



Sat

sandesh

*the*  
message of the Masters

*September 1968*



## The altar

Give thy body and mind to Him who has no desire of His own;  
With no thought of the self, be established in Him;  
After the mind, what then remains? Not even the body;  
Nothing is left to be surrendered, sayeth Kabir.

Having given the body and the mind, no burden remains to be  
carried;

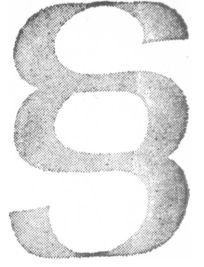
He who takes pride in this sacrifice will yet have punishment:  
For who can part with the seed-mind within?

O Kabir! How can that mind be subdued and surrendered?

Along with body and mind part thou with the seed-mind;  
O Kabir! Only after hearing the Master, one becomes fearless;  
Place the seed-mind at the altar of the Lotus Feet of the Master.  
O Kabir! Now one sees nothing but the luminous form of the  
Master!

—*Kabir*

# Sat sandesh



September 1968

Volume one number nine

## FROM THE MASTER

World Fellowship of Religions	page	2
The Master speaks : The science of soul		6
The law of karma II		14
Questions answered		24

## OTHER FEATURES

Poem : The altar	inside front cover	<i>Kabir</i>
Supreme sacrifice	13	<i>Bhai Nandlal</i>
A prayer for mercy	21	<i>T. R. Sharma</i>
So be it	23	<i>Louis Warter</i>
O Formless One	31	<i>Nanak</i>
Diet and law of karma	22	<i>Dr. Dona G. Kelley</i>
Brief history and aims of WFR	31	
From the editor's desk	32	
Wisdom of the ages	inside back cover	

Sat Sandesh, Sawan Ashram, Shakti Nagar, Delhi-7, India. Editor : BHADRA SENA. Printer and Publisher : Bhadra Sena. Printed at : Nalanda Press, D-39, N.D.S.E., Part I, New Delhi-3.

Subscription rates : Overseas edition : Annual US \$6.00 or £2 Sterling. Single copy : 50 US cents or 3/6d. Sterling. Inland edition : Annual Rs. 12/. Single copy Re. 1.00.

The views expressed in articles and other contributions in Sat Sandesh are those of the authors and not necessarily of the journal. Sat Sandesh is not responsible for the opinions and statements of the writers.

Contributions for publication should be addressed to :

The Editor, Sat Sandesh (English), C/o. Nalanda Press, D-39, N. D. S. E., Part-I, New Delhi-3.

The articles should be in English and typed with double spacing. No payment is made for the contributions published.

# World Fellowship of Religions

*MAN has to rediscover himself for he lives, moves and has his very being in Truth, the Unchangeable Permanence, with threefold attributes of Love, Light and Life which eternally shine like a lighthouse in the turbulent waters of the world. All this is not only a possibility but actually within the reach of all, and he who can dive deep from the surface of his being to the centre of his being embraces the totality of his being and gets at the priceless crest jewel of his soul, finding which nothing else remains to be found, for he who grasps the human in himself understands all mankind. This is one grand truth to which all our efforts are directed and for which the World Fellowship of Religions stands. This is how Sant Kirpal Singh, President of WFR since its very inception in 1957, concluded his inspiring message to the Second Regional Conference of the World Religions held in Tehran on June 10, 1967.*

*Three world conferences under the auspices of WFR have been held so far—all under the presidentship of Sant Kirpal Singh. The fourth World Congress, also under the benign guidance of the Master, will be held from September 14 to 16 this year in Srinagar (India), described as the city of gods. On the eve of this historic occasion, we publish for the benefit of our readers extracts from the message mentioned above as also from his illuminating presidential address at the third World Congress held in Delhi in February, 1965.*

THE World Fellowship of Religions has come to stay. Founded in 1957 in the historic metropolitan city of Delhi as a result of the deliberations at the first conference of world religions, it has worked its way to establish centres in different parts of the world and to enlist support from high dignitaries in all walks of life.

We would do well to pause for a moment and ponder over the chaotic conditions that generally prevail in spite of our loud professions in the cause of lofty ideals and heated protestations against injustice, tyranny and oppression by man against man, section against section, disrupting the social life of the country and endangering peaceful co-existence among the peoples of the world. Ends and means, be it remembered, go cheek

by jowl. They cannot be separated and treated singly and in isolation. Without righteous means we cannot achieve righteous ends. 'End justifies the means' is a false conception.

Man by nature is a selfish being and because of this he ever lives in a state of fear and willy nilly finds himself involved in strife; strife of one against all and all against one, for he is not prepared to reconcile himself with the idea that he is just a member, but not an isolated member, in the one great family of man; springing from one supreme source—the Father-God of all of us. This is the one truth that all the religions teach and it is by realisation of this fundamental truth alone that we can bring down heaven on earth for which we so fervently pray all the time and to our utter dismay find

it ever receding away the more we strive to gain it. It is really a great paradox, an enigma of life, on the proper solution of which lies the welfare of the State, the country and the world at large.

Time and again, laudable efforts have been made to knit together different nations in the silken bonds of love, amity and concord. The aftermath of the first world war was the founding of the League of Nations and of the second, the United Nations Organisation with a vast and extensive field of cooperation in matters like justice, health, culture, economy, banking etc. and above all banning war among the member nations. How far the one succeeded in its endeavours we have already seen and how far the second will, time alone will show. These are gigantic efforts no one can deny and we wish them well because they aim to serve the wellbeing of the people of the world.

The real cause of the social malaise, however, lies far deep in the human mind, too deep for the surgical lancet to reach and the scientist's shells and missiles to destroy. The state administrations may, to a certain extent, by means of legislative measures and executive fiats and with the help of the police and the army, control the physical movements of their subjects; but cannot wash and purify the feelings and emotions of the people nor can they correct their understanding and set right their thoughts. It is from the abundance of heart that all our actions spring. Unless we get a correct lead in the values of life, the higher spiritual values I mean, we cannot think and act correctly. God is long-suffering and, like a rich man of the parable, patiently awaits his prodigal children to return safely to his fold after a long sojourn in the wilderness of the world which serves as a school of correction. He is not far removed from us. The prophet has declared : Allah is nearer to us than our jugular vein. And again : Verily we are

for God and verily we shall return to Him. This being the case, the question that naturally arises is why we do not see Him and understand His workings? It is not because we search Him without while He is within—like a blind man searching for his needle in the street when he actually lost it in his own home. "How woeful it is that we in our own house, have lost the Master of the House," says a Persian proverb. It is because of this forgetfulness of the verities of life that everything has turned topsy turvey and we, like babes lost in the forest, are ever-groping for a way out. Maulana Rumi therefore exhorts us :

This world is a prison,  
And we all are prisoners therein;  
Break through the roof of thy  
cell,  
And thus release thy self.

God made man and man made religions as the means of uniting himself with God. Each religion has an essential truth at its core for otherwise no religion can endure for long. But the basic religious truths have now become encrusted with the dust of ages and lie buried under the dead-weight of verbiage encased in the archaic language of the time and of the people who lived in different times and different climes in ages past, with ethnic traditions all their own, quite different from those prevailing today. Yet with all these diversities in linguistic trappings, the mass symbolisms we see around us, the essentials they reveal are alike, if we but know how to decipher them correctly. It is with this object that the World Fellowship of Religions has come into being so that the representatives of different religions may have some common forum to sit together, shoulder to shoulder, in an honest attempt to understand the unities of human life in the ever-revolving panorama of apparently diverse forms and modes of life and thought that are surreptitiously eating into the very

vitals of the social order in which we are.

Man then is the first and last in God's creation. He is the greatest handiwork of God. Constitutionally, all men are constituted alike both in inner and outer formations; subject alike to disease, decay and death so far as the outer man of flesh and bones is concerned. Again, all of us, besides being human in appearance are also human in feelings and emotions because we are ensouled entities or embodied souls and as such are one on this level as well. Last but not the least, we are one on the spiritual level as well for spirit in all of us is one and of the same essence as that of God. This being the case we are all worshippers of the same God who is One without a second. "There is no God but god" is what all the prophets have declared with one voice and a path to Him can be gained through a life of rectitude and abstinence from indulgence; as prescribed by Shariat or the code of social and moral conduct which too is essentially the same as given by all the law-givers of the world from prehistoric times to this day. Ethical life, then, is a stepping stone to spirituality and it comprises in its fold divine attributes of purity, love, non-injury, truthfulness, continence, selfless service and sacrifice. This constitutes the first step and also includes within its fold all types of rituals like fasts and vigils, pilgrimages, charities and the like. But mark this it is good as far as it goes, but surely not enough.

Next, we come to the core of the teachings as given by all the world teachers : Zoroaster, Vedic Rishis, Moses, Buddha, Mahavira, Shankara, Christ, Mohammed, Kabir and Nanak. All agree as to the nature of the God-head. Absolute God is an abstraction, something imageless which no one has seen and no one can ever see. Then there is the God-in-expression power and it has variously been described by the sages and seers as

the Father of Lights, *Nooran-ala Noor*, *Swayam Jyoti*, speaking in the midst of "thunder and lightening," coming from above, as *Akashvani* or *Bang-i-Asmani*, *Saut* or *Kalam-i-Qadeem*, *Sruti* or *Sraosha*, *Naam* or *Naad*, Music of the Spheres and so on. These are not mere figurative words, as many may be prone to take them for, but essentially true in character. The founders of all the religions gave a direct contact of the Light and Sound of God to their innermost circle of disciples and enjoined them to develop the same, so as to become true momins in the real sense of the word. This is the great bed-rock where all religions meet and stand upon. This is the terra-firma which we have to realise by practical study of the different scriptures for they all teach essentially the basic truth of the Oneness of God and the saving life-lines provided by Him in every individual as the way-back for His children to His eternal home. Man has but to rediscover himself for he lives, moves and has his very being in Truth, the Unchangeable Permanence, with three-fold attributes of Love, Light and Life which eternally shine like a lighthouse in the turbulent waters of the world. All this is not only a possibility but actually within the reach of all and he who can dive deep from the surface of his being to the centre of his being, embraces the totality of his being and gets at the priceless crest jewel of his soul, finding which nothing else remains to be found, for he who grasps the human in himself understands all mankind.

This is the one grand truth to which all our efforts are directed and for which the World Fellowship of Religions stands.

\* \* \*

All the religions agree that Life, Light and Love are the three phases of the Supreme Source of all that exists. These essential attributes of the divinity that

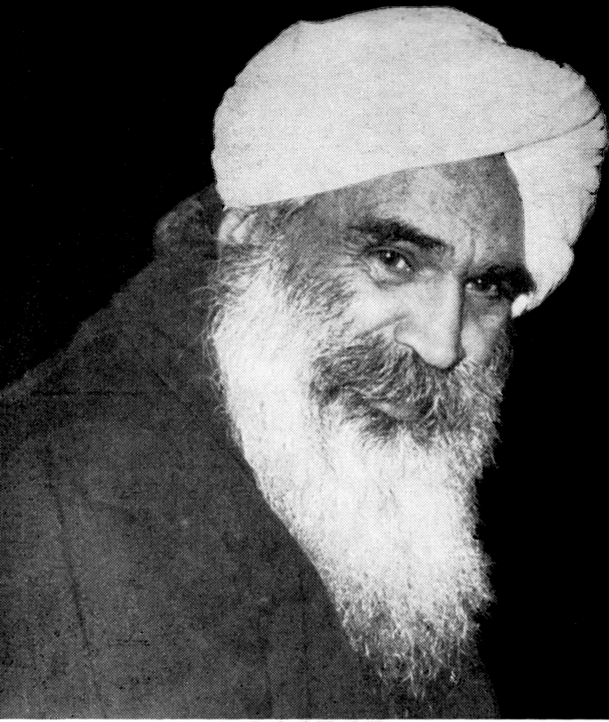
is ONE, though designated differently by the prophets and peoples of the world, are also wrought in the very pattern of every sentient being. It is in this vast ocean of Love, Light and Life that we live, have our very being and move about and yet, strange as it may seem, like the proverbial fish in water, we do not know this truth and much less practise it in our daily life and hence the endless fear, helplessness and misery that we see around us in the world, in spite of all our laudable efforts and sincere strivings to get rid of them. Love is the only touch-stone wherewith we can measure of understanding of the twin principles of Life and Light in us and how far we have travelled on the path of self-knowledge and God knowledge. God is love, the soul in Man is a spark of that love, and again is the link between God and man on the one hand and man and God's creation on the other. It is, therefore, said : "He that loveth not, knoweth not God; for God is love." Similarly Guru Gobind Singh says : "Verily I say unto thee; that whose heart is bubbling over with love, he alone shall find God." Love, in a nutshell, is the fulfilment of the law of Life and Light. All the prophets, all the religions and all the scriptures hang on two commandments : "Thou shalt love the Lord thy God with ail thy heart, and with all thy soul, and thy mind." This is the first and great commandment. And the second is like unto it—"Thou shalt love they neighbour as thyself." Questioned as to our attitude towards our enemies, Christ said : "Love thine enemies, bless them that curse thee, do good to them that hate thee, pray for them that despitefully use thee and persecute thee that ye may be the children of your Father in heaven. Be ye perfect even as your Father in heaven is perfect."

With the yard-stick of love with us the very essence of God's character, let

us probe our hearts. Is our life an efflorescence of God's love? Are we ready to serve one another with love? Do we keep our hearts open to the healthy influences coming from outside? Are we patient and tolerant towards those who differ from us? Are our minds co-extensive with the creation of God and ready to embrace the totality of his being? Do we bleed inwardly at the sight of the down-trodden and the depressed? Do the distresses of others distress us? Do we pray for the sick and suffering humanity? If we do not do any of these things, we are yet far removed from God and from religion, no matter how loud we may be in our talk and pious in our platitudes and pompous in our proclamations. With all our inner craving for peace, we have failed and failed hopelessly to serve the cause of God's peace on earth. Ends and means are inter-locked things and cannot be separated from each other. We cannot have peace so long we try to achieve it with war-like means and with the weapons of destruction and extinction. With the germs of hatred in our hearts, racial and colour bars rankling within us, thoughts of political domination and economic exploitation surging in our blood-stream, we are working for wrecking the social structure which we have so strenuously built and not for peace unless it be peace of the grave; but certainly not for a living peace born of mutual love and respect; trust and concord that may go to ameliorate mankind and transform this earth into a paradise for which we so fervently pray for and preach from pulpits and platforms and yet, as we proceed, it recedes away into the distant horizon.

Where then lies the remedy? Is the disease past all cure? No, it is not so. 'Life and Light of God' are still there

*(Continued on page 28)*



# THE MASTER SPEAKS

## *The science of soul*

THE Master-souls have, time and again, graced this earth for the humanity's spiritual enlightenment. They have left behind, for our guidance, the precious records of what they experienced within. Ever since the first flicker of life on earth, man has been mightily engaged in search of happiness. He has made a tremendous progress in all walks of life. Take, for example, physical research. Many wonderful sciences have come to light : Unani system of medicine, Ayurvedic system of cure, Allopathy, Homoeopathy, Naturopathy and the like. All of them aim at the smooth working of the physical body. Surgery has progressed to an extent unknown before—the finest organ of the human body can now be replaced

or transplanted from one to another. Similarly, man has taken long strides in the field of intellect. Man has not only conquered the forces of nature but has pressed them into his service. You can hear and see a person from thousands of miles afar with the aid of a wireless set and a television. Man is now trying to probe into the mysteries of space and establish interplanetary relations. All these are the miracles of the scientific mind.

With due deference to the scientific progress, man has ignored the most vital part of his life —the active life-principle in him, the soul, the very essence of life, or spark from the All Consciousness, an



unseen and invisible power at the back of all creation. The Masters of the mystic science have been deeply engaged with the development of this mysterious power called life and the results of their experiments are recorded in the form of various scriptures of the world. This sacred literature, in spite of the apparent diversities, reveals a marvellous uniformity at the core—a basic unity testifying oneness of the source—the immutable radiance of the divinity. It is due to the lack of practical persons, well-versed in *pravidya* or the science of the Beyond, that we are offered shadowy rites and rituals, symbolic of the great Truth, bubbling with life. So many faiths and isms fail to offer us a perfect solution of the problem of life. The maximum that priest-craft can offer is a certain belief in the goodness to come in the distant future. Thus most of the people devoted to the so-called spiritual enlightenment remain in their water-tight compartments make-belief of religious affiliations, following a code of set principles, with the hope that all this will ultimately lead to liberation.

All the established religious orders have their origin in some Master in the past, who in his own good time guided the people to a higher purpose of life—the spiritual perfection. Every flow is followed by an ebb in the affairs of man. To err is human and people generally relax into ignorance with the passage of time. The Merciful Providence, however, in the fullness of time, provides the world with the means of regeneration. Another prophet, a new messiah comes on the scene to fan into flames the dying embers and tries to knit all his children into silken bonds of world fellowship. The Masters, as the true worshippers of life, adore only what is the highest life-principle, at the back of all creation—visible and invisible. The Masters do not demand of us to leave our religions, which after all are the various schools of thought and serve as a training ground

for striving after higher and true aspect of religion, but establish re-union of the soul with the Oversoul. Verily where the world philosophies end, there the religion in its vital aspect starts. We may not get startled at this statement. The various religious orders are like the badges which students wear, as distinctive hall-marks indicative of the various institutions or the university to which they belong. Take for instance the case of India with a plentitude of perennial river-system. Here it is considered necessary that one must engage in meditation after a complete bath. Again, take Arabia, a desert-land with an acute dearth of water. There the people worship with just a *wazu* — a simple washing of hands, feet and face—and in places, where no water is available, the people are content with *taumum*—cleaning the hands with desert sand. If you were to think deeply, the basic reason for all these forms of purification is that one should do meditation with an alert mind with no signs of laziness or sloth.

Similarly, take the case of congregational prayers in religious places. In temples, mosques and gurdwaras, it is considered virtuous for devotees to enter the precincts with their heads covered and feet bare, while Christians generally go to their churches with heads bare and shoes on. This is all due to the climatic differences in the East and the West, the object in each case being to observe proper decorum and maintain reverence and sanctity of the house of God. The Masters, therefore, find no fault with the religious orders as such with their traditional social background. But they offer us a higher way up—a way into the Beyond—which is purely a practical subject, wholly uncovered by the so-called religious and social make-up designed solely with the purpose of preliminary training as may help in self-realisation and God-realisation.

There are two types of knowledge—one is exoteric (*apravidya*) and the other is esoteric (*pravidya*). While the former consists in the study of scriptures, going on pilgrimages, observing fasts and vigils and performing austerities and the like, all of which, of course, are done on the plane of senses, the latter is a practical way-up into spiritual regions. The Masters, on the other hand, always lay stress on rising above body consciousness, undertaking the spiritual journey into the regions beyond the senses. One may continue to observe and perform religious practices throughout one's lifetime. These would enable one to get into religiosity, but not into religion in its true aspect which comes by awakening the inner impulse for divine grace bubbling over with life.

A close study of man reveals that he is just a bundle of habits and leads a life of routine make-belief. He has no time to ponder seriously over the problem of problems of his existence and of the soul-entity in him. All his life, he runs after shadowy things of no consequence and seeks to find happiness in material things. Just as a musk-deer, not knowing that the perfume is emanating from within him, he runs wild in the ever shadowy mirage until he is completely exhausted. Whatever pleasures, man derives are purely sense pleasures and not happiness that comes from serenity within. Even the so-called pleasures are the result of our own concentrated rays of attention falling upon the sense-objects which *per se* are just like a lean bone with no meat on it.

We are living in a world of constantly changing panorama. Whatever we see, we get attached to it and lend it a momentary charm. We feel the pinch of detachment and disappointment the moment either the scene changes or we are forced to quit the pleasures which we must, sooner or later. The Masters,

therefore, lay stress on something of unique and permanent interest in the midst of change. They do not ask of us to leave the world and degenerate into a helpless recluse, but offer us a simple, yet practical, way to attain, the real and eternal happiness right here and now. Mind, as we know, like parasitic creatures, has no roots of its own. It derives its sustenance from the soul and yet keeps its tentacles firmly fixed on our attention, the outward expression of the soul currents within. It is only in the serene moments of complete relaxation that one experiences the harmony of the higher order and unrivalled character when the mind turns back upon itself instead of straying out.

So I was discussing the spiritual aspect of human life—the most important and mostly ignored. We assemble here from time to time for discussing the science of soul. Usually some composition of a Master-saint is taken as the basis for understanding the higher truths of life, which they have left behind for our guidance. Today we take up a hymn from Guru Nanak, the first Sikh Guru.

“The rich waters of life, to partake which you have come into the world, is Amrit and this may be taken from the living Master.”

Guru Nanak has extended a loving invitation to all. The Master tells us that we have a purpose in life. Have we ever cared to think why we have been granted this physical existence? Human birth is really a great blessing. Man is the roof and crown of all the creation. Man is a rational being and this is what differentiates man from the rest of the creation. He has been gifted practically with the faculty of discrimination to distinguish between right and wrong. It is for him to make the best use of his intellect and develop in him conscious-

ness of the soul, which is lying dormant at present. Guru Nanak, therefore, reminds us that to attain *Amrit*, the divine nectar or the Water of Life, we should go to a living Master, who has access to the spiritual fountain-head and is competent to lead us to it. The living Master enjoys a supreme status. He is the very life and light of humanity. "Son knows the Father and those whom the Son reveals", says Christ. The Master-souls are the children of Light and come to diffuse the holy Light among those who come to them. The Vedas pose a pertinent question: What is that thing having attained which one is fully satisfied and desires nothing else? And then go on to explain that the crown of life is the realisation of God attaining which one enjoys perpetual bliss and harmony. Soul is a conscious entity. It is a drop of the ocean of all consciousness. It is gifted with all the attributes of the Lord. Kabir tells us that it is of the same essence as that of God. Muslim divines regard it *Amar-i-Rabbi*, or the essence of God. It is due to the misdirected attitude of mind that it is overtaken by wild passions. So when the soul is analysed from the body and liberated from the meshes of the mind and matter, it can, once again, wing its way to the elixir of life within. It is the holy Name—the holy Shabd or the audible life stream, which the Master reveals to those who come to him. It is the central theme of his teachings.

You may better understand it through a parable. Criminals are sent to the prison to serve their allotted sentence. A dignitary goes there and finds that the prisoners do not have adequate living quarters. He sanctions a large amount for the construction of good ventilated rooms for them. Another one goes there and discovers that the food for the prisoners is no good. He allots more funds for this purpose and the inmates are served with good food. Both of them have done a

good deed, each in his own way. Another man—the Master of the prison—goes there with the prison keys in his hand. Out of compassion he opens the prison gate and allows the prisoners to escape if they like. You will agree that the last man has done magnificent service by providing the prisoners an opportunity to be free again. The world is a large prison-house where each one of us is serving his term, the allotted span of life. We are mightily engaged in the various pursuits of life with no knowledge of the free life beyond the prison walls. The Master has the key into the realms beyond and when he comes, he throws open the door of the prison-house and invites us to take our chance of breathing the free air outside. Those who take the chance, are blessed indeed. In the succeeding verses, we will know of various factors which qualify a person to gain liberation for the soul.

"Leave off artificiality, all outer forms and thy wit for in duality and uncertainty you cannot get any spiritual benefit."

The Master tries to pull us out of our deep slumber. In compassion, he shows us the way to freedom. He asks us to simplify our life. It is a blessing to be born in a temple but, a sin to die in it. Just as discussed earlier, it is necessary to remain in the religion to which one belongs, but while remaining there, one must learn to rise above all religious and social barriers, expand the self so that it embraces the entire humanity, nay all the creation and realise the principle of the fatherhood of God and the brotherhood of man. Once a person rises above body and bodily limitations, blinkers fall from his eyes and he sees his self in all and all in his self. All the narrowing prejudices of nationality, race and tribe sink far below, for now he belongs to the one great family of man. We take up certain religious beliefs with the purpose of

spiritual enlightenment, but after some-time, we find to our regret that we are bypassing the very purpose of life and are caught up in a vicious circle of forms and formalities. One must be cautious to see which way the wind blows and how he is faring. Again I want to emphasise that the basic concept of all religions—spiritual enlightenment—should never be lost sight of. We must keep the bull's eye constantly before us if we are out to be a good marksman. A lover of the Lord must, therefore, love God with all his soul, with all his mind, and with all his might. Too much of formalisms and formalities will necessarily bring in doubt, suspicion and duality. There is a world of difference between an intellectual and a spiritualist. The two are poles apart. A philosopher deals with theories while a mystic deals with the Reality alone. Hence the need for disenfranchising the self from all limiting adjuncts that keep the soul smothered under the dead weight of rites and rituals.

“O mind ! be thou still and not run into the wilderness.”

It is in the stillness of the mind that one can see the face of divinity. A close study of the subject will show that the mind is generally in the grip of the senses and the latter are helplessly rushing out into the fields of sense-pleasures. In the Hindu mythology, soul is described as riding a chariot of the body with intellect as its driver, the mind as reigns and the senses as powerful steeds which are whirling it restlessly into sensual enjoyments. So the first step for a spiritual aspirant is to control his senses and save himself from falling on unwittingly a prey to the temptations. It is said that we receive 83 per cent of our impressions through the eyes, 14 per cent through the ears and rest of the three per cent through other organs. Just see how heedlessly we are rushing head long into the wild drama of life. The Master not

only guides us how to free ourselves from this captivity, but actually offers a better substitute to the mind, in the form of inner Light and Sound-current or the Music of the Spheres. We have just seen that as a counter-weight to both the faculties of mind, that of sight and audition, the Providence has provided us with a treasure of divinity within which can be unearthed to our advantage with the aid of a competent Master. So mind can be controlled only with the grace of the Master, who attunes it with something substantial within—the Light and Voice of God. We should always try to sit at ease at the eye focus, the resting place of the soul during waking hours and try to get the mystic experience which the Master vouchsafes to all who come to him.

“The search without causes a lot of pain and sorrow. The well of life-giving nectar is within and one need dip therein.”

With all our gratifications at the sensual level, we get no where. “Desire is the root cause of all misery”, exclaimed Buddha. It is the intense craving for the enjoyment of the senses, which leads to untold misery and agony. It is a perverted viewpoint that we try to satisfy our thirst for enjoyment by our indulgence. Even in the field of spiritual discipline, many souls continue looking for the Lord outside in the scriptures, places of pilgrimage, ascetic living, or in other good acts all of which means searching the self outside, ignoring the fact that the fountain of bliss and immortality, known as Amritsar (the pool of nectar) is within, and can be properly tapped with the grace of a Master-saint. The bliss-giving holy Naam, or the Word, is within the body and we waste our precious time and energy in its pursuit in the wrong direction. The divine source of immortality is within us all, and those who introvert and recede within, do sip the elixir of life, and by

drinking that all their cravings come to an end. The holy initiation into this mystic science by the living Master gives a foretaste of the wine from the divine cup-bearer, who doles out and administers it under the divine commandment. No worldly enjoyments can equal the ineffable grandeur, which lies far beyond the ken of human comprehension and apprehension.

After we have known that the very fountainhead of perpetual bliss and harmony is within us, and fortunately having been blessed with holy initiation by the gracious Master, the next question is how to derive the maximum benefit. The succeeding verses provide an answer to this question.

“Leaving all vices, become an abode of all virtues. Whenever you fall into the vices, it behoves you sincerely to repent”.

Herein lies the secret of spiritual discipline. To err is one thing but to go on repeating past mistakes is unpardonable. Most people have no idea whatsoever of their doings. In the whirlwind of passions, we seldom care to look within and pause to consider about our lapses or shortcomings. Many of us even do not know the maladies with which we are affected. This is why daily self-introspection is recommended for unless we know of our faults, we cannot take the next step of weeding them out. Ethical life precedes spirituality. It is only during the silent moments of deep thought and meditation that one comes to find these hidden thieves constantly keeping us in perpetual bondage. Every action has a reaction. It is a universal law. It works everywhere. The spiritual aspirant is necessarily required to keep a stern watch over his thoughts, words and deeds. The evil has its roots deep down in the unfathomable past grows strong

with the present actions. You should know it for certain that past cannot be undone, but one can take a stand somewhere. It is only possible when we have something more fascinating and more abiding than the sense objects that keep us in fascination. Mind loves to enjoy and all enjoyments derived at the sensual level are but a reflection of the attention of the self within. The gross vices which at present hold a charm, should be weeded out by self-analysis and self-introspection. These should be replaced with their opposites, the ennobling virtues by leading a well-regulated life. Regular meditations and continued self-examination help a lot in this direction. The changeover cannot, of course, be accomplished overnight but patient and persistent efforts do go a long way in achieving the desired results. We may fall and fail here and there but with each failure, we get more strength to fight and overcome the evil. A sincere repentance and prayer for divine help and guidance make us invincible in the long run. Thus by continued vigilance and check, we can get good dividends. The mind is a treacherous gamester. With every loss it craves for more gain. Unless we stop eating any more poison, we cannot possibly wash off the poison in our bones and blood.

“Man does not differentiate between good and evil with the result that he again and again goes deep into the quagmire of delusion.”

This is our true state of affairs. We can hardly foresee the results of our doings and foolishly cling to the pleasurable sensations, caring little for the consequences. Having been fully engrossed in the lures and temptations of the physical life, we are unwillingly going down in the scales of moral values. Our flight is like that of an ignorant man held fast in the quicksands of time who at every step



forward goes deeper into the treacherous sands. A mighty hand of some friend may come to our rescue and pull us out of this condition of helplessness. Our mighty little soul is woefully entangled in the physical limitations and only the gracious Master, in the form of the holy Naam, may come to our rescue. Otherwise there is no hope for our safety. Like muck-worms, we are rushing in the mud in spite of us. O Lord, have pity and take us out.

“Within thee is the dross of false attachments. How can the washing of the body help.”

The water can wash off dirt from the body, but not from the mind, polluted with vices. There are many vices lying hidden in the mind including those of falsehood and greed. These are the dormant latencies of the mind and require a strenuous effort for eradication. Falsehood does not simply mean telling lies, but it means and includes the great gulf between what is in one's head and heart and what he says and does. Many persons come up and take the spiritual course as a fancy, but inwardly with some ulterior worldly motive. They fail to attain their goal. We should be true to ourselves, and delve deep into our hearts to find out as to what is the underlying factor for which we are taking up the holy Path. The Master is competent to grant us anything we cherish of this or of the other world. But he advises us always to keep our target high, that is spiritual perfection. Greed is equally a strong fetter. It should be overcome by renunciation. Greed breeds hatred and feeds fat the latent ego. It blinds the inner eye and thickens the dark veil. A spiritual aspirant should always feel grateful for the manifold blessings, which are granted to him by the grace of the Master. If we awake to the sacred Truth and comprehend the grandeur of the holy Naam granted by the Master, we

will be dumbfounded with its divine ecstasy.

“Let the peerless Naam be ever with the Gurmukh. This will make manifest all the inner secrets.”

This holy Naam is immaculately pure and its constant practice confers the greatest blessings. One must, however, try to be a Gurmukh, the mouthpiece of the Guru, in his daily life. It means that we should follow the behests of the Master implicitly. The term Gurmukh has a special significance in the sacred terminology of the saints. It literally means the mouthpiece of the Master or a prototype of the Master. We should always yearn for spiritual perfection, which the Master has set before us by precept and action. One with all his attainments, should never consider oneself as perfect, because there are innumerable spiritual realms, one over the other, as so many mansions in the palace of the Father. Always look up for the charming radiant form of the Master within, and follow him lovingly. The holy meditation on Naam will open up many a new region and divine grace will fill in abundance.

“Give up covetousness, censure of others, love of mortal things and take to the search of Truth through the Word of the Master.”

The Master repeats his admonition in yet stronger terms. We should give up the habit of useless talk for and against others. Censure means criticism, but Masters have gone a step further. They include in it both praise and dispraise. Whatever we talk has a bearing on our character. If we talk about the evils of a person, naturally these will gradually begin to reflect on ourselves. Similarly, if we give undue importance to somebody, it will lead to misrepresentation for we cannot possibly know the intrinsic worth

of a person. It is, therefore, enjoined that we should always be calm, cool and collected within. Nothing is perfect save the gracious Master on whose chosen human-pole that divine power works. If there is any one who commands our reverence and adoration, he is the Master. And it is our own mind with all its blemishes that deserves scrutiny and censure. If we throw a brick-bat into a pool of dirty water, we are sure to soil our own clothes. So we must always be cautious in this respect and always dwell on our own-selves by keeping our faculties well under control by self-examination and spiritual discipline. The holy words of the Master when cultivated carefully will bring much reward.

“Redeem us O Lord in any way it  
pleaseth Thee.  
Thy servant Nanak adores the holy  
Shabd.”

Humility is the highest watermark in spirituality. Guru Nanak concludes the hymn by invoking the Lord to take any course it pleaseth Him and prays for redemption from the whirlwind of lusts and passions. I always adore and appreciate the greatness of the holy Shabd—the God-into-expression Power—which has blessed me with this rare union. So the Naam, or the audible life stream is the central theme of the teachings of the Masters, through whose grace one finds everlasting peace and harmony. In fact, the living Master his Word personified as it is through him that the divine Word is made manifest to us and helps us in attaining perfection in due course.

*(English version and substance of one of the Master's—Sant Kirpal Singh Ji's—Satsang talks in Hindi at Sawan Ashram, Delhi).*

---

## Supreme sacrifice

I have taken this human birth simply to see Thy radiant  
glory in flesh and blood.

That is why I have again come simply to see you in this form.

If it were not for this then where was the need for me to  
come into this woebegone world ?

I have taken over this wretched bodily raiment to serve Thee.

Or else, I had no other interest to come here like this.

Blessed indeed is the life spent in Thy sweet remembrance.

Otherwise, what do I gain by living under the sky-blue canopy?

The moment I forget Thy living presence I am as good as dead.

Life not in communion with Thee is but trash.

Let me sacrifice my life and heart for the dust of Thy holy feet,

And for all those who helped me in my search to find Thee out.

—*Bhai Nandlal*

# The law of karma-II

Kirpal Singh

KARMAS have been classified by saints into three distinct categories :

- (i) *Sanchit* or the gathered and stored karmas, going far back into incarnations running into the unknown past.
- (ii) *Pralabdha* : Luck, fate or destiny, or that portion out of the *Sanchit* (store-house) which constitutes a person's living present, which none can escape however one may wish and try.
- (iii) *Kriyaman* : The karmas which one is free to perform as a free agent in his present earthly span or existence, and thereby make or mar his future.

(i) *Sanchit* (the stored deeds): Good or bad deeds that stand to man's credit as earned in all the previous existences in the order of creation, counting from the day of the first appearance of life on earth. Man knows nothing about them, or of their extent and their great potential power. King Dhritrashtra, the blind progenitor of the *Kshatriya* princes, the *Kauravas* of the epic age, when endowed by Lord Krishna with his yogic power, was able to trace the cause of his blindness to an act done in the unknown past, extending back to over 100 incarnations or embodiments. In Chapter 20:5 of the Book of Exodus, Moses, while giving the Ten Commandments of God speaks of God as having commanded : "I the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation ...". Even the medical science

today affirms the significant part that heredity plays and traces the origin of certain diseases coming down from progenitors and appearing in succeeding generations. So does modern psychology connect problematic behaviours in certain individuals with mental peculiarities in their parents and ancestors.

(ii) *Pralabdha* : These are just that part of the *Sanchit* karmas which constitute a person's fate, destiny or luck; which determines one's present existence on earth. A person has no control over them. The effect of these, good or ill, has to be tolerated, as best one may—with smiles or with tears. The present life is just an unfoldment or revelation of the predestined karmas with which one comes fully loaded into the world. It is, however, possible that one may so mould and develop his inner self, through the guidance of some Master soul that he may not feel their bitter and poignant sting, just as the kernel in a ripe almond or walnut does not feel the prick of a needle by getting detached from the shell without, which as a consequence gets shrivelled and hardened, and serves henceforth as a protecting armour.

In this way, each one of us, willingly or unwillingly, wittingly or unwittingly is forging chains for himself no matter whether the same be of gold or of iron. Still chains are chains and they are equally efficacious in their application; to wit, to keep a person in perpetual bondage. Like a poor silk-worm imprisoned in its own cocoon or like a spider caught in its own web, or a bird in its nest, one remains bound in hoops of

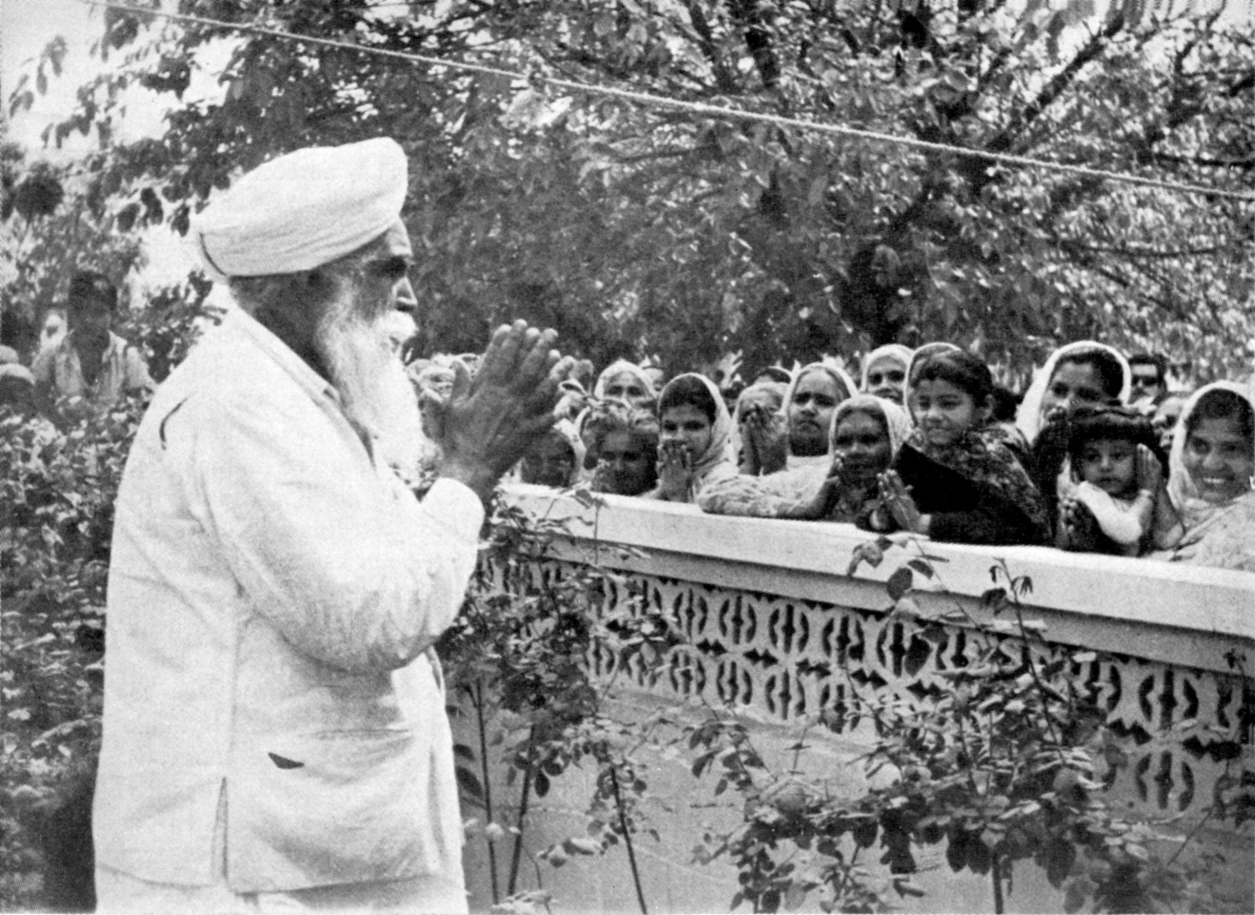
steel of his own making, with no way of escape therefrom. Thus the cycle of birth, death, and rebirth is ceaselessly set in motion. It is only when one transcends the body-consciousness and becomes *neh-karma*, i.e. actionless in action like the still point at the centre of the ever-revolving wheel of life, that a stop is put to the motion of the giant wheel of karmas; for then one becomes a conscious co-worker of the Divine Plan. This is why Buddha, the prince among ascetics, emphatically said : “Be ye desireless” for desires are the root-cause of human sufferings as they motivate actions, right from subtle vibrations in the sub-conscious, to mental thinking in the conscious, leading to the vast and limitless harvest of variegated deeds of different hues and forms, springing from the imbalance of the mind. The spirit, sitting in the chariot of the body is thus driven blindly and head-long into the fields of sensual pleasures by the five powerful steeds of the senses, uncontrolled by the power-intoxicated charioteer of the mind (helplessly imbalanced as it is) with the reins of intellect dangling loosely about him. *Self-discipline* then is of prime importance and chastity in thought, word and deed, is the essential requisite that helps a person on the path of self-knowledge and God-knowledge, for ethical life is a stepping-stone to spirituality.

(iii) *Kriyaman*: It is the current account of one’s wilful actions and deeds in the present existence. This type of karma is quite distinct from the other two. In spite of the limitations imposed by *Pralabdha* or unchangeable destiny, each one is gifted with a free will endowed with the gift of discriminative faculty peculiar to his constitution alone. He can judge for himself what is right and what is wrong and as such it would be vainly presumptuous on his part if he were to expect bed of roses when he sows thorns and thistles. It is up to him to make

or mar his future, as he may. A Master-soul can give him a correct lead by putting before him the true values of life—life which is more than the bodily raiment and all that is connected therewith—the sense-dominated existence. Under his guidance, one develops an easy detachment from the world and worldly affairs and once the magic spell is broken, blinkers fall off and the stark reality stares him squarely in the face, providing him with an opportunity to escape unscathed. Ordinarily, however, some of the *Kriyaman* karmas bear fruit in this very life; while others—the unfructified ones—are transferred to the general account of the *Sanchit* karmas, which go on accumulating from age to age. Thus, it is given to each one to think ahead of time, and weigh well the consequences of the acts and deeds intended before taking an irretrievable step—a leap in the dark and a head-long plunge in a fit of impetuosity which is regretted for ever and cannot be undone by blaming the stars for their supposed malignant influence. A railway engineer, for instance, is to plan beforehand the railway track, for once the lines are laid the train is to run on blindly. A little error in laying the lines, a loose fish-plate, or a wrong angle may lead to calamitous results. Even when everything is done properly, one has to keep a constant and strict watch, day and night, lest anything gets out of joint or the track is otherwise tampered with by hostile elements.

According to Nature’s law of life, a man (the embodied or incarnate soul) is like a precious jewel clothed in three caskets or bodies—the physical, the astral or mental, and the causal or the seed-body—all of which, more or less, partake of the terrestrial character, with varying degrees of density.

These are like outer robes of coat, vest under it, and then shirt. When a



*The Master acknowledges greetings from devotees at Sawan Ashram, Delhi*

man casts off the physical body his spirit still is wearing the astral or the mental body. He has also the causal or the ethereal seed body or thin veil under the astral raiment. Until one is able to cast off the physical body, he cannot reach the first heaven, the astral kingdom within :

Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption.

For this corruptible must put on incorruption, and this mortal *must* put on immortality.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to

pass the saying that is written, Death is swallowed up in victory.

O death, where *is* thy sting? O grave, where *is* thy victory ?

I. Cor, 15: 50, 53-55

This casting off or change may occur either through the final dissolution, the disintegrating process commonly known as death, or be brought about by the method of voluntary withdrawal of the sensory currents from the body technically known as “rising above body-consciousness” by a process of inversion and self-analysis. The Gospels refer to this withdrawal as “to be born anew” or “resurrection.” The Hindu scriptures speak of it as “twice born” or *do-janma*. It is a birth of the spirit as distinct from that of the



water—the latter being from “seed corruptible” as distinguished from the former, “seed incorruptible,” unchangeable and abiding (of the spirit). The Muslim *darveshes* (mystics) call this death-in-life as death before death. One can learn how to withdraw not only from one’s physical body but from the other two bodies (the astral and the causal) as well, through the kindly assistance of a Master-saint, who has himself transcended into the Beyond and can help others to do likewise. One has, therefore, to “forsake the flesh for the spirit” if one is anxious to escape from the perpetual wheel of life on this sublunary planet (earth).

In the ordinary natural course of things, the *jiva* (the embodied soul or the incarnate spirit) has, after physical death, no option but in time to return to the physical plane in some physical form, the nature of which is determined by his life-long propensities and inclinations, the intensity of his longings and long-cherished unfulfilled desires enshrined in his mental make-up and predominantly uppermost at the time of death. This over-bearing influence irresistibly shapes a course for him.

But, if one, under the guidance of a perfect Master (*Sant-Satguru*) learns the practical process of self-analysis i.e. self withdrawal from the physical body at will, and develops it by a regular practice, he, while living, gets an experience of the Beyond (Death-in-life). Gradually the age-old scales of his make-believe begin to fall away from his eyes and the world and worldly things lose their hypnotic charm. While seeing things in their true colours, and understanding the intrinsic worth of each he grows desireless and free—a master of himself, a liberated soul (*jivan mukt*). Thereafter he continues to live on just to complete his allotted span of life without attachment. This is called a new birth

(or the second advent of the soul)—life eternal.

Now as to the working of the karmic law, the following example may help us to understand the position more explicitly.

Take two kinds of grape seeds—yellow and brown. Suppose yellow seeds represent good deeds and brown seeds represent bad deeds. A room is full to the roof in which heaps of both kinds of seeds are lying. This forms man’s store house of *Sanchit* karmas.

Now there is a person “A” (physical body plus mind plus soul) who has long cherished a desire during his lifetime to become a king. He falls ill and his unfulfilled desire to be a king all the time remains uppermost in his mind. He, in due course, is compelled by Nature to surrender his physical body, but according to the law of life after death he is still clothed in the astral (mental) and causal (ethereal) bodies. He now functions as a disembodied or disincarnate spirit in his other raiment, the mind-stuff both astral and causal. Since mind is the storehouse of all impressions, “A” still remembers his desire to be a king. “A” now a disembodied spirit (*jiva*), disrobed of the physical body, is faced with a difficulty. He cannot function as a king until, once again, he puts on a physical vesture as may enable him to be a king, at one stage or another in his earthly career. Propelled by the unerring motor-power behind all activity, his mind-stuff, he is led on to pick up some of the unfructified karmas, sufficient enough to bring about a new set of circumstances as may help him to have the long cherished and deeply engraved desire fulfilled.

The great motor-power referred to above has two aspects : positive as well

as negative; the former leading to the journey homeward and the latter controlling and guiding life on earth-plane. Nature, or the negative aspect of the Power that is One, is concerned solely with the administration of life as it exists on the physical plane; its chief function being to keep the world going, fully peopled, and people engaged in various pursuits of life according to the earned merit in each case, called in common parlance as *Pralabdha* which fashions the earthly life for each individual with an absolute precision and an unflinching art.

To the extent described above, one is in a sort of "closed trap" and cannot but unfold what comes with him in a folded state. It is a revelation of the unrevealed past in the seed or the essence lying dormant at the back of the essential mind-stuff and is projected on the canvas of life with its multifarious patterns and diverse colours, taking on different lines as life emerges out of the pristine unalloyed and eternal radiance of which we generally lose sight as we get absorbed in the "dome of many-coloured glass" that encloses us and presses us from all sides with the passage of time. Dame Nature now takes charge of her foster-child and lavishes in plenitude all her gifts, so much so that unknowingly one enjoys in fullness and to surfeit that for which he hankered in the past. Dazzled by the glamour of the gifts, one forgets the great Benefactor, the Bestower of the gifts, and is inextricably caught in the meshes of death.

This is but one part of the life that "A" leads, as a predestined game. Along with this, there is yet another, a very vital counterpart depending on the freedom of action and volitional independence that is given to each. It is in correctly understanding the higher values of life and making the most of

the opportunities given to him that his salvation lies, right here and now. Paradoxically then, man is not only a creature of his destiny (past), but a creator of his destiny (future) as well. What we bring, must come to pass; and what we do now shall shape the things to come. Wisdom, therefore, lies in making the choice. The mind-power is a single entity and if harnessed correctly, can, like an obedient servant, render a good account of itself; but if allowed to overpower the life-giving spirit, it proves a treacherous parasite that saps the vitality and shrivels up the host plant on which it thrives and from which it derives its very life and sustenance. Thus, one must pay all his attention to proper sowing and cultivating, while playing his destined part in the human drama, on the stage of life, in the light of the eternal radiance that shines through thick and thin, whether we know it or not. The Supreme Will is already wrought in the pattern of our being, for without it there can be no existence: and in knowing that Will and by working in unison with that Will, one can escape from the wheel of life. Guru Nanak in *Jap Ji* speaks of it thus :

How may one know the Truth and  
break through the cloud of falsehood?

There is a Way, O Nanak, to make  
His Will our own, His Will which  
is already wrought in our existence.

We thus see that karmas and desires are responsible for the interminable cycle of births and re-births. How then can one end this ceaseless cycle? There are only two ways to exhaust or finish up the vast and limitless storehouse of karmas—the impenetrable granite wall between a person and the High One, with the blindingly thick veil of the ignorant mind ever covering the eyes. The two ways to solve this

ever-eluding and baffling problem are :

- (a) To leave it to Nature to exhaust the store house in due course of time, should that be at all possible.
- (b) To obtain from a Master-soul a practical knowledge and experience of the Science of Life, on the earthly as well as the spiritual planes, and to work right now for transcension from one to the other, while there is still a chance and an opportunity.

The first course is not only endlessly long but tortuous in the extreme, tricky at every step and full of dangers and pitfalls. It will take myriads of ages to reach the goal if one is fortunate enough to do so. Besides, Nature by herself hardly helps one to disentangle himself from the inexorable karmic order, for that spells self-extinction for her and her brood.

Human birth is a rare privilege indeed and this privilege one gets after passing through a long evolutionary process in creation extending through innumerable forms or embodiments that the life principle takes on the physical plane. Once the golden opportunity is lost, the *jiva* or the embodied spirit has to continue on the wheel of life, according to the usually predominant world traits during his life-time and particularly those which forcefully project themselves at the time of his passing away from the world, the law being : "Where the mind is there the spirit goes irresistibly". This being the case, it is well-nigh impossible for an average embodied spirit to get over the sensory plane and keep the mind stilled and self absorbed by his own unguided and unaided efforts, howsoever Herculean they may be. It is only some Godman or Master-power that may in compas-

sion, help a *jiva* in regaining the lost kingdom—the realm spiritual—from which each one has been driven out by his disobedience to the behests of God. This course then is fraught with untold dangers, lurking at every step, even in the very nature of each individual; and hence no sane person will ever think of attempting to tread the lonesome and weary path, which more often than not leads into a *cul-de-sac* or blind alley.

By adopting the second course, one seeks a competent spiritual Master who wields influence over all the subordinate powers in this and higher planes of existence. He can wind up the karmic accounts of the bankrupt spirit. The moment he accepts an individual as his own, he takes in his own hand the process of liquidating the endless process of karma coming down from the unknown past. He calls a halt to the mad and reckless career in which one is engaged. "So far and no further" is his command, and then he puts an individual on the high-road Godward. He does not usually interfere with the *Pralabdha* or destiny, for it has of necessity, to be worked off as well as possible, so as to complete the allotted span of life and to reap the fruit; while the *Sanchit* or the vast storehouse, he, by being a conscious co-worker with the Divine Plan, singes by contacting the spirit with the spark of *Naam*. Contact with *Naam* or the Holy Word at once reduces to ashes the storehouse of *Sanchit* karmas as well as the unfructified *Kriyaman* karmas done hitherto, just as a spark of fire reduces to ashes the entire forest or the heap of fuel that may be lying on the ground. Guru Nanak beautifully tells us in *Pauri XX* of *Jap Ji*, the morning prayer of the Sikhs :

When the hands, feet and the body  
are besmeared (with dust), they are

washed clean with water;

When the clothes get dirty and polluted, they are cleansed by soap;

When one's mind gets defiled by sin, it can be purified only by communion with the Word;

Men do not become saints and sinners merely by words,

But they carry deeds with them wherever they go.

As one sows, so does one reap;

O Nanak, men come and go by the wheel of birth and death as ordained by His Will.

It is now clear that mind is the main magnet that attracts karmas with all their concomitants. Mind maintains a mighty sway over man. It utilises our *surat* (attention, the outward expression of the soul within) as its means, which is the most precious of man's inherited faculties—priceless jewel of immense virtue.

The Master-saints come into the world with a Divine purpose and a mission. They are commissioned from Above to liberate man from the karmic bondage. When one is fortunate to find such a holy man and surrenders himself to his will, the latter takes charge of the spirit. His first and foremost task is to break the magic spell of the karmic tentacles that hold one in their deadly grasp. He advises each one to lead a well-regulated and highly disciplined ethical life, so as to escape from contracting

any more evil influences or karmic impressions. He tells us that all the bounties of Nature, including sense-objects, are for a legitimate and fair use only and not for indulgence and enjoyment. All our troubles arise from the fact that we ravenously indulge in sense pleasures to surfeit with the result that instead of our enjoying the worldly pleasures, the pleasures enjoy us to the full and leave us a total wreck, physically and mentally. We forget that true happiness is an attitude of the mind and springs from within, when we consciously awaken the Life-Current (the Holy Word) lying dormant and feed our "self" on the "Life Principle" immanent in all things, visible and invisible, the sole motor-force creating and sustaining the entire universe. The past, present and the future, the Godman holds in His mighty grasp; and like a compassionate father, guides his children in the path of righteousness and rectitude, leading gradually to self-knowledge and God-knowledge and attaining in the end the prize of God-head. Just as a child does not know what his father provides for him, from time to time, so does a neophyte not know what his Heavenly Father does for him. It is by following in His ways that one may gradually learn the mysteries as these unfold themselves to him at each step.

Poor soul in this, the flesh, what dost thou know?

Thou art too narrow, wretch, to comprehend even thy self.

J. Donne

(Extract from "The Wheel of Life")

—To be continued.



O man, nothing shall go with thee from this world,  
Except thy devotion to God !  
The delights of this world are as dust.  
Nanak, true wealth is repeating God's Name !

# A prayer for mercy

I searched Thee in hills and dales,  
In temples, mosques, churches, Lord!  
Up and down the mounts and caves,  
I went on pilgrimages, God !

Observed fasts, penances, Lord !  
Visited all holy tracts of lands.  
Passed through holy cities of fame,  
Worshipped and brought the holy sands.

Holy books of all the sects,  
I read and kept with throbbing heart.  
Midnight oil for years I burnt,  
Went through thousands to become expert.

Still I knew in heart of hearts,  
Trailing features of restless state.  
Days and nights I repented and wept,  
Prayed for mercy and began to wait.

At last Thou felt my feverish pulse,  
Quenched my thirst with immortal drink.  
O divine ecstasy ! invigorating peace !  
My Lord ! Thou proved divine link.

At last when wisdom dawned on me,  
Spell of evil days was gone.  
With Thy grace I realised Thee,  
Now I am, lo ! twice born.

What is innermost? Nothing but God,  
What is outermost? Nothing but God,  
Thou art watching round the clock,  
Lord ! Thy Naam is magic rod.

Now I pray, O God of gods !  
Leave me not in future alone.  
Shower Thy mercy, O Anahat Nad !  
Hitherto Lord ! as Thou hath shown.

Grant me Thy radiant form,  
Bless me, my Sat Guru Dev !  
Highest Thou art, lowest I am,  
Lift me, Lord ! I pray, O save !

—T. R. Sharma



# Diet and the law of karma

*Dr. Dona G. Kelley*

THERE is law and order in all the universe, including man's diet. Man occupies the highest place in the entire creation. The lower forms of life—beasts, birds, insects and the vegetable kingdom have not the capacity to cast off their coverings of mind and matter. There is life in vegetables, but vegetables are not sentient life forms (as some of our meat-eating brethren would have us believe). The life in a head of cabbage could not by any stretch of imagination be compared to the life in a cow. The cabbage does not feel as does the cow, when severed from its stalk. The reason is that vegetables have only one *tattva*, or active life-force, while in the higher animals four *tattvas* are active. The vegetable 'life' is classified as of the simplest order and contains the least of karmic elements, which can easily be overcome through spiritual life and the Sound-current.

Every form of life has from one to five of these active *tattvas*, or elements of life. Man alone has all the five elements active. These are known as earth, water, fire, air, and ether. After man, come the quadrupeds, with four active elements, the ether being dormant. Next, follow the birds, with three active elements—water, fire and air, with earth and ether dormant. Next in order are insects, with two *tattvas*—earth and fire. The last class—the vegetable kingdom—has only one active *tattva*, that is water. It has been proved that some vegetables contain as much as 95% water. Therefore, eating of vegetables produces

the least amount of karma; also no pain is felt by the vegetable. And even the small amount of karma thus produced, may be dissolved through listening to the Sound-current and carrying out one's spiritual exercises.

There is another thought to be considered regarding vegetarian diet—a thought which relates to human behaviour (on the physical side), and the manner in which the vegetarian escapes those negative qualities of character which may be evoked through a carnivorous diet. An animal, when killed, or being led to be slaughtered, is filled with fear, which poisons the whole blood stream. Scientists have proved that fear affects the cells of the body and releases deadly poisons. Also, animal flesh is 'dead' food—it may cause putrefaction in the intestinal tract, producing various toxins. Such toxins cause various diseases. Also, a carnivorous diet may produce other negative conditions, such as anger and lust. This lack of knowledge of the truth of diet accounts for much of the untold suffering and miseries of humanity. If the blood stream is clean through the balanced use of natural foods, the blood corpuscles are sure to be in a healthy condition.

There is a most interesting and wonderful storehouse of wisdom to be found in Nature. One sees this wisdom reflected in herbs, roots and flowers. Sadly enough, most people lack this ancient wisdom. The science of Egypt at the

height of her glory, the science of ancient Babylon, the wisdom of Solomon, whilst he lived in obedience to God—all this, plus the many scientific marvels taught in today cannot equal the profound knowledge to be found in Nature. If we, from a standpoint of real health, would make use of the simple, natural vegetarian diet, we would be spared much suffering—and we would know the true meaning of “a sane mind in a sound body.”

The Creator made man from the dust of the earth. All the properties found in the earth are found also in man. The fruit, nuts, grains and vegetables also contain these properties and when used in their natural state, a condition of radiant health, outward beauty and the inner glow of happiness will be the result. If you have studied my first article on diet (Food for spiritual life : August issue), you will find that there is also a balance throughout nature—so man must learn to balance his foods in order to maintain health.

## *So be it*

Thank you great Father, great Master,  
For the blessings of your bounty.

Thank you for the glorious privilege  
Satsang,

Where kindred souls of like mind and  
heart

Can assemble to share your blessed  
love.

In our human relations with each  
other,

As we progress on the pathway of  
life,

Bestow upon us the wisdom and  
understanding

That we so urgently need

To live up to the highest principles  
we are capable of.

We dedicate ourselves to thee, great  
Father, great Master,

To carry out thine own goodwill,

For we know we live in thee,

Thy lofty purpose to fulfil.

Thank you again, and—so be it.

—*Louis Warter*

## *To our subscribers*

Subscribers are requested to give their full names (in block letters) and addresses while sending their subscriptions.

Overseas subscribers can remit their subscriptions by international money order or by cheques or drafts payable in India.

All copies will be sent direct to the subscribers. The overseas subscription rates are for despatch of the journal by surface mail to all parts of the world.

Subscribers should notify change of address to their Post Masters and the Subscription Department, Sat Sandesh (English), C/o Nalanda Press, D-39, N.D.S.E., Part I, New Delhi-3, at least one month before the change is to take effect. Both old and new addresses should be mentioned.

# Questions answered

*The Master receives from devotees queries on various aspects of spirituality. These may be personal or academic, but the Master's answers have universal appeal for spiritual aspirants. We reproduce here some of the questions and answers from the Master's book, "Spiritual Elixir", for the benefit of our readers.*

**Q.**—*Are the God and Godman (Master) considered one and the same ?*

**A.**—Yes, it is so, but there are very few who can develop this much receptivity and understand this rare phenomenon. The physical plane is a realm of duality where illusion prevails most and only spiritually illumined may testify to such a statement for their own personal conviction as given by some of them; i.e. 'I and my Father are One' and 'Father and Son have taken the same colours' etc.

**Q.**—*Do Masters welcome sinners ?*

**A.**—Yes, soul is of the same essence as that of God and Master looks on all as embodied souls. So all are dear to Him. He wishes them to reach to the True Home of their Father. A repentant sinner coming with a sincere heart is acceptable to Him. We are all sinners and we come to Him to be cleansed.

**Q.**—*How do we obtain true knowledge of God ?*

**A.**—The knowledge of God is a definite and a complete Science in itself—unchanged since life began on earth. It is only rarely that one may come across this Science. It is God-made

and not man-made. It has always remained an 'unrecorded Science' unwritten and unspoken. There is one God, and there is only one way to Him. The elementary steps in this direction may be different. This knowledge has both a theoretical and a practical aspects. The theory is quite simple. The Power of Almighty God works on a selected human pole who becomes His mouthpiece or His Messiah, to impart His knowledge to those who long for Him and want to be with Him. God is Love, our souls are also endowed with Love and the way to God is through loving devotion. One has to withdraw his soul-current from the physical body and enter His Kingdom through the guidance and help of a practical Master or Saint, who is Love Personified, and can transcend the body and traverse the Higher Planes. There is a practical side of the Science of the soul. The Master Saint is able to give *firsthand experience at the very first sitting* to almost all seekers, however small that experience may be (according to one's receptivity) to have an inner vision and contact with the inner Sound or the Voice of God, that is Word, the Sound Principle. This ever-existent Inner Voice, the Primal Manifestation of the God-head then becomes the

guide of man in the interior of his self. It is the Master in his Radiant Form that accompanies the pilgrim soul and guides him or her at each step on the way. The Master meets and talks and guides the disciple on the way up. Contacting a practical Master is, therefore, a *must* for those wishing to be on the way to God.

Telepathy is transference of thought, and thoughts emanate from the mind, and mind has therefore to be stilled; eyes have to be closed from all external views and the ears likewise from all outer sounds. The soul currents of the body have to be withdrawn and collected at one centre, the seat of the soul in the body, and this is done according to the instructions given at the time of initiation.

This in brief is what is called spirituality, the proper type of meditation, the Science of *Para Vidya*, which has come down from ancient times and is known today as *Sant Mat*.

**Q.**—*If I need guidance from the Master and am not able to go up within and contact Him and get a definite answer but yet I pray to Him, how will I know whether what I have decided to do is true guidance or merely my own mind acting?*

**A.**—The initiate who contacts the Master within of which the genuineness is tested by the repetition of the charged Names given to him, can have direct reply which will stand true. Until then an initiate in all his affairs—mundane or spiritual—should attend to them carefully and do the best he can; with serene detachment and self-abnegation, attaching no importance to the rewards whatsoever and leave the rest to the

Master-Power working overhead.

**Q.**—*Can the disciple see God?*

**A.**—God is Absolute, whom so far nobody has seen. When He came into Being, God became Light and Sound Principle. You can see His Light when your eyes become single.

*The light of the body is the eye;  
therefore when thine eye is single,  
thy whole body also is full of  
light.* —Luke 2 : 34

And you can hear His Voice when your inner ear is opened. The A.B.C. of the Masters' teachings start when you rise above the body-consciousness. No one can rise above the body-consciousness by himself, he needs the grace of a competent Master.

**Q.**—*Can all actions undertaken at the level of mind and senses help spiritual progress?*

**A.**—All actions performed at the level of mind and senses however good and virtuous in themselves, cannot *per se* bring about spiritual salvation. They are as binding as evil actions. One is the chain of gold and the other of iron. To do good action are better than to do bad ones, or inaction altogether, but beyond preparing a ground for spiritual progress, do not by themselves be of any avail to the spirit which lies far beyond and above the sense-plane. But once a person is put on the spiritual path, then all his actions automatically flow from him as from any agent working for the principal and as such cease to have any binding effect on him as he has lost all sense of doership, ultimately making him *neh-karma* (actionless). To be *neh-karma* then should be our

ideal in life and this means salvation.

**Q.**—*Can you tell us what is Truth ?*

**A.**—Truth in its truest form is *the Eternal Permanence*. Spirituality and Truth are therefore the essence of the Absolute. When one finds the Source of Truth, he finds the Treasure of all Treasures. The teachings of the Masters tell us that inner Truth is not designed for outward show but divinely meant to reveal our real self to us and open up to us the glories which God originally placed within us.

*The Kingdom of God cometh not with observations; the Kingdom of God is within you.*

A True Master can harmoniously disclose to us a direct Path to our True Home. On this Path we may begin our ascent within as far as we permit ourselves to go. Eventually, according to the nature and degree of our own progress, we may move up to the Source of Truth. From this Prime Focus we hear the spiritual Sound and see the perfect Light. This Light and Sound sustain the Infinite Universe and all the finite worlds.

To extend our capacities for receiving progressively upraising illumination may not always be easy; but the Master is patient in His Wisdom, and from out of His vast spirituality His assistance remains for ever at hand until we join Him in *Sach Khand*, the final ever blissful Home of our true Spiritual Being.

**Q.**—*Why have women been regarded and treated throughout as inferior to men and even warned against by*

*some spiritual teachers as the cause of temptation and downfall to men ?*

**A.**—The women are regarded as inferior to men being weaker sex and they are prone to temptation and at times are likely to fall a prey to the environments more than men. The spiritual teachers who banned spiritual development of fair sex might have attributed it to their aforesaid weakness. Both the sexes are equally a cause of temptation and the Masters do not blame either in particular.

**Q.**—*What is intuition ?*

**A.**—Intuition means immediate cognition without the aid of intellect and reasoning. Such feelings, very often, arise all of a sudden, in moments of quietness. There is nothing supramental in it.

**Q.**—*What is the difference between inner experience and intuition ?*

**A.**—The inner experience of the soul as is granted by the Living Master at the time of initiation is direct conscious contact with holy *Naam*—the Divine Sound current and Light as coming from the right side. Intuition, on the other hand, is just a comprehension without resort to reasoning or analysis.

**Q.**—*In 'Man Know Thyself' did you mean we must know ourselves in just this life, or all our past lives ?*

**A.**—*'Know thyself'* is the most ancient aphorism. We having its equivalents in the Greek and Latin phrases *gnothi seauton* and *nosce teipsum*, and all that these words connote is the actually realised experience within of the Life-Impulse apart from mere theoretical knowledge,

whereby we live and all other creatures live and the whole universe is being sustained; for it is by knowing this that all else becomes known and nothing else remains to be known. Self-realisation is a stepping stone to God-realisation. He who has found himself, can never again lose anything in this world.

**Q.**—*If the key-words are had from some body else and one starts meditation on his own, will it not be possible to have inner progress ?*

**A.**—You mean to say that if one comes by the keywords from somebody other than an Adept or picks them up from somewhere and then starts meditating on his own, will it bring forth any fruit? Certainly not, for he will then be repeating parrot-like, a mere bunch of words without knowing their significance and without any potency in them. It is the thought transference or personal Life Impulse from a Perfect Master that charges the words and makes them Key-Words wherewith to open the mansions of the Lord.

**Q.**—*According to Page 4 of 'My Submission': 'Spirituality is nothing but serving the people.' Yet we are told our first duty is to ourselves. Sometimes it would mean neglecting ourselves to serve others. Please explain.*

**A.**—'Service before self' is a very good thing. But very often one does not even know the true significance of service and with all his well-meaning intentions actually does disservice instead of the much wanted service of which we so glibly talk. Until we discover the true 'self' within us, we

cannot visualise, much less actually realise in others the same self Life-Impulse vibrating in the universe. This is why emphasis is laid in the first instance on Self-knowledge, for it paves the way to God-knowledge and when it dawns, one sees nothing but the Spirit-of-God working in all harmony, in each creature. 'Service to others' now assumes quite a different aspect, becoming a dedication to the Spirit of the universe pervading in and around you, because when one grasps the human in himself he understands all mankind.

**Q.**—*What is the significance of an initiate having terrifying and vivid dreams?*

**A.**—Dreams are the outcome of past recollections based on hearings, seeings, readings or dreadful thinking. The terrifying dreams generally are attributed to some digestive disorder; a bad stomach which can be cured by simple medication. The vivid dreams denote clarity of inner vision when some people can recollect their dreams very clearly whereas others cannot recall them.

**Q.**—*To have good effects from meditation, should one ask forgiveness from the Master daily ?*

**A.**—The loving disciple is always repentent for his or her trespasses and lapses committed consciously or unconsciously during the day and turns many times within in prayer. Prayer is not an outwards show, but it is an anguished cry of the soul, which stirs the Divine Grace, and when it is directed and channelled smoothly, it works wonders and the dear initiate is filled with wondrous gratitude with His Grace.

# *World Fellowship of Religions*

*(Continued from page 5)*

to help and guide us in the heart of our hearts and do not see things in their proper perspective. This vast outer world is nothing but a reflex of our own little world within us. The seeds of discord and disharmony in the soil of our mind bear fruit in and around us, and do so in abundance. We are what we think and we see the world with the smoke-coloured glasses that we choose to put on. It is a proof positive of one thing only that we have so far not known the 'Life and Light of God' and much less realised 'God in man'. We are off centre in the game of life. We are playing at the circumference only and never had a dip in the deepest waters of life at the centre. This is why we constantly find ourselves caught in the vortex of the swirling waters on the surface. The life at the circumference of our being is, in fact, not different from the life at the centre of our being. The two are in fact not unidentical, yet when one is divorced from the other, they look dissimilar. Hence the strange paradox the physical life though a manifestation of God is full of toil and turmoil, storm and stress, dissipation and disruption. In our enthusiasm and zest for outer life on the plane of the senses, we have strayed too far away from our centre, nay we have altogether lost sight of it and worse still have cut the very moorings of our barque and no wonder then we find ourselves tossing helplessly on the sea of life. Rudderless and without a compass to guide our course, we are unwittingly a prey to chance winds and waters and cannot see the shoals, the sand-banks and the submerged rocks with which our way is strewn. In this frightful plight,

we are drifting along the onrushing current of life—wither? we know not.

This world, after all, is not and cannot be so bad as we take it to be, It is a manifestation of the Life-principal of the Creator and is being sustained by His Light. His Love is at the bottom of all this. All that we have to do is correctly to learn and understand the basic live-truths as are embodied in our scriptures, practise them carefully under the guidance of some theo-centric saint. These scriptures came into being by God-inspired prophets and as such some God-intoxicated person of a God-man can give us a proper interpretation of them, initiate us in to their right import by reconciling the seeming discrepancies in thought and finally help us inwardly on the God-path. Without such a practical guidance both without and within we are entrapped in the magic-spell of forms and minds, cannot possibly reach at the esoteric truths lying under a mass of verbiage of the bygone ages and now solidified into fossils with the lapse of time into institutionalised forms, formulae and formularies of the ruling class.

Every religion, has, of necessity, a three-fold aspect : first, the traditional, comprising myths and legends for the lay brethren; secondly, the philosophical treatises based on reason to satisfy the hunger of the intelligentsia, concerned more with the why and wherefore of things than anything else, with great stress on theory of the subject and emphasis on ethical development which is so very necessary for spiritual growth; and thirdly, the esoteric part, the central core in

every religion, meant for the chosen few, the genuine seekers after truth. The last part deals with the mystic personal experiences of the founders of all religions and other advanced souls. It is this part, called mysticism, the core of all religions, that has to be sifted, enshrined in the heart for practice and experience. These inner experiences of all the sages and seers from time immemorial are the same irrespective of the religio-social orders to which they belonged and deal in the main with the Light and Life of God—no matter at what level and the methods and means for achieving direct results are also similar. “Religious experience”, says Plotinus, “lies in the finding of true home by the exile”, meaning the the pilgrim soul, to whom the Kingdom of God is at present just a lost province. Similarly, Bergson, another great philosopher, tells us : The surest way to Truth is by perception, by intuition, by reasoning to a certain point and then taking a mortal leap.

Thus we have seen that ‘Life and Light of God’ constitute the only common ground at which all religions do meet and if we could take hold of these saving life-lines, we can become live-centres of spirituality, no matter to what religion we owe our allegiance for the fulfilment of our social needs and the development of our moral well-being.

Like the practice of lighting of candles symbolical of the inner light, there is another practice of ringing the bell or bells in churches and temples and giving of *Azaan* by *Mouzan* which has a much deeper inner significance than is realised and surprisingly enough is taken to be just a call to the faithful for prayer, Herein lies the great hiatus between learning and wisdom which are at poles asunder; for this too is symbolic of the music of the soul, the audible life-stream, music of the spheres, the actual life principal pulsating in all the creation.

I would like to emphasise one thing that all religions are profoundly good, truly worthy of our love and respect. Our object is not to found any new religion as we have already enough of them nor to evaluate the extant religions that we have with us. The most pressing need of the time, therefore, is to study our religious scriptures thoughtfully and to reclaim our lost heritage. “Every one has in him,” says a saint, “a pearl of priceless value, but as he does not know how to unearth it, he is going about with a beggar’s bowl.” It is a practical subject and even to call it a religion of soul is a misnomer for soul has no religion whatsoever. We may, if you like, call it the science of soul, for it is truly a science, more scientific than all the known sciences of the world, capable of yielding valuable and verifiable results, quite precise and definite. By contacting the Light and Life principles the primordial manifestations of God within the laboratory of the man-body which all the scriptures declare to be ‘a veritable temple of God,’ we can virtually draw upon the ‘Bread and Water of life,’ rise into cosmic awareness and gain immortality. This is the be-all and end-all of all religions, and embedded as we all are in the ONE Divinity, we ought to represent the noble truth of the fatherhood of God and the brotherhood of man. It is the living Word of the living God and has a great potential in it. It has rightly been said : Man does not live by bread alone but by the Word of God. And this Word of God is an unwritten law and an unspoken language. He who, by the Word, finds himself, can never again lose anything in the world. He who once grasps the human in himself, understands all mankind. It is that knowledge by knowing which everything else becomes known. This is an immutable law of the Unchangeable Permanence and is not designed by any human head. It is the *Sruti* of the Vedas, the *Naad* or *Udgit* of the Upnishadas, the *Saroshā*



of the Zind Avastha, the holy Ghost of the Gospels, the lost Word of the Masons, the *Kalma* of the Prophet Mohammad, the *Saut* of the Sufis, the *Shabd* or *Naam* of the Sikh scriptures, Music of the Spheres and of all harmonies of Plato and Pythagorus and the Voice of Silence of the Theosophists. It can be contacted, grasped, and communed with by every sincere seeker after truth for the good not only of himself but of the entire humanity for it acts as a sure safety valve against all dangers with which mankind is threatened in this atomic age.

The only pre-requisite for acquiring this spiritual treasure in one's own soul is self-knowledge. This is why sages and seers in all times and in all climes have, in unmistakable terms, laid emphasis on self-analysis. Their clarion call to humanity has always been—Man know thyself. The Aryan thinkers in the hoary past called it *Atam Gian* or knowledge of the atman or soul. The ancient Greeks and Romans in their turn, respectively, gave to it the name of 'gnothi seauton' and 'nosce te ipsum.' The Muslim divines called it Khud-Shanasi, and Guru Nanak, Kabir and others stressed the need for 'Apo cheena' or self-analysis and declared that so long a man did not separate his soul from body and mind he lived only a superficial life of delusion on the physical plane of existence. True knowledge is undoubtedly an action of the soul and is perfect without the senses. This then is the acme of all investigations carried out by man since the first flicker of self-awakening dawned in him.

This is the one truth I learnt in my life, both in theory and practice, from my Master, Baba Sawan Singh Ji Maharaj, and have placed it before the peoples in the West and the East during my extensive tours and have found it of ready acceptance everywhere as a current coin, for it is the sole panacea for all ills of the world as well as ills of the flesh to

which man is a natural heir through the working of the inexorable law of action and reaction—ye shall reap, as ye shall sow.

All our religions are after all an expression of the inner urge felt by man from time to time find a way out of the discord without into the halcyon calm of the soul within. The light shineth in the darkness and the darkness comprehendeth it not. But we are so constituted by nature that we feel restless until we find a rest in the causeless cause. If we live up to our scriptures and realise the Light and Life of God within us, then surely, as day follows night, 'love' would reign supreme in the universe and we will see nothing but the unseen hand of God working everywhere.

We must then sit together as members of the one great family of man so that we may understand each other. We are, above everything else, one from the level of God as our Father, from the level of man as His children and from the level of Worshippers of the same truth or Power of God called by so many names. In this august assembly of the spiritually awakened, we can learn the 'great truth of oneness of life vibrating in the universe. If we do this, then surely this world with so many forms and colours, will appear a veritable handiwork of God and we shall verily perceive the same life-impulse enlivening all of us. As His own dear children embedded in Him, like so many roses in His rose bed, let us join together in sweet remembrance of God and pray to him for the well-being of the world in this hour of imminent danger of annihilation that stares us in the face. May God, in His infinite mercy, save us all, whether we deserve it or not.

All correspondence about Sat Sandesh (English) should hereafter be addressed to : The Editor, C/o Nalanda Press, D-39, N. D. S. E., Part I, New Delhi-3.

# Brief history and aims of WFR

ESTABLISHED in 1957 by Muni Sushil Kumar, a Jain religious leader, under the presidentship of Dr. S. Radhakrishnan, the then Vice-President of India, the first Congress in November 1957 was inaugurated by Dr. Rajendra Prasad, the then President of India, with the late Prime Minister, Mr. Jawaharlal Nehru, guiding the session at which 25 countries were represented by 260 delegates.

At the conference, Sant Kirpal Singh Ji was elected working President.

The second conference of all religions was held in Calcutta in February 1960, at which Sant Kirpal Singh presided and gave the inaugural address. The third world congress was held in Delhi in February 1965 with delegates from many countries. At this conference Sant Kirpal Singh was unanimously re-elected for a five-year period as working President and Baron W. Fray von Blomberg of Hampton, New Hampshire, as co-President.

The World Fellowship of Religions has its headquarters at 12 Lady Hardinge Road, New Delhi. The working President of this organisation, Sant Kirpal Singh, is the director and founder of Ruhani Satsang whose international headquarter is at Sawan Ashram, Shakti Nagar, Delhi-7, India. Ruhani Satsang is also known in the West as Divine Science of the Soul.

Regional conferences were held in Paris in 1966, and in Persia in June 1967.

AIMS :

Its noble purpose is to take up the bringing of all children of God together whether they belong to one religion or another, to create a mutual understanding and cordial relations, thus paving the way for world peace, to establish a platform where all can meet without trying to convert each other, while seeking together the goal to which every religion points: the Fatherhood of God and the Brotherhood of Man.

---

## *O Formless One*

Innumerable are the fools, stark blind in ignorance; and  
Innumerable the thieves and crooks that thrive on ill-gains;  
Innumerable those that exercise tyranny and oppression; and  
Innumerable the cut-throats by heinous crimes;  
Innumerable those that revel in shameless sins; and  
Innumerable the liars that practice fraud and falsehood;  
Innumerable the impious that live on unwholesome foods; and  
Innumerable the slanderers who add to their burden by calumniating others;  
Innumerable the many for lowly Nanak to describe.  
What power have I to conceive of Thy wonderful nature?  
Too poor, am I, to make an offering of my life to Thee.  
Whatever pleaseth Thee is good;  
Thou art forevermore;  
O Formless One!

— Nanak

# From the editor's desk

RECEPTIVITY is instinctive in all creative beings, may be man, animal, beast or plant. It is a quality which inheres in one form or another and in a varying degree in different species. The lower forms of creation, more or less, act merely by instinct. All the same they are not devoid of feeling the impulses of nature and readily respond to natural forces like, heat and cold, light and darkness, rain and drought. But, for most part, they nourish a blind life and for their proper nourishment, growth and development they depend on their more fortunate brethren in the higher scales of creation.

A child from a very early age shows signs of receptivity. His mind is impressionable. He takes in his lessons from everything around him and tries to adjust himself to his environments at home, in the class-room or at the playground. As he grows older his field of receptivity widens, and he assimilates more and more of knowledge and wisdom. Endowed with motor powers and cognitive faculties, he roams about wherever he likes and reaps a rich harvest of information and tries to take advantage of his learning and activities in the world in which he lives. As all his gains are through the avenues of senses, he remains all the time sense-bound and hardly knows if there is anything beyond the sense-world of his own making.

In spite of imperfections, man is a rare phenomenon in nature because of the noumenon in him. He therefore, occupies a place at the highest rung in the ladder of life. God has made man after his own image and His very breath flows in him. He lives so long as the God-power dwells in him and keeps his body and soul together. It is that power

that is keeping in a harmonious unison the two highly disparate things together, a living spirit and a clayey-mould, which have nothing in common in their constitutions. But what a wonder that the two (God-power and man-power) dwelling together all the time, the one, a denizen of the earthplane, has not had an opportunity to work with the other in a team spirit. The reason for this is not far to seek. Living in the light and life of the Supreme Being acting on and through the brain, we are conscious only of the physical body in which we are and of the material world in which all the time we are fully engrossed from childhood to dotage, without for a moment realising that this body is verily a temple of God, dwelling place wherein His Spirit and Power reside in fullness and that we live because He has so willed.

This human body then is a wonderful house, very wonderful and sacred indeed and we, as the trusted guardian of this fleshy tabernacle, are supposed to keep its sanctity intact and consciously worship the Great God dwelling in it.

Are we then past redemption? Is there no hope for us to retrieve the ground lost? Is it too late to retrace our steps and re-gain the Kingdom of God which lies within us? The Kingdom of God is not to descend from clouds nor it comes by observation. We are already living in it but we know it not nor are we conscious of it. We have to open ourselves to the higher, healthier and holier influences of the Word and the same shall, in spite of us, descend on us as a dove out of heaven and abide with us for ever and ever. This is inward receptivity which is innate in us.

# Wisdom of the ages

Here are some of the verities of life which are eternally true. Let us take one for cogitation each day and try to reflect the truth of it in our life. We have, of course, to guard against making an alloy of it by a subtle admixture, traducing it to suit our own commonplace convenience.

September :

- 1 Brethren ! Work out your salvation with diligence.
- 2 Where love is, there God is also.
- 3 Your body is the temple of the Holy Ghost.
- 4 We want healers of souls rather than of bodies.
- 5 Sit down before fact as a little child.
- 6 To live in love is to be united with God.
- 7 God is our refuge and strength, a very present help in trouble.
- 8 Advice is seldom welcome; and those who want it the most always want it the least.
- 9 Judge not, that ye be not judged.
- 10 When you have nothing to say, say nothing.
- 11 Whatever you do, be true to yourselves and to the world. Hide not your thoughts.
- 12 If riches increase, set not your heart upon them.
- 13 God's gifts put man's best gifts to shame.
- 14 Truth is like a vast tree, which yields more and more fruit, the more you nurture it.
- 15 The Kingdom of God is within you.
- 16 It is better to wear out than to rust out.
- 17 The fear of the Lord is the beginning of the wisdom.
- 18 The love of money is the root of all evils.
- 19 Silence is a great help to a seeker after truth.
- 20 The music of the Gospel leads us home.
- 21 His mercy endureth for ever.
- 22 Fate chooses your relations, you choose your friends.
- 23 Religions are different roads emerging upon the same point.
- 24 God is a circle whose centre is everywhere and whose circumference is nowhere.
- 25 Even a child is known by his doings.
- 26 All things are artificial, for nature is the art of God.
- 27 Absolute renunciation, absolute *brahmacharya* is the ideal state.
- 28 A soft answer turneth away wrath; but grievous words stir up anger.
- 29 Thou shalt love thy neighbour as thyself.
- 30 Prayer is the key of the morning and the bolt of the evening.

# Ruhani Satsang publications

## By Sant Kirpal Singh Ji Maharaj

Brief Life Sketch of Hazur Sawan Singh Ji Maharaj†	(in English)	\$ 0.75
Man Know Thyself* (A concise talk on spirituality)	„	0.50
Seven Paths to Perfection*	„	0.50
The Jap Ji—the Message of Guru Nanak (Literal translation from Punjabi with introduction and commentary)		3.00
Prayer--Its Nature and Technique	„	3.00
Spirituality—What It Is	cloth cover card cover	3.00 2.50
Naam or Word (Study of the creative life-principle)	„	5.00
Great Saint Baba Jaimal Singh Ji (His life and teachings)	„	2.00
The Crown of Life (Comparative study of Yogic systems including Surat Shabd Yoga)	„	5.00
The Wheel of Life (The Law of Karma—action and reaction)	„	3.00
Godman (The mission and commission of a true Guru)	„	5.00
Spiritual Elixir (Vol. 1) (Extracts from correspondence with disciples)	„	6.00

## By Hazur Sawan Singh Ji Maharaj

Shah-rahe-marfat Part I Vols. I, II and III	(in Urdu)
Part II Vols. I, II and III	„

## By other authors

Truth Eternal by Radha Krishna Khanna	(in English)	3.00
The Harvest is Rich by Dr. George Arnsby Jones	„	3.00
Lotus leaves by Dr. Dona G. Kelley	„	
The Beloved Master by Bhadra Sena	„	2.00
Message of the Great Master and his Ashram by Bhadra Sena	„	0.50
The Saint and his Master by B. M. Sahai and Radha Krishna Khanna	„	5.00
Talash-e-Nur by Darshan Singh	(in Urdu)	

\*also available in Hindi and Urdu

†also available in Hindi, Urdu and Punjabi

All publications and further information available from: The Manager, Publications,  
Ruhani Satsang, Sawan Ashram, Shakti Nagar, Delhi-7 India.

The books in English are also available from:

Mr. T. S. Khanna  
4505 Elmwood Drive,  
Alexandria, Virginia, U.S.A.

Mr. Walter R. Cowan  
P.O. Box 278  
Tustin, Calif., U.S.A.