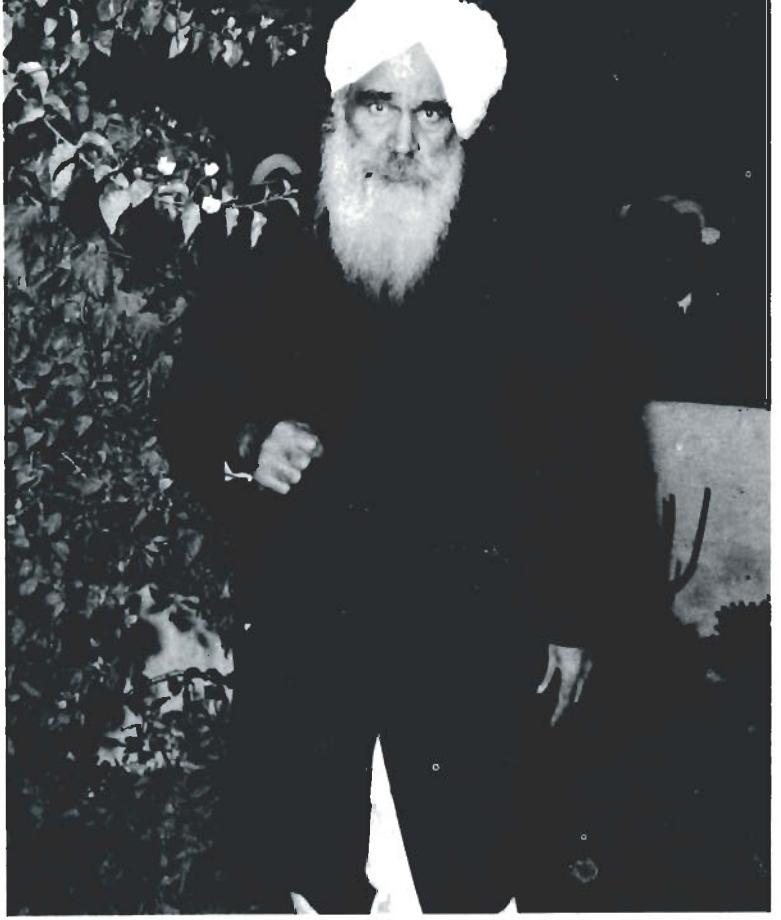
Go On Doing It



Sat Sandesh

the message of the Masters

September 1975

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Sat sandesh

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THE MASTER'S TALK

Your Most Personal Work

THE MASTER: . . . ready in a day or two. Her whole attention is outside, she wants to see outside, not inside. Not everything is smooth. God will help her. Yes? Any questions please? You? Anyone? We have got an hour today in good company. A full hour more. Yes, please.

This darshan session took place on Monday evening, July 22, 1974, approximately a month before Master's physical departure, at Sawan Ashram. Master is sitting on the floor beside an old woman who was dying. Her family was concerned that she wasn't seeing Light and Master helped her to withdraw her attention and concentrate within.

QUESTION: *I have a question for the young gentleman. He cannot speak right now so I'll read it for him.* (He had laryngitis) *"I get left side sounds, and so I keep left ear unplugged during bhajan as instructed by You. I hear in addition to other sounds, a shrill piercing high pitched sound mostly from right side."*

THE MASTER: That's all right.

QUESTION: *"But when I plug my right ear for bhajan, some of this sound persists in left side. I have difficulty in listening to sound with left ear open due to environmental noise."*

THE MASTER: Let your left ear be opened, not clogged. When it is not clogged he hears the sound from the

right. What does he say? Pitch, high pitch sound from the right?

QUESTION: *"I hear in addition to other sounds, a shrill piercing sound mostly from right side."*

THE MASTER: Listen, that is approaching to draw his attention. That is coming from the right. Amidst all other sounds that's the higher sound. He should pay attention to that. That will remain, others will die out. That's the only remedy. Yes, please?

QUESTION: *How can one know if one is being true to oneself when one is working at the level of mind?*

THE MASTER: For a while you have to still your mind. When the outgoing faculties are controlled, mind is at rest, and intellect, after understanding something, ceases to work—only then That will come. So you are under the influence of mind, which will carry you all outside. All impressions which are already embedded in the subconscious reservoir will come up. We are not always working at the level of mind. We are, but not always. For a while withdraw attention from outside. Be still, mentally still also. You should be physically still and mentally still for a while. If you are mentally still, your intellect and mind are both stilled, then you have a glimpse of the Truth. Do you follow me? Do you follow now? You are working at the level of mind all day. So to rise above, we have to control the outgoing faculties, and the mind has to be at rest. And mental chattering should also be stopped, for a while. Then, you can have a glimpse of the Truth, not before. Unless you are working at that level, you will never have . . . Your attention is always outside. You are asked to just withdraw inside, look inside now. You are there. For a while you have to do this. For a while. That's the only way.

QUESTION: *When I attempt spiritual discipline, it seems to be accompanied by a sense of doership. Pride in doing. How can I eliminate that?*

THE MASTER: You are right. You are the doership. So long as you are the doership, you reap as you sow. You will only be surrendered totally when no doership remains. When you become a conscious co-worker of the Divine Plan, knowing that He is the doer, not you, then you can leave off being the doer, not before. Now we are doing everything at the level of mind, because we have not become conscious of that power working. Becoming a conscious co-worker of the Divine Plan only comes when the mind is stilled for a while, when you forget yourself altogether. Do you follow me? Spiritual discipline starts when? When mind ceases to work for a while. Now we are all working at the level of mind, not spirit. We are spirit in man. We are spiritual, but now that spiritual aspect is working under the garb of mind, do you see? The difference will come to you when you become conscious co-worker of the Divine Plan, not before. That is why it is said whether you sow good seeds or bad seeds, in both cases you have to reap what you have sown. Good actions and bad actions are equally binding when they are done at the level of doership. So when you forget and lose doership, no seeds will be sown and there will be nobody to reap the fruit. That's the coming gift. The more you come in contact with the Light and Sound Principle within you, you'll slowly see your doership and ego lessen. Doership will slowly die out. You remain. Yes?

QUESTION: *Does love for the Master*

develop at the same time as light?

THE MASTER: Inner love of the Master means . . . love is the attribute of your soul. You are love personified. You are just to think of the Master, who is overflowing with love, that will give you a boost. So: "As you think, so you become." This will give you the way up. . . . Please go on.

QUESTION: *I want to be free, Master.*

THE MASTER: Free? You are bound? I wish you to be free. All are bound, by mind, by intellect, by outgoing faculties. Master comes to make you free. When you know the Truth you are free, you are made free. You become free only when no doership remains. Take the example of a mill that is run by a powerhouse. The man sitting by the powerhouse says, "Not a single portion of the machine can move without the powerhouse." And the man who is not sitting there, but is sitting at the table where the machine is working, says, "Don't put your hand here, it will be cut." You see, that's the difference. When you sit by the powerhouse, you're free of dirt, everything will be all right, no doership will remain. That power is working, all the machinery is working. The grinding machine is going on. There is one handle by which the operator holds and moves the wheel.

All grain seeds which are put within the two parts of the machine will be ground. Those which rise, coming near the handle will be saved. You move along as a conscious co-worker, you see? That's the only thing. So long as discrimination works, your intellect is there, you are bound. You have to rise above discrimination, then everything will be clear to you. The whole cause of coming and going is our ego. When ego does not remain, who will come and go? Yes, anyone else?

QUESTION: *Master, I have another question. There's a person that said she usually falls in a state in meditation that she doesn't know if she is out of the body or sleeping. How can she tell?*

THE MASTER: When you are in the body, you know the body. When you forget your body, naturally for the time being our impression of self is gone. When you rise above at will, you see your body down there on the floor and you traverse into the beyond. That is when you *really* rise above. When you forget all thought of your body, then, you are not the body. But anyhow you have not become conscious co-worker, you have not risen practically above it. When you rise practically above it, you'll traverse into the beyond. You'll leave it, you'll see you have risen clear of the body. So this is a golden opportunity we have got to enter into the body and derive the full benefit. While in the man body only we can derive that benefit. We are so much identified with the outside things, congealed outside, we cannot think otherwise. It is as difficult to leave as it is for a painting on the wall to leave the wall—we are now so identified with the world. And this meditation means what? To withdraw slowly from outside, by regular practice. Yes, anyone else, please?

QUESTION: *Master, what's the greatest obstacle to one's being totally devoted to you?*

THE MASTER: No ruling passion. Want of ruling passion.

QUESTION: *Want of ruling passion.*

THE MASTER: That's all. When you have a ruling passion, your mind cannot

go anywhere else. You will try to withdraw from outside and put your whole attention with something higher. Now we are identified with the world, as I just told you, congealed with the world, just as paintings cannot leave the wall. Paintings are on the wall and cannot leave the wall. Similarly, we are so much identified with the body and outward environments that we cannot think of leaving them. This work is done by regular concentration of meditation. Ever since we are born, we have been receiving impressions through our eyes and ears, and all other outgoing faculties as well. Eighty per cent of these impressions come through the eyes, and fourteen per cent through the ears. So we are so much identified with these impressions that we cannot withdraw from outside; they are embedded. So when you are identified all outside, in the world, you cannot withdraw. Master gives a demonstration of how to rise above the body for a while. Again try to go above it, by regular practice, then you can withdraw at will. At present, it is difficult, because we are congealed, identified with the outside things. We know we are not the body, we have the body. We know we are not living in this house. This house is for this body. You are not the body. You know that intellectually, but can you withdraw? This is what has to be learned in meditation. Suppose a silken cloth is spread over a thorny bush. If you drag it, that cloth will be torn. But if by daily practice you try to remove the cloth from the thorns slowly, the first day you might take a longer time, but after a week or ten days that can be removed quicker. Then it is very easy.

So concentration means that. It is no miracle to him who is adept in that. He has had It. And the other man wonders how he got it. By regular practice. That is why it is said, "Every saint has his past, and every sinner a future." And Masters do own these things. Guru Amardas, when he came to the feet of his Guru, became in conscious contact with God, within him. You know how to come in contact with God Power, within? Withdraw your attention from all outside, from the outgoing faculties, from the mind, from the intellect, and body. He says, "I was one day like you, drowned in the abyss of the outgoing faculties, the poisonous water of the outgoing faculties. Now we are risen above it, ever since God's Grace descended to us through some human pole." Now we are above it. We were once like you, that's all. So there's hope for everybody.

It is very difficult for the man who's identified with worldly things to concentrate. Shut yourself in the closet of your body. Step by step. Then from the body too. That means regular practice. When you can *completely* withdraw from the body, you may cut yourself and will not feel it. This is by regular practice. When you leave the body at will daily, at your will and pleasure, then there is no sting of death left. When a silken cloth spread over a thorny bush is removed all at once, it is all torn. That is why it is difficult at the time of death to leave the body. We are identified with it. We have to induce—don't think of the outside, give it a little way up. But because he has formed habit and habit has turned into nature, he cannot withdraw. That is why regular practice is required. You must have had some practical experience of this in your lives. If somebody calls you when you are sitting quite absorbed in some thought, you do not hear. Why? Your attention is not in the ears. By regular practice, you can withdraw completely from the body. Then, when taking an injection, you say,

"All right." You withdraw your attention. "All right. Inject." You feel pain, but less, naturally. If you can completely withdraw, there is no pain. This requires practice. Some people have got their background: well and good; others have to do. So to think of oneself as body is the most heinous crime. We daily strengthen our identification with the world—with the body. There is a new world within you, you see. The outside world is only a superficial way of living we have got—superficial.

He is all attention, you see. Attention is the force which carries on the whole machinery of the man body. If you withdraw all your attention from the body outside, then? All the machinery stands still. So the ABC of spirituality starts when you rise above this. Where the world philosophies end, there religion starts. World philosophies are connections with what?—outgoing faculties, mind, or intellect, that's all. The self has to understand certain things, up to a certain level, not beyond. You must be reborn. All Master's teachings are like that. You have to leave the body someday. Why not try now to leave the body? Learn to die so that you may begin to live—have an everlasting life. So spirituality starts when you rise above body consciousness. ABC starts. Outer features tell if you are a Hindu, you are a Christian, you are Eastern or you are Western. This is your conscious entity, not the body. There was great bigotry going on between the Hindus and the Mohammedans in the time of Kabir and Guru Nanak. There were daggers drawn. A time did come when a Master (Guru Nanak) visited the earth. Straight off He told them, "Look here, I am neither a Hindu nor a Mohammedan, because God or Allah—anybody whom you worship—is the same."

Now, we're born in the same way. No high or low. Our souls are all drops of the Ocean of all Consciousness, all are brothers and sisters in God. But Guru Nanak was asked, "You're standing under the label of Hindu, tell me who you are, tell me." He said, "If I tell you I am bearing the label of Hindu you will beat me, kill me, even if I am a Mohammedan like you." Then He said, "To tell you the truth I am a conscious entity working in this man body. The body is made of five elements. I am that, that consciousness that drags this body. That Power is neither Hindu nor Mohammedan, that Power is the Godhead." Real unity starts from there. It is already there. We have forgotten. As man we are one, born with the same privileges from God. As soul we are all conscious entities, drops of the Ocean of all Consciousness, brothers and sisters in God. That Power which controls us is the same power called by different names. We have forgotten that unity. When you see we're all equally born, we're all brothers and sisters in the family of God, we worship the same Power and you see no difference, then do you think you will harm anybody?

So the first criterion on the way back to God is not to torment anybody. Not to hurt the feelings of anybody. So Masters say, "Well, if you want to meet God, don't harm the feelings of anybody." Thoughts are very potent, you see. As you rise in this way on the Path, everything follows. We waste our lives. It's all a dream, a role we are passing through. At the last moment a man says, "Oh my Lord! What have I been doing?" What can you say? There is no use crying over spilt milk. What can he do? And only then at that time, you see, he becomes conscious co-worker of that

(*Continued on Page 31*)

The Bhandara at Sawan Ashram

Jean Walker

MASTER'S first Death Anniversary Bhandara was like being in a sea of tears. For those of us who had the Blessing to go, the Bhandara started out with a trip to the Ganges. It was so filled with His Presence. About ten of us went, including Tai Ji, to place the last of His Holy Remains in the Ganges. We left on August 15 at 2:30 in the morning. We drove all through the night quietly enjoying His Gentle Company. We were to go to Rishikesh but the road was flooded so we turned back to Hardwar. Hardwar has what seems to be a holiday-like atmosphere and I did not feel at home with the idea of placing His Remains there. But always my mind forgets that Master creates His own surroundings and atmosphere. As we proceeded it was all as right as it should be. A tin of His bones, a crock of His ashes, some flowers, some tears. A little pile of ashes clung to the stair I was standing on. My hand reached down and brushed them into the water. Oh Master, let my little self be reduced to a pile of ashes so that Your Compassionate Hand can sweep me into the River of Naam. A swim in His Sweetness for the men in our party and then we returned home to Sawan Ashram.

On Monday, August 18, the Sikh holy book, the Guru Granth Sahib, was brought from a local temple and placed in the entrance to Master's house. Two days and nights of continuous readings were to precede the official Bhandara. Although I did not understand the words the lilting chants were charged with the Power of Love by the Gurus who had originally spoken these words.

On Wednesday morning, the first day

of the Bhandara, Sawan rains came and showered us all with Maharaj Ji's Blessings. The day began with a simple ceremony to close the Guru Granth Sahib. The first prashad after the closing of the Guru Granth Sahib was wrapped and taken by several hundred initiates to the home of Indira Gandhi. After the prashad was presented to Mrs. Gandhi, Tai Ji said to her, "Know that your father is always with you." To which Mrs. Gandhi replied, "I know." A few words were spoken in Hindi about Master's Death Anniversary and Ruhani Satsang; then we returned to the Ashram. A satsang, a tape of a talk by Master, was held. A few bhajans were sung. The shower, which had fallen continuously all morning long, opened up to the sun. The ground was then dry for the langar and the evening talks.

During the three days of discourses the visiting dignitaries spoke from a low platform situated to the left front of the crowd. Master's dais was fixed as it was when Master was with us physically—covered so simply in white cloth. Master's dais was much higher than the platform from which the dignitaries spoke. I was not sure how Master would feel about this. He was so humble. No high and no low. But it was a visual reminder to me of how much work we have yet to do to become worthy of Him.

On the first evening talks were given by Swami Gurcharan Das (President of Bharat Sadhu Samaj), Atam Swami, and Swami Surya Dev. All the talks were given in Hindi; only a few words were spoken in English. I am glad it was these particular words as I need to be reminded of them so often—"All My Children love each other," and, "Love and all things shall be added unto you." Some devotional hymns were sung which never failed to turn the sea of Master's children into a sea of tears. The night closed with the showing of a film taken during Master's 1963 tour in America.

Master had released Himself from His body a year ago this day, Thursday, August 21. Many thousands of Master's

children had now arrived from all over India for this special day. I was told that on the day Master passed on, Astra Turk, who was here at the Ashram, said, "He is *Shabda Guru.*" Yes, He always was and always will be. This day's activities were held at Pombari Road—the site of Our Beloved's Samadh (cremation place). It began with a meditation at 8 a.m. A tape of Master's was played and some beautiful bhajans were sung. Much of the program on Thursday and Friday was devoted to stories and bhajans from Master's children. These "Master stories" and bhajans were the heart of the Bhandara. One didn't have to understand the words but only the tears flowing from so many eyes. At 6:35 a half-hour meditation was held as this was the exact time that Master released Himself. Tai Ji's short talk was really a flood of tears. The whole gathering wept. This was the only time during the three day Bhandara that Tai Ji spoke. The evening finished with a film that was taken during the first Unity of Man Conference which was held in 1974. The film had just been finished the day before and was rushed by airplane from Bombay for the Bhandara. It was narrated in Hindi but there was no need to understand the words as the film so beautifully expressed, in picture, the Godman that He is. More so than any film of Master which I have had the Blessing to see, this film showed the amazing God-quality Master had in being able to bring together so many people from different walks in life. It showed how, by His Presence, people strove toward their better Self. There were two Italians who had kind of stumbled in on the Bhandara—not obviously receptive and not having much of an idea who Master is (do any of us?). After the film one said to me, eyes wide with tears, "Such a Man. I have no words." The second Italian came up to me a few minutes later and said, "My heart is broken that He is no longer here."

The August 22 program was held at Sawan Ashram. Some initiates from outlying areas had returned home. Sawan rains poured down on us all night long and did not stop their Blessings until about noon. Most of the activities on Friday were an endless number of Master's devotees who sang a bhajan or told a story about Him. This meant endless tears for Him too. The Swamis who had spoken previously spoke again, as well as Pir Zamin Nizami and Yogi Bahadur Singh of the Sikh Brotherhood. The evening ended with a continuation of the film of Master's 1963 American tour, along with a tape of Master's.

His Grace flows ever in abundance.

The Life Within

a selection from Master's book, Baba Jaimal Singh

THE PERFECTION of outer conduct was essential as it was only an indispensable means for reaching the inner goal. Love and faith for the Satguru, self-surrender and the ethically unimpeachable life all converged on this center. Man's ultimate goal was at-one-ement with the Absolute, and if this was not achieved the rest was not of much benefit. It was this question of actual spiritual ascension that was Baba Ji's main concern as a teacher. He did not expend much time on matters of theory. Why dispute? Why argue? he would say. Turn within, go inside and see for yourself. His correspondence with Baba Sawan Singh Ji is one long exhortation to leave the outside world and to retreat to the world within, and each of his letters has something valuable to say on the actual practice of spirituality.

Since the soul had fallen a victim to Maya through the mind and the senses, the way to liberation for it lay through its withdrawal from them. The two sadhnas that Baba Ji gave for practice, as his predecessors had done, were *Simran* and *Bhajan*. The first, involving repetition of the sacred names of the Lord, was to be practiced at all hours of the day. "Always keep the Simran in mind," he enjoined, "even while moving or busy at work." Constant thought of the Supreme One was the greatest security against worldly thoughts and desires. It helped the mind in keeping itself free from its usual preoccupations and when done with full attention at the time of *abhyasa* or meditation, it enabled a speedy collection of the currents of consciousness at the spiritual center between and behind the eyebrows. Once such concentration or *Dhyan* had been attained, one could get in touch with the Sound Current, and Dhyan (resulting from Simran) led naturally to *Bhajan* or absorption into the Shabd Dhun:

When you are doing your Bhajan or Simran, do not have any worldly cares in your mind nor let yourself be distracted by any thoughts. First do your Simran for a quarter of an hour, then gradually fix your attention in the music of the Shabd Dhun. Then give up Simran and anchor your mind and soul in the Shabd. You will then experience great bliss and Supreme Grace will descend on you from the highest region.

Such was the general pattern. The details of course, were adjustable. The time factor could vary, but daily abhyasa was to be maintained at all costs:

*Listen to the Shabd Dhun, calling in your heart, every day with great love and devotion, for fifteen minutes or ten minutes or five minutes or an hour or two, according to the time at your disposal. But you must listen to it every day for a while.**

There was great beauty in the Shabd. It had a music that was beyond any music created by man and which drew the soul toward itself. It was forever calling the spirit toward its Divine Home and though it was not heard by ordinary men, yet those who had developed,

* Hazur Baba Sawan Singh Ji also laid great stress on this: " . . . no matter in what circumstances one finds himself and what new problems one is facing, a devotee should not miss his Bhajan. He may give only fifteen minutes or even five minutes to it daily, but he should be on it without a break." (*Spiritual Gems,* p. 462)

through abhyasa and the grace of a Satguru, the capacity of inner hearing, could hear its melody every minute of the day, now growing stronger as the mind focused itself at one point, now dimming and fading away as one's thoughts scattered in various directions and the attention was dissipated. It was Shabd that was the true anchor of the seeker. It was the conscious power that had brought everything into creation and it was also one's real Master—the *Shabd Guru*—for the Satguru in his human form was its manifestation. Baba Ji once said:

Shabd Dhun—that is our real form. This physical body is only a garment. Nobody could keep it forever and nobody ever will . . . Believe, O devout ones, that the Shabd form of the Satguru, which has no beginning and no end, is within the body.

Once one had developed a constant link with this inner music, it worked as a shield against worldly afflictions and sorrows. Misfortunes visited everyone and one's past karmas had to be paid for; but for the man who had rooted himself in the Shabd Dhun, they had lost their sting. Baba Ji, speaking mostly to simple villagers, drove home his teachings through examples and similes based on village life. Thus explaining the protective power of Shabd, he would say:

The body is like a village or city and the Shabd Dhun is our own house. When somebody dies or there is some great suffering in another house, everyone in that house is very unhappy but we, in our own house, are quite contented.

Again, clarifying the magnetic power and hold of the inner music, on another occasion he wrote:

. . . the Shabd Dhun will pull it (mind) and keep it in the same way as animals, like goats or cattle, are kept tied by means of a rope.

The greatest obstacles to the seeker were the mind and the senses. It was through their agency that the soul had been caught in the nets of Maya, and the soul had to disengage itself from them in order to be free. Shutting out sense experience was not so difficult. Even when the gates of the senses had been shut, the mind continued to disturb and distract. It was the root of the ego principle and, therefore, the chief cause of the jiva's isolation from the Universal Lord. How was this restless dragon to be conquered? Baba Ji maintained that the chief remedy lay in meditation on the form of the true Master and absorption in Shabd:

You ask me how to hold your mind. It is held only through Shabd. Hear its music daily and meditate on the form of Satguru. Then the mind shall cease to wander and one day, borne on the Shabd Dhun, the soul shall reach Dasam Dwar (the third inner plane and home of the Universal Mind). Thus, leaving the mental apparatus behind, the soul shall unite with the pure Shabd and through the grace of the Satguru reach Sach Khand. Have no doubt, it shall reach there.

(7th January, 1901)

Once the mind had been brought under control and it no longer doubted and wavered:

Then the Radiant Form of the Master appears within. There is no difference between it and the physical form. It is like a reflection in a clear mirror. So long as the glass is not clear, nothing can be seen reflected.

The mind was indeed a glass, which,

when sullied by the muck-flow of worldly attachments, blurred and hid everything; but the moment this film was cleansed, it imaged the Universal in itself. The surat, collected by Simran at the *Tisra Til*, shot through it with the aid of the magnetism of Shabd. As it entered the inner realms, it was met by the Radiant Form of the Master that welcomed it and thenceforward guided every step of its inner journey.

Once the soul had won access to the Master in his Radiant Form within, its major task was over. The rest was a matter of time. It could of course be taken directly to higher planes by the Satguru, but he worked out the progress gradually for else, as was the case with an insistent pundit, the shock and strain of it would be too great. The *Sanchit* Karmas (actions of past lives to fructify in future births) and the *Kriyaman* Karmas (actions in this life also to fructify in future ones) had of course been rendered ineffective the moment the Master had accepted one in his fold. But the *Prarabdha* Karmas on which the present life was based had to be worked out, else death would immediately ensue. The Master sought to exhaust these as swiftly and as smoothly as possible. When Baba Sawan Singh Ji's leg was fractured, Baba Ji revealed that it was the result of no mere accident but of past karmas whose fruit could not be avoided. But his suffering if not wholly canceled had been mitigated through his Satguru's intercession. "Whatever suffering has come to you," Baba Ji wrote, "is only a fifth part; four parts have been condoned," and went on to add:

Suffering and troubles are blessings in disguise for they are ordained by the Lord. If our benefit lies in pain, He sends pain; if in pleasure He sends pleasure. Pleasures and pains are tests of our strength and if one does not waver or deflect, then the Almighty blesses such souls with Naam.

(8th May, 1897)

Whatever troubles befell his disciples, Baba Ji told them to be of good cheer. The sooner their accounts were cleared the better, and special grace was theirs in the hour of trial:

Sickness and pleasures are the fruits of past actions. All those who are sick are extended special grace. Let them, therefore, have no worry, but bear it with equanimity. During suffering, the mind wanders not and turns to Bhajan readily in sorrow. So blessed are the periods of sickness when the mind is turned toward Bhajan. This is a special gift to Satsangis. So whenever sickness and pain afflict you, accept them as the Lord's Will and devote yourself to your spiritual exercises. So long as the surat is absorbed in the Shabd Dhun, pain will not be felt . . . Has it not been said: "Pleasure is the disease and pain the remedy."

(17th October, 1902)

"Once one meets a competent Satguru, one learns the complete inner way and launches on the spiritual journey," Baba Ji would say, "there is then only the liquidation of give and take that limits its flight. The soul is then not pure enough to catch the Divine Shabd and must be first freed of all karmic reactions. The Satguru must free it from the chain of karmas in this life itself so as to safeguard against the necessity of taking further births for their repayment."

Hence the inevitability of suffering, but fortunately for Satsangis "years of pain are liquidated in a matter of days." The Shabd Dhun was one's guiding an-

gel, one's protecting charm. If one took refuge in its richness, one's karmas were steadily burnt away in its purifying flame. As the mind grew calmer and karmas got exhausted, the soul was progressively released from Maya and guided by the Radiant Master within, penetrating to ever higher inner planes. The disciple had not to worry. His task was only to abide by his Guru's commandments, and labor according to His Will. It was for the Satguru to crown his efforts as he considered fit and appropriate, for he was the best judge and did what was best for the disciple:

What the Lord considers best He is doing. Do not bring yourself into the picture. Live by the words of the Master and continue performing your earthly duties. When the fruit is ripe, it will fall of its own accord without injury to itself or the bearing branch, and the ripe fruit is held in great value. But if we pluck the unripe fruit forcibly from off the tree, the branch is injured and the raw fruit shrivels and is of little use. Meeting a competent Master is the fulfilment of human birth: this is the fruit of life. To live by his commandments ensures its proper nurture. Daily Simran and Bhajan to the maximum possible are its best food and nourishment, and mergence with the Shabd is its ripening and falling off.

(3rd March, 1899)

Such was the progress of the soul. Its ripening was a matter of steady growth. Supported by the words of the Master, nourished by Bhajan, and borne on the Shabd Dhun, it transcended realm after realm until it left all coverings of mind and matter behind and reached Sach Khand. This was its True Abode, the realm of pure spirit. From there, merging into the Divine, it receded progressively into the Formless, until, passing through the Alakh and Agam, it reached the Anami, the Nameless and Formless source of all that moves and has its being.

With some, as in the case of Baba Ji himself, the entire journey, owing to the spiritual proficiency they had gained in past lives, was accomplished at what seemed to their fellows a phenomenal and amazing speed. There were others who, through their intense devotion and abhyasa, reaped in a single life the fruits of many births. But the overwhelming majority consisted of those who took to spirituality as a passing phase of idealism and who did not make Shabd the sheet anchor of their lives, but turned to it only intermittently. For such people success in a single life was not assured. But the seed once sown by a Master could not go to waste, and that which had not sprouted in one birth could blossom forth in the next, under the guidance of the living human manifestation of the Shabd Power working at that time. And even this was unnecessary if one had already before death contacted the Naam current and washed away all earthly desires, for then one could work out the rest of one's salvation from supra-physical planes. Once a true Satguru had taken one in his fold, one was assured of deliverance and sooner or later would reach one's Eternal Home. Even if he left his earthly frame his guidance and protection continued unaffected. There was no need for those who had been initiated by him to seek initiation from any other; for if the Guru's physical form was mortal, his Shabd form was eternal and ever reverberating. One could of course seek elucidation on knotty points from the fellow disciple who had been chosen by one's Master to succeed him. But as for

inner guidance, that continued to remain the sole responsibility of one's preceptor even if he was physically alive no longer. The disciple's sole duty was to follow the practices enjoined by his Guru and it was for him to crown them with success. Had not Jesus said, "Lo, I am with you always, even unto the end of the world?" And did not Swami Ji on the last day of his mission on earth assure his devotees: "Have no fear whatsoever. I am forever with each one of you and your protection and care shall be even greater than before"?*

*Jeevan Charitrar Swamiji Maharaj, *p. 112. It is relevant to point out here the controversy initiated by Shri S. D. Maheshwari in his* Radhasoami Faith, History and Tenets *(Agra, 1954), Chapter 22, regarding paragraph 250 of* Sar Bachan *(prose). The volume was not written by Swami Ji himself, but was based on dictations and notes taken by disciples, and published several years after his death. When Baba Ji undertook to have it republished at Beas, he strictly adhered to the Agra text but for paragraph 250 which, he was convinced, gave an erroneous picture of Swami Ji's teachings. Swami Ji had always said that once a true Master had taken a disciple under his wing, he would never forsake him whatever the matter. Even if he left the physical plane, his guidance continued; we have already quoted his last words on the subject. Nor should it be forgotten that when referring his disciples to Rai Saligram, he expressly stated that if they desired "elucidation" (not initiation) on any point, they could consult "Saligram" for it.*

Keeping the above in mind, Baba Ji had paragraph 250 of the Agra edition, which stated that a disciple could make no progress after the death of his Guru until he sought out his successor (a point not always easy to settle), deleted, and substituted for it the following, to accord with Swami Ji's original teachings.

> If anyone is initiated by a perfect Satguru, having love and faith in Him, serving Him devotedly, and before he has advanced far the Guru should depart, he should continue to contemplate His form and perform all of the exercises prescribed by the Guru. The same Satguru, in the same Radiant Form, will continue to carry on the work as he had commenced it, and will carry it on to final success, as if he were still in the body.

Stated in this form, Bachan 250 fits in perfectly with Bachan 254, which fails to harmonize with it in the Soamibagh version.

EDITOR'S NOTE: This selection from Master's beautiful biography of Baba Jaimal Singh was enormously helpful to me in the confusing and difficult weeks following His physical death. It seems to me to be crystal clear that in these pages, particularly in His footnote just above, with the quote from Section 250 of the Sar Bachan, that the whole issue of the relation of the disciples of a Master to any possible or potential successor is put into perspective and settled once for all. If one's own Beloved Master, Whom one loves, will "continue to carry on the work as he had commenced it, and will carry it on to final success, as if he were still in the body," then why should any disciple worry about it?

Because Master refers to Section 254 of the Sar Bachan in the footnote above, and specifically ties it in to this context, we are publishing that section on the following two pages.

THE TEST OF THE GURUMUKH

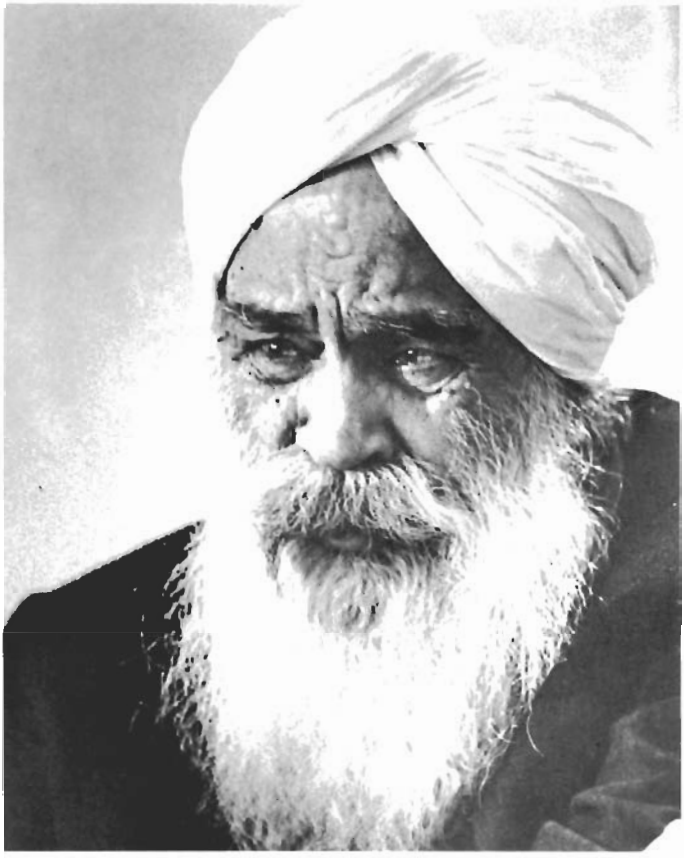
as told by Swami Ji Maharaj

Section 254, Book II, of the Sar Bachan

IT IS SAID that at a certain place in Deccan there once lived a fakir who was a perfect Guru. One of his disciples was a perfect Gurumukh. One day while Satsang was going on, a Moslem Maulvi, who was about to depart on a pilgrimage to Mecca, came to the fakir and said that Mecca and Kaaba were very holy and sacred places and that the fakir's disciples should also visit those places, and began to praise those places very highly. At this, the chief disciple, who was sitting by the fakir, became very much displeased and, catching hold of the Maulvi by the neck, forced his head on the feet of the fakir, saying: "Behold! Crores of Meccas and Kaabas are present in these feet." When the fakir went out to attend to the call of Nature, there was a hot discussion between the Maulvi and the disciple. When the fakir returned, the Maulvi complained about the conduct of the disciple. The Guru Sahib then told the disciple that Kaaba was really a sacred place as stated by the Maulvi, and worth paying a visit, adding: "Do you also accompany the Maulvi just now, and visit the place." Being a perfect Gurumukh, the disciple stood up and with folded hands said: "As the Guru is pleased to order," and then and there boarded the ship with the Maulvi.

The ship had gone only a short distance when it encountered a great storm and was wrecked. All people on board were drowned with the exception of the disciple, who continued to float on a plank. He too was about to sink in a short while when a hand came out of the sea and a voice was heard saying: "Give me thy hand so that I may save thee." "Who are you?" asked the disciple and the voice replied: "I am the Prophet [Mohammed]." The disciple said, "I do not know the Prophet. I don't know anybody else except my Satguru." And the hand disappeared.

A little later, when the disciple was drifting on the plank, and dousing too, another hand appeared and a voice said: "Grasp the hand so that I may save you." The disciple asked, "Who are you?" and the voice replied: "I am God." The dis-



ciple said: "My God is my Guru. I know no other God." That hand too disappeared, but shortly a third hand came out. This was the hand of his spiritual grandfather. "I am thy Guru's Guru," said he; "Give me thy hand that I may take thee out." The disciple thereupon replied: "Whether I am saved or drowned, I cannot give my hand to anybody else except to my Guru. Whoever he might be, I will not come out at the bidding of anyone except my Guru." That hand also disappeared. Then the Guru Sahib himself appeared, embraced the disciple and immediately took him home.

Now, note that the voices of the Prophet, God Himself, and his Guru's Guru were all meant to test his faith; and when he successfully passed the test and proved his *Gurmukhta*, Guru Sahib himself appeared on the scene and saved him. The jivas should, so far as possible, try to develop such strong love and faith in the Satguru.

Father, when You left me

Father,
When You left me
i wept and wept
and could not be comforted
(no one could tell me
i would not listen
i had forgotten
You cannot leave me)
i cried:
How can You leave me?
What will become of me?
You take my heart with You:
What will remain?
but Father, i had forgotten You stay
and stay
and stay

You are so here
that every breath i breathe
presses the circle of Thy Presence

You are so near
the space i fill is filled with You
and the air that surrounds me
is singing Thy name
Is it Thy name
or my name?
i fold my hands to thank Thee:
Are they my hands
or Thy hands

Father, You are my friend
Who never leaves me
Who stays and stays
and stays and stays
and stays and stays
and stays and stays

Donna Jewell Pollard

Book Review

THE TEACHINGS OF KIRPAL SINGH, Volume II: SELF-INTROSPECTION AND MEDITATION, compiled and edited by Ruth Seader. Paperback, 188 and viii pages: Tilton: The Sant Bani Press, $3.00.

The Teachings of Kirpal Singh, Vol. II, contains two books originally intended by Ruth Seader to be published separately, but under the instructions of Master they have been bound as one volume. It is significant that both *Self-Introspection* and *Meditation* are combined in one volume, since in practice each is dependent upon the other. Master gives us the theory and the inner experience at the time of initiation but we tend to "fritter it away by being attached to outside." Thus, the diary is given to us, to delve into our unknown selves for the habits and attachments which drag us again and again back into the world.

Master asks, "is it psychologically possible for the human mind to detach itself completely from its normal field of experience without first anchoring itself in another and higher one?" No. And the anchoring happens only gradually and only with the guidance of a competent teacher. That Master was such a teacher is shown clearly in this volume. He tells us, "Man . . . has been given the faculty of discriminating right from wrong. Where man falls short in this discriminating ability, he has the golden opportunity of approaching some Master who can give guidance and right understanding on the subtle points of his behavior and actions." To outgrow lower attachments, "Every day you are given tasks which are intended to help your spiritual growth. Unfortunately, most people look for a very special assignment to be given to them by the Master personally before they accept it as a task from the Master. They do not see that their day-to-day dealings and behavior with other people in their work, the responsibilities they have to assume in their other mundane duties and how well they fulfill them, are all tasks given by the Master." This is the concept which views all life as an esoteric school: each day brings a lesson and a test, but Master by means of the diary has us grade ourselves.

In the beginning, we treat our meditation and diary-keeping as a small part of our day; naturally habit brings us back again and again to worldly ways. But Master always looks to the Divine in us and encourages us likewise: "You should know it for certain that you are divine in all respects and are the master of your destiny . . ."

The diary is meant not to make us morbid about our failures but to make us "mentally aware of our thought waves, so as to be able in time to mark their ebb and flow and then by-pass them by the process of concentration . . ."

But the diary alone is not enough. It is not really possible to remake our lives by self-introspection alone without the contact with the Sound Current. Nor can the inner contact be maintained without chastity of life. "Even if the Master by his own grace lifts someone, whose life is not pure, above body consciousness, the latter will not be able to withstand it. . . . To lead a chaste life is not enough. We have to overcome all desires." Yet in other places Master says, "You should please note that mind is the inert force yet driven and channelized

by intellect when the sense organs are made to function for gratification." And, "Desire is the root cause of all suffering. Listening to the Holy Sound Current with rapt attention and practicing prolonged meditations on divine light shall bless you by ridding you of these desires."

It becomes obvious that the more we meditate, the more we experience on the inside, the stronger we will be in resisting the pull of outside forces. Yet our ability to meditate, to receive what God is giving, is limited by our mental and physical habits. It sometimes appears to be a frustrating circle: we can't improve until we meditate more; we can't meditate more until we improve. The solution is receptivity to Master so we can befit ourselves to receive His grace: ". . . he who takes his Guru as the ever-present Power of God within him, lives in awe of that, and knows that Power has constant observation over all his thoughts and action, will he ever sin? Furthermore, he will hold heartfelt respect for his Satguru's words — *Satguru's words are the Satguru.* This kind of devoted service will achieve salvation." Also, "By the Guru's grace, you come to know yourself. Only then can it happen, and not before."

The whole range of self-improvement is covered in the first half of this volume; it includes chapters on: The Need for Prayer and Effort, Purification, Ahimsa, Truthfulness, Love for All, Chastity, Diet, Drugs, and Selfless Service. This is powerfully charged material to read; it is excellent for times when we need a spiritual stimulant to quicken us on the Path.

Master's words sum up the function of Self-Introspection: "In short, self-introspection helps in cutting the branches and pruning all that is undesirable while meditation (spiritual practices) strikes at the very stem of the tree of worldly life."

With regard to meditation, Master tells us: "The meaning of meditation is to concentrate or meditate upon one thing, so much so that all other things are forgotten." And, ". . . the true meaning of Bhajan is to go within and rejoin the Lord—nothing more or less." The result achieved by successful meditation is that "all lusts cease to have their hold on the mind. The brain gets a soothing balm. It puts an end to wasteful hurry, and with it go all nervous tensions and mental strains and stress. Naam gives one immunity from all bodily and worldly pains and troubles . . ."

To some extent our success in following His teachings is dependent upon our karma, but here too, meditation is the key, "The load of karmic debt gets lighter by listening to the holy Sound Current even if it is in its lowest links . . . But one must strive to catch higher Sounds for it is the latter that exert a powerful pull upon the soul by following which one is led to eventual liberation. These higher Sounds can, by loving devotion and practice, be easily differentiated and communed with by the grace of the Master Power . . ."

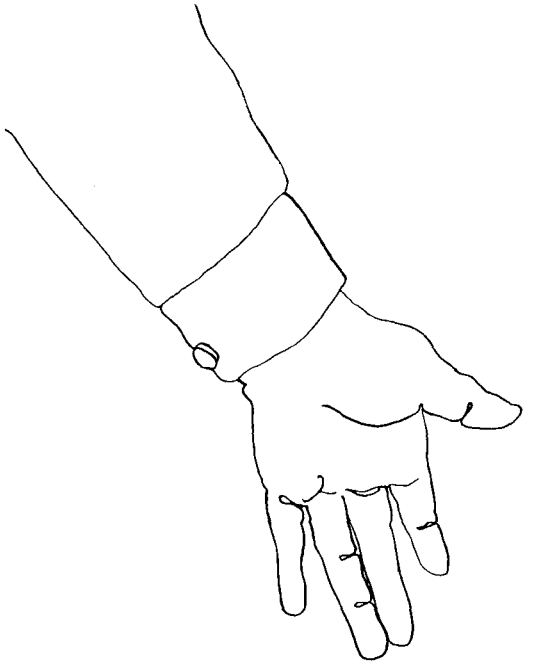
The chapter entitled "Helping Factors" contains the following advice: "You will please appreciate that it is the constant thought of worldly pursuits which has been the cause of present human birth, and for attaining liberation from the cycle of birth and death, the very thought pattern is to be revolutionized by replacing it with divine thoughts. Loving remembrance of the Master and repetition of names serve as very helpful factors for having the withdrawal of sensory currents from the body below . . ." Further, "Sitting in sweet

remembrance of the Master is exactly what the words imply. There is no technology involved in it. . . ."

This second half of the volume contains chapters on the function of Simran; Regularity; the time factor in development; Patience; and five chapters on the varying difficulties, pitfalls, dry spells and inaccuracies in meditation which trouble some disciples. Also included are six chapters on the mind, from definition through the way to overcome its influence. . . .

"Mind is not such a thing that it can be switched off and on at will. It cannot be taken away from its routine course, in spite of one's best efforts, in a day, or a month, or a year. It is a life's struggle." Throughout this whole book this life-long approach is emphasized; patience and the desire to mold ourselves in the Master's image plus regular meditation will prepare us to be drawn up by the Master Power. "The cumulative result of your devotion will bring forth very good results in due course and at the proper time, with the grace of the Master." Full of loving trust in Him we will cling to Him no matter what confronts us to scare or tempt us back. "For each soul the Brahman stakes his all, and does not yield, unless he is convinced that the seeker clings to the protection of the Master Power."

We may wonder why it is that these three volumes of *The Teachings of Kirpal Singh* have come into print only now that Master has left. Master approved their publication at Sant Bani in 1972. It seems to me that they are meant to be life-long companions, something to turn to, on the outside, when we are needing guidance. These books, charged and recharged as they are with Master's love, grace, and power are the closest thing to having Him alive with us on this plane. They are His legacy to those left behind, and will be treasured by many as an aid to keeping His sweet remembrance. *Richard Shannon*



THE ROAD

a story by Tracy Leddy

WE WERE all sitting on the edge of the road, playing. I looked up and saw our father coming down the road toward us. I said to the others, "Oh, look, our father has come for us!" They also looked up, stared, and then laughed at me. "Don't be so silly," they said, "Nobody's there." And they went back to their games. But I saw him beckon and I heard him say, "Come, now. It's time for you to go home." And without another word to my friends, I stood up and took his outstretched hand and went away with him, walking slowly back up the road.

The others were very angry with me for leaving and threw dirt after me; they threatened me and jeered at me and called me names. I tried not to listen, not to care, and kept right on walking beside our father, my hand in his.

After a long while, my favorite companion ran up breathlessly and tried to catch hold of my other hand. I looked up at our father, "Is it all right?" "Yes," he said, "It's all right." I gladly took one of my companion's hands in my free hand and then he was able to see our father, too. So the three of us continued walking up the road.

Eventually, all our friends came up, one by one, until we were all holding hands and smiling and walking slowly together up the road with our father.

The Path Through the Causal Realms

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

WHEN THE ASPIRANT ascends beyond *Sahansdal Kanwal*, the negative powers working under the lordship of Kal are at their worst. Kal can neither create nor destroy a soul, but he can keep souls trapped in the causal, astral and physical realms. He imprisons the souls of men with the chains of worldly pleasures, and when a soul aspires to return to its True Home, Kal brings his forces to bear in order to prevent the soul from ascending. But the Supreme Lord of Love, Sat Purusha, is the highest deity of all, and He is the creator of all the universes. The perfect mystic adept is His incarnation and can escort the soul safely through the regions of Kal.

In the higher astral planes, immediately before he reaches the vestibule of the causal planes, the aspirant meets indescribably beautiful men and women, and these offer incredible allurements in order to prevent the soul from further ascent. However, the protecting Shabd-power of the mystic adept will render these seductive astral beings invisible to the aspirant. No negative power of any kind whatsoever can approach the Shabd-radiation given out by a perfect mystic adept. Maulana Rumi has spoken of the protecting grace of the mystic adept: "O brave Soul! take hold of the garment of One who knows well the various planes—physical, mental, supramental and beyond—and who is able to remain with thee as a true friend, whether in life or in death, in this world or in the next."

The aspirant now prepares to take the second stage of the upward journey; but before it can enter the causal regions he has to pass through an incredibly narrow pathway, a crooked tunnel or curved pipe, known as the *Bankanal* to the oriental mystic adepts. Kabir has described this tunnel to the mental worlds as one-tenth the size of a mustard seed, and he likens the mind to the size of an elephant in its striving to effect an entrance into this tunnel. Guru Nanak has also described this tunnel, comparing it to a passage that is one-tenth the width of a hair. Other mystic adepts have compared it to the eye of the finest needle. It is impossible for the aspirant to pass through this tunnel without the help of a competent mystic adept, but with the help of such a master of spirituality the pathway is widened, and the aspirant may then ascend and descend without further difficulty. Thus the initiate enters the causal realms through the U-shaped tunnel of the Bankanal. The way of progress extends straight and level for some distance, and then descends suddenly. After a descending curve the way again ascends and the initiate traverses a level pathway which leads to a region that has been termed the "seventh heaven" in Sufi literature.

When the initiate has journeyed to the higher end of the Bankanal tunnel, his vision and perspective appear to be reversed, and he sees everything as if from the opposite side of a veil or mirror that he has penetrated. He is now in the second great Division of creation, known as *Brahmanda* (the Egg of Brahm) in the oriental mystical teachings. Brahmanda is so called because of its apparently eliptical shape. It embraces within its totality both the

materio-spiritual and the physical universes, but it is far more vast than the combination of both of these. In point of fact, the three lower Divisions of the entire cosmic creation may be conceived as a totality, with the summit of this region as Brahmanda, the spirito-material Division, and the middle section as the astral realms, the materio-spiritual Division, and the lowest section as the physical universe itself.

The inhabitants of the causal regions are unutterably happy, but they are still subject to eventual rebirth into the physical universe after a long sojourn in Brahmanda. They are thus not immortal as are the liberated souls in the purely spiritual realms, but they do live in an infinitely vaster time-scale than do the beings in the astral and physical universes. Brahmanda is ruled by *Maha-Kal,* also known as *Par-Brahm* in the oriental teachings. Maha-Kal is the higher aspect of Kal and resides in the upper and more spiritual regions of Brahmanda, as Kal himself resides in the lower and more material regions. In the lower regions of Brahmanda, mental matter is supreme, for it is the plane of mind, and mind itself is composed of a subtlized form of matter with a certain admixture of spirit.

The aspirant ascends into the lower planes of Brahmanda and finds himself in the realm of Universal Mind, known as *Trikuti* in the oriental teachings. This realm of Universal Mind has been erroneously conceived of as "God" by many metaphysicians and mystical theologians, but it is still only the beginning stage of the second step of the upward journey of the mystic adepts and their disciples. As he ascends through this region of Trikuti, the aspirant hears an exalted melody, which resembles a tonal enunciation of the word "Om." It is a resonant and rumbling sound, reminiscent of the thunder of the stormclouds on earth, but with an unearthly sweetness and harmony. In my book *The Journey of Sounding Fire,* published in 1956, I referred to the soul's *descent* into incarnation, through the planes of Universal Mind, in the following words: "Thus I returned to Myalba (earth), through the rumbling planetary pathway, regained the numbing cloak of sentient self's desire, to take once more my Journey of Sounding Fire."

Trikuti is a plane where the soul can journey through a "rumbling planetary pathway," quite literally a pathway through pulsating planets. As the soul of the initiate gazes upwards, in the direction of the "rumbling planetary pathway," he passes into a region of fortress-like buildings, with high towers and turrets. He lingers for a period of time in this region, and filled with the attributes of devotion and faith, he sees himself as the lord of the mental planes. The fortress region is the storehouse of human *karmas,* the record of the actions and reactions of the past and present. The Law of Karma, the immutable law of cause and effect, governs the entire three-fold creation of the causal, astral and physical universes. Each person's individual karmic pattern has determined his destiny. The way in which a man has acted during his present life, and during past cycles of life, ordains what he is at the present time. The karmic law works constantly, for "as a man thinketh in his heart, so is he."

How can man's karmic debts be completed or rendered ineffective, other than by the long and apparently endless cycle of birth and rebirth? Part of the answer to this question lies in the fortress region of the causal worlds; but no one can get there without a compe-

tent spiritual guide. On the physical levels it seems that as soon as man has atoned for past mistakes, he creates new karma for himself, and the just law of action and reaction must take its toll. Kal holds the supreme court of judgment in the causal, astral and physical universes; he is the Lord of Karma, and only *one* embodiment can be empowered to change certain decrees of Kal for the purpose of liberating a soul from the Wheel of Birth and Death. Such an embodiment is the mystic adept of the highest order, known in the oriental terminology as a Sant Satguru. Once such a mystic adept has taken an aspirant under his protection, that aspirant is freed from bondage to Kal, the negative power, and his karmic debts—part of which are dissolved at the time of initiation—are subsequently dissolved through the grace of the mystic adept.

When, through the grace of the mystic adept, the disciple reaches the fortress region of Trikuti, the seeds of his past karmas are eventually seared to nothingness, although the soul still retains the stain of much impurity garnered through many incarnations. During his stay in the fortress-realm, the disciple gazes above the high turrets and sees dark clouds of great vastness, from which peals of cosmic thunder constantly resound. Then, when the purpose of his stay in the fortress-realm has been fulfilled, the initiate ascends beyond the black clouds and beholds that the entire sphere is a sublime cosmos of vibrant red color, with a glorious red sun in the center of the sky, imparting its crimson tones to the entire region.

Trikuti, in addition to being the grand storehouse of human karma (a vast reserve which has been accumulating for millions of lives), is also the region of knowledge. It is within this sphere that the three cosmic attributes—harmony, action and inertia—have their origin, and the creation of the astral and physical universes was made possible by their interplay. These three attributes are personified in the Hindu scriptures as *Brahma, Vishnu* and *Shiva,* which are collectively termed *Mahadev* (Great God). Under the glowing red skies of Trikuti, reminiscent of the most beautiful dawn that can be seen on earth, the radiant form of the mystic adept is seen in an even greater glory, and the initiate experiences higher impulses of the heavenly Shabd in a manner that over-shadows all his previous experiences in the astral and physical regions.

The initiate sees the cosmic form of a resplendent four-petaled lotus, and its predominating red color evolves into exquisite details and manifold radiant tones, becoming more and more pronounced as he approaches it. He now hears the magnificent sound of a collossal drum, beaten incessantly, and its deep tones accompany him on this stage of his upward journey. As the initiate progresses onwards, he wheels through the profound space of the causal regions, with the melody of the drum sounding all about. He now consciously grasps the import of the celestial Shabd, the audible life stream, from which primal power all creation has come into being. The initiate ascends through a pulsating stellar pathway, speeding onwards and upwards, with innumerable suns, moons and stars appearing and disappearing. Words are completely inadequate to describe this experience, for the disciple now fully realizes his complete separation from the universe of materiality and from the languages of the physical world.

Rising to the upper regions of the causal realm, the initiate becomes intoxi-

cated with the joy and bliss of his newly found freedom. He speeds across glowing cosmic mountains and glorious plains. Below him, he sees wondrous gardens where vibrant flowers are arranged in symmetrical patterns everywhere, in a symphony of color and sound. Radiant rivers and canals of ethereal "nectar of Brahm" flow abundantly through this region, and ultimately the initiate approaches a great ocean of radiance and crosses this ocean on a mighty bridge of light. He now sees before him the awe-inspiring prominences of Mer, Sumer and Kailash, the incredible cosmic mountains from which the region of Trikuti derives its name. This level of consciousness is the ultimate end of spiritual attainment, according to the Vedantic teachings of the old rishis (holy men), who meditated upon the nature of the cosmic universe from their snow-capped mountains in the Himalayas. But it is yet only the second stage on the mystical Path of Love.

Guru Nanak has described the realm of Brahmanda in the following way:

Countless the Fields of Action, countless the golden mountains,

And countless the Dhrus (saints) meditating therein.

Countless the Indras, countless the suns and moons, and countless the earthly and stellar regions;

Countless the Siddhas, the Buddhas, the Naths, and countless the gods and goddesses.

Countless the Danus (demigods) and the Sages, and countless the bejeweled oceans.

Countless the sources of creation, countless the harmonies, countless those that listen unto them,

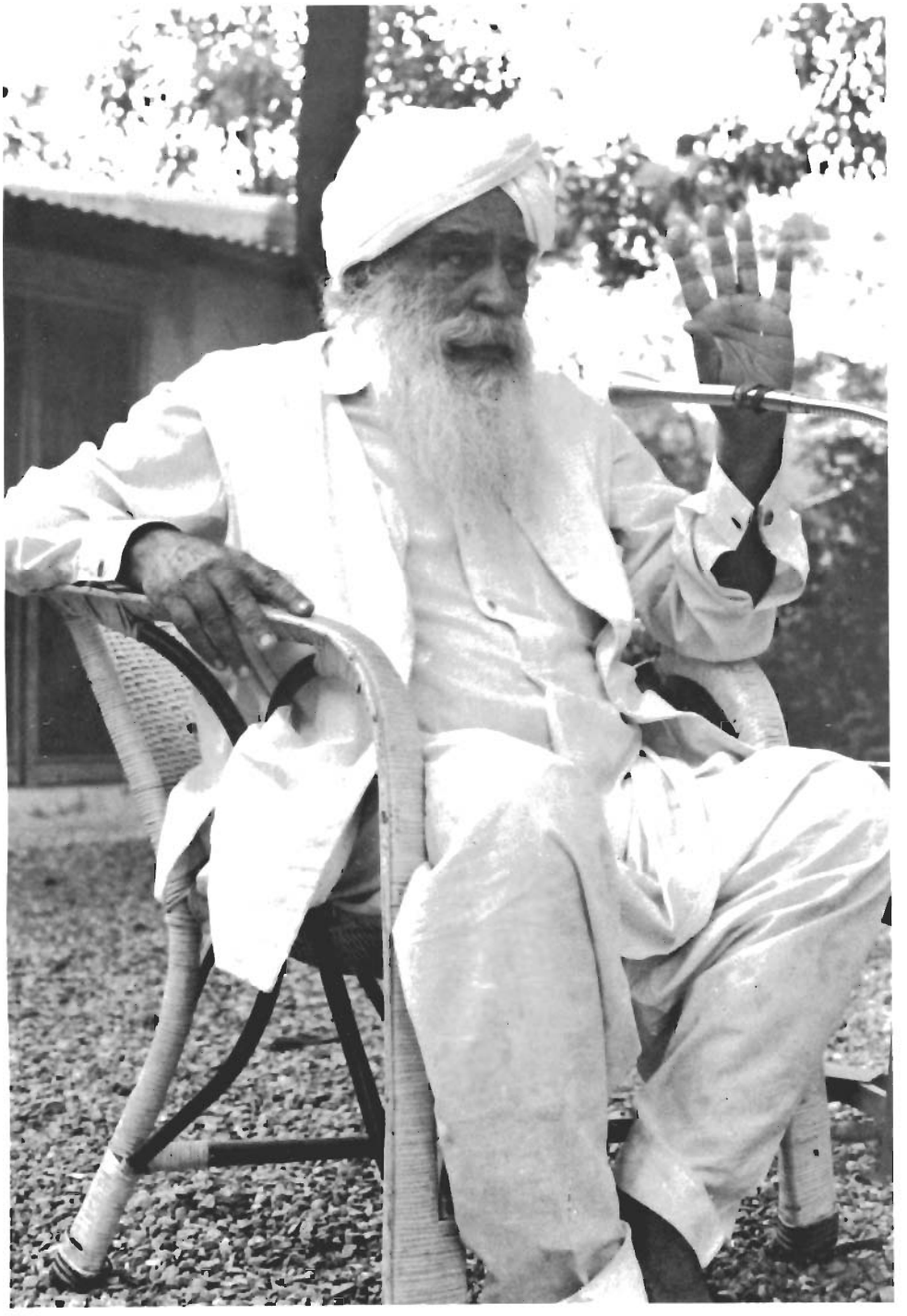
And countless the devotees of the Word,

Endless and unending, O Nanak! this realm.

THE JAP JI

This glorious realm, then, is the plane of Universal Mind, through which the Supreme Lord has created the cosmic universes. However, the Supreme Lord is *not* that Universal Mind, in spite of statements to the contrary made by many modern metaphysicians and mystics. Universal Mind is a projection of the Will of the Supreme Lord to manifest part of Himself in His creation. Man himself, made in "the image of his Creator," also creates through the medium of his own mind, but he is *not* that mind. Man is a living soul, a spiritual entity who is the essence of God, and on his upward journey the aspiring initiate sees that the human mind is still far lower on the ladder of the inner universes than the spiritual aspects of the human being, in spite of the mind's wonderful functions and creativeness. Beyond that realm of Universal Mind is that region of which Christ spoke: "There is nothing covered, that shall not be revealed, and hid that shall not be known." (Matt. 9:26).

The aspirant must remain in this causal region, a realm of unalloyed delight, for a period of time, during which his entire karmic burden is liquidated in the fortress-like dominion. He is instructed by the mystic adept to meditate for a long time in this causal realm, so that his soul may be further cleansed of impurities. When this purification is achieved, the mystic adept urges the initiate on to the higher regions beyond Brahmanda. The ascent now must be made to the supercausal realm, known as Par-Brahm (beyond Brahm) or Daswan Dwar (the Tenth Gate) to the oriental mystics.



GO ON DOING IT

a heart-to-heart talk given by the Master Kirpal Singh at Sawan Ashram, August 11, 1974, just ten days before His physical departure

QUESTION: *Sometimes we meet disciples of other so-called masters. How much should we say, if anything? They say they have been initiated into the Light and Sound. Should we question that? Especially if it is another guru that we know is not true. Or should we just hand them some literature of Master's and say nothing?*

THE MASTER: If anybody comes to you who is already initiated elsewhere, he has come for some information. Tell him what he wants. Don't say, "your master's false." Give him the criterion of a Master; what is expected from a Master. Let him judge for himself. Try to tell him how you may judge Him outwardly.

QUESTION: *Beloved, she has asked this question for the simple reason that two of them here have met a disciple of another master who claims that Baba Sawan gave him commission to go to the south of India. And that he can give Light and Sound Principle. Is that so?*

THE MASTER: I don't know.

QUESTION: *The name ——, Bombay.*

THE MASTER: Master authorized him to go, told him, "all right, you are going to give Satsang to talk about spirituality." Now, "I tell you how to meditate." Even group leaders give others a sitting and they see some light. Will all group-leaders become Masters? [*laughter*] . . . Why are you concerned? Those who are satisfied, let them go on. The Sound and Light contacts are not the only criterion. There are some others: protection, help.

QUESTION: *It is one thing to say and another thing to do it.*

THE MASTER: If you have doubt yourself about your own Master, it's all right. If not, go on with it. Here in India I have seen two men dying (so-called Masters). They asked Him forgiveness for their sins. In the West too. When you are put on the way, don't judge others. Do and see. When I met my Master, my elder brother was not initiated and I wrote to him, "I met with a Master that is moving on earth in all humility of Guru Nanak, *but wait.*" . . . If you waver yourself, you spoil the name of Satsang. Why not do it and see? If somebody is satisfied with his own way . . . all right. It is God who gives, it is God. As I told you the other day, when men were initiated years ago, they were asked to keep silence, not to talk on the subject for two years. Go on doing it. Go on doing it. Go on doing it . . . . We are not fully receptive. If you have got it, do and see and then bear testimony to it. First we become "Masters" and then initiates, you see. [*laughter*] . . . I issued one circular: *I hope nobody should stand between the initiate and the Master.* Have you seen that circular?

DISCIPLE: *Yes.*

THE MASTER: One for one.

QUESTION: *Nobody should stand between the initiate and his Master.*

THE MASTER: Both lights are shining. Be very wary! He is not one with full light on.

QUESTION: *Does the Master meet every initiate at the time of physical death?*

THE MASTER: Just those who are in tune with it are informed ahead of time. Those who will never sit in meditation,

know only that very day. He will guide you at least, direct the way. But for him who transcends the body, the stepping-stone is there. They know: "All right, I'm going." My wife said, "I am going tomorrow." I said, "Tell the Master not to take you tomorrow. Ask Him please. Tomorrow there will be thousands of people gathered, a large satsang." When that was over I went to her: "Are you ready?" "Yes." "Go inside." She went jolly. This is the fate of everybody. No concession, this is for everybody initiated. But we are not sincere, that's the pity. We are sincere to our friends and relatives. Now everyday I ask how many have seen the Master's Form, you see. At initiation there's a seed. That should be developed. He should see and speak to Master within. Then you really become transformed, I would say. Not before. You're all on probation until you come to Him within. If you put in three months sincerely, you would progress wonderfully. For three months you're laughing and talking and sleeping and dressing—'this is my face.' Are all these things ordinary or ultimate goal? One or the other. See to your benefit. It is you who have to leave. Nobody else leaves the body for you. You are not confident. Anybody else? [*Master is quiet for the longest while. He reclined and closed His eyes. When He reopened them He looked long and piercingly at us.*]

QUESTION: *Don't so-called Masters know the consequences when they do these things and cheat people like that?*

THE MASTER: God has not made me judge. He is above. He sees all. This is His charge. This morning I was talking about Lord Krishna the Avatar. There are both Avatars and Saints, but Avatars keep the world populated, keep the world a-going. But usually the Masters are with him, he is very just. Why, why should we worry?

God says, "Don't judge others so that ye may not be judged." As I told you the other day, I was selected to be one of the jurors. A summons was served to me for jury duty. They met people to get their opinions before-hand. I was also one of them. There were about fourteen people there. The judge came and saw these people. It struck me, "Judge not others so that ye may not be judged." That's all.

QUESTION: *You told that, your Holiness told that to the judge?*

THE MASTER: It is easy to judge others. It is very easy. You may be wrong.

COMMENT: *It seems to be second nature with people.*

THE MASTER: Christ said, "Father, forgive them for they know not what they do." Some asked that He should not be put to the cross. They tried to save Him. Christ gave them blessings. What about those who were after putting Him on the cross? They received full blessings also. To forgive is a very brave man's work. Forgive and then forget.

Come up, one more. Time is passing. Go on with your . . . what you have been given. See what you can do. He sees always.

Mind your own business. Try to win the first prize. There is a race going on. Don't look to the right or to the left. Reach first and win the race. Do your best. That draws the attention of the Master too. If anybody has advanced, look to it. So mind your own business. Your father was great, what about you? Develop this way. Settle your account. He comes to make you radiate through your Father who is Master. Look to your own. If you don't change in this man body, then you remain in this form by going around. Have good vision, it will help. Go jolly now! Your food time please. One by one.

THE MASTER'S TALK

(Continued from page 7)

divine plan controlling all of us. We can know about that power now if we rise above the physical body. You are here only for what? Only for this. The more you can derive benefit, the better. That is why I enjoin all of you not to fritter away time in idle talk, gossiping, this and that. Put in as much time as you can in your meditations or something on the subject. You will, just by radiation, be affected by the company you have. It is better to have no company or only such company who is on the way, or who is more advanced. So the *foremost* thing that we have before us is to know ourselves. So Masters give us a demonstration of that by withdrawing your self for a while from the body, showing that you are not the body, and giving glimpses of the beyond. He opens your inner eye to see the Light of God, and opens your inner ear to hear the voice of God—Music of the Spheres. By regular practice, as you daily come and go, you enjoy all glory and beauty lying within you; then you will very joyously go back. The world is afraid of it, but you will be very jolly to go. This is why I enjoin you to put in more time; make the best use of your time here. There you cannot have so much time at your pleasure. You have got a hundred and one other things to be done—physically, socially. There's action and reaction of the karmas in connection with the children and others coming in contact with you.

So this is *most* personal, most private work that we have to do; and for that we say we have got no time. We always put off. This day an old lady came before me at the last moment. [*The lady referred to at the beginning of the talk*] "I know I have wasted my life." She is right. So it is high time, you see. In man body we've got so much time at our leisure.

When you go back, everybody will be after you to do this, do that, with Satsang and so many other things. Now you're all free. But you know what we do? We sit down, we think of the past, think of the future, making schemes. The past and the future take away *most* of our time, most of our time—these two sprites eating into our veins of life. So forget the past, forget the future, live in the living present. When tomorrow comes, you'll see what will happen. When you're here be fully for the purpose you are here. That's all. So that when you go back you'll know that you have had progress. So cut off contact, from all outside, to rise above body consciousness. This is the real way back to God which lies within you. This we have to learn, in one day, one month, one year, one life, that's all. Who has learned this, he's the wisest man, though he may be in the sight of others a very average man. Develop your own self—no obligation on anybody else, that's all. Have pity on your own self; it will save you from coming and going. These are evident, self-evident truths, being put before you. We have got the body, we have to leave the body—no exception to the rule. Man body is the highest in all creation. It's a golden opportunity in which you can know God. To know God we must know our Selves. When

knowing our own Selves is at the level of feelings, emotions, or drawing inferences, this is subject to error. Seeing is above all: to know your Self by self-analysis, by rising above body consciousness. The demonstration of this Self may be given at the feet of a Master. He gives you the way up, for a while. It is before us in the man body. We can do this in the body which you've got already—in no other body. How far we have succeeded is for us to see. That is why I always impress: Be not aimlessly adrift. When we put our efforts in to one thing for some time, success follows. If we dig a pit here two feet, there four feet, there six feet, some seven feet, some five, all pits are there but no water. If you go on digging in the same pit, you get water, that's all. And further, what you can do today never put off till tomorrow. Procrastination is the thief of time. This is why we have delayed so far and are delaying even further. Now you've come to know what your *real* work, your personal work, your private work is. It is to know Self and to know God. And for that purpose you're here. So try to put in more time on this work, that's all I can say. This work we are to do—our own self for our own Self. Nobody can do it for others. Others give a boost, that's all right. Come out of this delusion. You have been in great delusion, working at the level of senses. All right. God bless you.

NOTICES

FIRST CLASS POSTAGE INCREASE

It appears that the domestic First Class Mail rates are increasing to 13 cents an ounce for the first ounce, and 11 cents an ounce thereafter, as of January 1, 1976. At the same time, the Air Mail classification will be abolished. (All First Class mail will be routinely sent by air.) Consequently, the total cost to all who receive their SAT SANDESH by first class or air mail in the U. S. will be $12.20 per year from now on.

BOOK OF REMINISCENCES BEING PLANNED

Mr. Bhadra Sena, the Editor Emeritus of SAT SANDESH, writes that he is preparing a book of reminiscences about our Beloved Master Kirpal Singh and would appreciate contributions from anyone who would like to share a remembrance. He promises that the book will not be controversial in any way. Contributions may be sent to him at Sawan Kutir, K-91 Kalkaji, New Delhi 110019, India.

THE SONG OF EVERYTHING TO BE PUBLISHED

A collection of stories by Tracy Leddy (many of which have appeared in these pages) entitled *The Song of Everything and other stories,* will be published on November 1. The book includes twelve stories, some of them never before published, others old favorites. (One very short story, "The Road," appears on page 23 of this issue.) The book is illustrated by Rixford Jennings, is a paperback, and will sell for $2.95. There is a special pre-publication price of $2.00 on all orders accompanied by payment sent to The Sant Bani Press, Tilton, N. H. 03276 before Nov. 1, 1975.