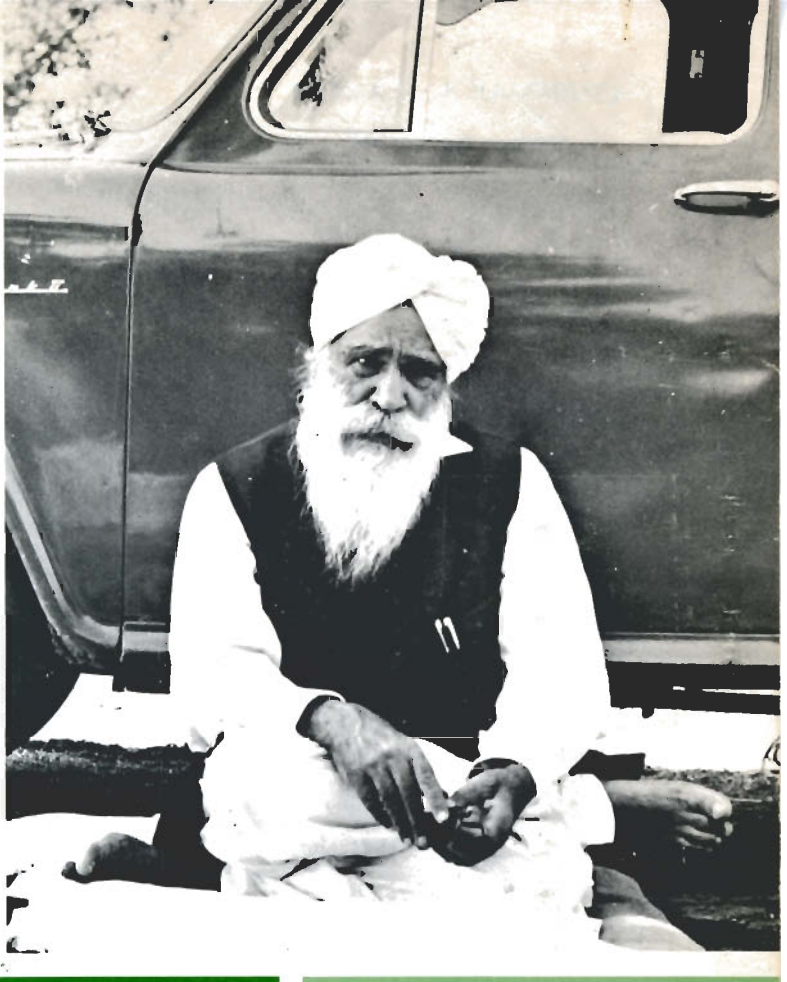
Be True to Your Own Self



Sat Sandesh

the message of the Masters

June 1976

Sat sandesh

June 1976 volume nine number six

FROM THE MASTER

Be True to Your Own Self 2
The Master's Talk

Spirituality the Only Answer 21
an early discourse

OTHER FEATURES

The Final Path 16 *Dr. George Arnsby Jones*
The Realms of Pure Spirit

Book Review: 32 *Richard Shannon*
THE TEACHINGS OF KIRPAL SINGH,
Vol. III, *The New Life*

Notices 32

SAT SANDESH/The Message of the Masters is published monthly by The Sant Bani Press, Tilton, New Hampshire, for Sant Bani Ashram, Inc., Franklin, N. H. 03235, U. S. A. Editor Emeritus: Bhadra Sena; Editor: Russell Perkins.

Annual subscription: In the United States, $8.00; all other countries, $10.90. Single copies 75 cents. Checks and money orders should be made payable to SAT SANDESH, and all payments from outside the U.S. should be in U.S. funds on an International Money Order or a check drawn on a New York bank. All correspondence and manuscripts should be addressed to: SAT SANDESH, Sant Bani Ashram, Franklin, N. H. 03235, U.S.A. The views of the authors whose articles appear in SAT SANDESH are not necessarily the journal's.

THE MASTER'S TALK

Be True to Your Own Self

This talk was given by Baba Kirpal Singh Ji in Washington, D.C., on Sept. 16, 1963. It was preceded by the telling of the story of the thief who tried, throughout a whole night, to steal a horse. The story used to be related by Hazur Maharaj Baba Sawan Singh Ji, the Master of the Master, and in its form below (somewhat edited) was taken from the book, Tales of the Mystic East.

THE FAKIR & THE HORSE THIEF

A MUSLIM SAINT *was once asked by the people in a nearby village to appoint a* kutb *(clergyman) for them. He replied that he would arrange it for them in a few days. When this time had expired, and still no clergyman was appointed, the people, thinking it would be someone from among themselves, again approached the fakir. He said: "A clergyman will be sent to you. Please have a little more patience. These matters cannot always be arranged overnight."*

A little later another request was made, the people saying that they were badly in need of the clergyman and therefore they begged for his early appointment. The Saint replied: "A clergyman will be sent to you tomorrow."

All the people who had come to make the request were intelligent and well-versed in their own faith, but not one among them was qualified to fill the assignment. So they thought that perhaps some distinguished person would be selected elsewhere, and sent to them.

That same night a thief came to the

house of the Saint to steal his horse. But whenever he would loosen the horse's hobbled hind legs, he would find that the front legs had been hobbled. When he loosened the front legs, the hind legs were again hobbled. He tried throughout the night to loosen the horse so that he could steal it, but could not succeed. Early in the morning, when the Saint saw him still feverishly untying the forelegs and the hind legs of the horse, only to find them tied again, he asked: "Who are you and what are you doing here?"

"I am a thief," the man replied, "and came here to steal this horse. But the whole night I have tried and have failed even to untie the horse's legs."

The Saint liked the persistence and truthfulness of the stranger so much that he said: "I will give this horse to you right away."

And then he bestowed his attention on the thief, transmuting him into an honest man and deserving clergyman. That same morning he presented him to the congregation as their Kutb, *telling them:*

"Brothers, it is only in the company of the Masters that the true philosopher's stone is found. This is the magic stone that turns the base metal of the impure human heart into the purest gold. It turns filthy crows into the most beautiful of pure white swans, and turns the sinners into saints.

"Here, as I promised, is your new clergyman. You will find him one of the most excellent in the world."

DO WE tell the Master the truth, the way the horse thief did? Never. We say, "What does the Master know? It's all right. We need not tell him. Why should we tell it openly? This is our secret."

All Masters had that quality. What appealed to my Master [Baba Sawan Singh Ji] was openness—truthfulness. If any man went to him and told him straight out, "This is like that," he would protect him. And, I think, if anything in me appealed to him, it was truthfulness. If ever he asked me anything, I did not conceal anything from him; I knew he was seeing my every action.

So we should be truthful. This is one very great qualification. We say to others what we are: we act and pose. We may be doing so many sinful things, but we think, "Well, we are all right," and we point out the same things in others. We don't look to our own selves. That is what Christ said: "You don't look to the beam in your own eye, but you see the mote in your brother's." The greatest thing is that you must know what you are—the first thing. And then give out what you are. Then, if you say so, all sins shall be washed away.

When we commit a sin, two things are required; or, what is the criterion of a sin? That any sinful act requires secrecy: "Close the door." "Lock the door." Our Master used to say that when a child of five years of age is sitting by you, you don't do any unwanted thing. If you think that the Godman or God-in-man or God sees your every action, can you do anything wrong? Do you see? So, the first criterion of a sin is that you conceal it: you would like to do it in secrecy. And the second criterion is that when you are asked to say what you were doing, you tell a lie; you will never tell the truth. We can derive benefit from this lesson.

What appeals to the Master most? You must be as clear as that. Never conceal anything from him, even if it is the worst of things. And that is the thing that appeals to the Master most.

Excuse me—we are keeping our diaries, but we are not filling them in correctly. If there is any unusual thing, what happens? We don't put it in. How

many times did our mind become lusty? Do we put it in the diary?

Sometimes people bring me their diaries and they are all clean. And they say they see nothing or little. Then I tell them, "Well, dear friend, if your diary stands as it is filled in, they you must go to the third plane. You cannot complain of no experience."

So the first thing is to be true to your own self; don't deceive your own self. We deceive our own selves first; and then we deceive others.

Once, someone asked another man as they went down the street and passed a big, very magnificent building, "Whose building is this?" He said, "It is a building of harlots, women of the town."

No man would suffer to be called what he is. Truly speaking, what is our religion? Religion is a state of being in which we are dyed. Suppose you are lusty: then your true religion is lust. But do we tell anybody that we are lusty? Never. You say so many things in a very polished way: "Yes, yes, I try; it's all right." Do you see? You must open your heart to the worst. If you conceal it, there, how can you be helped?

If, out of the five qualities on the diary, you are only truthful, then you cannot do anything wrong. You may do it once, twice or thrice; but you cannot do it again. If you are nonviolent, even then all other qualifications will come to you. The greatest thing that can appeal to a Master is an open mind: open; nothing to conceal. But that we do not do. Just consider calmly within your own self: do you tell everything to the Master? No. We try in a way so that the upper surface is all beautiful; that nothing should be done that the Master will know about it. Why don't you open your heart? There is filth lying there. That will be cleared away. And what does the Master say? Our Master used to say that the Master has a long rope. He leaves a man alone: "All right, let me see how far he can go." Do you see? And then He pulls the rope, and then the man cries. It does not mean that He does not know anything; He does know. But He just sees how far he can go. It is in His hands.

The first lesson that we have to learn from Master, which will please him, is to be true. And the second thing that appealed to the Master in the thief was that he tried to steal the horse the whole night through. Perseverance. I think I told you in my talk the day before yesterday that the first qualification is chastity. Take the shop of a goldsmith. If the goldsmith is not there, what can you do? If the furnace or other necessary machinery is not there, what can the goldsmith do? Do you see? The goldsmith is perseverance. Go on with it. Be optimistic; don't be pessimistic. The thief spent the whole night doing that: still, he continued doing it, persevering; he was not disheartened. And when the Master came and asked him, "Well, who are you?" he said, "I am a thief." Would you say that? There we are wanting. Then he saw that the thief had been working the whole night; he did not leave it; he persevered. Without perseverance you can have nothing.

So these two qualifications are required for a disciple. With a little thought of his, he can transfuse spirituality. Our vessel should be ready. Our vessel can be ready if we have first, chastity, and then, perseverance. Do you see? And then truthfulness. I always say, "Be true to your own self." Don't deceive yourself; we do so when we act and pose.

So, as I told you, the criterion of a sin is that we would like to do something in privacy. That's the first thing. In anything that requires secrecy or pri-

vacy, you'll find something wrong. Do you see? These are criteria. And when you are asked, "What were you doing?" you will tell a lie; you will have to conceal it. So these are two criteria to judge what is sin. Deeds of darkness are committed in the dark.

These are the same things that we have to learn. They should become part and parcel of our lives. In that way, you'll never be proud. Now we are elated: "Oh, it's all right. I know so much." There may be hundreds of drawbacks in you, but you say, "I reach the high planes." I think you'll find that most of the diaries are clear. But what results do they give? They are quite diametrically opposed. It is just like a little child who has something in his hand and puts in under his legs and says, "There's nothing there." And the mother sees that the child is concealing something. The mother says, "All right, all right."

Do you follow me? Spirituality cannot be taught, but caught. It is infused through life, through the eyes. The whole thing lies in His hand. When he sees the vessel fit, He fills it. He fills it according to the capacity it has developed. God is not unjust, and the God-in-man is also not unjust, mind that.

So, the lesson that you could learn from this story is to be true always. You'll never be acting and posing. If you just open all these things, what will be the result? You will never be saying anything that you are not. You will not be crowing over others. The diary is meant for a very high purpose. I'm afraid we have not realized the importance of it.

We must be persevering. We do just what will suit us; we don't persevere. We do our meditation in a slip-shod way. One day you put in half an hour's time, and the other two days, nothing. You say, "Oh, I've got no time"; or, "I've got business to do"; or "I am sick." Well, even when you are sick, you still eat something.

In 1915—long after that I went to my Master—I got a fever that lasted for about eight months. I used to lie there, cover my head and think of the Lord. Nobody was telling me, "Why don't you go to your office?" or "Why don't you do this work or that?" While sick you have more time at your disposal. Is it not so? If you're all right, nobody—not even the members of your family—will suffer you to remain at home: "Go to work, please."

These are lame excuses, I would say. We would say we have no time: "I was sick." Well, if you were sick, you had more time. Is it not so? Nobody asked you to go and get something from the store or to go to your business. You simply lie down, and they serve you. This is the angle of vision from which we have to look.

So, first of all, if you want to be nearer to the Master, you should be true to your own self. Go straight to him: "Master, I've got this and that thing." That will remedy it. And what did our Master always used to say? When there's a boil, you will conceal it; you will keep it under a cloth. But when the pus in it festers, you cry out. When there's so much sin in us that we cry and say, "Oh, we are gone," what's the use of saying it then? Why not always be open?

So what appealed to the Master in the thief was his open mind, his truthfulness. And second, that he was striving throughout the whole night. You must be striving the whole night through. Perseverance. Without perseverance, you cannot have anything. Go on doing it. Try, try, try again: "If at first you don't succeed, then try, try, try again." Your mind will be made up.

There are sermons in stones and

books in rivulets. You can learn lessons everywhere.

God in the Master—God-in-man—knows. He'll let the rope loose. But he has the capacity that when he pulls it, there's difficulty. So why not be true to our own self? Why conceal anything from the Master? This is just like the example I gave you: the child is hiding something underneath his legs and is saying, "There is nothing there." Do you see? Our diaries show that. I never say so when I reply to the diaries, but I'm now telling you so very openly. One part of the diary shows very clear columns—perhaps you'll find in the majority of cases—and the results are poor; there should be more. Sometimes people bring me their diaries and I say, "Well, dear friend, your life is very pure? Is it all true? Then it's all right. I take it you must go to the third plane with this self-introspection diary. But what about your results? What you give is very poor."

You can deceive others, but you cannot deceive your own self, the God in you and the Master in you. The first thing is that you must know He is seeing our every action.

It so happened in my life that once my Master had about 250 people in the monthly satsang initiated by me. There was a big row started by those who were hankering after the Mastership: "The Mastership is gone!" In his lifetime, no Master would permit that. He can auththorize anybody to initiate at a far-off place, but does not do it in his presence in his own satsang.

COMMENT: *But sir, even in India you don't allow anyone to initiate.*

THE MASTER: Not so far; only in exceptional cases—one or two. But who can come here [*to the West*]? But that Master Power works through any vehicle: even a child may do it, and the seeker will have it. Mind that, it is not the vehicle, but that Power that works through the vehicle. I have not authorized anyone.

[*In India*] I have done it by exception —under orders, of course. Here, when initiations are given, the people simply give the five names and finish it off. They don't give anything. I authorize it: "All right, make them sit; they will have it." And they do have it.

So there was a big row, a great conspiracy against me: "He made off yesterday, like that. Master is authorizing him to give initiation in his own presence, in the Dera!"* A whole controversy went on against me like anything —so much so, that there were letters coming in in all languages from different towns saying: "He's such a man; he's such a man." And Master was keeping —keeping up—all those letters with him. At least he knew at heart of hearts what I was. But he sent me a message: "Don't go to any man or attend anything in anybody's house, except the satsang. There you may go for holding a satsang."

Hitherto, what did I used to do? When I left the office, I used to visit the sick, the poor, the needy and others who wanted help. I gave talks here and there until late at night, until nine or ten. In the morning, it was also like that.

So now, because I only had to go to the satsang place on Sunday, I had ample time. Then I wrote the big book, *Gurmat Siddhant*. I had ample time at my disposal, you see.

So that propaganda was carried out against me for eight or nine months regularly. And the people around him would not suffer me to go near the Master. Well, at a distance I used to have a look. And his eyes helped me, of course.

I was reviewing my own life, to see if

* Master Sawan Singh Ji's colony in Beas.

I had done anything wrong. If you are true to your own self, you will see what is what.

Master used to go to Dalhousie in the hills. My elder brother was also to go there. I asked my brother, "If there's any chance of it, you might ask the Master if I have done anything wrong, knowingly or even in ignorance—if anything wrong might have gone out of me. Mention it to the Master."

When my brother asked the Master, he said, "He has done nothing wrong, either knowingly or unknowingly; but strange enough, so much water passed over his head and he never came to me to say that this is like that or like that; it is not so."

So my brother told me, "Master was saying that. It is better for you to see him."

I never went to my Master; I simply listened to what he said. (At least I had the privilege to sit and see him during the eight or nine months all this controversy was going on.) Then I asked my Master, "Well, I want a few minutes." I think that's the only time I asked my Master for a few minutes.

"Oh, yes, all right." It was night. The doors were closed. "All right, come."

I sat down. "Master, I did not come to you because I know you are sitting in me; you are watching my every action. And you further know which way they are going—their trend. That is why I did not come to tell you what is what."

He grew very indignant. He used to do any work in a very disciplined way. He said, "All right. Send for such and such, who has been playing hell against you!"

I said, "Master, I have not come for that."

Prior to the eight or nine months' controversy, whenever I came to him, Master had asked me, "All right—you give a talk." And I used to talk to my Master about my own self, and the people enjoyed it. Then I used to sit, last of all.

That next day, when the evening talk was to be given, Master called me and said, "Well, look here, you come on; give a talk." And the people around him said, "No, no, Master; we wouldn't like anything from him. We would like to hear from you."

He said, "No, he will talk." With all their insistence, he said, "No."

What happened in one night? The tables were completely turned. Do you follow what I mean to say? If you are true—you know the Master is within you—you are not to be afraid of anything.

Kabir said, "The very day that Master initiates anyone, that God Power, that Master Power, resides with him. From that very moment, He is watching and guiding." If you know the Master is sitting within you, would you dare to do anything wrong? Kabir said, "If you see that the Master is residing in you, and if you also don't try to transcend what he says, you have nothing to fear in all the three worlds." So, be true to your own self. Yes?

QUESTION: *Master, in this country, some people say we have to tell white lies not to hurt people's feelings.*

THE MASTER: Well, what do lies mean? Now I'm talking about the relationship between the disciple and the Master.

QUESTION: *Oh, I see.*

THE MASTER: What you are now referring to I have already explained in one of my talks here. I referred to Father Abraham—that he never told lies, but spoke half-truths. Do you see? Only tell that much that does not go to harm

anybody else. We are hurting others purposely; we say we are very truthful. If that truth goes to take somebody's life, then that truth becomes a sin. If you have love for that man, then would you like to tell the truth? You'd simply wait. You need not tell lies; but you wait. Or simply, like Father Abraham, tell half-truths.

But this is a question between the disciple and the Master. The disciple should be open to the Master. He must know everything. Why should we conceal something? We are doing so many heinous things and we think, "Master does not know about it. It's all right." But Master does know. He gives us a long rope, as I told you, and waits: "How far will they go?" And then perhaps those disciples think that Master does not know anything.

It so happened in the time of the Master that some men who had committed sin went to the Master. He called them to him: "All right, come on." And they thought, "Perhaps Master does not know we have sinned; see how happy he is!" They fully thought at heart of hearts that perhaps Master did not know. But, you see, a patient who is dangerously ill requires more attention from the doctor, is it not so? He tries to bring him around in a positive way; and people take it from their own level. This is wrong. That is why we don't understand the Master. Even those who are living with him don't know—do not really recognize—a Master. They take it from their own level: "Oh, what does the Master know? He does not know until we tell him." And sometimes some of the people who were there with Master also used to tell him, "Well, Master, you do not know." Yes, it is so!

So the thing that appeals most to your Master is truthfulness — to be openhearted.

QUESTION: *I understand now, Master, why in a talk with an initiate this morning you said, "What did you see? Did you see green or blue? Did you see something or not see something?" You gave him the first lesson this morning: to be truthful with the Master.*

THE MASTER: Yes, surely. Mind that, you must be true to your Master. If you say, "Master, we are down, help us!", that will be helped then and there. If not he will allow us a long rope. And when the boil becomes full of pus and it festers, you will cry like anything. Then an operation will have to be performed.

(There is a short break in the tape here.)

. . . [The mastership is not passed on] through papers or through legal documents; it is through the eyes, through the attention. Even in the last moments of our Master, he called me; I was by his side. With all the antagonism, it so happened that everybody left, and I was there. He opened his eyes. First he saw me; that was something going on within me, like anything. The poor fellows do not know. And that is his grace working. Who is there who can, with confidence, say, "All right, sit down, you'll have it." You'll find very few like that. So it is his grace working. And what appealed to him was my openness, that's all I can say—and perseverance. You must go on doing it, striving day and night. Whether you succeed or not, at least, our Master used to say, your presence is marked; you're not absent.

So these two things are always appealing to the Master. Be true to your own self. And your mind will be cleared. What happens in the Christian religion? There is, I think, a confession before the bishop or the reverend, is it not so? What does that mean? That's only telling the truth: "Well, Bishop, we have done this today." And your heart be-

comes light. If you do not confess, then that will keep creeping up and will burden you. Now the question is whether the Bishop should be a Master. Whether he is or not, that's another question. If you open your heart by confession to someone who is a Master, then that burden will be relieved.

Who can forgive sins? It is God, or God-in-man, and nobody else can forgive sins. Do you remember the story in the Bible of the woman who had committed fornication? And the people brought her to the Christ and said, "Look here, she has done such and such; she has committed that sin. Our law permits that she should be stoned to death. That is the law of Moses."

Christ said, "Let her stand there. Anyone among you who has not committed any sin should throw a stone at her." Who can dare say that before a Master, do you see? All left, and that lady remained. What did he tell her? "Do no more."

Our Master used to do that. If any man in all the congregation would stand up and say, "Master, I have committed this sin," then he would address other people and say to them, "Are you going to take the burden of his sin? Can any of you share it with him?" Who would? Nobody would turn up. Then Master would just raise his hand and say, "Do no more, and be in contact with the Word within." That's the only power that can cleanse your sins.

So it is the God or God-in-man who can forgive sins—nobody else. And if you are not true to him? Just think for a moment. We should learn these things. And that will come only if you think that He is residing with you. You may think it or not, but He is still residing with you. But he has a big heart, like a mother. Even if the child is besmeared with filth, she still will love the child and wash away his dirt, and then embrace the child. The love of the Master is more than that of hundreds of mothers put together.

So we must be true. And at the same time, go on doing it. Never mind. You must succeed. If at first you don't succeed, then try, try, try again. But when you have something to start with, if you do it in the accurate way, you'll develop from day to day. He knows best what to give. There is no question of what other men get—if they get more or less; look to your own self. Why was the thief given precedence over others who were doing all their meditations and other things? Because he was true; and also, because he was persevering the whole night.

We had some instances of this kind in the time of our Master; even now, there are some. There were two brothers, who were cultivators of the land. In India, in the mornings, the men have a turn to get water from the canal. In the morning, the brothers went to their field and sat in meditation. They continued sitting in meditation until the Master's Form appeared inside and blessed them. That was their routine. One day, the two brothers were sitting and meditating when their turn to get water from the canal was nearing. And one brother said, "The time for getting the water has arrived. What shall we do?" The other answered, "Well, Master has not come. Let the land go to hell. Until He comes, I won't do it."

Do you see? This is what is called perseverance. We simply say, "Oh, we are a little disturbed," and then lie down and finish off. If you make it a routine that until He comes you won't leave it, what will be the result? He can look after your other affairs, too.

This is a very small thing that appeals to me, but it has very great results. Be

true to your own self. Don't conceal anything from the Master, at least. As I told them, it is not to be broadcasted; this is your diary. Be not afraid. It is just to show you what you are, and what further guidance is required. We do conceal from the Master. This is to be avoided. And be persevering.

The way of the Master was sometimes indirect. Sometimes if he were talking to two men and he wanted to rebuke one of them, he would say, "Look here, this should not be; such things should not happen," and he would not be saying it directly to the man concerned, but to the man standing next to him. Really, at heart of hearts, he was addressing the other one. And the poor fellow thought at heart, "Oh, I'm caught."

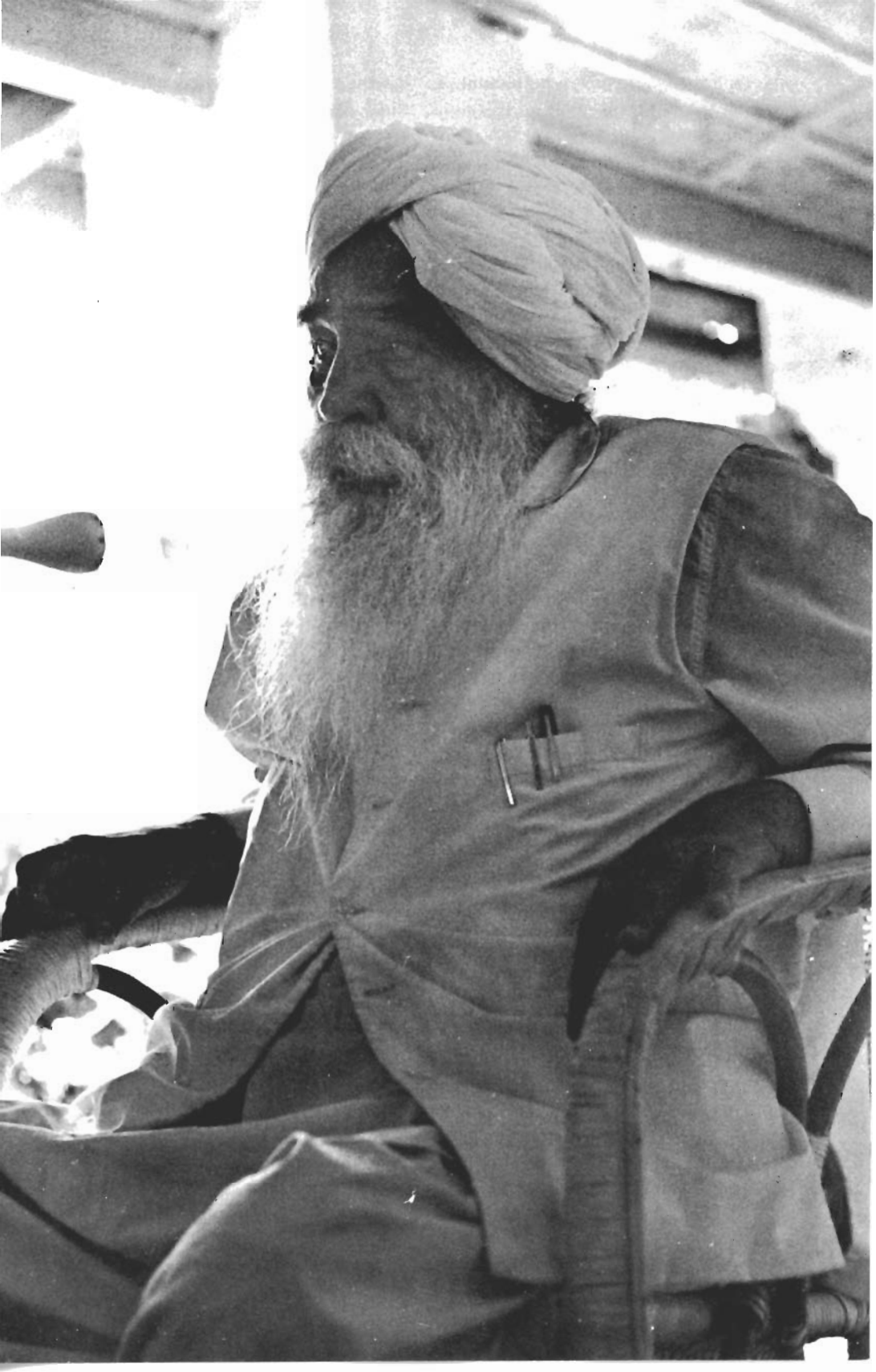
Masters never broadcast your shortcomings. They want to cover them up. But, at the same time, they want to wash them away. But if the disciple says, "Master does not know anything. What is it anyway? We will tell him whatever he will accept, because he does not know anything," then we think it is we who have to teach the Master. We do not see that it is the God Power working. He makes us tools for a higher purpose. And we attribute it to our own self. We are wrong there.

QUESTION: *Master, in this country we call what you are saying "using someone else to pull our chestnuts out of the hot fire."*

THE MASTER: Take it any way you like, but I think that at heart of hearts everybody knows what he is. I tell you honestly, if I were to tell you straight off, "You have sinned; go away," I think nobody would be left to see my face. How many would still remain here in that case, tell me? At the same time—knowing all—Masters want to wash it away lovingly. They don't break hearts. Every man is a sinner. We're all sinners. Masters come for sinners. They first wake them up and then give them the inner contact.

In the old days, the system prescribed that the disciples had to serve the Master and sit at the feet of the Master for years. Then, when the Master thought the disciple fit—say, after a year—he would put him on the Way. Now the times have changed. Now he takes anybody under his care, whether he is a sinner or the greatest sinner or the least sinner. We're all sinners. He does two jobs—one of cleansing him and the other of giving him the inner Way—side by side. For cleansing work, he lays down the diary or some way or the other. He takes up the work of preparing him as well as of filling him. If a tree has to be cut down, if you cut down the branches first it is easier to cut the stem. So, self-introspection means the cutting down of the branches. The stem can be cut only by coming in contact with the Word Power within.

So Masters take up both jobs: that of preparation for the Way, of man-making, and that of giving the inner Way. That is why hundreds are taken and some are let loose. Sometimes they leave. Why? On account of their not being very open to the Master within. He is your true sympathizer. Worldly people will be after your wealth and after any purpose that can serve them. When they have no interest left to be served by you, they will simply leave you—even our relations will, I tell you. But the Godman loves your soul, not your bodies or your wealth, mind that. He wants somehow or other to bring your souls nearer to God. He's not after your wealth or money or this or that thing. So your true friend or true sympathizer is the Master. If you are not even open to him, what will be served? You are delaying your



own progress—your own perfection, I would say.

You remember that Christ taught in two ways—all Masters do: sometimes by parables, sometimes by direct instruction. Christ gave the parable about a rich man who gave ten talents to one man, five talents to another and twenty to another. He went away, and he came back after some time. The man to whom he had given the twenty talents had developed them into forty talents. The second man, who had been given ten, had made them into twenty. But the man who had five was simply keeping them. Do you see? To those who had developed the talents into something more, he gave still more. And it is said that to the one who had five talents he did not give any more: he took the talents back. But Master does not take it back; he simply keeps it reserved for him. Our Master used to say that a child is given something, and he goes and throws it away. Again he is given it; again he throws it away. Then what does the father do? He keeps that thing in reserve for him. Every child has the birthright to whatever the father has. Godhood is your birthright, mind that. Simply toil on; persevere. You'll get more. More things will be added unto you. If you've made forty talents out of twenty, he will give you a hundred more, that's all.

So these are the things we have to learn. It is difficult—man is in the make. It is difficult to make a man. To reach God is not difficult; God Himself is searching for suchlike people. Do you see? He is searching. He finds them nowhere—very few, very rarely. Our Master used to say, "I go around at night and find all asleep, sound asleep, snoring." That's a matter of perseverance. As I told you the other day, if you get notice that you have to die—tomorrow morning at eight or nine you will have to be hanged by the neck—what would you do tonight? You would do something. Similarly, this is an example to show that life is uncertain; any moment you may be cut off. If you're ready, well and good; if not, then what will you do? You have been given the way to have victory over death. Why don't you work for it?

Take the two lessons from this thief. Be open-hearted; be truthful. Let other people know you in that light. And also, you must toil on. These two things appeal. This is what is called *parshadas*. I think I said in last night's talk that there is the grace of God, the grace of God-in-man, and the last grace: your own grace on your own self. Do you see? Our Master used to say that those who keep their lives clean and put in time for the spiritual practices do have pity on their own selves. And those who are simply given up to sensuous enjoyments and don't put in any time for this work are cutting their own throats with their own knives. So take these words to your heart, and act on them. You'll change—in days you'll change.

Don't expect that everybody will be true to you. But you must at least be true to your own self. If everybody becomes true to his own self, there will be no conflict anywhere. But don't expect that others should be true to you. You must be true to everybody: first to your own self and then to others. Let them do what they like; they will bear the reaction of what they do. Just be true to your own self. Let people know what you are. Let your diaries be correct.

Now I am telling you something in a very straight way. If your diaries are true, you must have splendid results. If your results are poor, then there is something wrong. You have not been true to

your self, I would say. And also, along with that, have the habit of perseverance. The student who has burned the midnight oil wins the laurels. And those who are asleep: even the *bhakta*—the lover of God—who is asleep and is not toiling the whole night can't be nearer to God. So these are two qualifications we have to learn from the story just related to you. Our Master used to give this story, of course.

We always try to look to the flaws in others. This is wrong. The result is that you acquire that very flaw within your own self. Once I read a book called, *Forethought Minus Fearthought*. (It existed long ago—I think about 62 years ago.) In that book was a statement that missionaries went to Japan and began to preach one of the commandments of Moses: "Don't strike women." And the people, out of astonishment, asked, "Do they beat women in your country?" That was new to them. They were all living amicably. So it was said that after years of regular preaching in this way, they began to strike the women. Do you see? When you say to others, "Don't do that, don't do that, don't do that," you reflect that very thing within you, and, in course of time, you become that. So always look to your own self. Be true to your own self; that is the greatest qualification.

To know things at the intellectual level will give you nothing, I tell you. Whatever food is digested will give you strength. And that food that is not digested will cause you to vomit and have pain in the stomach; and so many diseases will come up. We would like to—excuse me—play fools with the Master: "No, he does not know; he knows only what I say. We are more clever"—this and that thing. The result is, we lose; we are losers. So I think that story of the thief was very instructive. We can derive benefit from it.

COMMENT: *Tomorrow we can hold meditation from seven to eight for whoever wants to come.*

THE MASTER: As you please. I have nothing to say. But just follow these two things regularly. I think you'll have much greater improvement.

This is only a heart-to-heart talk; no lecturing. It's recorded? That's all right. [*Bibi Hardevi (Taiji) sings a prayer in Hindi.*]

THE MASTER: This is a hymn by Saint Tulsidas. This is a science of the soul. This does not involve any particular "ism." If you learn something in the medical line, it does not require a change of your forms or rituals or religion; for that is the science of the physical body and how it works. Similarly, spirituality is a science of the soul: how we can liberate the soul, analyze it from mind and the outgoing faculties, know ourselves and come in contact with God. As it was in the olden times, so it is even now—there's no question about it: we should go to the man who knows the Way. Whether he belongs to one religion or the other, to one outer form or the other, makes no difference.

There was a Mohammedan, and he went to Tulsidas who was a Hindu. He was a little disheartened, and Tulsidas told him, "Well, look here, don't be disheartened; don't go away. What should you do? Develop the power of seeing—of gazing—which even a child has: when a child is born it always looks with a fixed gaze. Children can look continuously without blinking their eyes for minutes or sometimes for half an hour or longer. That power of looking that you already have is to be developed. Now you're looking at outside things; and outer impressions come within you. You are to make a little change of angle:

instead of looking outside, look within. And where? Just behind the two eyebrows where the two optic nerves meet. If you take a nail and put it in, say, about one inch or one and one-fourth of an inch, to where the two optic nerves meet, there is the seat of the soul in the body. Just look behind, where the two optic nerves meet, behind the pupils of the eye. And there is darkness. And if you begin to look there, instead of looking outside—if you look within—the mysteries of the whole creation will be opened to you—will be solved by you. You'll see the whole creation—how it works and what it is. And for that reason, God is not anywhere else; He is already within you. Just look beyond. If you close your eyes, there is darkness. Just penetrate the darkness and see beyond. God is already within you."

It is not difficult to get to God, but it is difficult to penetrate through the dark veil—that darkness. And for that reason, you'll have to go to somebody who is a competent Master. With a little thought of his, you'll come up there and that veil will be torn. You'll have some experience of Light.

So this is what Tulsidas was telling that Mohammedan: "Don't go away. Don't be disheartened. Only develop that power of your gazing—your seeing. And that is already within you."

They give things out openly, but how to go beyond this darkness is the problem. You understand it in theory, at the intellectual level; but how are you to penetrate further? There we require the help of some Master who is competent to do it.

Keep a note of whatever you learn, for future guidance. These things are in books, of course; but the notes will provide a ready reference. These are great helping factors.

COMMENT: *Master received a letter from India: "Don't get lost in the love of Americans, and don't forget us."*

THE MASTER: I gave them only two days' notice when I left India. On the evening two days before I had to leave, I told them, "I'm going."

COMMENT: *People were not aware of how quickly the Master moved from India. His going was under consideration, but nobody knew when he was leaving. One day he told them, and the next day he was on the plane. That embarassed many people. Still, they came in thousands to see the Master at the airport.*

THE MASTER: On planes and on trains —they ran up! There were so many people. Even with my leaving suddenly, it was difficult to manage the throng, the multitude, gathered there.

COMMENT: *There was a large crowd, and the police had to rush over there. "What is it all about?" They never saw such a crowd waiting for one person. So they said, "All right, make a line and let him pass through. Then you'll be able to see him." Otherwise it was very hard to manage the crowd of two thousand people in one place.*

THE MASTER: In Delhi there were more crowds. It was at Bombay, you see. We are prisoners on the planes; you cannot be let out to see anybody or mee anybody. Even so, they had to arrange something: "All right, everyone should just stand by; I'll pass by them." They had to arrange it. There was no other alternative for the people in Bombay.

They are right, too, in what they wrote. But I'm not lost anywhere. I quite appreciate the love that God has given you, and given them, as well.

COMMENT: *Yes sir, but we would like to hold you here.*

THE MASTER: Yes. The day before I left India I gave a talk and said, "Wouldn't you like your brothers in the

West to be benefited? If so, raise your hands. You have been enjoying this privilege for so long, and now your brothers in the West want me. Would you not spare me for a few days?" And they would not say it. They were sobbing and crying when I told them that. Then I said, "All right, whoever is in favor of my going, raise your hand." Naturally they had to raise their hands, you see.

(The tape seems to be cut off here. It is not known how large a gap there is until it is picked up below.)

QUESTION: *I think your lesson on truth will also make us healthier, because we don't have those thorns harboring in us, that we're true to ourselves and to our Master. And we have a professional here who will attest to that. Mrs. —— is a doctor of psychiatry. She knows that. Things that fester within people make them sick, isn't it true?*

MRS. ——: *Yes, definitely. Master is teaching psychiatry, too, in a way.*

THE MASTER: But there is a vast difference between psychology and spirituality. I pointed that out, I think, in my talk the day before yesterday.

MRS. ——: *Yes, you explain it much better than the people here.*

QUESTION: *I think they got the idea about psychology and psychiatry from the scriptures. That's where most of it originated. Isn't that so? So then they put a lot of ritual to it, as the church does.*

THE MASTER: We know so much. The only thing is that we have not put it into practice. We have our brains full of this information, but we have not made it part and parcel of our lives. Any of you could speak wonderfully about this; but the fact is, what has become part and parcel of your life? Only the food that is digested will give you strength. And if you are true to your own self, everything is settled. Be truthful, that's all.

So be very careful in the future in filling in your diaries, mind that. Your own results prove what you say. If you've made poor progress, something must be wrong in the way of self-introspection. And if the self-introspection part is clear, you must have more progress. Judge before you send your diaries in in the future.

QUESTION: *In the Bible the phrase that fits this is, "By their fruits ye shall know them."*

THE MASTER: Yes, surely. In one way or the other, all Masters have said the same thing—some in a polite way, some in a little stricter way, that's all. I'll leave it to your good sense. Keep your diary: because the same God is within you, as well.

QUESTION: *Mr. ——, do you want to pass some diaries around?*

MR. ——: *Sure.* [*laughter*]

THE MASTER: No, these are only for your own self.

The Final Path

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

AFTER emerging from the dark void, the *Maha Sunna*, the soul reaches that inner level known as *Bhanwar Gupha* (Whirling Cave) in the terminology of the eastern mystic adepts. This is the fourth inner realm above the physical plane, and it is a region of spiritual substance with the admixture of very little matter. As the soul progresses onwards, it crosses a high luminous pass above a vortex of spiritual power known as the *Hansni* tunnel; then it enters the massive entrance of the glorious *Rukmini* tunnel, and there it beholds an incredibly beautiful structure. The radiation from this structure impinges upon the sight of the soul, and thereby causes the soul's *nirat* (power to see) and its *surat* (power to hear) to attain complete consummation and true peace.

The soul then transcends to a higher level of this spiritual realm, seeing on its right side bright cosmic islands of unfathomable beauty, and on the left side many continents with radiant palaces, which appear to be constructed of pearls, with their top stories fashioned with rubies and studded with emeralds and diamonds. The beauty of all these cosmic scenes fills the soul with a wonderous intoxication. Bhanwar Gupha is ruled by a great spiritual Lord, whose name is translated as "That am I!" in the terminologies used by the mystic adepts of the Middle East and Far East alike. In fact, the Sufi adepts know the entire region as *Anahu,* which again has the meaning of "That am I!"

It is within the region of Bhanwar Gupha that the soul comes into its fullest realization of its kinship with the Creator, consciously knowing itself as a drop of that divine Essence in the Ocean of all-Spirit. Maulana Rumi has written about the plaintive strains of a flute, played upon a mountain top, which tells of the separation of the soul from its true Source. The music pervading this realm is that of a supernal flute, and it was this music that sounded in the consciousness of the great Rumi. Nevertheless, here again there is nothing in the physical world that can compare with the beautiful strains of the melody of Bhanwar Gupha. This enchanting sound emanates from the glorious cosmic mountain which rises majestically above this region, and above which the soul beholds an immense sun that shines with a dazzling white light, thousands and thousands of times more brilliant than the physical sun of our solar system. Of this region Guru Nanak has sung:

Higher still stands Karm Khand,
the Realm of Grace,
Here the Word is all in all, and
nothing else prevails.
Here dwell the bravest of the brave,
the conquerors of the mind,
filled with love Divine,
Here dwell devotees with devotion,
incomparable as Sita's
Illumined with beauty ineffable,
All hearts filled with God,
they live beyond the reach of
death and delusion.

THE JAP JI

Bhanwar Gupha is truly a realm of beauty and light, and the souls who dwell there imbibe the elixir of the Sound Current as we on the physical plane take in our daily food and drink. However, Bhanwar Gupha and all the regions be-

low it—supercausal, causal, astral and physical—must eventually go into dissolution, according to the mystic adepts. Dissolutions of relatively short durations extend to the top of the causal region, whilst the immeasurably long Grand Dissolutions extend through the supercausal realm of Daswan Dwar into the realm of Bhanwar Gupha. And so the aspiring soul must journey further upwards in order to attain true spiritual liberation, for only Sach Khand, the fifth inner region above the physical plane, is unaffected by any cosmic dissolutions, great or small. And Sach Khand is the True Home of the soul.

This purely spiritual region is termed *Sat Lok* in Hinduism, *Muqam-i-Haq* (realm of Truth) in the teachings of the Sufi sages of Islam, and *Sach Khand* (the name used by the Indian mystic adepts or Satgurus) in Sikhism. Sach Khand is entirely devoid of physical, mental and spiritualized matter. In the words of the mystic adepts it is "unchanging and eternal; all joy and all bliss; all wisdom and all love; the Abode of God. Here, in ineffable wonder, dwell the perfected spiritual beings and the supreme saints of all time." Guru Nanak has said: "Here dwell the Bhagats or Sages drawn from all regions, who rejoice in the True One and live in eternal bliss." In Bhanwar Gupha, the realm below Sach Khand, there are eighty thousand universes, and the inhabitants of these universes are all followers of spiritual adepts who have themselves attained access to that region. But in Sach Khand itself, tens of millions of spheres come under the benign rule of the True Lord, and cosmic Isles of the Blessed revolve around this realm, as our tiny earth circles its own sun. These spheres are the abodes of *hansas,* pure souls who have never descended to lower planes. In Guru Nanak's words:

Sach Khand or the Realm of Truth
is the seat of the Formless One.
Here He creates all creations,
rejoicing in creating.
Here are many regions, heavenly
systems and universes,
To count which were to count the
countless;
Here, out of the Formless,
The heavenly plateaux and all else
come into form,
All destined to move according to
His Will.
He who is blessed with this vision,
rejoices in its contemplation.
But, O Nanak, such is its beauty
that to try to describe it is to attempt the impossible.

THE JAP JI

The Lord of Sach Khand is known in the oriental terminology as *Sat Purusha,* the True Being. The esoteric scriptures state that this Lord of Love radiates a light that is equivalent to the light of billions of suns, although this is still a poor description of Him, for He is beyond the capacity of human language or intellect to describe. Sat Purusha directs and controls the creation and dissolution of the entire cosmic system of universes beneath Him, but His own realm is immune from any such change. This True Being ultimately draws His power from the highest Lord of all, known to the mystic adepts as *Anami Purusha,* the Nameless One.

Sach Khand can only be inadequately described in the language of poetic imagery and symbolism, for the mystic adepts state that there are no possible comparisons that can be made with even the most beautiful things in this world. Sach Khand is the Father's House, and the Father is Sat Purusha, and the soul is an emanation from Sat Purusha, from Whom it descended eons ago. According

to the mystic adepts, the soul has the light of sixteen suns and moons combined when it reaches this realm.

Guru Nanak has sung of the region of Sat Purusha in his inspired hymn:

How wonderful Thy gates:
how wonderful Thy mansion,
From whence Thou watchest Thy great Creation.
Countless the instruments and harmonies that play therein,
Countless the measures, countless the singers that sing Thy praises.

THE JAP JI

Swami Ji has also described the palace of Sat Purusha as a fortress-like structure of ineffable beauty. In Swami Ji's description, the pilgrim soul must locate the supreme Lord of Love upon His throne when he arrives at that region, and must know the Lord of Love as the True Lord of the entire universe of universes. Swami Ji has described the wonderful fields and parks of the forecourts of the palace of Sat Purusha, but again repeats that the scenery thereof is utterly indescribable in earthly terms. Reservoirs of spiritual nectar abound on this plane, from below which flow abundant rivers of light to supply distant regions with spiritual sustenance. Golden palaces appear to hover above cosmic gardens of silvery light, and the beauty of the hansas, the pure souls who dwell there, is incomprehensible.

The pilgrim soul advances to the vestibule of the palace of the Lord of Love, Sat Purusha, and a guardian hansa enquires of the newcomer how he managed to reach this lofty region. The soul replies that it came to the holy feet of a mystic adept or Satguru, when it was dwelling on earth, and the mystic adept bestowed upon him the inner knowledge of that high realm. The soul is then led into the palace, where he confronts a shining lotus of ineffable beauty. A voice sounds from the central light of the lotus and asks the soul its identity and for what purpose or object it has ascended to that region. Swami Ji describes the soul's reply as: "I met a Satguru and he gave me full instructions. Through his kindness I now have the privilege of your *darshan* (blessed sight)." It is now revealed to the soul that he is truly in the presence of Sat Purusha, Whom he now recognizes as the spiritual power that ensouled the mystic adept on earth and in the lower spiritual realms. The soul now rejoices at his supreme good fortune and derives great pleasure from the spiritual sight, or darshan, of the Lord of Love.

Then the Supreme Lord informs the soul of the mysteries of the higher regions, and with His own spiritual power of love He aids the soul on its further ascent through these regions. The mystic adepts have said that the music of Sach Khand may be compared to that of a *vina;* all the spiritual masters who have spoken of Sach Khand have testified to the enrapturing wonder of its music. Like its heavenly music, the light of Sach Khand is inexpressible in worldly language, even in terms of billions of suns.

The mystic adept who initiated the aspiring soul into the mysteries of the beyond thus has the duty of accompanying the soul safely to its True Home, Sach Khand. Thereafter, it is Sat Purusha Who infuses His own divine energy into the soul and sends it into the higher spiritual regions of *Alakh Lok* (Invisible Region), *Agam Lok* (Inaccessible Region), and *Anami Lok* (Nameless Region, which is the highest spiritual realm of all.) To all intents and purposes the spiritual aspirant can only grasp the concept of Sach Khand as being the highest spiritual realm, and it is

certainly a region of pure spirit and the True Home of the soul. Nonetheless, the mystic adepts speak of the three higher realms beyond Sach Khand, although they deem it completely pointless to endeavor descriptions or explanations of these realms of spirituality.

Sufficient to say that, through the grace of Sat Purusha, the soul is impelled into the next spiritual region of Alakh Lok, and then proceeds to the cosmic palace of Alakh Purusha, Lord of that realm. When the soul has received the darshan of Alakh Purusha, it goes higher to Agam Lok, where it beholds the Lord of that region, Agam Purusha, and receives His darshan. Again the mystic adepts endeavor to describe the radiance of these regions in terms of billions and billions of suns. Concerning the final region of Anami Lok, the mystic adepts keep silent. In a few words Swami Ji has said: "From one step to another, the soul beholds strange things which cannot be described in human language. Every region and everything is utterly beyond words. What beauty and glory! How can I describe them? There is nothing here to convey the idea. I am helpless!" The soul has now beheld the ruling Lord of each of the spiritual realms beyond Sach Khand, and it has united its own being with them. This is the summum bonum of the Mystical Path of Love, for the mystic adepts have said that love is the supreme power in these holy regions. When asked about Anami Lok, Swami Ji said simply: "It is All Love!"

Thus, on the Mystical Path of Love, the combination of the mystic adept and the Shabd lead to *jivan mukti,* or spiritual liberation, and the ascension of the soul to its True Home. If the spiritual aspirant faithfully fulfills the mystic adept's commandments, if he lives completely the way of love, this spiritual liberation may be completed in one lifetime. The aspirant will hear the continuous symphony of love, the supernal Music of the Spheres, and he will realize that his true Self and the divine Word is of one and the same essence. The music is so glorious that the chattering of the unregenerate mind is stilled and the focus of the soul is absorbed completely within the audible life stream, and is thereby drawn upwards beyond the planes of mind and matter.

As the aspirant rises into the higher realms of life, he discovers that this is indeed the only true freedom to which a human being can aspire. It is the freedom from bondage to his lower self, the fears, fantasies, hatreds, preferences and dreams which haunt him as he walks the long road of recurring births and deaths. Man, individually and collectively, can never be truly *free* on this physical plane of existence; only the individual who has attained higher spiritual consciousness, fulfilling his true birthright, has attained freedom in the most complete sense of the word. The liberated soul may never again be enslaved by the false appetites of the lower self or by the machinations of those who believe that they control the transient world of man by virtue of their own temporal power.

Spiritual consciousness is both the reason and the summit of man's evolution, and its nature is beyond words, which are merely invented symbols of human ideation, for it is a truly wordless and timeless state of beatitude. He who has attained this spiritual consciousness knows at the very center of his being that he is a free spirit, living in the eternal realms of spiritual liberation. He has risen on that celestial symphony of the spirit, as Guru Nanak has reiterated:

(Continued on page 31)

SPIRITUALITY THE ONLY ANSWER

Reprinted from the May 1970 Sat Sandesh

IT IS said, "Thousands have seen you, O Satguru, but very few could see what you truly are." Who were those who saw the truth? Whomsoever he revealed it unto. Christ said that the Son knoweth the Father, and also to whomsoever the Son may reveal Him. The Child of Light —the Master—sees, and so do others to whom he chooses to show the Truth. What is a Guru or Master? All Masters who have come have given various indications. First, we should remember that God is in each being, and no heart is without Him, but where He has manifested Himself is beyond praise. A Perfect Master, therefore, though having a physical form is something more than that. He may be seen going about the world like an ordinary person, but his soul has become the mouthpiece of God. "Howsoever God's words come, that knowledge is imparted to you direct." His physical form seems to be imprisoned in the world like all others, but in fact he can fly beyond the Brahmand* at will.

Who can give us news of God, and who can meet Him? If He has no brother, father or relatives, then who can arrange a meeting? It is a plain and simple question, to be answered without any philosophizing. One must know who can tell of God, and who can give a contact with Him. The Masters speak of this matter in two or three ways—some in the third person, like Kabir: "Kabir says, we are the knowers of that far away home, bringing orders from the Most High." He explains that the Masters know the secret of that True Home which is very far away, and that they bring instructions from God Himself, to help the people to understand the Truth. If people listen quietly to what the Masters have to say, they will find that they give descriptions of their own, through small stories or by indications, so that people may know who they really are. Baba Sawan Singh Ji once said, "When we come into this world, we bring our own staff to work with us. When the work is completed in one place we are sent somewhere else." It is an indication of their elevated purpose in this world. The tenth Guru of the Sikhs says, "I was absorbed in God, as it were one—I was reluctant to come to the earth. God persuaded me to go and do the work saying, 'I am sending you as my Son.' " Christ also said, "I and my Father are one." Guru Arjan Sahib said, "Father and Son are imbued in the same color." Shamas Tabrez Sahib said, "Oh my brothers, do not judge me by my outer apparel, old and torn; just see within me, what a great Emperor I am." Outwardly he seems to be poor and lowly —one should not dwell on the fact that he has no money, clothes or house, but see, within he is full of invaluable jewels.

*Consisting of the three main divisions of creation.

He once said, "I am a very big Tabib"—a doctor or specialist. People asked him, "Do you feel the pulse, or look for disease in the eyes?" He replied, "I do not feel the pulse or look for eye diseases—I just enter into every pore by looking into the eyes." So they asked, "What medicine do you give?" He replied, "We, from Sat Lok or Sach Khand (the True Region), draw on an Elixir and freely give the same to all. We put Life into the corpse."

When I was in America, I gave a talk on December 25, the birth anniversary of Christ. I told the audience that Christ lived before Jesus. It is nearly two thousand years since Christ was here, but he was here even before that. He indicated this by saying, "Before Abraham was, I am." Masters give indications, or token references. The world is never without a Master. Whenever God manifests Himself in a certain human pole, we call that a Master. So Guru is what God is.

"Born of the Infinite, He who from the beginning to eternity is the same, manifests Himself in some human form, and is called a Guru. Satguru is eternal—do not think of him as merely a human being. God's true servant is like God Himself; do not consider there is any difference." O Children of Light, a Guru is not a human being, for the Guru is not the physical body, but in him God resides, who is the Unchangeable Permanence. The Guru comes whenever there is more sin in the world. When Guru Nanak Sahib came, the Hindus and Muslims were fighting against each other's religions. Kabir Sahib was also here at that time. They both taught that God is one, and all are His children—and all are embodied souls.

The soul's caste is the same as whatever God's is. The religions were made to free us from all bonds, but instead they became fetters. "We started on the way to meet God, but half way our mind came in between." We joined the religions to realize God—to know Him, to become one with Him and to awaken in Him, but although we wear the various labels of religions we have become prisoners of them. The same old custom corrupts itself — the same which were made for the noble purpose of knowing God became stagnated and deteriorated. We have failed in our purpose. We thought we were in the army of God, but forgetting God, the armies began fighting each other, and in this way millions of people died in the name of so-called religion. This fighting between religions was going on when Baba Sawan Singh Ji came. When Guru Nanak was asked, "Who are you?" he said, "If I say I am a Hindu, you will kill me—Muslim I am not; I am that puppet made of five elements, which has the power to vanish within seconds." He tried to explain to them that although a Hindu by outer appearance, he would be killed if he admitted it—because of the people's narrow-mindedness; and that he was not the kind of Muslim known by the outer forms and rites. When they persisted in knowing what he was, he described that his body was made of five elements, but he himself was actually that invisible power which is controlling the body. This is the great lesson that we have forgotten.

The Masters come again and again to revive this Truth, and what is their first task? To bring all children of God together to sit on a common ground. When my Master came he had to bring together the Christians, Sikhs, Hindus and Muslims—and what kind of foundation could he build for them? Feelings, emotions, and drawing inferences are all subject to error; seeing is above all. Those who see, their religion is one. Amidst the turmoil of those difficult conditions

at that time, he suggested that a common ground be made on which the brothers of all religions could sit together, have chaste lives and know God. He said it should be named Ruhani (spiritual) College, or Ruhani School or Ruhani Satsang. He was a free man and came to bring freedom to all mankind. When someone suggested to him that he should make another sect, he replied, "There are already so many wells, what is the use of digging another?" The Truth is already here, existent; all those who have seen it have the same thing to say, and those who have not seen continue to wrangle about it. My Master's teaching was to sit all men together, that they might learn and understand that all mankind is one, born the same way, having the same outer and inner construction. Man is ensouled body. Soul is of the same essence as that of God, and the same God Power is controlling the soul in the body, as well as the whole of creation.

When in America, I gave a talk in the Unity Church in Chicago, telling them that although they had recently built that Unity Church, unity has existed since the world began. From the level of man, we are one, with two eyes, nose, two hands, two feet, etc. From the level of the soul we are conscious entities, and whatever type of worshipers we are, God is the same; He is not a Hindu, Christian, Muslim, etc. In this place where you are sitting at present, there is no "ism" upheld. A Hindu should remain a Hindu, Christian should remain a Christian, Muslim remain Muslim and so on. Whichever religion you belong to, remain there and keep the outer observances, but the important work which is most necessary, to know yourself and know God—that must be done.

Truth is above all things, and true living, imbued with love, flavored with humility, is still higher than Truth. An electric bulb which is clean and polished gives more light than one which is dirty. This was a lesson which my Master used to teach; in this manner he would help the simple people to understand the Truth. Spirituality is the only hope left for the world. When Prime Minister Jawaharlal Nehru was alive, I once had a private talk with him for about fifty minutes. He listened to all that I said with much attention, and after that in all his talks he would say that only on the ground of Spirituality can all men sit together; for the masses, for the social leaders, political and religious leaders, this is the only cure.

We are all devotees of the same God — all human beings — all men. Outwardly, if your custom is to wear white, blue, or black, then wear it—there is no difference—but sit together. The Vedas, Hindu holy scriptures, say, "Sit amongst thousands and sing the praises of the Lord above." My Master was inclined to revive the teachings of the Vedas, which are not new, but merely forgotten. They are the oldest of all the holy books, containing the words of many rishis and munis (holy men). The latest collection is the Guru Granth Sahib, in which are contained as many words of the Masters as could be found and collected. We should respect all Masters who have realized God, no matter in which age they came. In the Koran it is written, "We have sent Masters to different places. Who is a true Muslim? He who keeps full faith in all true Masters." And who is a true Sikh? He who believes in all that is written in the Guru Granth Sahib—the words of the Masters. This book is like a banquet-hall of Spirituality. If this same lesson was taught in every family, in all religions, in every country and in all

walks of life, then peace would descend on all mankind.

I had the chance of meeting many political leaders in the West, during my tour, and I reminded them that they had been given children of God to take care of, and they should do so in the best possible way. Live and let others live; this is India's greatest principle. If those ruling a country cannot adequately provide for the need of those whom God has placed in their charge, then other countries should go to their assistance. What is the use of shedding the blood of millions? Many of the leaders understood and agreed: in two places, war was averted. I am raising these points simply because the only answer to all the difficulties in the world today is purely through Spiritual Science—only on that ground can all men sit together in the name of God.

Even when sitting together, problems do arise, for each man has a different way of thinking. Guru Arjan Sahib gave excellent advice for this: "Get together, all my brothers, and let us get rid of all our differences." Learn to sit together; try to change these dualities. We are already one, but on what kind of foundation can we sit? "In the name of God, sit together." In remembrance of God, for we are all worshipers of the same Lord. "There are many lovers, but the Beloved is the same. Castes and religions are different, but the aim is the same." Does it not make us feel as one by just hearing these words? One more thing Guru Arjan Sahib has said on the subject—that it is necessary to sit at the feet of a God-realized soul, otherwise one will be misguided. He also says, "A true Gurumukh spreads that kind of prayer-mat" (on which all religions can sit). What is a Gurumukh? He who becomes the mouthpiece of the Guru. What is a Guru? He who is the mouthpiece of God. I am pointing out that all Masters have said the same things, that any existing doubts may be removed. Kabir Sahib says, "In this world, there is no greater giver than the Guru." What the Guru gives, no one in the whole world can give. What does he give? "The Guru gives that Knowledge which cannot be had through the senses, and he shows the True Path." He gives that which is above the senses and the mind, and he gives because he *can* give, he gives because he has got something to give. Those with worldly or bookish knowledge, with skill in oratory, cunningness, acting or posing, cannot help in this field. Then who can give? "By giving his whole life in devotion, he became one with God." Who is he? He has become one with God Himself. "The Word was made flesh, and dwelt among us." "God became one with Guru and distributed the Shabd." God becomes one with the Guru and joins back His children unto Himself, through the Guru.

When God Absolute expressed Himself there was God-in-action, and if you cannot find God-in-action you will never find God Absolute. This is the reason why the Guru has been praised higher than God Himself. The God-in-action Power is the same as the Absolute. The Absolute power is expressed in the Guru. However, a layman sometimes can understand better through the question of one past Saint: "Guru and God are standing together — now upon whose feet shall I fall?" One is God Absolute, the other is God-in-action, so to whom is one to bow down? One is the Powerhouse, the other is the switch to hand. We have never seen the Powerhouse, but the expression of that is near, which can be seen. Unless one has a contact with the God-into-expression Power, God cannot be realized.

So this is the true Guru. We should also have great respect for the human pole, for God has made it with His own hands, and has manifested Himself in that heart. If after understanding this one can still think of the Guru as a mere human being, then "He who thinks of the Guru as only a man will for generation after generation go around in the lower forms."

What is the value of an electric bulb, if no light shines from it? The bulb should be clean and free from dust. "Kabir says, The mind became pure, limpid like the water of the Ganges; God then followed him calling 'Kabir, Kabir.' " It is good for the mind to become pure, that the light may shine forth as through a clear bulb, but even this is of no use if the attention is not on the light, but on outer things. In all religions there is repeated reference to the Light. We are all worshipers of the Living Light. "When the Full Effulgent Light is lit in the physical form, then he is called the *Khalsa* (Pure One)." What is a Khalsa? Guru Gobind Singh Ji says, "The Khalsa is my own image, the Khalsa is my abode; the Khalsa is my Complete True Master." He also added, "I take Guru Nanak Sahib as witness to what I am saying." So all Masters regard everyone from the level of the physical form, or the level of the soul, or from the general Controlling Power in all, which, in whatever heart it manifests, is the true Guru.

"A great Guru drags the soul out." A great Guru can drag the soul out from the human form, from out of suppression under the mind and senses, and join it back to the Source. No less competent being can make this connection, for that which he gives is beyond the knowledge of the senses, and only that type of Guru we should accept as our Master. Who should accept him? Everyone — man or woman. The husband is the guru of the physical body of a woman, but God is the Guru of the soul, irrespective whether of man or woman. God has joined the husband and wife, and will see them through. But the soul's Guru—wife's or husband's—is God. As an example, you may take Parvati, Lord Shiva's wife. Why did she accept Narad Muni as her Guru, when he was only a devotee of Lord Shiva? It is written thus in the holy scriptures. In certain religious sects they insist that a woman should not have a Guru or Spiritual Master, but my friends, the terms man and woman apply to the physical form—not the soul. The Guru of the soul is God Himself.

The soul may be working in either man or woman's form. Both man and woman must work together to realize God, for the true meaning of marriage is to take a companion in life. God Himself has united them, and God alone should disunite. Living in the world they should help each other, and both should realize God within themselves. To beget children is merely one duty. I have told you all this many times before. In the past, parents, after getting one or two children and bringing them up, would leave for the forests to do their meditation and to realize God. Swami Ram Tirath very frankly advised, "So long as husband and wife do not lead a life of purity like brother and sister, there is no hope for India." This can be applied to any country.

There is no harm in married life—to have children, live in companionship and work together throughout the life, but the real purpose in the end is to realize God together. Unfortunately, married life has ben turned into a machinery of worldly pleasures and vice. The Masters come, and they also have children. The greatest lesson we can learn from my Master's life is his observance of a chaste life. He

lived with his wife for a total of only six months during the whole of his married life. In most cases, husbands and wives cannot live apart for this length of time. It is a valuable lesson. In the olden days, degrees were given to *brahmcharyas* (persons living chaste lives). The lowest was for twenty-five years, the next for thirty-six years, and the highest for forty-eight years. Forgive me, but if only we could learn something from their lives, would we not improve? Even if you tried, it would be hard to find a brahmcharya of one year only. We can learn many things from the Masters, for they have the same qualities as God. We also have these virtues, but due to the influence of the mind and senses, we are lost in the world and the physical body—our true selves and God are forgotten. When true Masters come they show us the right road, give us the right understanding and the straight path to God.

There are many types of yoga—some to keep the body fit, and some to lengthen one's life. There is Bhakti Yoga, which develops love for God. Even the desire for higher knowledge can keep the human being from retrograding to lower forms of life. At one period in his life, Ramakrishna Paramhans was the devotee of a Goddess. He was so much absorbed in her that wherever he looked he saw her form, but he was caught up in a duality and was hindered from proceeding further. Then he met his Guru, who helped him to rise above it. Gian Yoga is a matter of inference, and is work for highly intellectual people—it is not a path for everyone. Yoga has been described by Patanjali Rishi as control of the mind. Truly speaking it is a helping factor in one's life. Yajnavalkya Rishi says that through yoga the soul can meet God, but there is a way beyond this, and that is to self-awareness when one can know oneself—who and what one is. Guru Nanak says, "Without knowing yourself, you cannot surmount the illusion." Also, "As long as we do not rise above the physical form, we will not awaken unto ourselves." We have to go beyond the physical, astral and causal planes which are like covering upon covering, and all come under the category of illusion. Shankara has described the facts by saying, "O Lord, I know that between You and me there is no difference; however, I am yours, you are not mine. A wave can be of the ocean, but the ocean cannot be of the wave." There is self-awareness, then comes cosmic awareness, and then supercomic awareness.

The Masters are not the monopoly of anyone, they come for everyone, not for any one group of humanity or another. They give a knowledge which is beyond the senses, which is an ocean of intoxication—a mighty effulgence of bliss. This bliss is within each human being, but has been suppressed by the mind and senses, and is therefore not enjoyed. The Masters give a way up by dragging the attention upward. They are in control of their attention, whereas we are not, for our attention is given out to the worldly affairs and has become very weak. The sun's rays cannot burn us, but if those rays are passed through a convex lens they can burn any object upon which they fall. Similarly, we should control our outgoing faculties and concentrate our attention within us. Through the attention the senses get strength, as indeed does the mind and the intellect, but if it were to be detached from these, controlled and concentrated, and become the mouthpiece of the Greater Attention, what a wonderful achievement that would be!

With one thought, God created all creation. Soul is also a drop of the Ocean

of all Consciousness—can we not, when fully withdrawn from outside, create even one small town? The ocean of all intoxication is overflowing in the Masters — they are intoxicated without drinking anything. Mira Bai, a great Saint, once said, "Without drinking anything I am perpetually intoxicated." Without eating, they are satisfied. In the Gurbani it is written, "With getting the Naam, the mind is satisfied." The Masters are like emperors hidden in disguise — they are a green shadowy tree in a hot arid desert, and if through great good fortune such a personality comes into your life, whose soul has that intoxication, remember that the eyes are the windows of the soul. He will give you whatever color his own soul is dyed in.

The true Master's soul is charged with God. They all have their own way of remembering God's name. Whenever Guru Nanak used to say, "Sat Kartar"* he would get intoxicated through repeating those words. Anyone who heard him would also get a little of that intoxication, by absorbing the radiation surrounding him. There was a Master called Chaitanya Mahaprabhu, and his words were "Hari bol" (glorify God). One day he met a group of men washing clothes, so he stood beside one of them and said, "Hari bol." Every person sees others from his own level, and the washerman thought he was a beggar, so he ignored him. Chaitanya Mahaprabhu repeated it once, twice, a number of times, and the washerman replied sharply, "I am not going to say it!" but Chaitanya Mahaprabhu put all his attention on him and said, "You must say it." Even one glance of a Master is enough to uplift the soul, because it reaches the very depths, so the washerman thought, "Oh well, he is very insistent, I will say it." and he repeated the words "Hari bol." Immediately he became so intoxicated that he started dancing while repeating "Hari bol, Hari bol." The other men wondered what had happened and drew around him asking, "What is the matter with you?" He said, "Hari bol!" Now, whoever said, "Hari bol" got intoxicated and began dancing—so in the end the place was full of people dancing with joy, all repeating, "Hari bol, Hari bol, Hari bol."

Even if one were to read the world's complete stock of religious literature, one would not get one drop of the intoxication that is given by a Perfect Master. That intoxication is such that all other kinds are overpowered by it. Shamas Tabrez says, "O Wine-giver (Master), give me that wine which is God's own intoxicant, that my soul may get peace. O Wine-giver, give me that wine which cannot be got from heaven." Bhai Nandlal has expressed the same thing: "If I drank two thousand pitchers of pure wine, it would not give me the intoxication I would receive from one sip of Thine own intoxicant, O Master!" One is to fully understand that there is no worldly state which can compare to the spiritual bliss of the Holy Naam. Again, Shamas Tabrez says, "I have the Wine with which I can intoxicate myself and the whole world, for if in my blissful state I raise but one word, all mankind would become intoxicated."

However, God's laws are such that His power is never so openly revealed in this manner, so how can this great blessing be available to man? "Through words you cannot reach it, but only by seeing." Bheek Sahib has said, "He who knows will not speak of it; he who says he speaks of Him, surely knows nothing." So this Science cannot be explained in words, it is a science of perception

*The Ever-Existent Maker—permeated in all.

through seeing. Maulana Rumi Sahib says, "If I want to, I can turn all atheists into believers." This is the grand purpose for which the Masters come to the world. He has said even this much: "If I die and you make my body into manure and scatter it upon the land, and make bread from the wheat grown there, not only the baker who bakes the bread but the server of that bread will also become intoxicated; even the heat of the oven will vibrate with bliss." So one can well imagine the condition of those who would eat the bread! The Gurus show us the straight road—not through yogic paths but by a direct contact with God.

All types of yoga have their own scope, but the Surat Yoga can be taught to everyone. Guru Amar Das Ji got this wealth after seventy years of searching. He then said, "If you have good karmas, God brings you to the Satguru, who gives you the selfless service of Surat Shabd." He gives you the opportunity of doing the highest selfless service, through connecting your Surat (attention) directly to God. Philosophy deals with theory, and mysticism deals with reality—direct contact with God. A true Master will connect even a small child to the Light and Sound within, which is the God-into-expression Power. This is the path of Light and Sound, which takes one directly to the Formless and Nameless Region. It is no hypothesis. It is not a middle way, but is through a direct contact. My Master was a great giant in this Surat Yoga. It is a science which has been brought down through the past Gurus, starting with Kabir Sahib and through various others until it came to Tulsi Sahib; then came Swami Ji, Baba Jaimal Singh Ji, and then Hazur—my Master. Today, all that you are now getting is through his blessing.

Now regarding dhyan (visualizing a form)—whose dhyan should we do? How can we visualize God, whom we have not seen? Truly speaking, to visualize anything is dangerous. If the Master is perfect, and you have seen him, it is all right; but, may God forbid, say that he is not perfect—if you visualize him you will become like him. About fifteen days after my initiation, I went to my Master and asked, "Maharaj, if one has learned to withdraw from outside, but inside one does not get anything, then what should one do?" Very serenely he replied, "Brother, we go on visualizing our children, friends, even donkeys sometimes—is it a very bad thing to visualize a Sadhu?" "God Himself took the physical form of a Sadhu (Master)." After a few days I again asked my Master, "Regarding this visualizing, what are your orders?" He said, "When a Guru initiates a disciple, he takes his abode within him—to visualize him or not will make no difference. Simply rise within—you will find him through light. Guru is not a mere man, he is God in man. When he initiates someone he sits inside him and does not leave until he has taken him to the True Home. He will never leave—one is but required to invert inside."

Decide for yourselves—whom should one visualize? Those who saw my Master were greatly blessed, and for them there is nothing better than to visualize him. However, there is one great difficulty. If one visualizes anyone who is on one's own level, that form might very easily appear, but it is very hard to visualize someone who is higher than yourself. We can do our best, by thinking we have seen him in this way or in that way—sometimes only the turban will appear, sometimes one arm, and so on. But, on whomsoever he will shower his grace, to that person will he himself appear. That is why I do not instruct any student to

practice visualization, though it be true it is a very intoxicating thing, but a most dangerous practice. At the time of initiation, one quarter to one third of the people see the radiant form of the Master, but some see also Baba Sawan Singh Ji's form, many of whom have never seen either him or his picture. So it is far better to leave everything in the Master's hands. He is God in man—God knows everything, including which level He is working. On whatever level He manifests Himself, He is that. Furthermore, at times more than one form will come at once, for the Light is the same —there should be no conflict between old and new initiates, no matter from whom they received initiation. Be sincerely grateful for the wealth that has been given—work hard and increase it.

When you join the Master inside, you will be able to perceive all things, from the beginning to eternity. Guru Arjan Sahib says, "When the Guru Dev makes the Light apparent through the inner eye, all illusion disappears." If the radiant form of the Master appears inside, half the bhakti (devotion to the Guru) has been achieved. It is not necessary to visualize. It is helpful to pray to Him—"O Lord, wherever You are, appear to me," and most definitely He will answer, if the prayer is sincere. He has appeared to sincere people who have never seen or heard of Him. History has shown, and even recent incidents have proved that prayer is answered. There was a case of a man who used to see the form of the Master inside, and when he was in San Francisco in 1955, by chance he saw me and recognized the same form, so he joined the Satsang that was being held there. In different parts of the world, even in Pakistan, people have seen the form of the Master many years before initiation and before knowing anything about him. I myself used to see my Master seven years before I met him physically.

The devotee should have a sincere prayer in the heart — "O Lord, have mercy on me!" During my early search for God I knew that without a Guru there would be no salvation, but I was unconvinced by the mere words of the gurus I met. I started praying to God, saying, "O Lord, there is no doubt that Thou art there, but please guide me to wherever Thou has manifested Thyself." So seven years before meeting my Master I started seeing his form inside—I did not know who he was, and thought it was Guru Nanak. I wrote many poems of my experiences.

I have always been a lover of rivers and whatever town I happened to be in I would find the nearest river and spend many hours there, mostly at night. When I was in Lahore I once had the desire to visit the River Beas, so one Sunday morning I left my house and arrived in due course at Beas Station. I approached the station-master there—I was wearing the same type of clothes that I wear today—and I asked him to direct me to the river. He said, "Have you come to see the Saint?" I replied, "Does a Saint live here too?" He answered, "Yes, at the edge of the river." I told him that I would be happy to see the Saint and the river also, and made my way to the Dera. In those days there were no restrictions for those who wished to see the Master —no walls around, and no guards—so I walked straight in. Hazur was taking his meal, but when he came out I was astonished to find the same form I had been seeing within for so many years. I asked him, "Maharaj, why this delay in meeting thee?"

The purpose of relating these happenings is to help you to realize that if a

Master is true and competent he can appear to the seeker at any time. Once you are initiated you will progress within and see the Master within you, face to face, to talk to you and guide you further. During the last days of Maulana Rumi's life on earth he unfolded many facts. He said once, "O brothers, what do you people know? What a great Emperor resides in me! Do not look at this image made of matter, but see the Emperor inside." If the disciple becomes like that —a Guru-man—his work has been accomplished.

I have talked principally of two things —first, that everyone should sit together in remembrance of God, which is the answer to all the world's problems. The second thing is, I have told of that which the Masters give, which cannot be obtained anywhere else. So when you meet a true Guru, do not look at his body alone, but absorb the benefit of the radiation which emanates from him. Maulana Rumi said to his Guru, Shamas Tabrez, "If I do not see God in the mirror of your countenance, O Master, then I am the worst of unbelievers." Do not think of the Guru as a man—he is God in man. To be near him is to be near God, and to be far from him is to be far from God. Only God can bring you unto Himself; and so His beloveds tell their own stories.

Bhai Nandlal, a great Gurumukh, referring to a couplet of Hafiz Sahib saying, "If one wishes to realize God, what should one do? Should one leave all hearth and home?" gave a beautiful answer: "To leave the world and go away? A perfect Master will never advise that. When you meet a true Master who has achieved perfection, he will give you a perfect way to follow, which when followed will give you salvation while living in the world in a normal way. God is in front of you—see Him through the eyes. What is there in the forests?" Guru Ram Das also says, "God, manifested in the body, is now called Ram Das." Those disciples who regard the Guru as only a man are not true disciples, but are actually just on probation. When the Guru appears within the disciple, he sees the past and the future. Here it is Guru from a physical level, ahead of this it is Guru Dev, and farther still it is Satguru.

As an example of a Gurubhakt (true devotee of a Guru) I am specially remembering Bhai Nandlal Ji today. He says, "Just to see thy face again, I once more took the physical form. Thy face draws my heart out with its beauty. Just to see that reflection of God I came again to this world; otherwise, what reason was there to come?" These are the words of a true devotee. He says again, "Because of the desire to be thy devotee once again I took this physical form; otherwise, what is there in this world for me? I have no interest in it. Those years are the best of my life which are spent in remembrance of thee; otherwise what was the use of my coming beneath this blue sky? What is there in the world for me? O Satguru, when I forget thee those moments are like death."

A true disciple's life is the remembrance of the Guru, just as a baby's life is in the mother's milk. He should drink the Guru's milk—the water of life—the blood of life—and the Guru will look after him. What does a small child know? He plays in the dirt and filth and the mother picks him up and washes him clean. If he sleeps with his mother, he may wet the bed but the mother will sleep on the wet part and put the child on her breast to sleep undisturbed. The child does not know how much the mother is doing for him. Forgive me, but we do not know our Guru—we know

only that which he wants us to know of him. It is something like a child saying, "Oh mother, I know you." What can a child know of his mother? Only a Master can know a Master. One Saint has said, "I would sacrifice my heart, my life, for the earth on which these Pure Souls step." What do these people give? The holy wine pours out from their eyes. Remember, that from life you get life. Even though one may read the whole world's holy scriptures, unless one has met that personality with Life in him, one would achieve nothing.

Spirituality cannot be taught—it can be caught. This is a scientific method which was revealed to me through the blessing of my Guru. He taught this age-old science of Spirituality. All mahatmas (great souls) did awaken the souls, but revealed it only to a few. Through my Master's blessing this revelation is being given to all. That Power never dies—the physical form merely changes from one to another. When I gave initiation, nearly two hundred people saw the form of the Master inside. It is no acting and posing, but actual facts. So we should all work hard and become worthy sons and daughters of the Father.

The Final Path

(Continued from page 20)

By practice of the Word, one rises to universal consciousness and develops right understanding;
By practice of the Word, one develops clairvoyance and transvision of the whole creation;
By practice of the Word, one is freed from sorrow and suffering.

THE JAP JI

Once he has transcended physical consciousness, the spiritual aspirant becomes fully aware of this tonal power of the universe. In the inner realms its radiant tones are experienced as a miraculous mosaic of subtle energies, sounding lights and luminous tones. As Kabir has said: "The natural inner music is continuously flowing of itself, but only a rare soul knows of this communion; the true simran consists in the perpetual attunement of the soul with the inner music without any outer aid. He who contacts this hidden crest-jewel is our true friend."

Through contact with this inner music the aspirant loses his lesser identity and eventually becomes "at One with God." Though he continues to live out his allotted span in this world, he is "in the world but not of it," being a *jivan mukti,* a liberated being. He is no longer an impotent slave of the mind and the senses, but is established in true Godhead. He lives perpetually in the divine light of the spirit and listens constantly to the divine music in his soul. Eventually he returns to Sach Khand, the Abode of Bliss or Muqam-i-Haq, the home and source of the sounding light and of the soul itself. The spiritual aspirant is now a conscious and liberated soul. This is the true Salvation, *Moksha* or *Nirvana,* in the ultimate and most complete sense of all.

Book Review

THE TEACHINGS OF KIRPAL SINGH, Volume III: THE NEW LIFE, compiled and edited by Ruth Seader. Paperback, 192 and viii pages: Tilton, The Sant Bani Press, 1976, $3.00.

The New Life completes the series of THE TEACHINGS OF KIRPAL SINGH. The three volumes outline a seeker's progress from the first attempts to understand the theory (Vol. I), to the practice of meditation and self-introspection (Vol. II), to the long-term, day to day effect on one's life as he applies his spiritually-gained strength and understanding to his everyday activities (Vol. III). At first I was tempted to consider the second volume as the most important part of the series; I thought *The New Life* was anti-climactic. But, although our spiritual practices (covered in Vol. II) may be more enjoyable, more exhilarating, the daily struggle to avoid being taken in by the worldly panorama is equally challenging, if not more so. I love all three books; I really couldn't say which is most valuable.

I realized also that it is difficult to convey (by a few excerpts in a book review) the power, grace and clarity with which Master's words in these volumes uplift the soul of the reader. It is a sign of the enormous generosity of Kirpal Singh that He so patiently explained the theory, so many times, so many ways. For the perfectly receptive disciple one sentence could sum up His teachings; but for the rest of us He divided the lesson up into units which our minds could grasp. The editor of this series, Ruth Seader, collected His teachings into selected topics, so that a reader can turn to just that part of the teachings which concerns him or her at the moment. The result is that these books are a goldmine of spiritual instruction.

After opening chapters on True Living, Worldly Attachment, and others which cover the worldly life in general, Book One has a range of individual worldly matters described in their right perspective, including: Family, Marriage, Diet, Adversity, Prayer, Association with People, Work, Death, Miracles and Yogic Powers, Spiritual Healing, and many other problems and side-issues by which the negative power tries to divert us from the Path. Book Two, "The New Life in God," contains chapters on Love, Simran, God's Grace, Purity, Faith, Humility, Devotion, The Physical Presence of the Master, and others, each one with short phrases and explanations which seem to jump off the page, they are so true. Reading a section from any of these three volumes makes me wish I were more receptive, and I'm grateful for the chance to read them for the boost they give me towards becoming that.

What a tremendous gift from our Master these three volumes are.

Richard Shannon

Notice

A Brief Life Sketch of Param Sant Kirpal Singh Ji Maharaj has been compiled as a labor of love by Mr. Sant Singh, the Master's British Representative. He has used a variety of sources, including *The Beloved Master* and various issues of *Sat Sandesh*, and has included a strikingly beautiful picture on the cover. The booklet consists of 15 8½ x 11 pages, and is available at $2 each from Mr. Sant Singh, Kirpal Bhavan, 3, Clayton Ave., Wembley, Middlesex, HAO 4JU, England.