

THE TEACHINGS OF KIRPAL SINGH

Volume I

THE HOLY PATH

ABOUT KIRPAL SINGH:

Considered by many people who met him in the East and in the West to have been a living example of a true Saint of Spirituality, Kirpal Singh was born in a rural setting in Sayyad Kasran in the Punjab (then in India, now in Pakistan) on February 6, 1894. He followed the career of a civil servant in the government of India, and retired on his own pension in 1947. Following instructions from his Master (Sawan Singh Ji Maharaj, 1858-1948), he founded and directed RUHANI SATSANG. He was Commissioned by God and authorized by his Master to carry forward the spiritual work of contacting sincere seekers after God with the WORD (or NAAM). He continued in that capacity until he left the earth plane on August 21, 1974. Elected four times, consecutively, as President of the World Fellowship of Religions, he upheld the truth that, though the various religions are different schools of thought, the Aim of all religions is One and the Same. Kirpal Singh visited the major cities in the United States on the occasions of each of his three world tours: in 1955, in 1963-64, and again in 1972, staying in this country for three months or more, each time. From his intense study at the feet of Sawan Singh Ji Maharaj and from his own personal inner experiences of a spiritual nature, Kirpal Singh was eminently qualified to convey to sincere people everywhere the importance of self knowledge and God realization.

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Volume I

THE HOLY PATH

*Compiled and selected from
the writings of Kirpal Singh*

by Ruth Seader

RUHANI SATSANG
DIVINE SCIENCE OF THE SOUL

First printed by Sant Bani Press in three volumes:
Volume I, The Holy Path, 1974
Volume II, Self-Introspection & Meditation, 1975
Volume III, The New Life, 1976
2nd Edition published in 1981
3rd Edition published in 1988
4th Edition published in 1997
5th Edition published in 2000

This Edition published in 2005 by:

RUHANI SATSANG
250 "H" Street, #50
Blaine, WA 98230-4033

ISBN 0-9764548-0-7

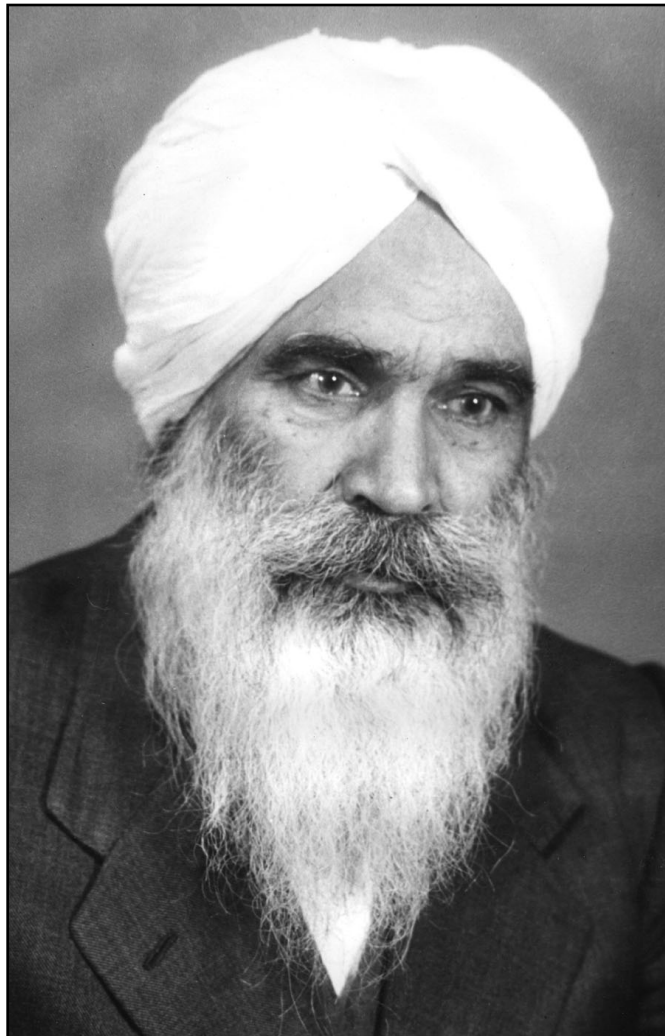
Printed in the United States of America
By Print Graphics Pros • (949) 859-3845



Baba Sawan Singh Ji
(1858-1948)

THE HOLY PATH

Volume I



Sant Kirpal Singh Ji
(1894-1974)

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The Holy Path

Man's Plight: Attachment to the World

SO ALL TRUE MASTERS say that realizing God is a simple matter—What is there to realizing the Lord? Just uproot the attention from here and plant it there. It is simply a matter of withdrawing and gathering together the scattered attention.¹ The whole thing depends upon your attention, or *surat* as it is called, which is the outward expression of your soul. Wherever you keep it engaged or attached, those very thoughts will always be reverberating within you. We have to make the best use of things of course, but we are not to become attached to them. If we can only attach our soul to something higher within us, we would be alright, but if our attention is diverted through the outgoing faculties so much so that it becomes identified with the outer things, what is the result? You cannot withdraw your attention from them. It is a question of the attention or *surat*, whether you keep it engaged to the outside things or invert and attach it to your Overself. So for that, you must see where you are driven away through the outgoing faculties of seeing, hearing, smelling, taste, and touch. These are the five outgoing faculties working through the five physical outlets. Unless these are withdrawn from outside, you will not be able to have some awareness of your own self or be able to contact the Higher Self or God within you, which is Light and Sound Principle.²

Whatever you do, whether for one day, two days, ten days, a month or two, naturally becomes a habit. Habit is strengthened into nature. If you want to go to one place,

and you are attached somewhere else, your mind will go one way while your feet will go the other way. You know what is needed? God is within you, but unless you withdraw from outside, how can you contact Him? If you are attached to outside things you cannot withdraw from outside. If you leave this building, you are the same. When you leave this body, you are not changed. You are what you are now. After leaving the body, you cannot become a learned man.³ If you are attached here while living in the world, your attention will still be in the world even after leaving the body. Where will you go? Where you are attached. Where should we attach ourselves? The soul is a conscious entity, it should be attached to the Overself, which is all Consciousness, even in life. Then while remaining in the world, you won't be attached to the world. You will be in the world and yet out of it. When you leave the body, you will go to the feet of the Lord.⁴

As long as we remain with the body, the body is glorified, but we are prisoners within it, and remain so until we are released by the Controlling Power. And how can this Power be experienced? It cannot be known by the senses, for while the senses, mind, and intellect are not still, there is no experience. So God cannot be known by senses, mind, intellect, or even pranas. He can be experienced by the soul alone, when practically through self-analysis the soul comes to know itself. By separating matter from consciousness, we can learn what it is that controls all our faculties. You can say that we come to know the attention, for without the attention even the senses do not work. You will have noticed, for instance, that if your attention is fully focused on something, you will not hear if anyone calls you.⁵

So we must have control over all our outgoing faculties. We should be able to use them when we require, not to be dragged outside. It is for this reason that the diaries are

intended. You must know where you are attached. You are given some contact within by the grace of God. You see the Light of God within you, hear the Sound Principle. When you turn your whole attention to the Sound Current, it will, like a touchstone, drag you up. Even those who are given a contact with the Lord within will lose it if they do not keep their self restraint. Only if you have some control over yourself, can you direct your attention wherever you like.⁶

So we are here to make the best use of all outward things, but not to be attached to them. We should make them a stepping stone to reach the Higher Self. If you are addicted to or become identified with any enjoyments outside, so much so that you cannot even withdraw from them, then how can you invert and have that contact within you with God, which is given at the time of initiation? So these outer faculties should be under our control. Whenever we like, we should make the best use of them, but they should not drag us out.⁷

When you see for yourself that you are the indweller of the physical house and not the dwelling house itself, which you tenaciously believed hitherto, your angle of vision is altogether changed, and you begin to see everything in a different vision. You can understand this more clearly from a single example. It is the reflection of your own soul current when attached to anything that gives you a feeling of pleasure or enjoyment. You are sitting in an opera house enjoying the show, along with others sitting around you. The play is on, and everybody is immersed in the so-called pleasure. All of a sudden a messenger comes to the hall and breaks the news to you that your son has accidentally fallen from the housetop and is lying unconscious because of a severe shock.

In spite of this harrowing news the play is going on as it was, but your attention is distracted and you are overtaken by sorrow and remorse on account of the great attachment

to your dear son who has been hurt, with the result that the same nice show which so much engrossed your attention is now insipid and void of all pleasure.

It shows that the pleasure was not inherent in the show but was just the reflection of your own single-minded attention that you had bestowed upon it. This very principle works everywhere and at all times. The Master knows it and sees it working as vividly as we see each other. Now He comes to our rescue and tells us to bind our attention with something which is of a permanent nature and enjoy everlasting happiness or bliss. All that we see with the aid of our physical eyes is in a perpetual flux and is constantly changing, in form and color.⁸ That which we believe is giving us satisfaction is not true; it is merely that our attention is there and the enjoyment comes from that, so happiness is not in the thing but in ourselves. How can pure consciousness (the soul), get any happiness out of matter?⁹

At the Mercy of the Mind and Senses

THE LORD is not separate from us and we are not separate from Him, but, because of extroversion at the plane of senses, we have lost our identity. What is required is that we should disengage our attention from worldly pursuits and ‘tap inside’ as Emerson calls it. This is the act of receding back. This does not mean that we should suppress our senses, but they should be channelized in such a way so as to assist the spirit on the physical plane as well as on the inner.¹⁰

Mind in its present state is burdened with a huge *karmic* load of past lives. It is enthralled by the outgoing faculties of senses and is thus driven helplessly into the mire of sense-gratification. The alphabet of spiritual progress

commences with the control of mind. It is said that, unless mind is stilled, we cannot have experience of Self-realization. The human body is just like a chariot wherein soul is the rider, mind is the driver, intellect is the reins, and senses are the powerful steeds running amuck in the mire of sensuous gratification. It is for this reason that for having a retrace of the facts, the senses are to be disciplined, intellect stilled, and mind controlled so that the inner experience of the soul can be had. Mind is accustomed to roam about externally through ages. Unless it is offered something more joyous within, it cannot be controlled. The four main attributes of mind have to be divinized before any perceptible right understanding of the subject can be arrived at. Just as at the present we are so greatly impressed by the facts of externality of life that we have little or no knowledge of higher spiritual truths full of Divine beatitude, which is gross ignorance; similarly unless we have firm conviction of this life of the Beyond, there is no hope of our mind taking the right turn. It is only in the presence of the Living Master, who has full command and control of His mind, that we find radiant reflections of inner stillness and equipoise of the mind. A Saint has exclaimed aptly:

If you are firmly resolved to proceed to the Beloved Lord, you should put one foot on the mind and the other will enable you to reach the alley of the Friend.¹¹

Self is the friend of self and self is the foe of self. The mind, acting as a slave to the senses, running after the sense-objects, debases itself. As a reckless sower of the *karmic* seeds, it has, per force, to reap and garner an abundant harvest, in life after life, in an endless series. The poor soul in the light and life of which the mind works is

hopelessly and helplessly relegated to the background and the mind assumes the supreme command of the citadel of the body. What a pity! The princess of the royal blood is swayed by the wiles of a trickster who himself is being pleurably duped by the siren songs of the senses and, is unwittingly dancing to their tunes on the stage of mundane life. No wonder that it poses a menace to the security and integrity of the soul, running a handicap race with formidable and at times insurmountable hurdles in the way. We have, therefore, to subdue this inveterate foe before we can smoothly tread the spiritual path. To subdue the mind by force is impractical. It has to be won over steadily by persuasion and by giving it some fore-taste of the real happiness which a Master Saint alone can do.¹²

Human mind is so fashioned by Providence that it does not like to be captivated. It is ever restless unless it reaches its true abode. It is an agent of the Negative Power tied to each soul and will not allow the latter to proceed to the True Home of the Father. The Masters instruct us for taming it for the higher purpose of spiritual progress. As a matter of fact mind is helpless against the onslaught of senses which are in their turn driven into the jungle of gratification. A careful analysis will show that the lower categories of creation who are endowed with one sense prevailing as uppermost are done to death or live their whole life under captivity. For instance, moth is overwhelmingly fond of light on account of its sense of sight, which takes its precious life. A moth will never hesitate to burn itself on the burning candle. Flower-fly is fond of smell and outer fragrance. It rushes on to the blossoming flowers and prefers to die in it than leave it. Fish is the fastest creature and enjoys its life in running waters. It has weakness of taste or lure of tongue. The fish-catchers put some eatable on the rod and the fish is caught helplessly on the hook and serves as eatable. Deer is one of the most

nimble-footed animals which can rarely be overtaken by a horse, but it has a weakness for hearing. The hunters go to the wood and beat the drum in such an enchanting manner that unaware the deer is irresistibly driven near, and places its head on the drum and loses its freedom for lifetime. Elephant is one of the mightiest creatures but it has the weakness of lust which provides for a not very difficult way of capturing it by digging deep pits in the jungle and covering them with grass and bushes. An artificial she-elephant like a decoy is placed over it. The lustful animal rushes towards it and is thrown into the deep well, where it is kept for several days hungry and thirsty. When it is taken out it is so weak and feeble that it is put under the iron goad for the entire life. From all this, it is pretty clear that the souls which are considered as bound in lower forms of creation are so much over-powered by one sense, where lies the safety of human souls who are endlessly enticed by all the five powerful senses of sight, smell, sound, taste, and touch. By sheer habit, it has become mired, roaming the world over like a wild elephant in a forest. Feeding fat on the lusts of the flesh, from moment to moment, it has grown out of all proportions. The spiritual disciplines are irksome and galling to it for they impose serious restraints on its free movement. This is why the mind does not relish any discipline, and plays all kinds of tricks to evade them, posing at times, as an honest broker pleading on behalf of our friends and relations and whispering sermons on our duties and obligations towards the world in varied aspects of life. Unless one is very vigilant and is equipped with a quick discernment, one fails to see through its pranks and falls an easy prey to them.

It is the outstretched gracious hand of the Master which helps us to wade through jungles of sensuous wilderness. Ethical discipline, if cultivated under the protective guidance of the Master is helpful for spiritual progress.

Ethics and spirituality go hand in hand. The former is the soil and the latter the seed which thrives and blooms in favorable circumstances.¹³

The human form, because of the soul within it, is the highest in all creation and is accepted as the form next to God. It is next to God, a part of God, having the same nature, is itself a conscious entity, and yet with all this, it is full of misery. Having tied itself to the mind, the passions and attachments of the senses are dragging it from one place to another. The pleasures of the world control the senses, the senses control the mind, and the mind controls the intellect. This process is called Kam (passionate desires and other appetites). Kam also means work, and if we put this desire or drive into reverse and become engaged in the opposite type of work, then we will achieve the true peace of being. A true Master always prays, "Oh Lord, keep my intellect in Your control."

At present the whole system is wrong, for the horse should have been pulling the cart, but instead the cart is in front. The soul should be giving strength to the mind as and how it wishes, but the mind, intellect, and senses are stealing the strength, with the soul a helpless slave to them. It is all wrong. That is why Masters have advised "Know thyself," for it is the only way to cut the evil from the root. Have you been able to control your senses and make them do whatever you wish, stopping their action whenever you desire to? Have you reached that stage? A certain piece of machinery has an electric motor which is connected to the powerhouse. There are many sections comprising this machine, and one can switch off any section in a second. Similarly, we should be in control of our being, and be able to switch off our whole machinery if we wish to.¹⁴

God is within you, He is not to come from outside. It is your I-hood or ego that stands in the way. This ego comes up when you are conscious of the body, whether physical,

astral, or causal. When you rise above the physical body, the physical I-hood is eliminated. When you rise above the astral body, you lose the astral I-hood. When you rise above the causal body, then you will completely understand who you are. Your will is the will of the Lord. The Lord's will is within you.¹⁵

When we come to this world the greatest knowledge we can have is that only in the physical form can we realize the Truth or God. How can we know God? He cannot be known through the senses, mind, intellect, or through the pranas (vital airs). If God is to be realized, only the soul can do it. When can the soul get this experience of realization? When it has freed itself from the mind and the senses.¹⁶

As long as we do not have an inner experience of the soul, we remain in utter darkness. Bookish knowledge becomes a headache as it draws the mind out into the world through the senses and makes us feel identified with the senses by constant association with the world. On the contrary, self-knowledge satisfies the innate craving and hunger of the soul for peace and happiness. All that we need learn is the Book of Man, for the greatest study of man is man.¹⁷

We frequently see the lifeless physical forms being taken to the cremation ground and have perhaps on occasion lit the flame with our own hands, but it has never occurred to us that we will also die one day. This can also be attributed to the fact that, being the reflection of the Truth, we consider we are eternal and all happiness. God is all bliss. We also want all happiness, and for this reason we are constantly searching for it. How long does our earthly joy last? For as long as our attention, which is happiness, is attached to the source of it. It may be a good thing or a bad thing, but by putting our attention there we get some joy out of it, because essentially we are all bliss ourselves.

Why are we not fully aware of this innate nature? Because we have forgotten who we are. The start of all this forgetfulness was the birth into the physical form. This body is the origin of illusion. We are not the body—we are the indweller. The body is attractive because we (the soul) are enlivening it. We are surrounded by the senses, and with aid of the intellect we attempt to think of a solution—but if only we would awaken within ourselves. . . . The whole world is asleep, through attachment and forgetfulness; all is illusion. Being identified with the body, the soul loses itself in attachment more and more, creating a new world for itself—a world of delusion, derived by seeing things in different appearance than they actually are. We think that the body and all its surroundings are part of the Truth—and this is a delusion. Can we not observe that the body and its conditions are never consistent? How can one who has become an image of the body and is indulging in outer practices, expect to rise above the body? There is only one solution, and that is to search out one who has himself escaped from the illusion; it is an impossibility for us to free ourselves.¹⁸

The Way Out: Guru, the Greatest Gift of God

IN GURU NANAK'S *Jap Ji Sahib*, he tells us:
*There is One Reality, the Unmanifest
 Manifested;
 Ever-Existent, He is Naam, the Creator,
 pervading all;
 Without fear, without enmity, the Timeless,
 The Unborn, Self-existent, complete within itself.
 Through the favor of His true servant,
 the Guru,
 He may be realized.*

The truest riches and the greatest gift of God is the Godman, the person who, having realized himself, is established in his Godhead. He is in a sense a polarized God or pole from which God manifests Himself amongst His people. Limitless and infinite as God is, He is beyond comprehension by finite powers of perception. He can, however, be apprehended in the Master somewhat as a vast sea can be apprehended at the beach with bathing ghats, where sea waters gently flow in so bathers can have a safe dip.

As like attracts like, man must of necessity have man as his teacher, for no one else can teach him. The way to God, therefore, lies through man. Some Godman alone can tell us of the “Way out” from the world and a “Way in” into the Kingdom of God, now a lost province to mankind in general. The fall of man was brought about by man and the regeneration of man too is to be brought about by man. But there is a world of difference between man and man — the latter being God-in-man.²⁰

When people see the Guru living like an ordinary human being, eating, drinking, etc., they become careless in thought and respect. You should always remember that a Master’s life is two-in-one. He is the son of man, accepting all as brothers, having no ill thought for anyone, living like a true human being, sharing happiness and misery with others. He also suffers in the sadness of others, and sometimes sheds tears of sympathy too. But, as his true Self, he leads the souls within and up. Those unfortunate people who consider him merely a man, remain at the level of man and lose the golden opportunity.²¹

The greatest prayer a person can therefore offer to God is that He may, in His unbounded mercy, establish his contact with His prophets who may lead him Godward. The Godman or the Prophet shows him the way—the Grand Trunk Road that leads to God. It is nothing but the

Sound Current or Sound Principle differently called by different sages: the Word or the Holy Spirit by the Christians, Kalma, Bang-e-Asmani or Nida-e-Arshi by the Mohammedans, Udgit, Akash Bani, Naad or Sruti by the Hindus, and Shabd or Naam by the Sikhs.²² Zoroaster calls it Sraosha and the Theosophists “The Voice of the Silence.” Christ speaks of it as “The Voice of the Son of God.” God overflows in the Guru and unites man with the Word to reach back to His true Home.

This Sound Current is the means to salvation. It is the Master Key that unlocks the Kingdom of Heaven. It bestows life eternal on man and restores him once again to the Garden of Eden from which he was driven away by disobedience to God. What greater boon can a man seek from God but restoration to the Kingdom lost by him. It marks the end of his long exile through countless centuries as He hails back the lost sheep to His fold. The Master is the kind Shepherd who, out of compassion, does all this for erring humanity. Such high souls hold a commission from the Most High.²³ No longer is he an exile in the world but an inheritor of the Kingdom of God, established once more in his native Godhead.

This is the true fulfillment of the covenant between God and man, and the true resurrection or rising from the dead as vouchsafed by the Son of God to man. This is the fulfillment of God’s Law and the purpose of human birth. Herein lies the greatness of Master-souls. They effect a reunion between man and God. The long-drawn period of separation comes to an end, and the lost child is restored once again to the Father. It marks the Grand Homecoming through endless trials and tribulations. The Saving Grace of God is stirred by the Godman and the purpose of life is fulfilled. Henceforth, the Son and the Father are not only reconciled but become one.²⁴

It is a question of grafting—grafting a branch of one tree

into another tree. What happens? The fruit of the second tree while retaining the shape and color of its own, acquires the taste and flavor of the other. This is exactly what happens when the Guru-power or life-impulse of the Guru works upon the disciple. While remaining as before, the disciple is now no longer his previous self, for he has been bought with a ransom. To be one with God (*Fana-fil-allah*) one has first to be one with the Godman (*Fana-fil-sheikh*). This is the easiest way to reach God.²⁵

We have as yet no experience of God, and have therefore no conception of Him nor of His powers. Our knowledge of Him, however little it may be, is a secondary one, derived from the study of books or heard from persons as ignorant of Him as we are. In such a state we can contemplate nothing. But there may be a person who may have direct knowledge of God and be inwardly in tune with the infinite. There is a peculiar charm in His company. His weighty words of wisdom at once sink deep into the mind. His utterances, charged with His power, have a magnetic influence. One feels a kind of serenity and an inward calm in his holy presence. He does not reason of God. He simply talks of Him with authority, because he has a first-hand knowledge of Him and consciously lives in Him every moment of his life. Such a person may be termed a Prophet, a Messiah, or a Godman. The Gospel tells us that God speaks through His Prophets or the chosen ones. It is but a natural thing. Man alone can be a teacher of man and for God's science we must have some Godman to teach us that. Sant Satguru is the pole from where God's light is reflected. From him alone we can know of the path leading to God; and he can be a sure guide who can be depended upon, in weal or woe, both here and hereafter. From what has been said above, it naturally follows that Godman or Sant Satguru is the right person to be approached in the first place and to whom all our prayers should be

addressed. Faith is the keynote of success in all our endeavors. We must, then, have firm and full faith in the competency of the Master. With love and humility we must make an approach to Him if we want to make a beginning in the spiritual science. We must pray to him sincerely from the depth of our heart. We should think it fortunate indeed if in His grace He accepts us for imparting knowledge of self and knowledge of God—which in fact is the seed-knowledge from which all knowledge springs.²⁶

We should go to the Satguru and plead to Him to take us out of here—“He has the love, and we are prisoners—He also has come as a prisoner, just for our sakes—He put on this bag of filth, this human form, just to release us. O Satguru, if you do not help us, then who can?” He who has left the house and is standing on the roof can catch hold of another’s hand and drag him up. The powerful Guru drags the soul out. By giving a boost, the complete Master gives an experience of rising above the body consciousness.. We need this help, otherwise how would we rise above by ourselves? We get an inner contact and a taste of the Maha Ras—Greater Nectar which withdraws one completely from the outer attractions. So with Naam, the mind can be controlled. And to receive connection with Naam, one must go to the Satguru.²⁷

How does one determine a Great Master? Swami Ji Maharaj in *Sar Bachan* has answered this question very beautifully. He exhorts that as and when you hear about a Saint or Master, just go to Him and in deep humility and reverence sit near Him. Just look into his eyes and forehead like a child with deep receptivity. You, will feel an upward pull of the soul and divine radiation from His eyes and forehead; besides, if you have any questions in your heart, these will be answered automatically by His discourse without your effort. Over and above all the testing criterion for the Perfect Master is to have the conscious contact of

holy *Naam* within, the lowest links of which in the form of Divine Light and holy Sound Current must be had on initiation. Again he should be competent to afford guidance for his initiates in the astral plane and must protect the soul at the time of their physical death.²⁸ . . . When you go to a God-realized man with full sincerity and humility, question him as much as you like, and when you are satisfied take his path and work for it. You should also remember that no true Master will impose his will on anyone, but he will develop one's better understanding until the subject has some appeal.²⁹

Man hesitates and fears to approach a Master Saint because his living is tarnished, maybe less in one and more in another. Never fear to go to a Master Saint because you are a sinner. He is meant more for sinners than for others. He has a remedy for every wound. Approach him and through him will be found a way to become rid of sin. If one is far away, he can be contacted through correspondence. He has means and methods to meet every case. He is competent.³⁰

Godmen come into the world not to make any new laws, nor to destroy the laws as they exist, but only to uphold the universal divine law, unchangeable as it is. Their message is one of hope, fulfillment, and redemption for those in search of the divine in man and, as such, they constitute a great cementing force transcending all denominational creeds and faiths and presenting a workable way out of theoretical polemics of the so-called religious strongholds. They soar high into the ethereal atmosphere of the spirit and like a skylark establish an abiding link between the mundane life on earth and the free and untarnished spiritual haven. All religions are theirs and yet none binds them, for they place before humanity what is essentially sublime in essence at the core of each.³¹ They do not come to establish a new religion and they preach from no

particular script; from their celestial abode they come with a law peculiar unto themselves, and this is why the worldly people often fail to understand them. As for the strict trials and tests of fitness, it is gratifying to know that these have been done away with during this Kali Yuga (Iron Age); but whenever necessary they do put searching questions to the aspirants.³²

The Master always speaks with an authority born of conviction for he has a first-hand knowledge of everything, which comes from his direct communion with the Universal Cause or Original Source.³³ . . . Every word uttered by a Saint is pregnant with unalterable truth which lies far beyond the human ken.

*They are the mouthpiece of God and whatever
they utter comes to them from above,
Though it may appear to be coming from
mortal throats.*

Whoever has a sincere yearning for the Lord will most definitely get Him. Many will say, “I want God,” but they should analyze their desire and see why they are wanting God. It will be discovered that they really want the health of their children, wealth, name and fame, the removal of their unhappiness, or peace in the hereafter, and many other things. Everyone seeks solicited favors; no one really wants God and God alone. All cry out for worldly satisfaction, and God goes on granting their wishes. The Father Kirpal (Merciful) has ordered thus: Whatever a child wants, he shall be given. And he who truly desires the Lord and the Lord alone—most definitely he will get his heart’s desire. Such single-pointed devotion is the ideal condition for realizing the Lord.

*I do not want Swarg (heaven) or Vankunt
(higher heaven);
I only want to repose in the lotus feet o f my
Guru.*

How can one reach God if one desires the fruits of this world or the next? Comb your heart and find out if you truly want the Lord. True desire does exist, but it is very rare.³⁵

The first thing for man is to rise to God's level. In the Godman, God is fully manifested. If we become Guruman, we rise to the level of God, and we begin to see the power and spirit of God in him. We can neither visualize God nor contemplate Him, as He is formless. In the Guru, He assumes a form. Devotion to Guru then is devotion to God in him. Guru, in fact, is not the body but the Godpower working in and through that body. He is the human pole on which the Divine Power works and carries on the work of regeneration. This power neither takes birth nor does it die. It eternally remains the same.³⁶

You may call Him by any name you like—Guru, Sadhu, Mahatma, Master, or anything else. When they asked Hazur what to call him, he said, “Call me brother, or think of me as a teacher, or equal to your father, but live according to my advice; and when you reach the higher regions and see there the glory of the Guru, you may say what is in your heart.”³⁷

To love, revere, and feel grateful to our fellowman is to love and revere God. So, too, the love for the visible Master, our closest connecting link with God, is in reality love for the Supreme Father. It has spirituality as an end and is not idolatry. The atmosphere in which such a genuine Master moves is charged with currents of peace and love which affect those who come into contact with

Him. Even letters written by or on behalf of Him carry a current of ecstasy that influence the innermost recesses of the heart. Guru precedes God.³⁸ Thus God moves as an ordinary man in disguise. As a man, externally, no one can recognize Him except one who contacts the Master-Saint within. This is according to the divine science, i.e., the laws he has laid down for man's use. Externally, if one takes a Master-Saint as an ordinary man, he can derive no benefit from Him. If one accepts Him as a superman, the benefit is much more. If one takes Him as All-in-All, the benefit becomes a truly great blessing. When he contacts the Master within, he receives all and everything.³⁹

Master can know everything about the person meeting him. Yet he behaves in such a manner that the others may not feel embarrassed with such an attitude, and tries to meet the humans on their own level. He sees us just as we can see what there is in a glass bottle—pickle or jam, but in his sheer graciousness tries to hide the facts, lest these actions are considered as transgressions in the ethical code. An initiate of the competent living Master carries the Radiant Form of the Master at the eye-focus, which can be detected and seen by the living Master.⁴⁰

He is a law unto Himself and can bestow his divine blessings on any one of his own choice. But the start should not be considered as the end. It is a life long struggle and strenuous effort of the disciple which he or she is required to undergo for the growth of his or her inner spiritual illumination has to be taken care of. As a matter of fact, ever since the disciple is granted the sacred boon of holy initiation, he or she is granted a complete visa for entering the inner realms up to the true home of the Father. But there are very few who labor much and lead the life as enjoined by the Master and can progress within. Please refer to *The Jap Ji* stanza 33 in this behalf where it has been explained at length.⁴¹

*You have no power to speak or be silent,
 No power to ask or to give,
 You have no power over life or death,
 No power over wealth or state for which
 you are ever restless.
 You have no power over spiritual awakening,
 No power to know the Truth, or to achieve
 your own salvation,
 Let him who thinks he has the power, try.
 O Nanak! none is high or low, but by His
 Will.⁴²*

JAP JI 33

Without a God-man the mystery of the soul is never realized. It remains a sealed book. The ascent of the soul to the highest regions is impossible unless one is ushered into those planes. Of course, one may be able to withdraw the spirit current within the eyes from the body, through Simran or see some light at times, but there is nothing to take or guide him upward. Many were held in these elementary stages for ages and ages, and no help came to guide them up. Some have called this stage the be-all and end-all, but they still linger at the outskirts of grosser matter and in the stronghold of the finer matter. It is here that the help of some competent body is needed to extricate the devotees from the iron-hold of the subtle matter. That somebody should be the man who has gone through the different stages of spiritual development and travelled to the Region of Pure Spirit, the Sat Naam, far beyond the hold of matter.⁴³

When a Guru initiates a disciple on this path, he will not leave him until he has taken him to the lap of Sat Purush, God in His true form. After that the Sat Purush will take him to Alakh, Agam and Anami, stages of imperceptible, inconceivable and nameless God. A Guru's duty is very exacting. In truth, a Guru is God Himself. In whichever

pole God has manifested Himself, that pole is known as Sadhu, Sant or Mahatma, or Master. He never says, “I am the doer,” but always refers to the will of God.⁴⁴ It is God’s law that nobody can reach Him except through a Master Soul. This is what is given out by almost all the Saints who came so far.⁴⁵

Positive and Negative Powers are the two phases of Absolute, deriving power from Him. The functions of these powers are diverse—one is for the inner recession beyond the senses, whereas the other leads outward. A Master of the highest order initiates the souls into the mysteries of the beyond for proceeding back to the true home of the Father. His mission is purely spiritual based on ethical living. The Negative Power is the controlling force of this plane and demands adjustment of each farthing in accordance with the law of karma. The initiates are advised in their own spiritual interest to abide by the holy commandments to incur the least karma, and by attuning themselves with the holy Naam within to evade the load, by reposing in His will and pleasure. Every pleasure has its price—this is the law of this power. The spiritual aspirants should regulate their lives to strict spiritual discipline, and pursue such a sublime pattern of life.⁴⁶

You are in the custody of a true Master from the very day he gives initiation. He becomes the very breath of the disciple. Baba Sawan Singh Ji used to say that from the day the Master gives the blessings of Naam, the Guru becomes the indweller, along with the soul. From that very moment, he starts forming the child with love and protection, until ultimately he takes him into the lap of the Oversoul. Until that time, he does not leave him for one minute.⁴⁷ It is merely out of his innate compassion that he rears us with his own life-breaths of the divinity in him.⁴⁸

It is true that the Master winds up the karmas, but not just like that; he adjusts them to further the manmaking of

the disciples. He takes the children in his charge, but he will make them into something worthwhile before taking them home. It is his duty to clean them first; nobody packs dirty clothes away in storage. When people are initiated they rejoice and say, “We have got a Master; we have got salvation.” When meeting the Satguru, you will get salvation if you obey his words.⁴⁹ The Guru may give happiness or misery, for he has to make a beautiful form from a rough piece of stone and therefore has to wind up all the karmas; but a true follower will never complain, no matter what hardships the Guru allows.⁵⁰

The bonds or relationship between Master and disciple are the strongest in the world. Even death cannot sever them, for they are tied by the divine and omnipotent will of God. The Master remains with the disciple wherever he may be. Death and distance are immaterial in the relationship of the Master and the disciple. He is always by his side, here and hereafter.⁵¹ He who resigns himself to the will of the Master, places himself under the Master, who hastens to awaken the divinity in him. He talks face to face with his devotee and gives him counsel in time of need. He molds the disciple into the likeness of God and makes him a living temple of the Divine Consciousness.⁵² Whosoever’s mind is stayed on Him with full faith He will keep him in perfect peace. There is hope for everybody. Master Power comes into the world to save sinners and to put them on the way back to God. It is for you to remain devoted to Him, and keep His commandments. The rest is for Him to do.⁵³

The Guru bestows the life force—the incomparable gift. There are many kinds of gifts, but the gift of Naam is above all others, and having given it, the Master then develops it within you, because he wants you to reach the same stage as himself. He wants you to enjoy the bliss that he enjoys.⁵⁴

So know that if you meet a true Guru, you have met the Lord. He is not only a Guru, but a messenger from God, come to take you back to Him. Go wherever he leads you. If you obey him, you will become what he is. If not, if your mind steps in and interferes, you will not be able to get anywhere near him. Those who have met a Perfect Master are greatly blessed.⁵⁵ A true Guru wants nothing from his children; he only feels grateful that another soul has become free and is returning to its own home. He has true love for the soul.⁵⁶

No Perfect Saint has ever failed his disciples. Realize fully, this one will not fail you. Think deeply upon this rare privilege; a divine dispensation has been granted to you. Master is not the body. He is the power functioning through the body, and he is using his body to teach and guide man.⁵⁷

So the Master affirms with conviction that this place is not the place of permanent abode for your soul, but a halfway house for a limited period, assigned to you for the higher purpose of spiritual perfection. If you will view things from this lofty viewpoint, you will find that our life so far has been as futile as anything. It is a matter of deep concern for each one of us, and we must assess the position carefully before it gets too late in the day and we are forced to fight a losing game.⁵⁸

Without the instruction from the God-man, the Word cannot be communed with, but when this communion is had, it leads the soul to the Lord, from which the Word emanated and all our efforts have their full reward. When you, through immeasurable good fortune, find such a holy person, stick to him tenaciously with all your mind and all your soul, for you can realize through him, the object of your life—self-realization and God-realization.

Do not look to his creed or color. Learn the science of the Word from him, and devote yourself heart and soul to

the practice of the Word. Master is one with the Word. The Word is in him, and incarnates in the flesh to give instructions to mankind. Truly the Word is made flesh and dwells among us.⁵⁹

Apra-Vidya and Para-Vidya

OUTER TEACHINGS, which we call *Apra Vidya*, are helpful, but one should not accept them blindly. Investigate the reasons why certain rites are performed—why the lamps are lighted and the bells are rung, and so on. If you continue your inquiries until you find some real information, your time will be well spent. To blindly perform rituals may yield a little peace of mind, but they offer nothing valid.

No matter what we do, unless we increase in awaken- edness it will amount to little. Learn to differentiate. Inherit the truth, and make the best use of the untruth. Go to one who is fully awake, who has full powers of differentiation. You may call him by any name; some say Guru, or Sant, or Mahapurush, or Satpurush. Although all are man, yet Mahapurush is one who is awakened—true man. Satpurush is he who becomes one with the Truth itself. We are all purush or conscious beings, and we are all fortunate to have been given the human form; it is a grand opportunity to realize the Lord.

Apra Vidya is a term which categorizes the outer prac- tices: repetition of names, austerities, prayers, devotional rituals and customs, pilgrimage, alms and donations, scripture study, songs of praise, etc.—they are all connected with the mind and senses. We will gain reward from these good actions, but in doing them one's doership remains, and as long as we regard ourselves as the doers, we shall continue to revolve around this interminable cycle

of birth and death. While the ego remains, both good and bad actions are binding; as Lord Krishna said . . . like gold and iron shackles.⁶⁰

Para Vidya is to connect the soul with the Truth. Ego and attachment are consumed by the fire of Shabd; Gurumukh gets the everlasting light. This Shabd can only be received from the Guru. There is Ashabd, which is the Wordless God, but when He expressed Himself, that expression is called Shabd or Word. Through the Shabd, creation came into being, and through the Shabd, dissolution occurs. Creation, dissolution, and again creation—it all happens by the power of the Shabd. And where is the Shabd? Shabd is the earth, Shabd the sky; through the Shabd the Light came; Creation came after the Shabd; O Nanak, the Shabd is in every being. Shabd is also known as Naam, so we have: Naam is the nectar of life, it is the name of God, and in this body does it reside. When can you see it? When the senses are controlled, the mind is at a standstill and intellect is calm—then the soul perceives in crystal clearness. It is the first stage of realizing the Lord. Self-knowledge precedes God-knowledge, so when one knows who one is, by rising above the senses, one then realizes why it is said that “self-knowledge is God-knowledge.”⁶¹

The Holy Path: Surat Shabd Yoga

THE REFERENCES to Light and Sound, say the Masters of the Surat Shabd Yoga, are not figurative but literal, referring not to the outer illuminations or sounds of this world, but to inner transcendent ones. They teach that the transcendent Sound and Light are the primal manifestations of God when He projects Himself into creation. In His Nameless state He is neither light nor darkness, neither sound nor silence, but when He assumes

shape and form, Light and Sound emerge as His primary attributes.⁶²

When we say the *Surat Shabd Yoga*, communion of the soul with Naam, is easy, we are using the words relatively. It is easier when compared with other forms of yoga: *karma yoga*, *jnana yoga*, *bhakti yoga*, *raj yoga*, *hatha yoga*, the traditional *ashtang yoga*, all of which call for stern and severe outer disciplines, which a common busy man in the work-a-day world of today has neither the patience nor the time nor strength nor the leisure to do with all his wits about him. The *Surat Shabd Yoga*, on the other hand, can easily be practiced by every one, man or woman, young or old, with equal ease and facility. It is because of its naturalness and simplicity that it is often termed *Sehaj Yoga*.⁶³

The course of Surat Shabd Yoga, as described by Guru Nanak, is the most natural one. Even a child can practice it with ease. It is designed by God Himself and not by any human agency, and therefore, it admits no addition, alteration, or modification.⁶⁴ You think the Holy Path is an extremely difficult undertaking. Maybe so, but it is made easier by the guidance and grace of the Master. The benefits which are to be derived from this path are immeasurably great. What therefore if a little physical sacrifice is to be done to achieve this, the great spiritual end.⁶⁵ In the olden days, a man had to spend many years at the Guru's feet before he would be given anything: in these days, who can do this? The Guru must now first give something, and then the disciple learns to purify his life. You will be able to observe that the more the *Kali Yuga* (negative age) increases its force, the more grace does the Guru bestow—to save any soul.⁶⁶

The path is straight and narrow and difficult, very difficult and exacting, but for one who is truly willing, every help is promised, and he can attain the goal in this

very life; a goal that sets all other goals to shame, for beside it there are no goals at all, but empty baubles and toys, at best half-way houses.⁶⁷

Initiation: The Awakening

IT IS THE “Word” personified or the Master Power that gives initiation, and it does not matter where the Master is at the time of initiation. Regardless of whether the Master himself is near at hand, or far away overseas, the Master Power always works. In case of distance, the authorized representative conveys the Initiation instructions, generally in the morning hours. At the time of Initiation, the Master takes His seat at the Third Eye of the initiate and takes care of him henceforth. The accepted aspirants, who are sincere and receptive during initiation, do have a perceptive first-hand inner spiritual experience (there is a difference between the psychic and the spiritual) at which time the spiritual (third) eye is opened to see the Light of God and the inner ear is opened to hear the Voice of God—the Creative Sound of the Beyond which has a soothing and healing effect. Occasionally an aspirant may feel for one reason or another, that the initial experience was lacking. This could be due to over-excitement and inability to discern the more subtle type of experience granted such a person in line with his background. However, in due time, this individual receives a magnified experience which erases any feeling of lack should such still exist. The Master Power, from the moment of Initiation guides and protects one even after the end of the world and beyond.⁶⁸

The instruction in the esoteric teachings consists of the exposition of Simran, Dhyān, and Bhajan; that is to say,

repetition (mental with the tongue of thought only) of the words which are charged with the power of the Master: concentration or meditation (fixing consciousness or gaze) at the center of the two eyebrows; and linking the spirit with the saving lifeline within, ever reverberating in the form of the perennial Sound Current, the very life-breath of the Universe, of which the Master himself is the living embodiment. As soon as a devotee is able to transcend the physical body, the Radiant Form of the Master (Guru Dev) appears in the subtle plane and becomes a guiding force to the spirit on the journey into higher spiritual realms, bringing him back to the True Home of his Father. Henceforth the Master-spirit never leaves the soul, but continuously helps and directs, visibly and invisibly, directly and indirectly, in this life and the life hereafter, as the occasion may demand.⁶⁹

With initiation and spiritual sadhna or practice, one gradually becomes aware of his shortcomings and tries to weed them out, and the more he purifies himself, the more he grows into Divine Life. As the scales begin to drop off, the true values of life become more and more apparent. The spirit gradually gets freed from the shackles of the world and is enabled to transcend the physical body and make flights into the higher regions. Hereafter, "he walks not after the flesh but after the spirit." Living in the world, he is no longer of the world. He now delights in the bliss of higher spiritual regions and not in the pleasures of the senses and sense-objects. The gift of Naam or Word comes only from a Master-soul who, by injecting his own life-impulse, befits an initiate for the spiritual journey.

The measure and speed of advance, however, depends on the individual's own make-up, the ground on which he stands, and the preparation that he may have made in past incarnations. As each one has a different background, each one has his own starting point. The seed is sown, but its

unfoldment, growth and development depends on the nature of the soil in which it is planted.⁷⁰

Each one however, as said before, takes his or her own time for efflorescence and fructification. The dormant spiritual faculties begin to quicken with life and the initiate feels within him a sort of fullness, a satiety, a blessedness. This is a gift imperishable and indestructible. It can neither be stolen nor washed away. The seed of spirituality once sown in the innermost depths of the soul must bear flowers and fruits in the fullness of time. No power on earth can stand in the way of its growth or stifle it in any way whatever.

He who has once been initiated by a competent Master is assured, once and for all, his liberation from the bondage of mind and matter; it is but a question of time. The seed of spirituality sown in him is bound to sprout and fructify. The spirituality when awakened and the spiritual experience gained must develop, and the Master Power cannot rest contented until the child owned is reared and taken home to the house of the Father.⁷¹

Man has got himself so enmeshed in mind and the outgoing faculties that his release from them can only be brought about by struggle and perseverance. His plight is, in a way, similar to that of a bird that has been kept in a cage for so many years. Even if you should open the door of the cage, the bird will be loathe to fly out. Instead, it will fly from one side of the cage to the other, clinging with its talons to the wire mesh, but it does not wish to be free and fly out through the open door of the cage.

Similarly, the soul has become so attached to the body and the outgoing faculties that it clings to outside things and does not wish to let go of them. It does not wish to fly through the door that has been opened by the Master at the time of Holy Initiation, at the threshold of which the Radiant Form of the Master is patiently waiting to receive

the child disciple. True discipleship does not start until one has risen above body consciousness.

It is from this point that the disciple will feel not only comfort, but will begin to experience the joy and bliss that awaits him in the Beyond. He will have as his companion the charming Radiant Form of the Master, who is ever at hand to impart the guidance that is so necessary in order to avoid the pitfalls on the way. Until this point is reached the disciple is, as it were, on probation, but such probation that cannot be severed. It is during this probationary period that the soul will feel some discomfort. It has become so besmeared with the dirt of the senses that it has lost its original purity of heart and is not fit to be raised up out of the prison house of the body.

Even though the door has been opened, the soul is so attached to the things of the outside world that it does not wish to be free. It is only when the soul begins to regain its original purity of heart and mind that it can at last want to be free of the desires of the flesh and outward attachments. The loving Master tries to avoid all possible discomfort for the child disciple by explaining what are the vices to be avoided and the virtues to be developed in order to regain this purity.⁷² Unfortunately, more often than not the words of the Master do not sink in and little or no action is taken by the disciple to amend his ways. Therefore, the Master Power must take firmer measures to bring home to the disciple the importance of the truths that have been explained in words. Hence, the discomfort that is sometimes felt by the dear ones in their day-to-day living. If implicit obedience would be given to the commandments of the Master, all the difficulties and discomforts would vanish. If a child gets itself so dirty that the only way the mother can wash it clean is by using a scrubbing brush, can it be said that the child will feel comfortable during the scrubbing process? It would only feel comfortable after the

scrubbing has ceased and it is shining clean and pure.

God-realized souls are always present in the world but in the past they were few, and even now they are very rare. Who then are the privileged ones who get to meet them? Those whose hearts are true. Those without deceit in the heart not only have the privilege of the Lord's own arrangements for meeting the Guru; with a clean heart they are able to absorb the full benefit of that meeting. The best attitude of mind is to sincerely serve in humility, and in more and more humility. *Then the guru will come by Himself.* God Himself makes the soul hungry—and then He feeds it. There is really no need to worry about anything; simply be sincere and true to your own self. He has sent you to the right place; and He is the giver. It is a very subtle and exacting subject; what can I say about it? If a person thinks of him as Guru outwardly, tremendous change will take place. . . .⁷³

All the gifts of nature are free. Spirituality is also a gift of God, not of man. Why should it be sold? It is not a marketable commodity. Knowledge is to be given away free. Do we have to pay for the sun that shines on all of us? Why then should we pay for the knowledge of God? It is God's gift, and it is to be distributed free and freely. So no true Master will ever accept anything in return. He gives freely.⁷⁴

Q. Please explain the importance of Initiation.

A. Initiation by a perfect Living Master assures an escort in unknown realms by one who is Himself a frequent traveller to those regions. He knows the presiding deities or powers of these planes, conducts the spirit step by step, counsels at every turn and twist of the path, cautions against lurking dangers at each place, explaining in detail all that one desires to know. He is a teacher on all levels of existence: a *Guru* on the earth-plane, a *Guru Dev* (astral radiant form) in the astral worlds, and a *Satguru* in the

purely spiritual regions. When everyone fails in this very life, at one stage or another, His long and strong arm is always there to help us, both when we are here and when we quit the earth plane. He pilots the spirit into the beyond and stands by it, even before the judgement seat of God.⁷⁵ The Guru's blessing is such that no matter how disobedient a child is, it will never come under the rule of Yam Raj again. What a concession that is! When the soul realizes, the records of Dharam Raj (another name for the Lord of Death) are burnt. The back records of the individual are transferred from the negative power into the hands of the positive power—the Guru.⁷⁶

Q. When the inner Guru is felt, that He is leading or guiding, is this the initiation—the inner initiation? Should initiation be sought? Or the Satguru be sought?

A. Initiation from a Master on earth is required. Even those who are being guided by others, for further progress there have been cases in which they send them back. Christ and other Saints were asked when they were met inside, “What to do further?” They directed them to the Master on earth. Ask them if they can direct you further, and I think they will guide you that way. It's the same in so many cases; after all there is some government there, no lawlessness, you see.⁷⁷

All those who are initiated into the Mysteries of the Beyond by a Living Master were destined to become His disciples. It is not a question of one choosing the path or the path choosing the disciple, but rather one of the disciple's background.⁷⁸

In the past, the subject was very vague, for Masters agreed to give the experience only after long years of study, when one was fully prepared. Today, it can be seen immediately what spirituality is. What a magnificent blessing!⁷⁹

Meditation: All is Within

GOD IS FOUND not in books, as only statements about Him are given in them. Nor can He be found in temples made of stone by the hand of man. In these we gather together only to pray to God or to thank Him for all that He has given. He resides within you. The body is the true temple of God. When you have understood this, then where do you go to find Him? First within your own self. Withdraw from outside, withdraw from the mind and outgoing faculties and come up to the seat of the soul at the back of the eyes.⁸⁰ Once you are able to rise above body consciousness you enter into an awareness of the higher order, which lies behind the reach of all philosophies and psychologies, for then you are on your way to the Causeless Cause, the Mother of all Causes, knowing which everything else becomes known of itself, like an open book. This then is the alpha and omega of the religion of soul, which begins where all religious philosophies and polemics end. Here all thinking, planning, imagining and fantasy, as mentioned in your diaries, fall off like autumn leaves.⁸¹ The whole of this life's purpose is to become still—to withdraw from outer environments, and to concentrate. You have great strength in you; you are the child of a Lion.⁸²

Satsang: To Sit in His Presence

IT IS A RARE privilege to gather together in His name to invoke His gracious mercy and to imbibe the sacred teachings.⁸³ Satsang is the central theme of the sacred teachings and I always impress upon the dear ones here and abroad not to miss it, as it is during these precious moments when you are near the fountain-head of bliss and

immortality, that you grasp the true import of the teachings and assimilate the rare virtues of Godliness, by sitting in the charged atmosphere which is filled with His loving life-impulses. Satsang is the sacred arena where spiritual stalwarts are built. It is the pool of nectar which grants blissful God-intoxication and all differences of caste, creed, or country sink down to their lowest ebb.⁸⁴ So your purpose in coming to Satsang is to imbibe the love of God, to sit in His sweet remembrance, to unite with Him. All things past and future, all irrelevant matters can be dealt with in your own place of residence. Come, but come with the very best of intentions. Bring the remembrance of the Lord with you, and take it with you when you leave. Do not listen to others' conversation and do not talk to anyone unless it be about the Truth. You will thereby gain full benefit from Satsang—otherwise the years will pass by without any real advancement.⁸⁵ Even though you may not understand what is said, yet if you sit with full attention, you will profit by it. If your thoughts are somewhere else, not only will you lose, but other people will also be affected by the impure atmosphere you are creating, for thoughts are living and possess great power. Regard the Satsang as a place of purity; do not talk or think of anything but God, and whosoever attends will be blessed by the uplifting atmosphere. We do not go to Satsang to meet our friends or to socialize.⁸⁶

This place is a sanctuary, as you say. Sanctuary means what?—a place of sanctity. That should remain as a place of sanctity, not as a place of mirth and joy. Make it a point that those who come from outside come in all devotion and all inspiration. Don't make it a place of mirth and joy. Love—love is strong you see. When you enter, enter in obedience to the Master; then what will happen? The atmosphere will be charged. Whenever you'll enter you will have peace of mind, otherwise the atmosphere will not

be charged. This place, as you were told the other day, should be a place where there should be meditation and no sleeping. Also no mirth or joy, mind that; come in awe and sanctity. If you will do it, in a month or two the place will be charged.⁸⁷

The easiest, the shortest, and the simplest way to get greater benefit is to lose yourself completely in the holy presence of a Sant Satguru. This in fact is the significance of Satsang. Swami Ji says, "O Soul, be fully absorbed in Satsang at least this day."

What then is 'full or complete absorption' is the question? It means that while in the company of a Saint, one should forget not only the place where he is sitting but become wholly oblivious of the very surrounding in which he is and dissolve his very being, losing all consciousness except of the holy presence of the Master. This blanking of oneself is called 'absorption'. The more one empties himself of his worldliness and pettiness, the more he will be filled with the divine grace emanating from the divine presence before him. This is the secret of a successful Satsang. Excuse me, when I say that it is seldom that we get a Satsang or company of a truly perfect Master, for such highly advanced souls—souls one with the Lord—are very rare indeed. They are not easily available and recognizable; and, if by some mighty good luck we do come across a Godman, we do not know how to derive the fullest benefit from his company or Satsang. The way to make the most of such a rare opportunity and derive the maximum benefit is that one should try to come to the place of Satsang as early as possible and sit silently in a prayerful mood, blanking the mind of all the worldly thoughts in the august presence of the Master, inwardly absorbing his words of wisdom. If by sitting close to fire we feel warmth and the proximity of a glacier gives a cold shiver, there is no reason why one should not be affected

by the divine aura of a Master-saint whose radiation has an unimaginably long range.⁸⁸

At Satsang there is a great charging, but you must be connected to it; it is no good just sitting there. Furthermore, your attention should be on the Master alone; even if you are thousands of miles from him physically, you can still enjoy Satsang. Naturally, there is more benefit in being completely attentive when near his physical presence, for you will get a direct charging; but no matter where you are, you will still have help, if you are receptive. Some people ask, what is the actual effect of Satsang? Well, if you tie a wild horse to a stake he will naturally make a run for it, but when he reaches the end of the tether he will be brought up with a jerk. He may try to run away several times, but will always be pulled up by the tether. Satsang has some effect like this on the mind, and after repeating a few times the inclination to run away grows less, until it eventually learns to still itself. Satsang also cleanses the bad smells which come from the habits of lust, anger, greed, etc., that is, if the person is receptive. He becomes something different.⁸⁹ In Satsang the flow of mercy is pouring into you, so get the fullest benefit from it. Weed out all imperfections, one by one; that is why I have told you to keep a diary. When the soil is weeded, it is ready for the seed to be sown, then the true growth can begin. If small pebbles and rocks are not removed, the seed may sprout, but it will not bear fruit.⁹⁰

When you go to a realized soul to get right understanding, go with all humility, put aside *your* views. What you know, you know. While you are with him, try to understand what he is saying. Consider the level he is speaking from, and then compare your own knowledge. Many would hesitate to go to him for pride of their own knowledge. The man of prominent worldly position will not go, for he is intoxicated with his own power; and a rich

man will not go, for he is lost in pride of wealth. Remember, a God-realized person cannot be bought with money, impressed by power, pushed by force. When you go to him, put aside your own ideas—after all, no one can rob you of them! We make the mistake of measuring what he is trying to say with what we already know: “We have heard that before”; “So and so said that”—etc. Brothers, he will say all this and more, for he must speak on man’s level for fuller comprehension, and will quote many truths that others have said, that the seeker may find his way more easily. But the fact remains, if the seeker wants to receive, he must still his intellect for a while, and sit in all humility.⁹¹

I am glad you have a better appreciation of the value of the Satsang meetings, which are always inspiring, helpful and beneficial, as Master’s love and grace is radiated in abundance therein, and all those present receive the life impulses from the Master Power working overhead. In group meetings, the entire congregation assimilates the overflowing grace of the Master and occasionally the Radiant Presence of the Master is experienced by the audience. Such meetings have a deep inspiring significance and, therefore, should be cherished in all loving devotion.⁹²

Satsang is the name we give to the company of an awakened soul. A Satguru makes a Satsang.⁹³ Where would you go to realize God? Into a Satsang, where the Teacher, Sant or Master has himself realized the Truth and is competent to impart this wisdom to those present. Actually, Satsang is the medicine for that disease and pain which comes from ignorance of the truth, from searching for the answer to: Is there a God and how does one realize Him?⁹⁴ Hazur Sawan Singh Ji used to say that Satsangs served a very useful purpose as a protective hedge around the field of Simran and Bhajan, so that these vital and life-giving processes continue to develop and thrive, in spite of the

otherwise busy life in the family, in society, in your respective avocations, and the like.⁹⁵ The first thing the Negative Power does when he wants to keep control over a soul is to stop him doing Bhajan and Simran. The individual finds that there is always something to lure him away from his meditation. This is his first method, and secondly he slips that question into the mind: “Why go to the Guru or the Satsang? What is the use of it?” Satsang is the very place where a turning point can be effected and an awareness of wrongdoing and wrong living is achieved, so he will try to persuade us not to go there. If you have the strength to ignore him, he will then suggest that you just go and bow down and then leave. He will place all kinds of doubts in the mind, and instead of the fullest benefit from the Satsang, the person returns home with nothing but dissatisfaction or the bad effects of gossiping and back biting from other wavering individuals. These are two very powerful weapons that the Negative Power is constantly wielding.⁹⁶

Similar is the case with attending Satsang regularly. We can develop this habit by regularly going to see the Master and attending his discourses full of Divine Knowledge. It is often noticed that persons with very poor spiritual background tend to grow spiritually by benefitting from the radiation of the Master-Power in the charged atmosphere.⁹⁷ O brothers, keep connection with the Satsang, and all your wrongs will be righted. Even your earthly life will be a success.⁹⁸ The very physical body is blessed when one sits in the Satsang.⁹⁹ Satsang serves as a protective hedge around the holy seed of spirituality where one enjoys divine radiation and gets clarity of vision. Missing of Satsang for devoting time for meditations is not advisable.¹⁰⁰

Q. Would you discuss the handling of small children at Satsang and meditation gatherings?

A. I think for that you can detail somebody who can sit outside with two or three of the children. They should sacrifice their time for the good of others or mothers should keep them quiet—any of the two things.¹⁰¹

Satsang is of the Master and every initiate is also part of the Satsang and can contribute to the general atmosphere of the Satsang by setting an example in living up to the teachings of the Master. Christ said, “Let my words abide in you, and you abide in me.” The words of the Master are the Master, and the Master cannot be separated from His words.¹⁰² The importance of attending Satsangs or spiritual gatherings cannot be over emphasized.¹⁰³ To attend Satsang is like having a protective hedge around your meditation; it also increases the incentive to meditate. Attend the Satsang even if your time is limited. Cancel some other appointment in order to do so, if necessary, for the benefits of Satsang are invaluable. . . Attend the Satsang and have the advantage of a protective hedge around your meditation. I once asked Hazur Maharaj, “What are your orders regarding Satsang?” He told me, “If you are very sick in your bed, but you can move, then attend Satsang.” Just note that he did not say that if you have the strength to walk, then attend Satsang. From this single instance, one can see how important it is.^{103a}

Leave hundreds of urgent works to attend the Satsangs.¹⁰⁴

Prayer: Your Dialogue With God

PRAYER IS THE master-key that unlocks the Kingdom of Heaven. Prayer can be defined as an anguished cry of the soul in distress or helplessness, to a Power, fuller and greater than itself, for relief and comfort. It is, in the generic and commonly accepted sense, an invocation to

God or Godman (a living Master) competent enough to grant solace and peace to a mind tortured by the problems of life and life's surroundings.¹⁰⁵

The instinct of love cannot come into play unless one sees the beloved. As long as we do not see God or the glory of God, we cannot have any faith in the existence of God and without this, all prayers go in vain. But Guru or Godman is the abode of God's Light and is a radiating center of the same. We can pray with equal efficacy to the Master who is at one with God. Connected as He is with the Power-house behind Him, the Master is equally competent to grant our desires and fulfill our wishes.¹⁰⁶ We must go in prayer unto God or a Godman and, after being able to commune with Him, we should depend on Him alone and not on any other power; for He alone is capable of drawing one out from the mighty swirls and eddying pools of mind and matter, and of applying a healing balm to the lacerated hearts torn by wild desires and temptations. He is the strength of the weak, the sheet anchor in the storm and stress of life, and a haven of safety for the homeless. His glance of Grace soothes the broken hearts.¹⁰⁷

All the religions are in agreement on the point that prayer at the seat of the soul wells out all the latent powers of the Godhead within and one can achieve spiritual beatitude through it. It is a connecting link between the Creator and His creation, between God and man. It is a supporting staff in the hands of a spiritual aspirant and a pilgrim soul cannot do without it from the beginning to the end of the journey, for it saves one from many a pitfall on the way and transforms the mind through and through until it shines forth and begins to reflect the Light of the soul.¹⁰⁸ We generally pray when we are in distress and trouble, but when we escape therefrom we begin thinking that we wrought liberation by our own efforts and thereafter do not feel the need for prayer. We must guard against such

serious pitfalls. Prayer in fact is needed at every step. When in difficulty we must pray to escape therefrom. In distress, when all else fails, the thought of the Omnipotent Father gives solace to the mind. When success be in sight, then pray that you may not get elated and puffed up, and ask for God's Grace and bounty for without these we can never succeed. After the fulfillment of our desires or riddance from difficulties, we must render thanks to the Almighty for His favors. When God is the Loving Father and we cannot do without Him at all, prayer must become a part of our very being.

How many people in the world truly pray to God for the sake of God? The Sikhs have a prayer:

*To be with the Gurumukh, to have the
company of a Sadhu, to have the intoxication
of the Naam; This is the true affinity in which
Thy Name is remembered in the heart.*

They pray also:

*Nanak's servant wants only this happiness;
Give me the company of a Sant.*

Midst the ever-changing phenomena of the world there is but one unchangeable permanence and that is God and God-in-action (the Holy Spirit, Kalma, Naam or Word), responsible for the creation, sustenance and dissolution of countless universes. Why then should we not long for, ask for, and pray for that imperishable life principle, so that we too may have "Life Everlasting" and come to our eternal heritage, the everlasting Godhood which is our birthright. Our native home is in Sach Khand. Ages upon ages have gone by since we parted from the Father and we are still in exile in this world. We must then yearn for a reunion with the beloved, separated as we are from Him for myriads of

ages.¹¹⁰ Last, but not least, prayer opens our eyes to reality and enables us to see things in their true perspective. It gives new values to life and gradually transports an individual into a New World and initiates him into a New Order.¹¹¹ With a life of prayer a person eventually rises into cosmic awareness and sees the hidden hand of God working out His will and His purpose which otherwise remain a sealed book too subtle for the average man to pierce through and peep into. The more this inner contact is established, the more Godhead is imbibed by the spirit. Only when a complete identification comes about does one become a conscious co-worker with Him.¹¹²

We cannot win God either by flattery or by vain repetitions, nor does He stand to gain or lose anything whether we offer prayers or not. Compassionate as He is, His grace is always at work in each and all alike, for we cannot live without it. We can, however, attract that grace to our advantage by becoming a fit receptacle for it. Humility and faith purify the mind and make it a fitting instrument for God's grace. These two aids help in inverting the lotus of the mind which, at present, is attuned with the senses. Unless we are able to turn its direction upwards, God's grace, cannot directly flow into it. Prayers, humble and sincere, help in establishing a harmony between man's mind and God's grace. All that is required is a loving and pure heart attuned to His grace and the latter is automatically attracted to it. Prayer has in it a great dynamic force. It strengthens and prepares a person to face and fight the battle of life fearlessly and successfully. It is in fact, the only panacea for all types of ills. It is the key that unlocks the Kingdom of Heaven.¹¹³

Prayer must arise from the depths of the soul. It should not be a vain repetition of empty words with little meaning. What we pray for we must really wish for, not only intellectually, but from the very core of our being. It must

churn the very soul to its depths and the music of prayer should come out and tingle—from the very nerves, tissues and fibers of the entire frame making us unmindful of everything else beside the sweet music of the soul.¹¹⁴

The secret of successful prayer lies not so much in the words we use, nor in the time we devote to it, nor in the effort that we put into it, as it lies in the concentrated attention that one may give it at the seat of the soul so as to make it soulful. The most natural form for a fruitful prayer is the yearning of a soul without the agency of words, oral or mental, with the tongue of thought. A prayer like this generates and releases such a fund of spiritual energy that all the cosmic powers are attracted, and combine together, shaping out things as well as possible. A true prayer is one continuous process independent of form, time, and place, and leads ultimately to perfect equipoise and no desire whatsoever. This, then, is the climax of a genuine prayer and here prayer itself ceases to be a prayer and becomes a state of being as one gradually rises first into cosmic consciousness and then into super consciousness with the divine will fully revealed unto him. This is the be-all and end-all of prayer.¹¹⁵ Where all human efforts fail, prayer succeeds.¹¹⁶

The Commitment: Responsibility of Initiation

THE MASTER HAS to do his job and the initiates their own: to push on with full confidence in the Master. There are too many leaners on idealistic imagination among the initiates and too few who practice. The meditation period should not be one of pretty emotional feelings only. The initiates should surrender their all to the Master and be willing to die and give up their life for God. “Learn to die so that you may begin to live.” The Master

knows how to deal best with it. Ours is to act well in the living present, as enjoined by the Master. If we act up to his commandments, he will never forsake us till the end of the world. But we feel, on the contrary, that after the Initiation we are absolved from all obligations, and are free to do what we may by simply putting our trust in His Grace. This attitude is a great stumbling block on the path and retards all real progress. It does not pay in the least to purposely close our eyes in self-complacency to the stern reality of the situation that places rights and obligations in equal proportion on each and every individual. We cannot pick and choose, as we may like. We must therefore guard against such a frustrated mentality and have to work our way ourselves for there are no short shrifts in the science of the spirit. It is a long and laborious process of unfoldment for the spirit and we have of necessity to take care of the higher values of life at each step if we are keen in our search for Truth. It is a steep path which, if we have to tread without stumbling, we must tread with our heart forever fixed on the goal and on the steps immediately before us, for there is no time to look behind; it can only make us shudder and tremble. Ignorance is the only disease from which the soul suffers. It can only be cured by knowledge and the knowledge is the action of the soul and is perfect without the senses, though on the physical plane it cannot do without the service of the senses. True knowledge only dawns on the supramental plane where physical senses can be of no avail. But until that stage of direct communion with the Radiant Form of the Master is attained, one has to take care in everything, for the path is slippery and strewn over with hidden traps that many at any moment catch the unwary pilgrim on the path. Once one slips, the golden opportunity is lost and one does not know when one may be able to get a human birth once again. When we lay too much stress on the means, viz.,

vegetarian diet and karmas, we should lay still more emphasis on inversion and withdrawal from the senses and put in more time for that purpose.¹¹⁷

Consider the parable of the seed given by Christ. The seed was sown. Some seed fell on the road; some fell in the thorny hedges; some fell on the rocks; and some seeds fell on the quite clear land which had been divested of all foreign matter. That seed which had fallen on the hard open ground or the road is eaten away by sparrows; the seed that was thrown on the rocks grows but there is no depth of soil beneath such seeds and, little by little, such growth fades away; and naturally, those seeds which fell in the thorny hedges will grow, but they cannot fully grow—they are retarded; and any seed which fell in the quite prepared land will grow abundantly. If you put in one seed of anything, that one will give you hundreds of seeds like that. For instance, you put one mango in the ground, and that will give a tree which will give you hundreds of mangoes. So there is abundance in nature. This parable, then, shows what? The “seed” is the contact with the Light and Sound Principle, which is the expression of Word, or Naam in the hearts of the initiates. For those who simply take it, the Negative Powers use it up because they never put in time for that, although they are given the “seed”—the seed is sown in them—but as they do not put in time at all, and they don’t care, after Initiation the seed is lost. Concerning those seeds which fell on the rocks and beneath which there is little or no underlying soil, after Initiation that seed should be fed by Satsangs; for if those seeds are not watered by Satsangs, you see, naturally they fade away—they also don’t grow—they come for a few days, then leave it. So that is why I tell the people, “LEAVE HUNDREDS OF URGENT WORKS TO ATTEND THE SATSANGS.” Those seeds that fell in the thorny hedges won’t grow there encumbered by the distracting thoughts

and other kinds of hedges; they are just like those who have too many irons in the fire, they have no time to attend to these things; they say they have no time. Such people also don't grow. Only such a seed which has fallen on the quite prepared land grows fruit in abundance. So you will find that the purpose of this diary, which I always enjoin to be kept, is to weed out all imperfection from the soil of the heart. Those who keep the diary regularly, naturally they progress. If they are not progressing, there is something wrong somewhere, which is explained to you by just referring to this parable given by Christ.¹¹⁸

Spirituality, being the highest goal in life, is also the most difficult; only those who are really in search of the Truth should venture forth to travel on this path.¹¹⁹

The Master unites us in a true relationship, which can never be broken. This relationship is with God Himself, who is manifested in the human form. It is such a relationship that can never be sundered, even after death, not to speak of during life. But we, with our poor understanding, assert ourselves with pride, ego, and low habits, desiring to be recognized. Consequently, we succeed only in heaping more misery upon our heads. What is the use of attending Satsang for so long if you are not going to change the old unwanted habits? Dry land can become green again by giving it water, but of what use is land that is watered, yet remains dead? Your attendance has become mere routine—you cannot get salvation by rote—you will not get it, you will not get it.¹²⁰

If you knew there was some treasure hidden somewhere, wouldn't you like to dig it out? If a thief came across an unguarded house with no one to see his actions, do you think he would sleep in the night? So many say that God is within us, but even then sleep without caring. Why don't they dig out the Truth? Even if one meets someone who can help to bring out this Truth, and some understanding is

given, even then one does not care to do the digging. How unfortunate is he! What can we call such an unfortunate person? If he were not conscious of the thing it would be a different matter, but if someone has been shown a little of that treasure inside, and even then one ignores it, then what is to be done? The usual excuse given is, "I have no time," is it not? Do you want someone else to dig out the treasure for you?¹²¹

If God's mercy has been given, and the Master's mercy is over one's head, then why does it not show forth? Many people are puzzled by this. The reason is that the soul is not showing any mercy unto itself. God's mercy gave us this human form, and through it also the yearning for Him began. Furthermore, he brought the seeker to the feet of a Godman in whom He was manifested. The Godman's mercy was bestowed when he gave the contact inside. If you, the soul, do not have mercy upon yourself, then what can be done? My Master used to say, "The Doctor gave you the medicine, but you did not take it, so how can the cure be effected?" Without the soul's mercy, the seed will not fructify. It is true that the seed has been planted and will never be destroyed, but the person will have to come again to the world, even though he may not retrogress below the human form. Make the best use of the grand opportunity before you. A great part of your life is already spent. "Much has gone, a little is left; in the remaining time, do your work." You have been separated from Him for life upon life, upon life, and the Father is anxious that His children should now return to the fold.¹²²

Self Evaluation: The New Direction

IF ONLY THE THOUGHT remained uppermost in mind: “Who am I? Where am I going?” This could change the very pattern of our life.¹²³ You *can* direct your own destiny.¹²⁴ . . . You are advised to draw a thick curtain over the past and just forget everything which has since passed as no amount of repentance or resentment can do it. You must start a new pattern of life.¹²⁵ This invaluable guidance is written in the sacred books, but sadly it remains there, or it penetrates only to intellectual level. We have to take the knowledge and live up to it, only then does it become a part of life. The night is a jungle—do your work in the daytime and then benefit from the night. The true purpose of having a human form is to make daily progress toward the great goal, so sit down each day and see where you are. The meaning of keeping a diary is of the utmost importance, but very few fully understand it. Remove those things which are obstructing your progress—weed out the imperfections, one by one. A strong man revels in his strength and the weaker man wonders how he got it. When a wrestler walks abroad, people turn to stare and remark on his strength. He has not achieved that overnight, but through many nights of hard exercising. As the renunciate leaves everything and goes to the woods, you can sit down nightly in your own home, forgetting the world and freeing yourself from all entanglements.¹²⁶

If you will take one step, He will come down hundreds of steps to greet you.¹²⁷ No matter what your past has been—stop now! View the facts and start afresh. Stand still and become tranquil, or you will not succeed.¹²⁸

The question, once again, is of earnestness. Do we really need God? Sometimes, we do ask for God. Even our intellect also, at times, feels the need for God. But does our mind want God? This is the crux of the problem. We ask

for things with mental reservations—only if they are of any use to us on the physical plane. On the other hand, the mind is entirely dyed in the color of the world. It has no time to think of anything else. Mind has a great potential in it. What the mind wants, it fervently prays for it. At times, it even cries for it. God comes in only as the means for the satisfaction of its worldly desires. And day and night one thinks of nothing else. This is the actual condition of our mind. You can search it for yourself. Do you sincerely wish for God? No. We want Him only as a means to an end—the end being physical pleasures and comforts. Otherwise, God has no meaning for us. It is a question of demand and supply. If we actually wish God, the law of nature comes to our aid. Where there is fire, oxygen comes to its aid. All that we need is to put our tongue, intellect and mind on one level. Such an attitude increases the mind force. Where the mind force is strong, nothing can stand in our way. We must be true to our 'self' and then whatever may be wished shall be fulfilled.¹²⁹

So decide from today onward, you see—decide what is your aim in life. We are adrift, aimlessly adrift; the result is we are just starting this way, some days ahead, some days back. Some days we proceed; some days we recede. We dig so many ditches in the earth, some five feet, some seven feet, some four feet. Water nowhere! Now all of you see the way clear before you? Then do it! Start from today; what is past is past, don't care for the past. Just don't dream of the future, too. When you are put on the way, you'll reach the goal. And what is that you have to contact? Light and Sound within you. Like the electric lifts, when you sit down, that current is there, that's all. So, as I submitted before: spirituality is not difficult; it is we who have made it difficult, that's all. Simply follow it. Simple life and high thinking.¹³⁰

The human form is the king of all the species and is the

highest rung in the ladder of creation, for in this form God has placed the power of differentiation through which one can define truth from untruth and so achieve that which can be done in no other form.¹³¹

It does not matter if you could not live up to the holy commandments till now. Your sacred aspirations for improvement are laudable. Thus far and no more should be the motto. If you will follow this golden principle of life, you will certainly change in due course. Slow but steady paces shorten the journey. One step in the right direction under the protective guidance of the Master Power will set the ball rolling. You should please note that every pleasure has its price and every suffering has its equivalent compensation.¹³²

Obedience: “If You Love Me, Keep My Commandments”

*If I may only please Him ‘tis pilgrimage
enough;*

If not, nothing—no rites or toils avail:

*Whichever way I look, I find that in His
creation,*

None has won salvation without His grace—

*Regardless of Karmas you can discover
untold spiritual riches within yourself:*

*If you but abide by the teachings of your
Master:*

My Master has taught me one lesson:

*He is the Lord of everything, may I
never forget Him.¹³³*

IF YOU OBEY the Master literally, then He will make you master of your own home.¹³⁴ Naturally the child who heeds his father's slightest wish will enjoy his pleasure. Whoever insists on his own ideas and does not want to obey, doubtless he will also get the Master's love, but the inner key will not be entrusted to him.¹³⁵ Make up your mind whether you would like to conform to the dictates of your mind or to the Commandments of the Master. The choice lies in your own hands; you are free to choose; no one else can make the choice for you. The world may condemn you who choose the Master's way. However, you need not worry because you have taken up the right way.¹³⁶

We should exploit those qualities which will assist us to join back to God, and discard all traits which are liable to lead us away from Him. It is not difficult to realize the Lord, but it is most difficult to become a man—a true human being. One hundred times and more we bow our heads and say “yes, yes, I will do it,” but in action we do just as we please. This indicates that as yet we do not truly understand the spiritual path. If you have not as yet changed your old habits, then do so at once. Make a start *now*. To have bad thoughts for others, to take sides in enmity, like a lawyer criticizing the lives of your fellow beings—would you not expect the fire to flare up within you? The Guru sees all events with a different eye, for every man sees from his own level. If you have accepted someone as being superior to you, then obey him.¹³⁷ By merely looking at a Master you will not get salvation; remember that. Just by seeing the Guru, salvation does not come, if you do not love the Satguru's words. Do whatever the Master says: follow his advice, obey him and become receptive to him, for the soul gains strength through receptivity. The work which may seem impossible just now will become easy. All sins are burned away in the company of a true Master, and from a true Master you can receive

the precious gift of Naam. The Satguru is so powerful, that not only the disciple gets the benefit, but those who love the disciple will also gain His protection. This has been proved by historic spiritual record.¹³⁸

There is less hope for those who pay obeisance to the body of the Master, as compared with those who pay obedience to the words which he utters. For them, emancipation is definite, sure and certain. We should obey and pay respect to the words that the Master utters. Then we are sure to go back to the home of our Father. Those who only pay obeisance to the Master outwardly and do not live up to what the Master says, there is yet time. The time factor is a necessity.¹³⁹

To abide by the teachings of the Master is just like treading a razor's edge. The more you walk on the edge of a razor, the more it will cut your feet. What does this mean? The more you abide by the teachings of the Master, by the sayings of the Master, the more you have to tear up your old name and fame, what you are, whether high or low. You have to care only for the Master.¹⁴⁰ So the first difficult thing on the way to devotion to the Master is that you must abide by what he says, irrespective of whether the world praises you or not. It may be possible that he says something that does not appeal to your intellect, but what is your duty? When the officer in the field orders "fire" what will the soldier do? He must fire. The Master will never say anything which is not becoming. It may be that you do not understand what he says at the time, but he has some noble purpose behind it for your betterment. That is why it is very difficult to follow the orders of the Master.^{140a}

The ABC starts from where?—when you obey the the orders of the Master. What does the Master say? He says, "Keep your life pure—For a while, leave off from outside and introvert within—Rise above body consciousness—Come into contact with the God into Expression Power, the

Light and Sound Principle within you—Then rise above the astral and causal bodies. You will realize what is meant by “I and my Father are One.” You can then rise further into the Super Conscious state. This is the ultimate goal.”¹⁴¹ So brothers obey my direction, do your meditation even if it be a little, increase whatever experience you have been given. See into each action of your daily life, and keep a diary. Do not leave off your Bhajan and Simran. There is a remedy for mistakes, but there is no remedy for disobeying, and the road is long for such people. Those who have Naam will definitely reach God, but it will be a long journey for whosoever disobeys the instructions. You have to do it whether in one birth, two or four, so why not now? Remember that the disciple who always has his face turned toward the Guru, draws the Guru’s attention. If you keep someone in your heart, you will reside in theirs.¹⁴²

All creation is in God’s control, just as a powerhouse controls all other machinery. He who is in charge of the powerhouse will tell you that not a single piece of machinery can move without his orders. Those working under him say, “Be careful not to disobey his orders, otherwise a limb might get chopped off in the machinery.” His wishes are like standing orders and cannot be erased. So God is called by the names Shabd or Naam or Word. That which we term the Controlling Power is His wish or order, or you can call it the will of God. “Through the Shabd all happiness is acquired, and through love of the True Naam.” Soul is a part of God, just as it is a part of the Shabd. When the soul becomes one with God, it becomes full of bliss. “If ye long for eternal happiness, surrender thyself to God.” Go under the protection of that Power which is perpetually vibrating.¹⁴³

One will go on coming and going until one surrenders one’s whole being to the Guru; and this means living in accordance with his wishes, thinking as he advocates. The

keeper of the intellect is the Guru. Maulana Rumi Sahib prays to God, saying, *This intellect will turn my face from You; Keep your control on it, and I am saved—otherwise I am lost.* It does not take much time to spoil the milk! The intellect is like that. If your mind obeys the Guru one hundred percent, you will know then who the God is. Don't let your intellect interfere in the slightest fraction with what you know is right. He who is willing to obey him without a question will receive the treasure. Naam's perpetual song, precious jewel of the Lord, is in the Sadhu's keeping. You can also say that God has handed over His treasure to the Master. Then? The Guru places it before him who takes his words as truth. To find a Guru who can do this is the height of good fortune. Without good fortune, the Satguru is not met.¹⁴⁴

If one has found a true Master, who is attuned to the Lord and is His mouthpiece, and obeys Him in all things completely and absolutely, he will surely destroy the hydra-headed serpent of the ego and reach his heavenly home one day. There will be moments in the course of such love when one, judging from one's own limited understanding, doubts the validity of the Master's instructions, but such moments are only tests to make our self-surrender more complete and more secure, and he who passes through these tests successfully, will one day radiate with the glory of God.¹⁴⁵

To obey, and to surrender oneself, are two different things. Being obedient to the Guru's wishes does not mean you have surrendered yourself, although he who has surrendered is naturally obedient. But if you have surrendered you will not think of why and what, you will just do what he says. *I have given Myself unto Your reckoning, so do what You will.* When Hazrat Ibrahim's slave was asked where he would like to sleep, what clothes he would like to wear, the slave replied, "Sir, you have

bought me, whatever you wish I will do.” This is what surrender means. It is a very difficult step to take, for hundreds of doubts enter the mind.¹⁴⁶

If you ever come to know what a Guru is, then there is nothing left to learn. The Guru teaches this with love, with persuasion—after all, they are his children! If a child is covered with filth, he cannot kill it. Under the influence of the mind, the manmukh has little understanding; he does not obey the Guru, he does not live for the Guru’s pleasure, but he is concerned with his own will. The reason? He has little or no connection with the Shabd. When a person gets the connection, he should keep it intact and not break it! Only then will all the virtues come, without effort. The precious attribute of true humility will grow in his heart. Just listening to the Shabd is a treasure of all virtues.¹⁴⁷

*For how long will you try to deceive your
Guru?
Now recognize what He is.*

Hiding the true facts, you think, “What does the Guru know? What *we* want to do is correct.” You get hold of an idea and place it above all else, considering everyone else to be wrong—even if your Guru tells you something different. How long will you keep this up? Make no mistake, he watches our every action, for the Guru Power is residing within our very being. But we foolishly think that he is not present to see us, so we can do anything and he will not know. He entreats us to try to realize what a Guru is. The Guru is not the physical form—he is not the human pole but is the all-omnipotent power of God which has manifested therein. It is accepted that God is everywhere and sees everything. Give full attention to learn what the Guru is, and then come to *know* it.¹⁴⁸

From today, become a worthy sikh—worthy even to be

called a gurusikh, the beloved disciple of the Guru. You can do this if you obey the Master's words. You will not do it? You will *have* to do it—if not in this birth, then in the next. Oh brothers, what is the use of coming again and again? Why not do it now? *If this birth goes, it will not come again in your hands, and the precious life is wasted.*¹⁴⁹

We may have been given human birth many times, but pride and ego killed us again and again, ruining all our good work and causing us to return to the same scene time and again. In the past it was our ruination, and it is winning the present also. Do not obey your mind—obey the words of the Guru, which will bring you great joy, whereas obedience to the mind will give you unending distress—the mind ever gave birth to trouble. Wash anger away with love, just as your Guru does. If you refuse to understand, then nothing can be done.¹⁵⁰ You will just have to continue paying up for your mistakes.¹⁵¹ If the Guru's initiation is followed by absolute obedience to his wishes, all sins will be washed away forever, along with all the miseries of the worldly life.¹⁵²

Why do Masters come and what is their work? They release the soul from mind and senses and connect it with Naam. They come only for this purpose, though they go through many difficulties and work hard. Go to the Satguru and obey him. *The words of a complete Master, I tie on my heart.* Tie his words close to you—they should not enter from one ear and leave from the other—tie them securely in your heart.¹⁵³

If one is spiritually developed in life, he or she remains so in after-life, but if one is not so developed, how can he develop after death? We have a golden opportunity now in the human body wherein we can develop to any degree of perfection and can become detached from the things of this world. When one has developed overwhelmingly in love

and devotion for the Master and has advanced spiritually so much so that he or she has become detached from worldly things, he need not return to earthly life, but will proceed onward in the Inner Planes with the guidance of the Master-Power residing with him. If only the initiates would do and act as they are told, surely they will rise up into the regions of Light and Supreme Joy and meet the Radiant and charming Master face to face. It may seem difficult, but it is a practical possibility and is within the reach of everyone with the grace of the Master. Everything that is holy, lovely and good is hard, but the rewards are supremely superb.¹⁵⁴ Every initiate of a competent Master is destined to reach his True Eternal Home. The speed is accelerated when the disciple obeys the words of the Master. In this way great progress is made here and now.¹⁵⁵

He is not to be won by words, but by deed—*if you love me, keep my commandments*.¹⁵⁶ If we scrupulously act up to his instructions, he will make us a Saint like himself in due course.¹⁵⁷

Testing the Disciple

THE MASTERS TEST the disciples again and again, to see how much the disciple can sacrifice, how much loving devotion he has, and to what extent he still remains under the influences of mind. He who sacrifices everything for the sake of his Guru has achieved all.¹⁵⁸

Time Factor is a Necessity

MAHATMAS ARE NOT made in one day. Rome was not built in a day. Man is in the make. . . . You must not be skeptical about your inner progress as it is beyond

the ken of human comprehension to gauge the inner growth. The divine love of the Master is just like a spark of flame which reduces everything to ashes in good time.¹⁵⁹

In the Gurbani it is written that purity of thoughts and perseverance are needed. Do you want to become something worthwhile or don't you? Hearing such words, an interest is awakened, but the work cannot be accomplished in one day. A child, learning to read, reads a few lines and promptly forgets them. He must read them again and again, but after much struggling with learning, he one day may be able to write a book. Every Saint has his past, and every sinner a future. The people who are like us today can become something tomorrow. For this, true guidance is required from one who has seen, not anyone else. The second requirement is implicit obedience to one's Guru. The Master's words are not just words alone, but are the Master Himself! Added to this, perseverance is necessary.¹⁶⁰ Those who are now better situated may have been like you some time back, or even worse off. They persevered. and did the right thing. It gave them strength and power. You can do likewise. It is just a matter of starting anew. **START RIGHT NOW.** The Master is anxious to see you progress. He wants his initiates to rise to sublime heights and have their bowls filled to the brim with the nectar of God-consciousness.

But the bowls must first be emptied of the rubbish that they contain in order to make room for the nectar to be put in.

Seek only that company which is helpful to you. Discard all others lovingly and unprovokingly. You will surely make progress. But remember one thing—Rome was not built in a day. It required a huge effort in toil from hundreds and thousands of people for a very long time.

Your discipline may not have to be as severe, but you cannot have what you want so easily. You must work for it.

But be sure that with a little work you will get better results. The Master wants you all to develop love and humility. These must be lived with tolerance. Spiritual Science is very definite, and whoever, even the vilest of the vile, follows it, is changed for the better. If some people who have been put on the way are not changed for the better, it is purely their own fault and not that the Science is wrong.

This is the most perfect way given out by all the Masters who came in the past. Our day to day life should be a living testimony of what we profess. This is the long and the short of the whole thing. Everyone must learn it and the sooner, the better. Reformers are wanted, not of others, but of themselves. It is better to see one's own faults and try to remove them than to pick holes in others.¹⁶¹

Karma: The Wheel That Binds

EACH THOUGHT, each word, and each deed has to be accounted and compensated for in Nature. Every cause has an effect and every action brings about a reaction. Uproot the cause and the effect disappears. This has been done by the Masters who have transcended these laws, but all others are bound by the bonds of karma, which is the root cause of physical existence and the clever device of nature to maintain this existence. The law of karma sees to it that we are paid an eye for an eye, and a tooth for a tooth, in the shape of joy or suffering. It is the goading whip in the hidden hands of nature. The mind contracts karma, puts a covering on the soul and rules the body through the organs and the senses. Although it is the soul that imparts strength to the mind, the latter has assumed sovereignty and is governing the soul instead. Control of the mind, therefore, is the first step to Spirituality. Victory over the

mind is victory over the world. Even accomplished Yogis and Mystics who can transcend to high spiritual realms are not left untouched by the hand of karma. Saints classify karmas into three distinct groups, as follows:

I. SANCHIT (*stored*): Good or bad deeds that stand to our account as earned and contracted in all previous bodies of the order of Creation, counting from the day of the first appearance of life on earth. Alas! Man knows nothing about them or their extent.

II. PRARABDHA (*fate or destiny*): The result and effect of which has brought man into his present body and has to be paid off in this life. The reactions of these karmas come to us unexpectedly and unperceived and we have no control over them whatsoever. Good or bad, we have to tolerate or bear this karma, laughing or weeping, as it happens to suit us.

III. KRIYAMAN (*account of our actions and deeds in the present body*): This is distinct from the above mentioned two groups, as here, man is free to do exactly as he pleases, within certain limits. Knowingly or unknowingly, deeds committed and coming under this heading bear fruit. The result of some of these we reap before we die and the residue is transferred to the Sanchit storehouse. Karma is the cause of rebirth, and each birth is in turn followed by death. Thus the cycle of enjoyment and suffering, which are concomitants of birth and death, continues. "As you think, so you become," is an unalterable law of nature, owing to which this Universe exists. No amount of integrity or genius can absolve a man so long as there is the slightest trace of karma. Ignorance of the law is no excuse, and though there may be some concession or relaxation with man-made laws under special circumstances, there is no such allowance made for this in nature's laws. Prayer, confession and atonement may give temporary mental relief but they cannot overcome karma. All karma must be

wiped out completely before permanent salvation can be had.¹⁶²

Similarly, the philosophy of karma too, has a specific place in the system of spiritual science. But it should on no account be made to induce morbidity and breed a spirit of frustration among the initiates and non-initiates. Man is the maker of his own destiny. Though we cannot alter the past yet we can forge the future as best we may. “Thus far and no further” is the deadline which the Master draws for each one of us and it should on no account be transgressed.¹⁶³ It is our past karmic evolution which moves us around under His divine will. We are bound within certain limits on account of past karma and free within certain limits. We can make the best use of free karmas to change our course to proceed on our spiritual way.¹⁶⁴ Now that our fate has brought us here, how can we make the best of the human life? We should not sow any more seeds. Whatever happens in life due to past actions should be borne with cheerfulness. Happiness and unhappiness will come, but one should never be disheartened. The great spiritual leaders also go through similar experiences, but without suffering the pinching effects. My Master used to say, “You cannot clear up all the thorns which you yourself have spread in your path, but, you can wear heavy boots for protection.” The task of saving ourselves from the reactions in store for us should be seriously considered, for only in the human form do we have any chance of rendering them inactive. The Saints who come—forgive me, but they also leave the body at death. ‘They also get riches or poverty, but they always avoid those actions which will cause reaction.’¹⁶⁵

*He who is of one color enjoys perpetual
freedom;
He has no fight with anyone.*

He has right understanding; he has full awareness of the oneness of all life. He remains unaffected through each passing phase, while the ripples on the surface of the ocean of life come and go. He works endlessly, tirelessly in this field of action—yet is above the effects of action. The meaning of the words *neh-karma* is to do the actions yet remain actionless, so those who cannot see the true facts cannot become *neh-karma*. Only by seeing the action of the Lord in everything can one attain this state. He is *neh-karma* who is connected with the Shabd.¹⁶⁶ When one has become the conscious co-worker of the divine plan, all past actions, *sanchit karmas* (those in store) are erased—finished. If the person who was tasting the actions is not there, then who is there to taste them and be responsible? When there is I-hood, one must receive the results of one's actions. A man may state, "I am not the doer," but within the folds of his heart he cannot believe this, and continues to consider he is doing everything, thereby holding responsibility for his actions and the reactions to follow. If he becomes the conscious co-worker of the divine plan and knows that he does only that which God wills, how can he be burdened by any action?¹⁶⁷ To be *neh-karma* then should be our ideal in life and this means salvation.¹⁶⁸

We are at the mercy of our actions and whatever we do sets up an action-reaction. Good actions bring good reactions: bad actions, bad reactions. In the *Gurbani* (sayings of the Sikh Gurus) it is written, "Do not blame others, but blame your own past actions." Brothers, do not blame anyone. You got this human form as a result of your *prarabdha karmas* (destiny, governing this life's pattern); it is the good fruit of your past. Whatever you have to give and take from the past lives must be accounted for now. You have to take from some people and give to others. Sometimes when giving something to a certain person, such warmth of love swells up from within the heart, and

yet another occasion one gives with hatred and reluctance. This is reaction from the past. Someone is rich, another poor. Some are masters, others servants. In all, there are six things over which man has no control: life, death, poverty, riches, honor and dishonor. These are all beyond our control.¹⁶⁹

Good actions will no doubt bring their reward, but you will still be a prisoner. Perhaps some will go into a Class A prison, some Class B, some Class C. Some might get the pleasures of the other worlds. Heaven and hell will come again and again, for this circle cannot be broken unless one gets out of the illusion.¹⁷⁰ We come into the world only to settle our old accounts of give and take. All our relationships—father and son, husband and wife, mother and daughter, brother and sister, and vice versa—are the result of past karmic reactions. It is said that the pen of destiny moves in accordance with our deeds. What we sow we must reap. We come with fate writ in our forehead: even the body itself is the result of our karmas and it is rightly said to be *Karman sharir*. It is the destiny that casts our mold. Without body there can be no deeds and without deeds there can be no body. It, therefore, behooves us to pass our days happily and ungrudgingly, give what we have to and what we must for there is no escape from it. We have, of course, to be careful not to create new relationships and sow fresh seeds. This is the only way to get out of the abysmal depths of the karmic ocean.¹⁷¹

To expect that after initiation the affairs of the world would so change that bitter things will never come your way, is a mistaken idea. Ups and downs do come here as a result of the reactions of one's own doings. They have to be faced and squared up. If we were to run away from them, the debts will remain unliquidated.¹⁷² We have been joined to our family and relatives through God's will and the prarabdha karmas, and we should accept the conditions

joyfully. Only he who truly knows, willingly pays his way through life. Who knows how many difficulties are due to our unpaid debts?¹⁷³ If you have sucked anyone's blood now, in the next birth, he sucks your blood. On the surface it may seem to be, "he is doing wrong to me, he is a tyrant, he is cruel," but who knows what is the reaction of the past?¹⁷⁴

I am sorry for your personal affairs when you feel hurt and confused. The present earth life is chiefly based on the reaction of past karma which determines pain and pleasure, health and sickness, honor and ignominy. However, a well planned and disciplined life based on spiritual beatitude goes a long way in offering new vistas of peace and harmony. Ups and downs are the normal features of earth life and should be considered in the spirit of their being passing phases. The golden principle of accepting the weals and woes of life in a spirit of mental stability and equilibrium, being in our best spiritual interests, should be followed cheerfully. An initiate's life, just like a bank going into liquidation when each farthing is to be squared up and paid off, is for releasing the soul from past karmic debts. If you will accept all events in this spirit of right understanding, you shall be more positive, happy and cheerful. The decrees of heaven are subject to no error. Yet divine dispensation is invariably flavored with mercy. A spiritually developed person would surmount all difficulties of material life by merging his or her will in that of the Lord.¹⁷⁵ When Masters come they do not disturb the prarabdha karmas, although in one way they do: they start giving food to the soul. To feed the physical form we have to eat and drink. To strengthen the intellect we read, write and think. All these words are food for the intellect. The soul is fed only with the Bread of Life, which is the experience of the Beyond. With such food the soul becomes very strong, and though unhappiness and sorrow may come it will not have so much effect. If there is a

thorny road to travel and one puts on heavy boots, then one will not feel the thorns. Say there are ten people, and they get beaten up physically. One of them is very weak, and after a slight beating he collapses. The others admit they were beaten up, but did not feel it so much. Similarly, if the soul is strong, happiness or unhappiness may come, but will not have any drastic effects.¹⁷⁶

Q. Can we overcome past karmic impressions?

A. Karmic reactions which are in fruit you cannot; just have strong boots on to save you from the pinching effects of the thorns. For as man has to die, he will die, he must die. So karmic reactions of the past which are in fruit, they cannot be stopped but you can have such a position where they won't pinch you.¹⁷⁷

Q. Is there anyway we can know if our actions are paying off an old debt or if we're starting something new?

A. Rise up to the causal plane, not before.¹⁷⁸

Q. If an initiate because of his karma has to come back again, how soon will that be?

A. If he is initiated by a competent Master—first question; and if he is following His commandments, living up to what He says; regular in his devotion to practices, sees Light and also hears the Sound Principle, so much so that he has cut off *all* desires from outside—such a one is not to return at all. He will progress further later on. And those who have done little or nothing, then they will have to come back, but not below man body. Again they will get further guidance and go up. And those who have got very strong love for the Master, so much so that all their desires have been burnt away, such a soul won't return, they'll progress from there onward.¹⁷⁹

No initiate can take the karmic load of others. It is only for the gracious Master Power working on the human pole of the Living Master who can liquidate karmic debts under His divine will, and none else.¹⁸⁰

Turning from the Path

THE WAYS of MASTERS are often misunderstood, through lack of spiritual growth.¹⁸¹ If, having got the double blessing of the human form and the Satguru, you throw away the chance by disobeying him, what will happen? Those who live on another's earnings go under the law of give and take or illusion; if you offend or harm anyone, you reap the reaction of that and under the same law you will be born there where the offended person is born, that the account may be accurately balanced. *Wherever your attention is, there will you reside.* Who knows when you will again get the human form? Fire consumes even green wood as well as the dry, and everyone must go sometime. If you spend your days losing everything but saving the invaluable treasure given to you, then your work here will be successful.¹⁸²

There are various factors which lead to doubts and skepticism when the dear ones leave the path or go astray. The chief being lack of steadfastness and implicit obedience for the commandments. The stress on initial experience is given simply for testing the competency and genuineness of the Master as to whether one can have first hand inner experience of Holy Naam on Initiation. If one has the experience, may be less to start with, more can be expected by regular practice in due course. Perfect discipleship is a rare blessing which evolves in very few who not only work assiduously for their spiritual progress but surrender their all at the holy feet of the Master. It is perhaps much easier to meditate regularly, abide by the dietary regulations and observe other outer disciplines, but to inculcate a sense of complete self-surrender is most difficult.¹⁸³ Disobedience results in being consumed perpetually in the fire of senses, not only in this life, but hereafter also.¹⁸⁴ Remember, he who breaks the wall of the

Guru's orders will never realize the inner knowledge. He may get a little inner experience and help, but he will never become perfect.¹⁸⁵ You were asked to develop these further by giving regular time to meditation with love and devotion, which are the keynotes for success on the divine way. In not living up to these instructions, you lost a chance to secure the Master's guidance, which is needed at every step.

Thus in obeying the dictates of one's own mind, if one finds fault with the science of nature, you can see for yourself how far it is justifiable. The mind has to be settled on the way.

So many of the cases of failure in meditation are due to want of accuracy in the method, lack of love and devotion, not following the proper diet, mixing in other methods or exercises. All of the lapses come from the disciple. This is the way of being born anew and to enter the Kingdom of God. "Learn to die so that you may begin to live" is what Christ taught as well as all other Masters. You are fortunate to be put on the way to God.¹⁸⁶

The Lord, sitting at the human pole, makes it possible for the soul to overcome all negativeness. In the *Gurbani* it is asked, 'What is the Negative Power?—I can kick it out or remove it altogether and replace it. The records, containing the words of the great Masters have an authoritative truth in them, for only the Masters (or anyone else on whom they may shower grace) see the true state of affairs. The Negative Power has no standing, unless with the approval of the Positive; but we are misguided, foolish people who sometimes allow ourselves to be drawn away from the true Guru—forgive me, but this happens. No matter what difficulties come, no matter what your condition may be, never leave hold of the Guru's hand—for your own sake. It is a natural law that you will go to the stage which your Master has reached.¹⁸⁷

To forget the Master is to lose his protection thereby giving an opportunity to the Negative Power to pin you down. Nevertheless, the Master Power is not going to forsake you in midstream, He has mighty protecting hands. The seed of spirituality sown by Him at the time of initiation must germinate sooner or later. "None can destroy this seed." But if you do not prepare the soil conducive to its germination now, you will have to be reborn, undoubtedly as a human being, to accomplish the task, for the seed sown by a competent Master must germinate and sprout fully. But why delay and prolong your torture?¹⁸⁸ Why not put in time, grow now, and finish this returning? You come into contact with the Light and Sound Principle within and by progressing you are intoxicated with that. That has more bliss in it. We get more enchantment and bliss inside and naturally we are withdrawn from the outside things. Such a soul can never return, and lives in and is kept in the Beyond after the death of the physical body. Such souls have to progress there too, but this takes a longer time as compared with the time it takes in the physical body. So it is always better to develop here, the more you can, the most you can, so that you can straightaway go to that higher plane to which you have developed here. So tell them all that I wish them to progress. They have gotten, by the grace of God, first-hand experience at the time of Initiation. If anything goes wrong, it is due to the result of these things as I have explained.¹⁸⁹

What makes one stray from the golden Grand Trunk Road of Spirituality after finding the Godman and having sacred Initiation from him? It is the ego in humans which debars them from spiritual illumination. It can be annihilated only by stern spiritual discipline and a sacred schedule of holy meditations together with deep reverential humility. Sometimes uncongenial environments do affect the spiritual progress of the dear initiates, who

should always pray for right understanding and divine grace.¹⁹⁰

Without doubt, there is none equal to the Guru. He who starts seeing another as equal to his Master, HIS SOUL BECOMES AN ADULTERESS.¹⁹¹

Q. An associate made up her mind to leave the Path. Why does this happen?

A. Because she is under the control of the mind; she is led away by the mind. When you come to a Master, as Christ said, “Satan wait.” If you say, it is alright to let Satan come forward—then you must delay your progress.¹⁹²

You reach home with the Master, not with the mind, which will lead you away from the Path, from the Master. It will find fault with Him: many things which are truly speaking your own faults, the colored spectacles you see through. And those who consider that they have become something, they are also led away by mind, you see. Mind, as I told you, is a very wily friend. It will always try to lead you away from the Path, from your Master, from God. So mind is a disciple of the Negative Power, you see. It is working to take you away from the Path; from God.¹⁹³

To Invoke His Grace

*The lowly became high through God's grace,
And through His grace the sinking stone
was made to swim across.*

ONLY GOD'S GRACE made this sinking stone swim across, so there is hope for everybody. There is a great wealth to be gained through *Gurubhakti*—devotion to the Guru. You have to earn your reward through using what-

ever he gives you to start with. So the first step should be through Gurubhakti.

*One whole lifetime of Gurubhakti is required,
And in the next life you will get Naam.
The third brings salvation,
And the fourth takes you to your True Home.*

If you do Gurubhakti in one birth, in the next you will get Naam, the third will bring salvation, and in the fourth you will arrive in Sach Khand, your true home. All these stages can be had even in one span of manbody, with the grace of the Guru. All Masters, have sung the praises of Gurubhakti.¹⁹⁴

He tells us that God loves anyone who tries to adopt His own attributes; so we should find out what they are, and also inculcate them into our being. If there is a vacancy in a certain office, and the man in charge has good talent in handwriting, he will naturally be more attracted to those applications which have been written in a good hand. So if we desire the Lord's pleasure, we should adopt His attributes. But how can we know what they are, when no one has seen Him? We can only observe His attributes as they are demonstrated in the Guru, who is the Word made flesh—God manifested in human form. Whatever God's attributes are, the Guru will have them. By loving the Guru, and placing all our attention on Him, we can imbibe all virtues, and those virtues will then manifest in us. As a man thinks, so he becomes. If one goes on thinking of some depraved person who has broken away from God and all things God-like, one will become like that in a short space of time. The Lord's love is innate in whomsoever He has manifested Himself. *God's attributes can be seen when you see the Guru.*¹⁹⁵ So we should go to the Master with very clean hearts, with love for Him, with all due deference for Him. Then naturally, He will give His own Self to you.

So this is how we can develop love for the Master, for the God in him. The attributes that He has developed in him, you should try to develop in you. What are they? He wants love, no show, strict obedience to what he says. Once he says something, obey him. Obey him literally. While developing these things you will all the time be having the sweet remembrance of the Master within and also outwardly. It is for the Master to see what he has to give. He has come only to give life. He has no other business. He is Life, Light and Love. He can give you these qualities only when you have become receptive and there is nothing that stands between you and Him. The attributes of God are reflected in Him. If you just adopt those attributes in your own life, then you will be loved by the Master and by the God in Him. As Christ said, "Those who love me, will be loved by my Father, and whom my Father loves, I manifest myself to Him." All Masters have said the same thing.¹⁹⁶

Your loving and humble supplications to the Master are noteworthy. Such like prayer coming from the depths of the heart does invoke the divine grace and mercy. It is only when one realizes his insignificance and helplessness that God extends more grace to the child disciple. The true disciple is one who implicitly obeys the Master's commandments.¹⁹⁷

Everyone is a precious personality and must have his due reward. Everyone has been endowed with great potentialities which can be developed by making proper use of Master's grace.¹⁹⁸

*True is the Lord, true His Holy Word;
His love has been described as infinite.
Men pray to Him for gifts, which He grants
untiringly.*

*When all is His:
What can we offer at His feet?
What can we say to win His love?
At the ambrosial hour of the early dawn,
Be you in communion with the Divine Word
And meditate on His Glory.
Our birth is the fruit of our actions;
But salvation comes only from His Grace.
O Nanak, know the True One immanent
in all.¹⁹⁹*

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