. The past is dead and buried, and repentance, though good in itself, cannot cure or undo it; while the future is chiefly based on the reactions of the past Karmas and is affected to a great extent by what we are doing in the living present. So, if we take care to live an honorable and honest life in the living present, abiding by the Holy Commandments of the sages and seers, there should be little to worry about for the past and nothing to become anxious about for the future.

We must therefore pay proper heed to the sowing and not to the harvesting, for the harvest will come of its own from the seeds sown. Guru Nanak has beautifully said: *It may be all very well to worry about events contrary to the divine plan, but what is destined will happen in spite of us.* Learn the sacred technique of doing one thing at a time, with one-pointed, wholehearted and undivided attention. In this way you will accomplish much more in less time and with far less effort. So the Master tells us that all we need to care about is our spiritual perfection, and to take the routine round of the fated Karmas as exactly what we need for soul emancipation. In this way we will cultivate a state of perpetual contentment which will be helpful in holy meditations.

Your intellect is misdirected and
The vicious mind grows worse.

The Master once again reminds us that mind is very wicked and tricky, for it will not readily accept the gospel of the Guru, however reasonable it may be. Knowing full well that we cannot avoid the decrees of heaven by any amount of wishful thinking, the mind continues planning and maneuvering otherwise. Our intellect, finite and limited as it is, cannot possibly comprehend the subtle activities of the mind which goes on thinking endlessly. The only remedy for taming the hydra-headed mind is that of the Holy Naam. By contacting the Sound Current and heaven's holy Light within, it becomes docile and forgets everything else around it. This is the sovereign remedy for all the ills of the world, a panacea that cures all diseases of the body and mind. By administering to it regular doses of the Celestial Music emanating from the Throne of God, the mind gets rid of the lower propensities and begins to enjoy and take delight in the higher ravishing bliss of divine intoxication, which is the greatest gift of the Master. Never agree to the dictates of the mind as it has a hundred and one ways to keep you stuck fast in the physical body and the terrestrial plane.

Victory over the mind is victory over the world. You have been granted a yardstick for measuring your spiritual attainments in the form of an introspective diary, and you can surely judge things for yourself and see how far you have advanced on the Path.

You cannot understand the mystery,
As you are stuck fast in delusion.

Now the Master conveys to us another sublime truth by telling us that we have been caught in the spider's web, having prepared a vast net of attachments and binding ourselves down in the mire of delusion and deception. Just like a spider

weaving fine threads of its own secretion and then getting tangled therein, it is our own mind which has developed an unnecessary attachment with the physical body and its allied relations. Do you know what is the underlying basis of Maya or delusion? Its roots lie in the physical body from where it springs and spreads around like a gigantic Upas tree. We readily forget that we are ensouled bodies and not merely physical bodies. It is the soul currents which permeate through and through the physical plane whereby it is enlivened; and they in turn get their sustenance from a higher life principle known as Naam or Word. So long as that divine power is working in us, we are alive; as soon as that power is withdrawn, the whole structure collapses like a pack of cards, and it is then said, *Dust thou art and unto dust returneth.*

Besides, in our daily talk and behavior we are sensible enough to say "my turban," "my shoe," "my coat"—because we can take off these things as and when we will it. Yet in actual practice, we have never realized that we have the power to take off this physical raiment around our soul. Where the world philosophies end, there true religion starts. The Master grants this unique experience of life-in-death by making us rise above body consciousness. This singular power of revealing the lifelines within differentiates the Living Master from all other teachers. Feelings, emotions, and inferences arrived at on the intellectual level are all subject to error; seeing is above all. When you see for yourself that you are the indweller of the physical house and not the dwelling house itself, which you tenaciously believed up to now, your angle of vision is altogether changed, and you begin to see everything with a different vision. It is the reflection of your own soul current which, when attached to anything, gives you a feeling of pleasure or enjoyment. For example: you are sitting in an opera house enjoying the show, along with others sitting around you. The play is on, and everybody is immersed in the so-called pleasure. All of a sudden a messenger comes to the hall and breaks the news to you that your son has accidentally fallen off the roof and is lying unconscious.

In spite of this harrowing news, the play is going on as it was, but your attention is distracted: you are overtaken by sorrow on account of your great attachment to your dear son lying hurt; with the result that the same delightful show which so much engrossed your attention is now insipid and void of all pleasure.

This shows that the pleasure was not inherent in the show, but was just the reflection of your own single-minded attention which you had bestowed on it. This very principle works everywhere and at all times. The Master knows it and sees it working as vividly as we see each other. Now he comes to our rescue and tells us to bind our attention with something which is of a permanent nature, and enjoy everlasting happiness or bliss. All that we see with the aid of our physical eyes is in a perpetual state of flux and is constantly changing in form and color.

The Master points out the still point within us which is at the eye focus, and grants us the charged names for consolidating our outgoing sensory currents at this center, so as to attune ourselves with the perennial source of divine ecstasy already existing within but lost in the out-of-bounds recesses of the mind. It is this Unwritten Law and Unspoken Language which are manifested and revealed to the child disciple, enabling him to live a life of perpetual bliss under the protective guidance of the Master. This

"We should always look to the Master to guide us within, as nobody else can. It is therefore of great importance that we should be constantly aligned with the Master and owe lasting allegiance to Him, and not allow anybody to come in between Him and ourselves. All the brothers and sisters in faith should lovingly cooperate for this highest purpose of life and in no way allow themselves to be distracted by anybody—however apparently he may look to be highly evolved or developed. It is an undivided affectionate obedience which stirs the ocean of compassion and mercy within . . ."

is the secret of all spiritual success, and he directs that all efforts should be put forth for recapturing this inner Vocal Silence or Radiant Sound at the seat of the soul, now lying smothered under the dead weight of mind and matter. So it is of the utmost importance for us to understand the great mystery of the living lifelines which the Master graciously reveals to us who are lost in utter bondage within the manifold limitations of the physical body and its correlated attachments.

Know ye for certain and have full faith:
There is no true sympathizer other than the Master.

Now the Master exhorts us: It is on this score that you should pin your deep faith in the competence of the Master, which is unique and unrivaled. Nobody can adequately help you release yourself from this state of sheer helplessness and utter hopelessness. Those who are obedient and devoted within grow strong in faith when they see for themselves that the Master is all in all here and hereafter. We know with His grace that the Master is the Word personified (Word made flesh), and it is through His Will that the Holy Naam or the God into Expression Power is revealed and made manifest. We should always look to the Master to guide us within, as nobody else can. It is therefore of great importance that we should be constantly aligned with the Master and owe lasting allegiance to Him, and not allow anybody to come in between him and ourselves. All the brothers and sisters in faith should lovingly cooperate for this highest purpose of life and in no way allow themselves to be distracted by anybody—however apparently he may look to be highly evolved or developed. It is an undivided affectionate obedience which stirs the ocean of compassion and mercy within; and the gracious Master extends his kindly protection and timely help to the child disciple, whether he knows it or not.

Look devotedly at the door of the Master,
And fasten your attention on the Sound Current coming therefrom.

Here is discussed the technique of introversion. The Master tells us to look at the door of the Master within at the eye focus, and attune the soul with the Holy Sound Current coming therefrom by complete absorption and single-minded devotion. The inner Light and Sound

(*Continued on page 25*)

I Wish You to Awake

From the Master's 1962 Christmas Message

YOU MAY READ LIBRARIES OF BOOKS. *Of what avail are they? You may have performed many meritorious acts. Of what avail are they for the Beloved, if there be not the longing in your heart? Let your heart blossom forth with the sweet remembrance of the Lord. Be absorbed in the white radiance of the Beloved. Be absorbed and you will know that the Master is but one with God. . . . In every race and religion, every prophet and saint, every scripture and song is the Shining* ONE *revealed. Let your inner self be overflowing with the Love of the Master so much so that all thoughts of yourself be lost in Him.*

. . . Be not imprisoned in the jail of "I" and "me." He who hath transcended self, verily hath he attained to the highest. He hath become perfect. Such a one knows no difference between the Hindu, the Muslim, the Sikh, the Christian, the Jew, the Buddhist, the Zoroastrian, for God is the Lord of all and in all shines the One Picture Divine. . . . The One is within thee, outside thee, in me, in him and in every place. That One alone doth speak in all.

I wish you to awake, awake,
Awake this very day of Christ,
Awake in the Kingdom of God which is shining within you.
Be not in love with passions,
Think no evil of anyone.
Strive not for greatness, wealth, and applause;
Strive for truth, purity, and humility.
Awake in the brotherhood of God.
Inculcate love for one and all.
See them all in the One—The Shining One.

FROM DEATH TO LIFE

The Story of John Wannop : "Inmate but free man, through Master's Grace"

ON AN April day in 1959 a man stood before a judge in a courtroom after being found guilty of murder, and heard this sentence:

"You shall be taken from here to the Okalla Prison and there you shall wait until the 23rd of July, and then you shall be taken to a place of execution where you shall be hung by the neck until you are dead—and may God have mercy on your soul."

With this sentence passed, the Judge ran from the courtroom with his wife following close behind to be with him through the distress he felt in reading the sentence.

I was the man who stood before the Judge, and with the sentence he passed began the awakening of knowledge and life for me.

I was taken to Okalla and put into the Death Cell to await the end. While there I began to think about many things, of my life and what my death would be. I was looking for something to die for even at this late stage—and couldn't find a thing—not even with the help of the priest and minister. I had gotten hold of a booklet called *Yoga Life* and through this booklet I came into contact with Dr. Ananda Bhananda who worked with the Yoga Foundation. He visited me and loaned me the Gita and some other books to read. In the process of reading these books I had copied the symbol "OM" and placed it on the wall of my cell.

One day, while I was sitting and thinking about what was said to Arjuna by Krishna in the Gita, that "if a man has me (Krishna) in his thoughts when his material body dies, then he will come to me," a wonderful thing happened.

The "OM" symbol began to grow and glow in the brightest yellow color, and with it was a hum (like an A-flat on the musical scale). These things continued to happen until I was bathed in a golden radiance and heard a Sound that transcended anything that I knew or felt before. It permeated me and engulfed my senses and I felt a total peace that was beyond understanding. While in this state I met an entity/man who told me not to worry, for everything was going to work out and I would have something to live for and to die for. This was a month before I was to be hung.

The day after this experience Dr. Ananda came to see me and I told him about it and we worked in and out around it for long hours over the next two weeks. Finally, Dr. Ananda told me that he could no longer help me any further and that I should write to Kirpal Singh in India for He alone could help me. I wrote to the Master one week before I was to be hung, and three days later I was told that my death sentence was changed to life imprisonment. I had been commuted.

They took me to the British Columbia Penitentiary and I went through the formal entrance testing and placement area in July 1959 and heard from Master in

August. The letter told me of a path I could follow and be wholly in tune with life. I was to get in touch with Betty Shifflett, but she got in touch with me first and sent me a book—*The Jap Ji*—which I read like a drowning man clutching a piece of wood. The first sentence that hit me was the statement, "God made man, man made religions"; this worked into me with such force that I thought about nothing else for days. I saw a picture in the book that took me back. It was a picture of Master—He looked like the personage that was in my experience, but not quite. This troubled me. I didn't know who He was other than the title under the picture. He looked familiar but remained a stranger. It was not until later that the full import of His picture came to me.

I was transferred to Stony Mountain Penitentiary in Manitoba in February 1960 and there settled down to do the major portion of my time (ten years). Further contact with the Master came with and through that dear soul Betty, who sent me more books. In one of the books I saw the picture of Hazur (Baba Sawan Singh Ji, Master's Master). I began to think that He might be the personage of my experience, and this troubled me: I opened the books at two pictures and saw two men, different—but the same; they were both the personage of my experience. But how could that be? I saw only ONE man.

While mulling this over, dear Mr. Rattray (now deceased, he was Master's Canadian Representative) came to see me. This was in 1961. Mr. Rattray conveyed Initiation to me on behalf of the Master and though I did not have the Golden Sun experience again, it was an experience I would not soon forget. I went back to contemplate the pictures again after Initiation, and while sitting looking at the two pictures they grew together and became ONE. This was the MAN. He was a combination or an interweaving of my Master and His Master. This knowledge sustained me in the years to come.

There were times when I could not get anywhere with my meditations, and these became more frequent from 1963 through 1965. Doubt descended into my mind and I figured that I should start searching again. I joined various groups, took a course in comparative religions, bought the scriptures of the Twelve Great Religions and studied them for about three years, seeking understanding; though I never abandoned the teachings of the Master. In all my studies I could not find the peace which I had found in the Master; in fact, all the studying that I did reinforced the Master's teachings.

I became deeply engrossed in Master's books and all that was written about Him, and things began to happen —little things like the Custodial staff trusting me; other inmates coming to me for advice and understanding of their problems; some members of Staff using me as liaison, an unofficial Inmate Committee member to make sure events such as Sports Day, concerts and special programs ran smoothly. I was given the Radio Room job to run the radios of the institution, and this gave me an open cell so that I could get to other inmates who had troubles of any sort. I had this for the balance of the ten years I served before I applied for parole. But the parole was denied. This troubled me some, but not for long as I had many things to do. In 1970 they transferred me to Matsqui Institution in British Columbia.

Here I came in contact with Arran Stephens and the Satsang group in Vancouver. I was now able to attend Satsang on an infrequent basis. The staff here was unsure of me, and they had

to take a year to get to know and understand how I was and what they could expect of me. I came up for parole again in 1971 and again was deferred for two years. During this time I came in contact with a field that I had often heard about—retarded children—and set about feeling my way into it. In January 1972 I was asked if I would consider working voluntarily for an Association school in Surrey. I jumped at the chance. Now I am going back to school so that I may become more able to help in this field.

I have deep regret for some of my actions, and a deep respect for the results of those actions; I have tasted both sides of the pill of life. The culmination of this tasting came for me in November 1972 when the Master came to British Columbia. I could not get to see Him arrive, but the next three days I was with Him.

On Friday night I was at the Unity Center in Vancouver and finally saw the Master in person. Meeting some of the many friends I had made over the years—dear Betty Shifflett, Mrs. Lucille Gunn, Mr. Khanna—at the same time brought together all the years of waiting. After Master's talk, Barry and Cathy Cantor and I went to the motel where Master was staying and awaited the arrival of Arran Stephens and Ted Cropp (the Matsqui Institution Christian chaplain). Through Arran's intervention I was given the honor of seeing the Master in His bedroom. Ted Cropp and I were brought into the room and sat on the floor in front of the Master. All of the questions that I had wanted to ask Him for the last thirteen years were answered by my just being able to sit at His Feet and gaze into His wondrous eyes. Words seemed too inadequate for from His eyes came the answers to my every thought. I went to the other talks and each time I saw the Master I was lifted further into the state of total immersion. I did not realize how total it was until the Sunday He was to leave. Ted had driven me to the airport to see Master off and we got there just as He was getting ready to start to the plane. I stood beside the door He was to go through and as He passed He seemed to look at me deeply. I followed Him down the ramp with the other satsangis and watched as He went through the customs formalities. A feeling came over me then and I walked back to the vestibule window and watched His plane as it taxied out to the runway and finally took off. I watched it out of sight in the sky. I felt that I had lost a part of myself that was precious and dear to me as I stared into the empty sky, and I began to walk. I walked until I came to a point of land called Wreck Beach (about ten miles from the airport) where I sat and stared out over the ocean trying to resolve the feelings within me. I walked to the bus depot and after phoning Arran and the Cantors I got the bus back to the Institution.

On the bus ride, staring out the window not seeing the passing landscape, I became aware that I had lost nothing, only physical contact with Master. He was with me—within me—and standing at the point where I had seen Him and Hazur that day in 1959, I realized what He means when He says that physical presence is not enough: we must be together in thought and in spirit to be truly united.

OPPOSITE: *At the Vancouver airport*

"By Their Fruits Ye Shall Know Them . . ."

Charles Fulcher

WHENEVER CONDITIONS in any culture or society have allowed individual persons to make a free inquiry into the meaning of life, there has been no shortage of promoters taking advantage of the situation and offering a variety of panaceas for the seeking populace to choose from. In the time of Christ Jesus, for example, the presence of an occupying Roman army brought in its train a general questioning of previous cultural values and accepted customs. As a consequence, we have in the scriptures His enjoinder to those who approached the Christ for general counsel concerning how they should seek:

> *Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore by their fruits ye shall know them.*
>
> MATTHEW 7:15-20

And, again:

> *Take heed lest any man deceive you: for many shall come in My name, saying, I am Christ; and shall deceive many.*
>
> MARK 13:5
>
> *And then if any man shall say to you, Lo, here is Christ; or Lo, He is there; believe him not: for false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect.*
>
> MARK 13:21,22

True Masters of the WORD, who are authorized by Sat Purush to guide true seekers to their true and imperishable Home beyond the intervening planes of matter and mind, are always present and living in the world. By outer appearances such true Masters seem as ordinary men, their numbers are few at any time in history, and they are met with only by the most fortunate and careful seekers after Truth.

It is difficult to identify a true Master of the WORD and to ascertain with assurance that He guides the initiated soul to Sach Khand. But still such authorized Masters do have certain outer behavioral characteristics which enable the careful seekers to sift them from all impostors.

1. The first criterion of identification is that a true Master is financially independent from all seekers and from all of his initiates. He pays for all of his own personal expenses in the world from his own earnings. He earns his own worldly living (sustenance and possessions) by the sweat of his own brow. He enjoins those who want to progress spiritually to be gainfully employed in an honorable manner. Furthermore, he advises every-

one everywhere to share freely with others whom they know to be in need of the necessities of life, from that amount that they have earned which is in excess of their own simple and basic needs. A true Master of the highest order will not accept even as little as a clothing pin for his own material maintenance.

2. The second behavioral criterion is that a true Master does not say that he is a Master or Satguru. He attributes his spiritual competence and the spiritual benefits that the people derive from him to the grace of his Master, saying: "Your benefit is the result of the will and pleasure of my Master." Sincere humility, simplicity, and benign generosity are the hallmarks of true Saints.

3. The third behavioral criterion is that a true Master is not ostentatious. He does not show off his physical, mental or spiritual powers for the applause of either his initiates or for the multitudes of worldly people "seeking of him a sign from heaven." The true Master of spirituality will be heard to remark that he enjoys simplicity and that he does not want to be paraded before a populace like a circus elephant.

The false Master purposely sets up the show of appearances in such a manner as gullible people would want to behave themselves, were they he. The false Master promises that he will himself give worldly peace, salvation, an end to war, worldly wealth, success, an atmosphere of love and harmony, physical health, and so on. But there is seldom, if at all, any emphasis upon the requisite development of ethical life if lasting benefit is to be acquired, little or no requirement for a serious discipline for the control of their own minds by his followers, little or no theory concerning the inexorable and ever-revolving Wheel of Life. On the contrary: the expressed appeal of false Masters is aimed at emotional people or wishful thinkers. The false Master promises much for little effort and promotes physical longevity, the development of some distracting psychic abilities, or even some ingress into the mental plane. The dangers and pitfalls are not described, and the follower sets forth as if upon an easy venture.

Only as far within as any developed soul has gone can he guide others to reach. Even then, if the guiding soul is not perfectly selfless, the karmic burden will lead to the downfall of both the guided soul and the guiding soul, so that their latter state is worse than their former states.

> *Every plant which my heavenly Father hath not planted* (authorized) *shall be rooted up. Let them* (the incompetent spiritual guides) *alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.*
>
> MATTHEW 15:13, 14

> *When the unclean spirit* (NOT "pure in heart") *is gone out of a man* (the physical body), *he walketh through dry places* (within), *seeking rest, and findeth none. Then he saith, I will return into my house* (physical body) *from whence I came out; and when he is come, he findeth it empty, swept and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first.*
>
> MATTHEW 12:43-45

4. The fourth obvious criterion is that a true Master is himself an example of what he requires of others: he has a high regard for all forms of sentient life,

enjoining a vegetarian diet, living a chaste life, and requiring all to live up to those ethical and moral requirements that lead to the highest social responsibility as well as the most expedient spiritual development. A true Master of the WORD explains that the physical world is not our true Home, that the sense enjoyments are perishable and ephemeral, that we will have to quit this physical world one day, and that we should hasten to acquire some experience of the Beyond before we have to leave this prison house of the physical human body. A true Master speaks freely to all of the inner journey, of its scope, and of its hazards to the soul which is not competently guided. A true Master speaks of the inexorable Wheel of Life and the binding effect of all karma, as well as of the ever-present actuality of reincarnation for those who do not seek for a Master of Truth whose attainment is perfect, reaching to Sach Khand.

These criteria, as briefly presented here, will enable careful seekers to distinguish a true Master of the WORD from self-styled impostors. Each seeker has the responsibility to seek carefully and thoughtfully and to make his or her own choice. Having made a choice, the seeker should pay heed to the enjoinders of the Master and make the implementation of the Master's commandments to be the first priority each day in the remainder of his or her earth life. No effort is lost in nature, as each must have what each desires.

On his last world tour in 1972, Great Master Kirpal Singh gave inner demonstrations every morning at public meditations, showing the inner Light of God and how to cross the inner Stars, Moon and Sun. Hundreds were able to see within themselves the Radiant Form of the living Master. First-hand spiritual experience at the time of initiation is the inner criterion by which to distinguish a true Master in this Kali Yuga. But the outer behavioral criteria are essential for the development of spiritual receptivity and lasting progress.

THE MASTER'S TALK

(*Continued from page 15*)

should be looked at and listened to with rapt attention. The heavenly melody, when listened to in this way, will grow stronger, ultimately come from above and drag you up into the Beyond. You may well ask why the *Shabd Dhun* (the Sound Current) does not exert that magnetic pull now. It is so simple. You know that iron filings when put near a magnet are at once attracted to it, but if some earth is placed between them and the magnet, or if the filings themselves are covered with rust, the magnet, though lying close, is unable to attract them. Similar is the case with the soul, which is not yet wholly freed from the entanglements of mind and matter. The Sound Current grants it a treatment which is at once curative and constructive. It is a constant cleansing process, for which the time factor is a necessary must. It is by constant and patient practice that we learn to bind our attention to the Holy Naam within; and once it learns to ride the Sound Current, it is carried in no time to higher spiritual regions.

Without the Shabd, there is no way to be extricated from the entanglements of the body.

The Naam is the only tried approach which can take us out of the quicksands of delusion. You have seen that all human efforts at the intellectual level or the senses cannot help us to rise above body consciousness and become attuned with the Holy Word. The Shabd itself is the divine principle which alone can release us from the meshes of mind and matter. All past Masters bear testimony to this great truth. Swami Ji himself has dealt with the same theme elsewhere in his writings, saying, *Besides the Holy Word there is no way through which you get a release from the limitations of the physical body*—Shabd being the only tried medicine which has been found highly efficacious in granting you spiritual emancipation.

Therefore take the key from the Master
And open the closed door to receive the Sound Current.

Swami Ji once again stresses the importance of the Master who holds the key which opens the Way into the Beyond. He says that this is why I again advise you to open the door within by taking the key from the Master who will reveal to you the Sound Current. Here the physical body is described as a prison house which is locked by Providence. You see, there are nine openings or doors in the body citadel, and yet the imprisoned soul cannot escape. There is some Power within which is controlling and sustaining it. The tenth door, which opens into the Beyond, is locked by the Creator. For opening the locked house, you have to look for the owner of the house; He is no other than God Himself. No one else can grant you an ingress into the Beyond; it is the same God Power, working on some chosen human pole known as the Living Master, Who opens the great prison door blocking your way. Ordinarily, we fail to appreciate the grandeur and greatness of the Master, who compassionately rends

"Those who are led by their mind impulses are known as 'manmukhs.' Such persons cannot rise above the body consciousness. They do try from time to time, but they always keep their minds above the Master; with the result that time and again they fall helplessly. If they could pin their deep faith in the competence of the Master and rely less on their own intellectual reasoning, they could be blessed with this rare privilege of inner inversion, and enjoy the supreme bliss."

asunder the golden gate blocking the way to your divine heritage within when, at the preliminary sitting at Initiation, he grants you a glimpse thereof and provides you with a means of finding your way inside.

It is the climax of Divine Grace when one is accepted and initiated by the Master. Those of you who are privileged to invert within with His Grace know for yourselves what supreme bliss has been bestowed on you. The Master is Master indeed for all times and for all climes, and the growing child disciple is gradually blessed with the sacred boon of right understanding, as by loving obedience and humble supplication he goes ahead and makes his way from plane to plane in company with his Radiant Companion.

Thus enter the mansion of the Lord
by becoming devoted to the Master;
For such a one there is no "no admission" into it.

The *Gurumukh*—the true disciple of the Master—will be blessed with this inner inversion, as there is nothing to prevent him from entering the eternal Home of the Father: he has got the passport in the form of the sacred charged names, and he is obedient to the Will of the Master. You should know that *Gurumukh* is a very important term in the terminology of the Masters. *Gurumukh* means "Guru's mouthpiece"—just as St. Paul said, *It is I, not now I, but Christ who lives in me.*

It is by complete surrender to the inner Master in His Radiant Form that one becomes a Guruman or Gurumukh. The astral planes within are infested with much subtle Maya, wherein there are numerous obstacles for the soul, if it is not granted the protective guidance of the Master Power.

You know there are various organizations everywhere engaged in the pursuit of their mental satisfaction and claiming to be spiritualists. They do not know that what they are professing and promising to their followers is all deceptive illusion and liable to further enmesh the soul. The Negative Power has a vast dominion engulfing the first three planes, and those who happen to fall prey to the allurements of their mind—subtle or causal—are caught in finer fetters or bondages. The Masters of the Highest Order who came in the past have left behind some useful treasures in the form of their precious experiences for our guidance, so that we may safely tread in their footsteps. Complete inner inversion for meeting the Radiant Form of the Master within in all consciousness is the threshold of the inner journey. A disciplined initiate is, in due course, blessed with this rare privilege; and then

the Radiant Form of the Master takes charge of the pilgrim soul in its onward journey.

Those who are devoted to their own minds and are given up to the senses
Fail to rise above body consciousness in spite of all their efforts.

Those who are led by their mind impulses are known as *manmukhs*. Such persons cannot rise above the body consciousness. They do try from time to time, but they always keep their minds above the Master; with the result that time and again they fall helplessly. If they could pin their deep faith in the competence of the Master and rely less on their own intellectual reasoning, they could be blessed with this rare privilege of inner inversion, and enjoy the supreme bliss.

They do not stick to the Master's behests;
How can he make them understand?
They will not give up the lead of the mind,
But prefer to find fault with the Master.

Such dear ones cannot achieve inner stillness and silence. The Master tries to make them understand in one way or the other, but they are so filled and intoxicated with their mental merchandise that they fail to comprehend the greatness and sublimity of the Holy Path. Please understand that the mind has its various grooves to which it clings fast. Basically it is only when we try to sit silently that we come to know where the shoe pinches. The alphabet of spirituality commences with inner silence, which necessarily requires solitude and seclusion. It is only during these sacred moments of silence that we can understand the basic principles of spirituality and imbibe their right import.

The Negative Power puts two strong impediments in the way which are encountered by initiates. First, the mind will always be doubtful about the efficacy of meditation and we will start missing the meditation and get devoted to alternate pursuits: mere routine readings of the scriptures, etc. Secondly, it will bring forth the argument that there is no more need for him or her to call on the Master, as Initiation per se is sufficient for proceeding on the way back to the home of our Father. Complacency retards inner progress. We are living on a plane which is governed by the Negative Power and where the inexorable Law of Karma works supreme. The mind is the agent of this Negative Power and one way or another it will entangle you and keep you tied to the many limitations of the body and worldly possessions. Such a skeptical mind, instead of doing anything useful, will find fault with the Master and the Path.

They would not live up to the instructions of the Master—
How could they derive spiritual benefit?
They toss about under the control of Yama.

Here the Master reveals the naked truth which ordinary people will not be able to understand. He tells us that the manmukhs, or those governed by their deluded minds, will not believe in the words of the Master and will not adapt themselves to his teachings. Such a course of life will eventually culminate in misery at the final hour of death, when they will have to accompany the angel of death known as Yama or Yamraj. The initiates of the Living Master have a rare privilege, for they are granted divine protection at the time of their final exit

from the world. Such disciplined souls are greeted at the last moment by the Radiant Form of the Master, who escorts them into the inner planes for further progress on the Path as may be necessary for each individual. There are many living instances of those leaving the earth plane for good who bore testimony to the Master's presence and made a happy transition, with His Grace.

Radhasoami says, Hear ye all:
Make friends with the mind and go your way.

In conclusion, Swami Ji gives us wise counsel: The mind is undoubtedly our enemy and is too superior in strength to be annihilated. It is an innovation introduced by Swami Ji to make friends with the mind, which is an agent of the Negative Power and, in its present state, an enemy of the soul. Instead of fighting with it right and left and to no purpose, we should make the best use of the mind in a friendly way. You know that mind has a tendency to tread on beaten tracks, that is, it creates grooves of habit and mechanically acts in a repetitive manner. Just see for yourself: if you do something at a fixed time and continue doing so for a number of days at the same time, a habit is formed, and after some time it will become part and parcel of your daily routine.

So this is the easiest way of overpowering this powerful idiot, instead of fighting with it outright in an unequal struggle. We can turn this weakness to our advantage by devoting regular time to the holy meditations, at a fixed time, with religious zeal and punctuality. It will be seen that after some time the inner revelations will arm you with something far superior; and the mind itself, which used to resent inversion, will start relishing it and gradually give up its past pleasures. The Master gives us a positive approach for the solution of this riddle, which becomes so easy and interesting to solve if we make a friendly alliance with the mind instead of making it an inveterate foe.

Swami Shivdayal Singh Ji was a Master in the nineteenth century, and the term *Radhasoami* was coined by his beloved disciple, Rai Saligram Ji, who succeeded him at Agra. In his original writings, Swami Ji concluded each composition of his with the words *Satguru Soami* or *Sahib Soami,* meaning the True Master and Lord, or the Overlord of All, as used by Tulsi Sahib, who was his older contemporary. But later on Rai Saligram Ji, who was a God-intoxicated sage, gave out the name *Radhasoami,* meaning "Lord of the Soul," and made an addition to the many names of the Nameless One. This name was substituted for the original names in the sacred scriptures. So it is for your information and guidance that "Radhasoami Faith" is no new religion but a new term given out by Swami Shivdayal Singh Ji's followers. It is in essence nothing more nor less than the age old Science of the Soul, and is being kept and maintained in its original pristine glory through the sacred forum of the Ruhani Satsang.

Herewith I conclude my talk and wish you one and all Godspeed on the Inner Path of Spirituality. Love God; love all mankind and creation, and love one another. You have love for me, and I have love for you. If you love me, keep my commandments. My love and best wishes go to you all, wherever you happen to be. Thank you.

COMMENTS & NOTICES

IT IS WITH a deep sense of gratitude to everyone concerned that I mention the Annual Meeting of the Board of Directors of Ruhani Satsang—Divine Science of the Soul (the Master's American corporation), which took place last Nov. 24 at the Holiday Inn, Rosslyn Key Bridge, Arlington, Virginia. The love and harmony and mutual respect that the meeting was bathed in must have pleased Him beyond words, and served as an excellent example to all Satsangis everywhere. Directors, officers and guests alike were humbly receptive to the Will of the Master, and it was obvious. Special thanks go to Mr. and Mrs. T. S. Khanna, who served as hosts for the entire gathering and made excellent arrangements for the convenience of the dear ones. Both Mr. Khanna, as Chairman of the Board, and Mr. Reno Sirrine, as Vice President, fulfilled their duties in a manner entirely consistent with their high positions. May Master bless and keep every one of His dear workers, who work day and night for His sake, immersed in His love and remembrance throughout the coming year. Truly it was a great honor to have taken part.

* * *

One of the many subjects discussed at the Board meeting was the very large number of devotees who are now visiting or planning to visit the Master in India. The following suggestions are based on the personal experience of many people, and while they are not hard and fast rules, they may be helpful:

1. NO ONE SHOULD PLAN TO VISIT THE MASTER AND STAY WITH HIM UNLESS THEY ARE INITIATED. To drop in on Him unannounced and uncommitted and expect to be taken care of is an error, and not pleasing to Him. People who stay at Sawan Ashram are expected to work hard at their practice, and if they are not initiated, how can they? Here a little common sense coupled with ordinary courtesy goes a long way. Neither should anyone who wants Initiation plan to get it from Him over there; He has said many times that He much prefers aspirants to apply over here, take the Initiation, and put in some hard work on the Path before going to Him physically. Much more will be gained.

2. NO ONE SHOULD VISIT HIM WITHOUT SPECIFIC PERMISSION FROM HIM. This is of the utmost importance, for two reasons: (1) Sometimes people, for reasons connected with their own growth, are better off temporarily working something out over here. Master knows this, whether we do or not, and advises us from that level. (2) Master is gone a great deal at certain times, touring in India. If people write ahead, He can direct them to come at a time when He will be either in Delhi or at Manav Kendra. Again, a little common courtesy counts for much.

3. BE SPECIFIC. When you ask Him for permission to go, be specific with dates and length of time you wish to be there. If you are not, He will usually request this information before granting permission, for the reasons mentioned above. Then, after permission is given and you know the flight you are arriving on, cable the specific flight and arrival time, etc.

4. RESPONSIBILITIES: You will save yourself a lot of heartache if you make sure that your trip to India doesn't rep-

resent an escape or cop-out in any way. If close family members or others to whom you owe responsibility will suffer because of your going, Master will know it and will let you know it.

5. VISA: If your visit is for more than three weeks, you will need (unless you live in a Commonwealth country) a visa, which is a permit from the Indian Government allowing you to stay in India, and is stamped in your passport. Visas are good for three months, and that is the maximum time non-Commonwealth citizens (Americans included) can usually stay. *To get a visa is not a routine matter.* Applications are available from the Indian Embassy in Washington and the Consulates in New York and San Francisco, but before filling them out please ask the advice of someone who has done it.

6. WHEN IN ROME, DO AS THE ROMANS DO. Here a little humility is required. We should be aware that whenever we insist on having things exactly as we want them or as we are used to—whether in matters of accommodations, diet, personal appearance, how we spend our days, or how often and how privately we see the Master—we may get what we want, but the cost may be more than we think.

7. MOST IMPORTANT: WE GO FOR ONE REASON ONLY. Master expects us to be very serious in our spiritual work while there—six hours a day minimum in meditation, and avoidance of all socializing and distractions. He does not like the Ashram used for "striking up friendships" (His words), falling in love, as a base for shopping or sightseeing, etc. He is very strict about this, because He cares very much about our growth, and wants us to get the full benefit of our being there.

R.P.

Notices

NEW PUBLISHING PROJECT

The following notice appears at the request of the Dept. of Records, at Sawan Ashram:

In the past, all Master's public talks and discourses in India and abroad have been recorded, and these have been the main source of publication in SAT SANDESH. All this material has been kept in the Ashram in Delhi, dated and filed, and will be of great historical and spiritual importance.

As many Satsangis who have visited Master in India already know, His informal heart-to-heart sessions and question and answer periods have rarely been officially taped, so there is no comprehensive record of these invaluable words. Many of the dear ones have indeed made their own private recordings, but these have dispersed when the Satsangis returned to their own countries.

With Master's approval, arrangements are now being made for all these future informal sessions to be recorded officially. As several new projects for publishing Master's impromptu sayings and talks are being prepared, it would be appreciated if any of the dear ones who have been with Master in recent years and who have private recordings of material *which they feel has not been covered in previous publications,* and would be of benefit to their brothers and sisters, would either make a typescript copy (or if this is not possible then a copy of the tape or cassette) and send it, taking care to note as accurately as possible the date and place of the talk, to the Dept. of Records, Sawan Ashram, Shakti-Nagar, Delhi 7, India. It is not necessary to send the whole transcript or tape; only that part which is considered to be of particular interest.

Sat Sandesh Classified Index 1973
Volume VI

KIRPAL SINGH WRITINGS

CIRCULAR LETTERS

On Receptivity and Diaries: July 6, 73—Aug p 1; Aug 17, 73—Sept p 29; Nov 12, 73—Dec p 1

DISCOURSES (*The Master's Talk*)

Coming Spiritual Revolution, March, p 4
Five Dacoits are Looting While Man Slumbers, Nov, p 2
Gift of the Living Master, Jan, p 6
Heart's True Yearning, April, p 2
Ineffable Story, Sept, p 2
Integration through Self-Knowledge, June, p 2
Little Little Things, Feb, p 4
Naam and Ramayana, Aug p 6
Real Hunger, May p 2
Solve the Mystery of Life, Oct p 6
What is True Darshan?, July p 12
Why Don't You Follow the Guru?, Dec p 4

MESSAGES

Birthday Message 73, March p 1
Christmas 72/New Year 73 Message, Jan p 1
I Wish You to Awake (from 62 Christmas Message), Dec p 17
Selection from 61 Christmas Message, Dec back cover

SPEECHES AND SHORT TALKS

A Flood of Compassion, Sept p 23
At the Hour of Elixir, April p 22
Best Use of Your Time, Sept p 19
Farewell to the Western World, Jan p 16
Give Thanks to God, Nov p 22
God Has Entered My House, May p 24
Harmony in Marriage, July p 30
Highest Ideal, July p 4
On Judging Others (from Arran Stephens' notes) May p 23
On Receiving the *Abhinandan Patra*, April p 24
On the Birthday Eve, April p 20
Spiritual Revolution Explained, April p 25
Universal Language, Oct p 30

KIRPAL SINGH ACTIVITIES

CELEBRATIONS

A Blanket of Love (by Astra & Loi) Sept p 15
Integration of Mankind Day (by Jeffrey Broadbent) June p 13
Master's Birthday 1973 (by Karen Proctor) March p 12
Recognition of a Saint: From a new initiate (by Jeffrey Broadbent) April p 10
Remembrance at Manav Kendra, May p 16

THIRD WORLD TOUR

And We Beheld His Glory: the sweet remembrance of things just past, Feb p 13
Florida Portrait, Feb p 23
Glendale Interlude, Feb p 18
Three Days in Dallas, Feb p 19
The Third World Tour (by B. S. Gyani Ji):
Part IV, In the West & South, Jan p 19
Part V, With Master in Latin America, Feb p 24

OTHER

Buddhist Leader Visits Sawan Ashram, Nov p 16
Distinguished Visitors, May p 20
Freedom Fighters Convene, Oct p 2
Governor Visits Manav Kendra, July p 2
Visit from the Vice-President, July p 10

KIRPAL SINGH, PERSONAL EXPERIENCES WITH

ASTRA & LOI A Blanket of Love, Sept p 15
BAKULA, LAMA KUSHAK The Recognition of a Saint: From India's leaders, Part 2, April p 14
BROADBENT, JEFFREY Integration of Mankind Day, June p 13
—— The Recognition of a Saint: From a new initiate, April p 10
DINESH, PT. DINA NATH The Recognition of a Saint: From India's leaders, Part 1, April p 13
GRAYSON, MICHAEL God Will Help You, June, p 28
GOVINDAPRAKASH, SWAMI The Recognition of a Saint: From India's leaders, Part 4, April p 18
GUTWENGER, INGEBORG The Touch of the Master's Hand, March p 16
JAQUE, RUSEL Refuge with Gurudev, Aug p 16
PARMANANDA, PUNDIT The Recognition of a Saint: From India's leaders, Part 3, April p 15
PERKINS, RUSSELL With the Incarnation of Love, Oct p 16
PROCTOR, KAREN The Master's Birthday 1973, March p 12
SINGH, BACHAN The Story of Bachan Singh, July p 18

SUNDER LAL, PT. The Recognition of a Saint: From India's leaders, Part 5, April p 19
WANNOP, JOHN From Death to Life, Dec p 18

BABA SAWAN SINGH

CHADDA, H. C. Glimpses of the Power of Hazur, July p 23

SCRIPTURES & PAST MASTERS

Bible, selections from: I Corinthians 13, July inside front cover; Isaiah 11:6-9, June inside front cover; John 14:23-24, 15:9-10, 12-17, Aug back cover; I John 1:5-7, Jan back cover; Matthew 21:6-10, Aprl inside front cover
Guru Nanak, A Tribute to (by Nana-Kow Bondzie) May p 13
Hebrew Morning Service, selection from, Nov inside front cover

MISCELLANEOUS

Abhinandan Patra, text, March p 20
EDER, DR. ASHER An Israeli's Viewpoint, March p 18
KHAN, H. E. ALI AKBAR To Love and Serve, July p 8
LEDDY, TRACY Nathan (a story) April p 29
PANDIT, MME. VIJAYA LAKSHMI The Initiative is Ours, June p 22
PATHAK, HON. G. S. The Way to Serve God, July p 11
SHULIK, RICHARD Psychology and the Initiate, Aug p 26

THE PATH, VARIOUS ASPECTS OF

BICKNELL, KENT The New Education in Practice, June p 26
FULCHER, CHARLES By Their Fruits Ye Shall Know Them, Dec p 22
JONES, DR. GEORGE ARNSBY Love: Man's True Nature, May p 28
—— The Mystic Adept: Love Incarnate, Oct p 25
LEDDY, TRACY Helping Each Other Find God, July p 29
LEVERANT, ROBERT Some Notes on the Diary Form, Nov p 19
LLOYD, KATHERINE On Being as Little Children, June p 29

POETRY

ASTRA My Master says, July p 28
COOPERSMITH, RUTH Go forth sweet daughter, June p 30
DARSHAN The atmosphere is dancing, April p 16
—— Mahatma Gandhi, Oct p 5
JUDD, STUART How Many Lives?, May p 12
MARK, DANA His, Feb p 16
MILLER, JANE Never let your cup be empty, Nov p 21
PERKINS, RUSSELL Oh Our Dear Master, Feb p 1
RANNEY, W. T. O Holy Sound, Aug p 25
SHANNON, JUDY The Twilight of His Love, Nov p 27

RUHANI SATSANG
DIVINE SCIENCE OF THE SOUL

Directory of Ruhani Satsang Centers in the Western World, March p 25

SAT SANDESH

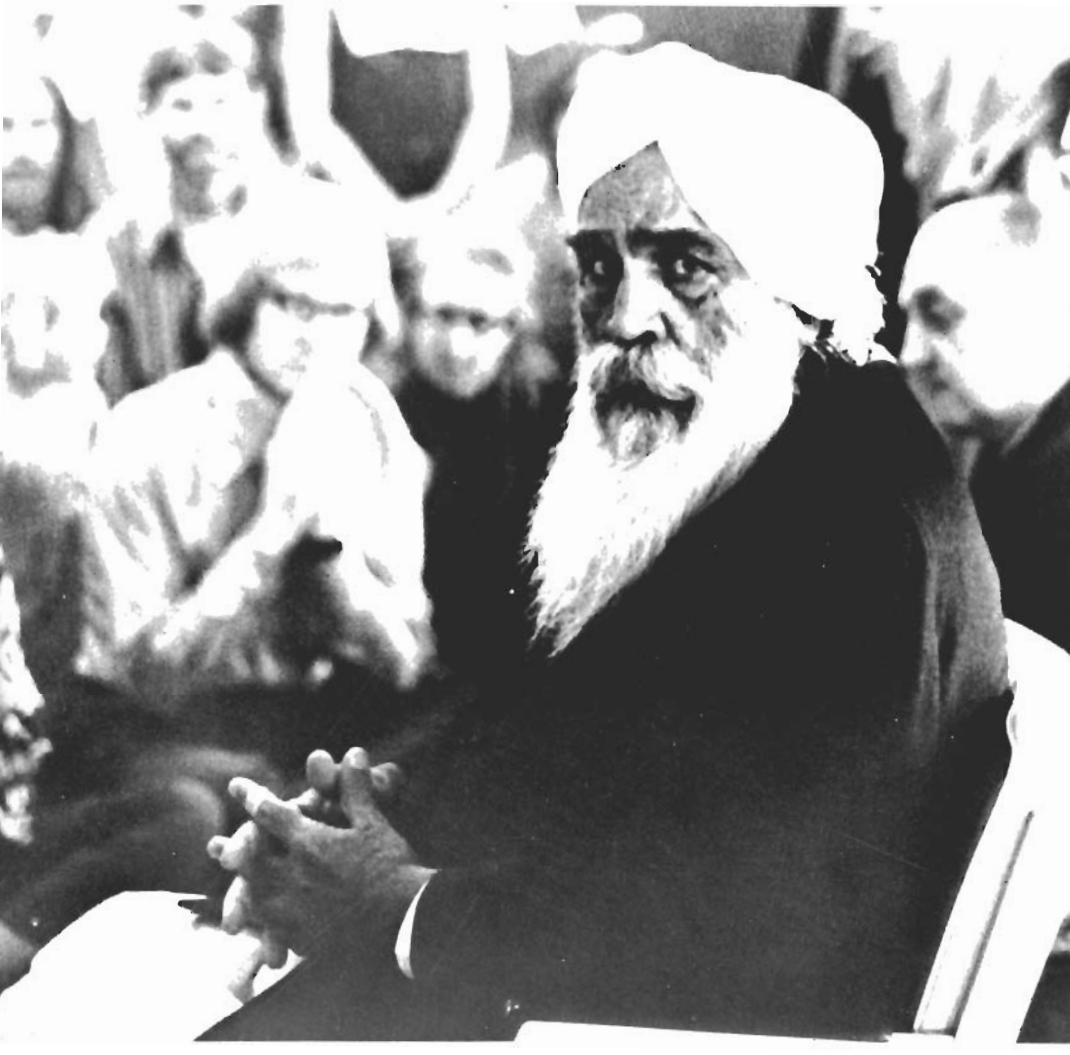
Classified Index 1972 (compiled by Robert Reifler) Feb p 31

Postal Rates Increased

Since the SAT SANDESH end-of-the-year renewal notices were mailed out, the U. S. Postal Service has announced substantial rate increases. While our annual subscription price to U. S. residents remains $6.00, *we are forced to modify our Special Rates and foreign subscription prices as follows:*

AIR MAIL—U. S., Canada, Mexico	$10.70
FIRST CLASS—U. S., Canada, Mexico	9.60
THIRD CLASS—Canada & Mexico	7.75
SEA MAIL—ALL OTHER COUNTRIES	8.00

Increases in Air Mail prices to other countries are probable, but are not known as yet. We will inform you as soon as we know. Thank you.



THE LIGHT OF LIFE *is in you, nay, you live by that very Light —whether you know it or not is a different question. Each one of you has had an experience of that Holy Light. All you have now to do is to live in constant contact with the Holy Light that is uncreated and shadowless, eternally the same and peerless. The whole creation came into being by the same Light —and that very Light is shining in every heart. All are divine in nature; and religion is the expression of divinity already existing in man. . . .*

KIRPAL SINGH, CHRISTMAS, 1961