

Sat

sandesh

*the*  
message of the Masters

*November 1969*

## Spirit of religion

In thy heart is God, why seek Him elsewhere ?  
Truth is higher than everything :  
But higher still is true living.

Not in repeating *mantras* is religion,  
He who sees the One in all is religious.  
Religion is not in wandering to tombs,  
Nor to places of cremation !

Religion is not in exterior postures,—  
*asanas*,—of contemplation,  
Religion is not making pilgrimages to foreign places,  
Religion is not bathing in rivers or temple-baths !

He who abideth pure  
Amidst the world's temptation,—  
He hath known the spirit of Religion !

—*Nanak*

# Sat sandesh



November 1969

*Volume two number ten*

## FROM THE MASTER

The Master speaks : Higher values of life	page 2
The Light of Life	27

## OTHER FEATURES

Poem : Spirit of religion	inside front cover	<i>Nanak</i>
What will the future bring ?	17	<i>Countess Blomberg</i>
Spirit of the quest	inside back cover	<i>from "Poems of Kabir"</i>
Guru Nanak—Prophet of people	18	<i>T.L. Vaswani</i>
From the editor's desk	32	

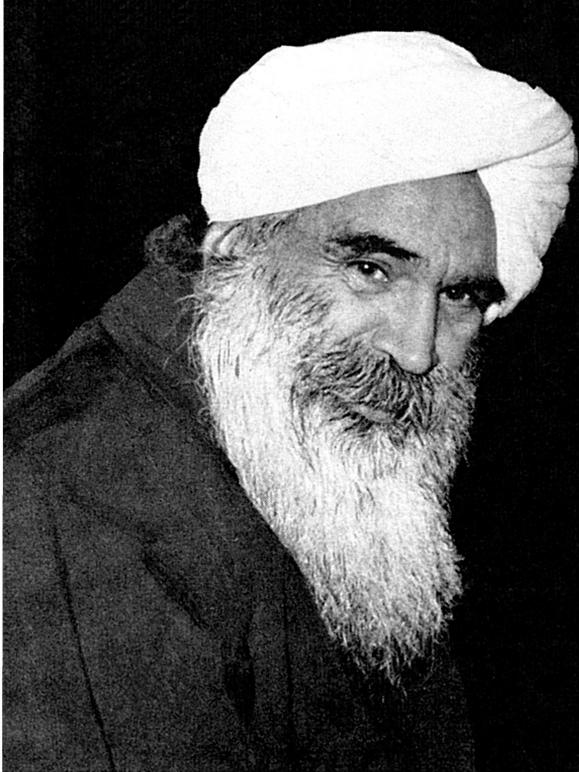
Sat Sandesh, Sawan Ashram, Shakti Nagar, Delhi-7, India. Editor : BHADRA SENA. Printer and Publisher : Bhadra Sena. Printed at : Nalanda Press, D-39, N.D.S.E., Part I, New Delhi-49.

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 the 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 and all correspondence should be addressed to :

The Editor, Sat Sandesh (English), C/o. Nalanda Press, D-39, N. D. S. E., Part-I, New Delhi-49. The articles should be in English and typed with double spacing. No payment is made for the contributions published.



# THE MASTER SPEAKS

## *Higher values of life*

**I**N the previous talk (published in the October issue) we came to the conclusion that God made man and man made all social religions; that the purpose of social religions was the upliftment of man.

We dealt with the outer side of man; that man was born with equal privileges from God, irrespective of whether he belonged to one country or another or one religion or another. We have to make the best use of all social religions so that we may know all about man.

Our ultimate goal is to know God. First, we must know ourselves and then

we will know God. All scriptures say that we should love God with all our heart, with all our soul and with all our might. As we are lovers of God—and God resides in every heart—we must love all humanity. Those who came into contact with God became the mouthpiece of God—God-in-man or Godmen, because of their love of God. We love all scriptures because they are the treasures of the experiences of the Masters with themselves and with God. We also love all holy places of worship because they are the places meant for singing the praises of the One Lord. We love all holy places of pilgrimage too, for the reason that there lived some

lover of God, someone who became one with God and became the mouth-piece of God. Thus, for the sake of love of God, we love all others. If we just love God and hate one Master or the other, or hate one holy book or the other, or if we hate other men, do we truly love God ? Surely not; because God resides in every heart, and our ultimate goal is God. The ultimate goal of all religions too is God. Then, how can a follower of one religion or another hate anyone else ? If we would live up to what the scriptures say, that looks an impossibility at first sight.

If we live up to these two commandments—‘love God with all thy heart, with all thy soul, and with all the might’ and ‘love all humanity since God resides in every heart’—the Kingdom of God will descend on earth. All other commandments hang on these two commandments. All prophets have laid stress on these commandments. They are all one on these two fundamental tenets.

We would like now to probe further into : ‘what is man ?’ Unless man knows himself, he cannot know God. All scriptures which we have with us today say; ‘Man, know thyself.’ They do not say, ‘know others.’ Why?

Who are you ? What are you ? Are you this five, six-foot high body that you have ? That is not knowing yourself. You will see for your own self; the time does come when you have to cast away the physical body you are carrying—this muddy vesture of decay. The body remains like a clod of earth and is cremated or buried underground.

If you know so much about our physical self, that is not truly speaking, knowing yourself. The Greeks and the Egyptians had inscribed on their temples these very words—“*Gnothi Seauton*”. The Upanishads say so : ‘Know thyself’.

Christ also said ‘know thyself’. Guru Nanak too said: ‘Unless you know yourself, you are not in a position to know God.’ All this delusion through which you are passing cannot easily be set aside. Is it not true that you are deluded ? You see bodies like the body you have. You have seen with your own eyes that some thing left such bodies and they were cremated or buried. You too are carrying a similar body. If you know so much about your physical self it does not follow that you know your own self.

This question is before us ever since the world began. We have known so much about our outer self—maintaining our bodies, supporting our families, living socially and politically. We have given rather too much thought to the body and bodily relations, but we have never tapped inside to see the inner man, the inner self, who we are and what we are.

Unless the student opens his own consciousness, the teacher can impart nothing. He can only direct, counsel and define. But understanding cannot be imparted. That must come from within, and through self-development. Of course, he gives you some experience of how to know yourself, how to analyse yourself from the body. You have to start with that, no doubt. But working that way, in accordance with the guidance and the help given by the Master, you will one day come to realise that Reality is within you.

Souls are all divine in nature. They are so many drops of the Ocean of Divinity, but are hemmed in by the mind and matter. They cannot, as they are now, know themselves, differentiate themselves.

What is the greatest study of man ? Is it theology ? I would say no. Is it knowing the law of Blackstone and other great man who came in the past ? Even then the answer will be no. Is it the

study of works of man like Shakespeare, Milton, Dickens, Burns ? No. Is it occultism or Buddhism or Christianity or Sikhism or any other social religion that we may study ? Are such works the greatest aim of man's study ? Again I would say that the answer is no. Why ?

If you become conversant with all the scriptures left by the Masters, what do they speak of? They speak of man. 'Man, know thyself'. So, knowing man, both his outer and inner aspects, is the greatest study for us. The greatest study of man is man. Pope, the English poet, has said: 'Know then thyself, presume not God to scan. The proper study of mankind is man.' Until you know man, all else is mere ignorance and superstition. The more you study the outer phase of the scriptures, the more you realise that it is all nothing but accumulation, hoarding up of ideas and opinions expressed by others.

Suppose you become fully conversant with all the scriptures we have today. What does it matter ? As I have said, we in the twentieth century are fortunate in that all Masters who came in the past left for us their invaluable treasures of knowledge, gained by them by their experiences with themselves and with God. What particular things helped them on the way, and what stood in the way of realisation ? That forms the subject of all scriptures. Even if you know all that, are you satisfied ? That is only having something, merchandise just hoarded in your brains—such and such a Master said this, such and such book said that, such and such scriptures said so. That is not divinity. That is only knowing certain facts about divinity, about our divine nature the Masters had experienced themselves and with God. Even if you study all the books, you will not be able to know yourself. Of course, you will get some information,

you will be able to quote so many things from various books. But will you be able to know yourself? No. Eliot, the Swedish poet, says :

'Where is the wisdom we have lost in knowledge,  
Where is the knowledge we have lost in information.'

Knowing the self is a result of self-analysis, in practice, not in theory. We see, many people asserting emphatically : "I am not the body. I am not intellect. I am not the vital airs—*pranas*. I am not the sense-organs." That is all right. But have we ever analysed ourselves practically by transcending body-consciousness and seeing for our own selves that we are some thing besides the physical body, the intellect, the vital airs and the sensory organs all of which go to make the outer man apart from the inner self. Have you ever risen above body-consciousness, had a first-hand experience of your own self? You will find very few persons who really have accomplished this.

So your study of man just consists in hoarding certain information in your brain. Some times you read the scriptures. The purpose is that by reading the scriptures you get enough information about your own self, from the study that the Masters made of themselves and of God to help you in just finding your own self, and nothing more. The reading of those scriptures will create some interest in you to know yourself and to know God.

I do not mean that the scriptures are not to be read. They should be read, and read intelligently. The reading of the scriptures is the first elementary step that goes to create interest in us that such and such Master saw divine light within him. Can we also see the same ? Yes, we can also see, for what a man

has done, another can do, of course, with proper training and guidance.

I quoted you also that Masters did see the Light of God. Those who followed them, and lived up to what they said, also had the very same experience in varying degrees in their own lives. You should be able, while processing human life, to see the Light of God. When you have seen that Light, your whole life will be changed. And that you can see, only when you rise above body-consciousness. It is a practical question.

Now what is to be done ? What can be done by understanding the truth, i.e. by just knowing our own self and having a first-hand experience of the self and Overself? That alone will make us free. These things we can have only when we really have risen, we have been born anew. St. John says : 'Except a man be born again, he cannot see the Kingdom of God.' The apostle goes on to clarify :

'Except a man be born of water and of the spirit, he cannot enter the Kingdom of God.'

In Corinthians we have: 'Flesh and blood cannot inherit the Kingdom of God.' Peter explains: 'Being born again, not of corruptible seed, but of incorruptible by the Word of God, which liveth and abideth for ever.'

It is clear that unless we are born anew, we can neither see nor enter the Kingdom of God, nor can we inherit it. In other words, we cannot have a first-hand experience of our own-selves nor of God. We cannot have our inner eye—called the Third Eye or Single Eye—opened, enabling us to see the Light of God.

Reading the scriptures alone will not help. But study the scriptures carefully because they speak of the practical experiences that the Masters had with themselves

and with God. Unless one studies these scriptures under the guidance of someone who has had the actual experiences himself as are recorded therein, will not be able to follow the right import.

What does St. Plutarch say ? He says: 'The same experiences that the soul has at the time of leaving the body are had by those who have been initiated into the mysteries of the Beyond.'

You have to leave the body, of course, some day. That is, I think, a very clear proof or testimony that you are not these bodies about which you have known so much. By 'knowing the self' is meant knowing the inner self, the spiritual self, the spiritual entity which leaves the body at the time of death. You may say that this physical body may be knocked down by death—the great final change. But you do not die. You must one day leave the body and all things connected with the body, whether you wish it or not.

So the greatest wisdom lies in what ? In knowing your self, who you are, what you are. Unless you know your self, you cannot know God. He who knows himself comes to know God, too, because it is the infinite soul alone that can know God and not the finite intellect. One cannot grasp Him within the finite intellect.

'How can the less the Greater comprehend of finite reason reach Infinity.'

—*Dryden.*

We cannot see Him. He is unsearchable with our intellect, with our sense-organs, with our outward faculties. With all the imagination, the highest stretch of imagination. He cannot be grasped. It is soul alone to which God reveals Himself. Unless we analyse ourselves, see our ownself—know ourselves—we cannot see God.

Self-knowledge precedes God-knowledge. For that let us see what help may be had.

Looking from without we notice that the body lived as long as soul, the indweller of the house, is with it. But the time does come when we have to leave the body. That is the day of the great final change, or death. But do not get frightened of death, that is no bugbear.

I have told you that the greatest study of man is man. All the scriptures came from where ? Of course, from man—man of realisation, no doubt. Great indeed is man. All inventions came from where ? From man. Godhood which gave us a first hand-experience of God, working through at the human poles, called Masters, also was expressed through man.

Man is great and the greatest study for a man is man himself. Who are you? What is it that enlivens this body and what is it that leaves it ? While that inner self or the spiritual self is fixed in the body and working through the body, you are alive, you are moving. But the time does come when you have to leave the body. That is the fate awaiting each one of you, no exception to the rule. All kings and subjects, the rich and the poor, the wise and the ignorant and even the Masters have to leave the body. How can there be an exception in your case ? If so, are you prepared for that final change ? If not, you must prepare yourself. And for that, you must solve the mystery of life while there is still time. You must examine your own self. Who is the real man in the body ?

You might ask : “Who is it in the outer self that gives life, i.e. the inner self or soul ?” Unless you know that, you cannot be at peace.

Buddha, who was first called Gautama, was prince brought up in a princely way

amid luxury and opulence. Once he was visiting the town which was decorated tastefully to welcome him. As he passed through the city in a chariot, he saw an old man with haggard face, sunken eyes, and tottering frame. The old man staggered along with the help of a stick. Looking at the old man, the prince asked his charioteer. What that was. “Old age, my lord, the body must grow old and weak,” the charioteer replied. That shocked him greatly. Proceeding further, a dying man, gasping for breath and again asked what it was. The charioteer replied : “Well, Master, we must die and leave the body. He is dying. He is gasping for breath.” That made him still more sad and pensive. The prince wondered if that was the fact of our lovely bodies.

The charioteer took him out of the city to avoid ugly sights. But outside the city. The prince saw four men carrying a corpse. He naturally asked what it was, and was told : “Well, Master, we have to leave the body.” This made the prince all the more gloomy and he exclaimed : “It is strange that we must some day leave our beautiful bodies, but what is it that leaves ?”

That was the greatest day in Gautama's life. He was awakening, wondering what it was that enlivened the body.

We too have the same sort of bodies. We have witnessed so many cremations and burials. We have attended a great many funerals of our friends and relatives, but the mystery of life has never struck us, as it struck Gautama.

Gautama went home. He got a son. That is generally a very happy day. But he was absorbed with that mystery of life. He left his home, wife and son to seek the solution of the mystery of life—‘what am I’ ? Who is it that leaves the body ?’

As long as the inner self is working in this physical body, we are alive, we are talking, we are thinking, we are moving about. But when that leaves the body, it is cremated or buried. No one keeps the dead body in the house. It is disposed of as soon as possible.

This is the problem before us. We have to consider it very calmly, with due deliberation. We have to look into it to discover what it is : ‘Who am I ? What am I ?’ Those who know and have fathomed the mystery of life, have done wonderful work. Where from came the scriptures. From within, from within man. All the inventions we have, came from where ? From within man, not from without.

The greatest thing before us is ‘to know one self,’ who is the self and what is the self ? We have seen that the fate of this physical body is death. At the time of this final change, the indweller leaves the house body. We are not the body, the dwelling house. We are the indweller of the house that we are enlivening by our presence.

From our very birth, the first companion that we have had is the physical body, now developed and grown up. When we depart, it is left behind. It does not accompany us. Then, how can other things which have come into our contact through our body, accompany us to the other world ? If we remember this, the entire angle of vision will change.

Now we see from the level of the body. If we know ourselves—who we are and what we are—that we are the indwellers of the body, the whole angle of perception will change. You will see from the level of the soul and not from the level of the body.

At present, we are working from false

premises. We are laying up treasures on earth. We are making so many houses, buildings and gathering other possessions, and hoarding up as much money as we can, never thinking for a moment that we have to leave the body and all earthly possessions. That is why, when Masters come, they simply direct our attention to this most important reality—the inevitability of death—about which we are quite oblivious and ignorant. With all our intellectual attainments, we act as if we never would have to leave the world or the body. That is why, St. Mathew says : ‘Lay not up for yourself treasures on earth.’ Why ? ‘Where moth and rust doth corrupt and where thieves break through and steal.’

What should we do ? ‘But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not breakthrough nor steal.’

What have we done for the other world ? We are going to leave this body some day. Have we ever thought of that ? If we leave the body, what else can accompany us ?

We are told that when Queen Nur Jahan was about to die, the physicians in attendance told her : “Well, Queen, you now have to leave for the other world.” Perhaps she had never known what the other world was. She simply said : “All right, if I have to go to the other world, then how many people will accompany me ?” The physician told her, “Well, Queen, none can go along with you. You have to leave all alone.”

Just mark the ignorance. Intellectually, we all know that death is inevitable, that it overtakes all, yet have we ever truly realised that we ourselves will also die? Have we ever calmly considered who is it in us that leaves

the body and where does it go ?

All saints have been stressing the great need to “know thyself.” If you know the inner man which leaves the body, you know something and that will change the entire plane of perception.

I have come here from India. I know I have to go back. Well, on the airplane I can take only 40 lb of luggage. Anything beyond that limit I will have to leave behind. Then what shall I do ? Shall I then hoard up too many things to carry along with me ? How can I take them ? I cannot carry more than 40 lb. Likewise, when going to the other world, even this body does not accompany us, what to speak of all the other possessions.

So, there are two aspects, we must remember. First, that we pilgrims on this earth where we are have to spend a certain span of time, be it less or more. After all, it is only a temporary abode and we have to leave it some day. It is something like being on your way to a destination. Night falls on the way, and you stop in some hotel to pass the night, and early in the morning you leave for your destination. Have you ever considered that you live as though you were going to stay in this world for ever ? Have you ever thought of death ?

Secondly, man is composed of the physical body, the intellect and the soul. We know so much about our physical bodies. We know so much about how to maintain them. We know so much about our family relationship, our children, our social life etc. We have advanced so wonderfully in the intellectual way. We have television, we can fly in the air. All this makes the world like a house. It takes about 24 hours from India to reach here, from one end of the globe to the other. All these

countries are so many rooms in the mansion of my Father, you may say. We have the atom bombs, the hydrogen bombs etc. I mean to say that our advance in intellect and technology has been wonderful.

But what do we know about our own self—the real self—that gives vitality to the physical and intellectual aspects of our life. It is the spirit or soul which we really are. Most of the physical side and the intellectual side has the background of our soul, We have developed only in two ways, and know nothing about our own self.

A Muslim saint says: “How long like a child will you go on playing with the clay and besmearing yourself with it.” When the soul leaves the body, what remains ? Clay. “Dust thou art, and unto dust thou returnest.” How long will you continue like that ?

We are wonderfully developed in two ways, but about our soul we know nothing or next to nothing. We know only so much as is given in the scriptures. We know only that much which we can grasp by our finite intellect. If we want to understand the true import of the scriptures, we must sit at the feet of someone who has practical knowledge of the self and the Overself, because all scriptures speak of the same thing.

Even if we come across a Master who is a practical adept and he explains to us all the things concerning our own self and the Overself, still, until we have that experience on our own and for ourselves, we cannot be satisfied.

If at all we read the scriptures, the pursuit in the domain of self-knowledge is restricted mainly to reading one scripture or the other, attending some holy place of worship, or observing certain forms, rituals or ceremonies, and that

is all. These, however, are but elementary steps and by themselves lead to no worthwhile results. Moreover, we will find that many of us who go to churches or to holy places of worship, how many are there who really do so for the sake of having knowledge of God ? Very few indeed. Most of us are there to pray for our livelihood or our children or for some other material benefit. We are reading the scriptures for the reason that other circumstances may be adjusted satisfactorily. The majority of us are religious only in that way.

But will such people, by going to the holy places of worship, find God ? “Ask and it will be given unto you. Knock and it shall be opened.” But if we are just asking for worldly things, how will we have God instead ? “Lord God is kind and what ye ask of Him, that shall He give unto ye.”

The story is told of a Persian prince Majnu, who fell in love with the princess Laila. So fervent was his adoration that he kissed the earth she trod. Once people told him: “Look here, God wants to see you.” He replied : “All right, if He wants to see me, let him come in the shape of my Laila.” Do you think that such a man will ever find God ? He will find Laila, no doubt, but not God.

Similarly, like so many Majnus, we go to the temple seeking not God but the idols of our hearts. How then can we have God ? Only they can have God who seek God. For them the way is open, for them there is some Godman to put them on the Path.

So our pursuit of the spiritual way is restricted to that one thing. Those who have a real desire in them to search and find God, He makes arrangements for them to be put on the way.

The elementary step in order to know oneself is to read the holy scriptures we have with us. But they tell us: “Whosoever shall lose his life shall save it, and whosoever shall save his life shall lose it.” What does that mean ? Whosoever is merely living the physical life through the organs of senses, knowing little or nothing about his own inner self, naturally he will be losing his everlasting life all along. Those who transcend this physical life, know themselves and know God, will have everlasting life.

The scriptures say that very clearly in very simple words. But the intellectual people who have had no practical knowledge of self-analysis, experience with their own selves and with God, have made it hard to understand. That is all. Otherwise, the truths are very simple.

Again, Christ says : “Unless you be born anew, you cannot see the Kingdom of God.” Be born anew ? How ?

Nicodemus, a very learned man, met Jesus and inquired: “Well, Master, how is it you say we must be born again? How can we be born again ? How can we re-enter the womb again and be born again ?”

What did Christ say ? “Look here, you are a learned man, a very wise man. People sit at your feet, worship you like anything. Don’t you see, flesh is flesh, and you are to be born of the spirit ?”

This has been a personal problem for all of us. The Masters who came and were capable of giving us the practical solution, gave us the firsthand experience of how to rise above body-consciousness and to know ourselves.

The whole thing is just topsy-turvy, I would say. We are the indwellers of the house. We have to know ourselves

and lay up something for where we have to go. But we have identified ourselves with the body so much so that we cannot differentiate ourselves from it.

Now we are working from the level of the body, knowing nothing but our physical self. We are only considering this outer world and its possessions, as if these were the only be-all and end-all of life. The whole thing is topsyturvy. That is why Masters have been laying stress : “What is a man profited if he shall gain the whole world and lose his own soul ?” Then, they ask : “What shall a man give in exchange for his soul ?” You see how important it is.

It is we who have to leave the body, and we know little or nothing about our own self. We know only so much as is given in the scriptures. But even if we read them for years and years, all through our life, do we have any experience at all ?

Of course, we fill our brains with so many facts and theories and the records of the experiences of the others. But do they help ? It is just like a man going to be married. He goes to the Church and is married. Afterwards the couple drive away all joyous. But besides them, there are many others who join in the festivities; they get nothing thereby. As an Indian proverb goes: “There are two to have a marriage; and the rest stand by.”

It does not in any way mean that we should not read the scriptures. We should. That is an elementary step. They are valuable records, worth tons of gold and rubies and emeralds, for those who would like to just peep inside, to know themselves and to know God.

We are now merely identified with the body. We are working in the body, behaving from the level of the body,

and we are attached to the body and all its environments. The more we are attached, the more we are away from the life everlasting. That is why it is said : “Strive to withdraw from the love of all visible things and direct your attention to the things invisible.” The more we are attached to the outside, to the physical things, the more we are away from your inner self and the higher self. Until we withdraw for a while from that place and rise above body-consciousness, know ourselves, we cannot know God or come near God or come in contact with God.

When we know for certain that you have to leave the body, why get attached to it ? As I just told you, I have to leave for India in a few days, leave the U.S.A, and go back to India. I know I will have to go back. I will be leaving you all, of course. I will not be too much attached to the possessions, this and that thing. I have to leave. I have to simply pass my days and go back. That is all.

For that reason, man’s life consisteth not in possessions, not in the abundance of the things he possesseth : “The life is more than the meat and the body, more than the raiment.”

You see how we behave in worldly ways. Suppose you are wearing a costly costume or apparel. You meet with some accident and that apparel is just spoiled and torn. You say: “Never mind, I am saved.” Again, when you are sick and the doctors declare there is little hope of your life. What do you say ? All right, I will spend all money I have, even all the possessions I have, so that I may be saved.” Our bodies are more valuable than all other material possessions. When another accident comes, in which you just break your arm or leg, what do you say ? “Well never mind: I am saved.” And that

which is saved is your own self, more valuable even than the body.

The Masters have been bringing home to us the fact that the inner self is the true jewel in the body, the most priceless treasure. We have never known this inner self. Until we know it, the life being more than the meat, we will not be doing anything for that life.

At present, we consider that our bodies are more than everything, knowing full well that we have to leave them. That is no bugbear, I tell you. But the wise man is he who prepares himself for the change that awaits each one of us; no exception to the rule. The man who "knows himself" is really the wisest man.

We have not cared for that way. Our pursuit has been restricted only to reading the scriptures, and to attending outward observances of certain rituals, ceremonies or forms.

Of course, these are the elementary steps we have to take, but that is not the main purpose of our life. What should we do? Just understand the true purpose of life. What is the highest mission of a man's life? Man is the highest in all creation. He is next to God. That is what Prophet Mohammed in the Quran says: "God made man and bade the angels bow before him." So man is higher than even the angels themselves. This is the body, this is the temple of God, in which God resides and you reside. But we have never thought that way. We have simply been looking at the outer man, having outer cleanliness, having good houses to live in and very luxurious furniture. But we have done little or nothing to clean these temples of God (our bodies) from within. We have defiled these temples of God. And whosoever defiles the

temples of God is punished by God: "There can be no cleanliness with an unclean heart."

Cleanliness is next to godliness, of course. We should maintain our bodies clean from outside as well as from inside. "Blessed are the pure in heart, for they shall see God." We must lead ethical lives, pure lives.

What was given out by Christ in his Sermon on the Mount is quite parallel to the Eightfold Path of the Buddha. That is quite parallel with the Yama, Niyama and Sadachar rules of the Hindus. That is the first step that we have to take. Therein we will also find the Inner Way. He said: "If thine eye be single, thy whole body shall be full of light."

We have not understood the teachings of the Masters who came in the past. If we but learn how to live up to what the scriptures say, we will have peace on earth and peace hereafter, too. We will have the Kingdom of God on earth and also the Kingdom of God in the other world too. "What does it profit a man if he gains the world, the possessions of the whole world, if he losses his own soul?"

How do we act in our daily life? From morn till night we are concerned only with the maintenance of the physical bodies, of ourselves and of our families. We rise in the morning, answer the call of nature, take some exercise, have a bath, take food and then some go to business, others to their offices, and still others just to some sort of labour. The whole day is spent in these pursuits. In the evening we come home. Those married have to take care of their families. Some are sick and need other necessities of life. Some go for shopping. At night we take our food and go to sleep. Still others simply eat, drink

and make merry, they also go to sleep. That is the usual daily routine we generally have. The next morning the same milling process starts anew. This is how the precious life is frittered away in secondary pursuits. We have no time to attend to the problem and mystery of life.

Masters say: "Well, look here, you have to leave this body one day. It is inevitable. What have you done for that?" We are in great agony. When death overtakes us; we are in agony. If we have seen the fate of a dying man, we must have witnessed the agony of death: crying, having convulsions etc. No one can help him then. Had he solved the mystery of life, how to leave the body at will, had he known himself by self-analysis, he would have while alive gone through the experience of death, learned how to rise above body-consciousness at will, and he would have just risen to the occasion without any agonising pain.

Prophet Mohammed says when the soul leaves the body, the pain that man feels may be likened to the dragging of a thorny bush through the nostrils. Some Indian scriptures liken the death pangs to a thousand scorpions stinging together. You have witnessed, all of you, how difficult it is to leave the body. Excepting certain cases—very rare cases—say of heart failure, all others have to pass through that agony. If you know how to leave the body at will, a hundred times a day, the Masters says, then death can have no sting.

We ask people: "Look here, dear friend, how have you developed in the spiritual way." The answer is: "Well, there is no need of it. We will see when we grow old. Let us eat, drink and be merry."

First of all, where is the certainty

that you will reach old age? There may be some accident; some disease might overtake you and end your life. Suppose you do reach old age, what then? Your body gives way; your faculties give way; sometimes eye-sight is not good; sometimes you are hard of hearing; sometimes you cannot move; and sometimes you are bed-ridden. If you had solved the mystery of life, while young, when you had a resolute mind in a strong body, you could have learnt much better.

But you will find you have not paid any heed to this whatsoever. This is most important, and mostly ignored. A Muslim divine says: "The highest purpose of a man's life is to know himself and to know God." Well, what have you done? If you have known so much of our physical and intellectual things, paid any heed to know your inner self, he says: "Well, what fruit does it yield." He says: "You are a fool. You are not a wise man." A wise man always tries to understand and prepare himself for tomorrow. He prepares for what is going to happen.

Once, in India, when a certain young-man died, his body was carried to the cremation ground. There were about three or four hundred people there, and I was one of them. They wanted me to give a talk, most opportune for the moment.

I told them: "Well, the subject of the talk is lying before you. Something left that body, but that something is still in you. But are you prepared for this change? If not prepare yourself. Just solve the mystery of life, how to leave body, how to rise above body-consciousness." If death overtakes you, you will be prepared. You will have no sting. That is how you can have victory over death. All of you have to leave your bodies.

The fifth Guru of the Sikhs said : “You see yourselves that such physical frames as ours; which others carried, had to be left behind. Where are your forefathers? Where are all those Masters who came in the past? They all had bodies and left them. There can be no exception in your case.”

If the Government issues an eviction order, that order is carried out, whether you like it or not. There may be some delay in the execution of the order. You might approach somebody and have some concession made. But when the order is issued from God, there is no concession. You have to leave the body and go.

It is wise to learn how to leave the body. What is it that leaves the body ? If you have solved that problem, you have conquered the fear of death.

In the Mahabharata, the great Indian epic, we have an episode of Yaksha and Prince Yudhishtra. When the latter went to a fountain to quench his thirst, Yaksha asked him to desist on pain of death and answer his question first. “What is the most curious thing going on in the world ?” Yudhishtra answered : “We daily see that people leave behind their bodies which are cremated or hurried. We have attended such funeral ceremonies. But we do not believe in the least, nor do we ever take into our head, that we have also to leave the body. People are dying, but we never think that we too shall die.” We carry these dead bodies on our shoulders, we cremate them with our own hands. And with all that, we do not have the least thought in ourselves that we have also to leave the body. This is the strangest of all things.

Where are your brothers, your forefathers, and others? They all lived like you and departed: You too have to

leave some day. The wise man is he who prepares himself to leave the body.

That will be the subject for my next talk. In this talk we have dwelt on the higher values of life. The physical body has its own value. This body is a temple of God. Maintain it. God resides in every heart. “Visible and invisible too would meet in man.” You have your families as the reaction of the past. Maintain them. Love all humanity. That is the second of the greatest commandments that you have in hand. You have intellect. Develop it by all means. But even that must perish with the body. Life is more than the meat, the body is more than the raiment and all possessions. But you are acting in quite a contrary way. You consider that the bodies and outer environments are the alpha and the omega of life.

Some people come to me and say : “We do appreciate what you say. We want to know about the mystery of life. We have been in search of that.” But when they are asked to attend the discourse, they say : “I have to attend to my job. I cannot come.”

I mean to say that for your urgent affairs you have to readjust your engagements. When any one falls ill at home, you take some time off your job. But the highest truth has not taken possession of your hearts. But that is the most important thing in life and you have no time for it.

When you leave the body, who is going to help you ? If you know your self, how to leave the body, only then at that time, will you be able to leave the body without pain. Somebody who knows that mystery and is competent might be able to help you; but none else, not even your nearest kith and kin; not even the greatest physician can be of any service.

This is the most important problem of our life. But we only postpone it to the last. The pigeon may shut his eyes at the sight of an approaching cat; but that does not save him. We too cannot solve the problem of death by turning our faces away from it. We must grapple with it and conquer death or else death shall conquer us.

The end of life must come. That is what the scriptures tell us, that is what all the Masters tell us. But we just do not care. Guru Nanak says : “You are either a child with intellect yet undeveloped or you are a storke.”

The question now arises : Who is it that can help you on the Way ? Well, the one who has solved that mystery for himself and is competent to give you an experience of how to rise above body-consciousness, opening the inner eye and seeing the Light of God—call him by any name you like.

If you just sit at his feet, with a receptive mind and a loving heart, you will succeed in solving this mystery of life. The highest mission of a man’s life is to know himself and to know God. But he is engaging in frivolous pursuits. This is as seen by those who are awakened and enlightened.

We take the physical aspect as the most precious thing in life. But the awakened one says : “What are they doing ? They are not caring for their own real self. They are not sparing any time for that, and just spending all their hours for the physical body and its environments and intellectual accomplishments.”

The reply may be, we have to leave this body, but we are doing everything to maintain it, to procure for it or for its relations every convenience possible. Well, who will tell us what to do then ? For that

we will have to sit at the feet of somebody who has solved that mystery of life for himself. It is a practical subject.

In the Gospels, we have : “Think not that I am come to destroy the law or the Prophets. I am not come to destroy, but to fulfil the law.” This fulfilment of the law has ever been, and shall ever be, the mission of all true prophets. This is what all the scriptures tell us. We have been reading all these things. Whenever Masters came, they did not give any thing new to the world. Excellent observers as they were they saw things in right perspective and awakened the people to Reality. Their clarion call always is “Awake, O man, what are you doing ?”

The Vedas say: “Awake, arise and stop not till the goal is reached.” We are sleeping, as it were. Our superficial life is nothing less than sleep. We are identified with the bodies. We have been receiving impressions from the outside, through the organs of sense, so much so that when we close our eyes we see the same impressions reproduced. When we go to sleep, those very impressions are again reproduced within us in the form of dreams. We live a sort of superficial life blind to Reality.

We are in physical bodies. We are conscious entities. We are so much tied up with mind and matter that we cannot differentiate ourselves. We have to leave the physical, transcend the astral, go further beyond the causal, super causal, and reach the true home of our Father. That is the true destination for each one of us.

What have we done for it ? We have simply devoted ourselves to the physical bodies and its relationships. This is what the Masters are always telling us. They do not say we should leave the world altogether and sit in wilderness and follow the life of a recluse. Not the

least. They say : “You have physical bodies. Maintain them. These are the temples of God. Keep them clean and tidy from outside and inside.” Again, they say: “All right, you have an intellect. Develop intellectually as well. But, remember, you are souls, the indwellers of the bodies. Just know yourself so that you may know the Overself. You will know yourself only when you rise above body-consciousness.”

We are now, as it were, identified with the body. We cannot differentiate ourselves.

So there are different values in life. The physical body has its own value, the intellect has its own, but the spiritual life has the highest of all.

Out of the 24 hours of the day, we pay so much attention and spend so much time for the, development of the physical side and its environments and intellectual attainments. We should also devote some time to our development in the way of knowing our own selves This is what all Masters have stressed.

Now the question remains : How ? All the scriptures speak of the Kingdom of Heaven, and they say that it is within us. How to enter into the Kingdom of God ? How to open the inner eye to see the Light of God ? We will now touch the inner aspect of man. The higher inner possibilities, when we transcend body-consciousness, enables us to enter the Kingdom of God.

“There are many mansions in the house of my Father.” There are planes and planes. How to traverse them ? That is the subject we will deal with next. How to open the inner eye to see the Light of God of which all the scriptures speak ?

I am not advocating any particular religion. You remain where you are. To live in some social religion is a blessing,

because without it there would be corruption in the world. In the absence of it you will have to form another society. Just follow the right import of the scriptures, what they teach us.

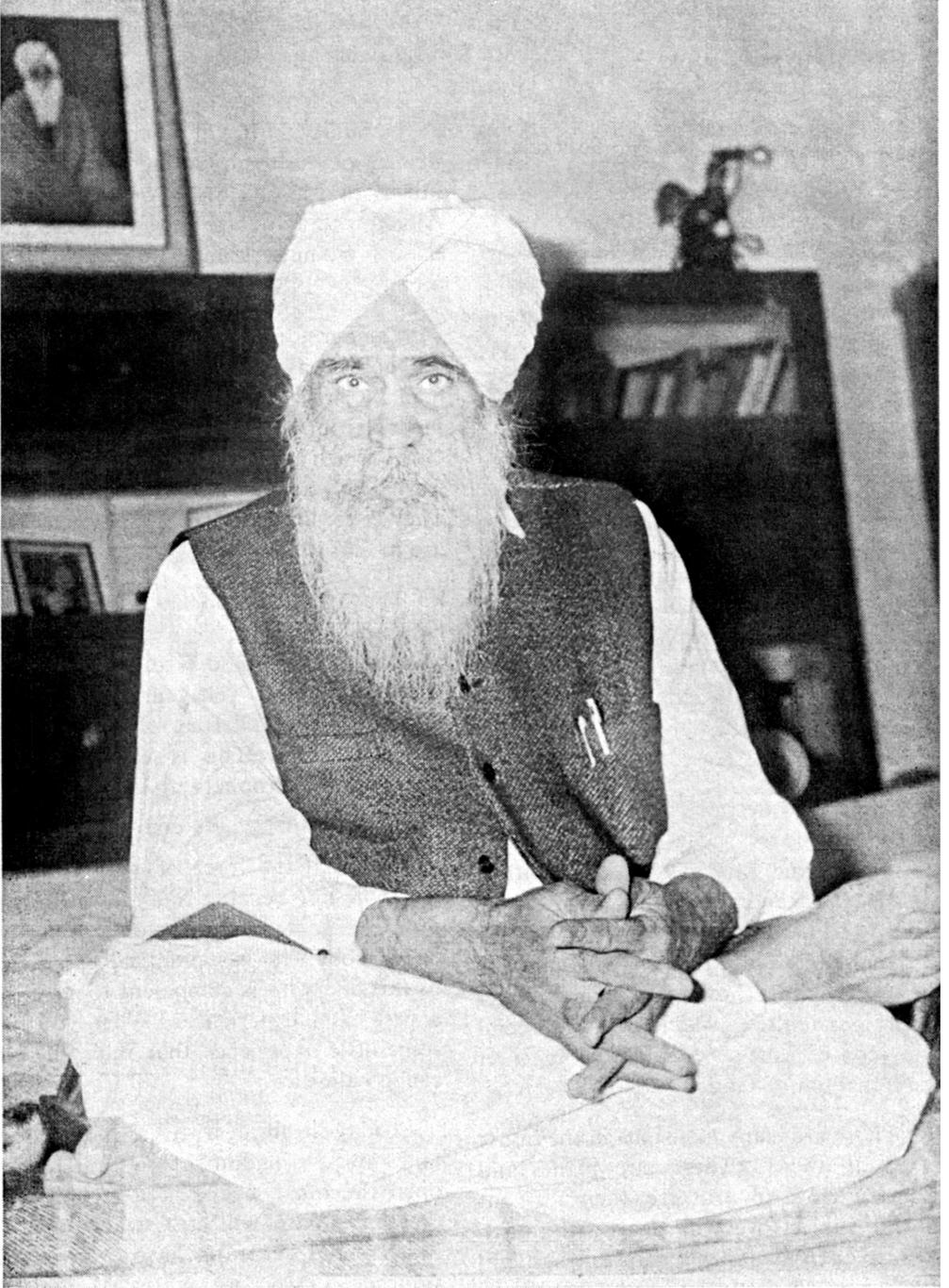
They all tell us to love God, to love all humanity. If you love all humanity, we cannot rob them, we cannot kill them; other things follow of themselves. Along with that, we must follow ethical lives. We must know ourselves, who we are.

The Sermon on the Mount, deals with the outer way of living with your fellow man. Christ also referred therein to the inner light, how to enter the Kingdom of God which is within us. Christ also warns us against the false prophets. They come like lambs, but “inwardly they are raving wolves.”

The Masters who have had that experience with their own selves, give out all these gifts of God free. They do not charge anything. They are granted free. God’s gift are all free. It is man who sells, not God. This is what has been said by all Prophets and Masters who came in the past.

With all the force of your intellect, you will not be able to follow the right import of sacred writings until you come to someone who has practical experience, of this and who is competent to give you a first-hand experience. When you have some little experience that way, then you can go ahead.

Today’s subject is over. Next we will take up : Kingdom of God. How to open the inner eye to see it and enter therein. We will see what all the Masters and scriptures have to say on the subject. Lastly, we will deal with the most natural way. There are so many ways and means for that. We will turn to the most natural way, which even a child can follow.



*The Master, Sant Kirpal Singh Ji Maharaj, in his living room*

## What will the future bring ?

What will the future bring?  
God only knows, Whose Mind is Infinite:  
His thoughts are high, His ways profound,  
There's naught to fear, but just to trust and let His joy abound.

His Wisdom plans each thing without a single ill,  
His Love, it never fails to seek our highest best;  
His Power is great in working out His wondrous Will,  
His Grace sufficient for deepest test.

Our times are in His Hands!  
God ever cares, Whose Heart is Infinite:  
His purposes are deep, His goal is sure,  
There's naught to dread, but just to yield and hold His Hand secure.

Upon His shoulder rest all things in heaven and on earth,  
Why load the heart and brood o'er endless frets and care?  
The Government of life : its problems, labours, mirth,  
The Strong Creator has ability to bear.

'Tis good to rest in Him!  
God cannot fail, Whose Choice is Infinite:  
He takes away, He also gives,  
There's naught to sigh, but just to thank for all that one receives.

And should death's shadows seek to shroud this earthly frame,  
'Tis gain, and infinitely safe to die "in Him";  
But should He grant a further space of time again,  
May our whole being solely strive to live for Him.

—Countess de Andros von Blomberg

# Guru Nanak—Prophet of people

*T.L. Vaswani*

THE life of Guru Nanak was one continuous *yagna*—sacrifice to God. Some of the Gurus died martyrs : Guru Nanak was born a martyr to the One Eternal Mystery—God ! Nanak travelled to many parts of India and Asia : he went, I am told, as far as the Russian borderland. Every travel of Nanak was a *yagna* to the One God of all nations, all races, all religions.

His life, from beginning to end, taught this one truth that every man—no matter what his creed or country,—was, in essence, a Nanak. Is not every man illuminated with the one Light Divine, and meant to be an offering to the *Akal Purukha* (the Eternal One) in the service of love? So let the *bhaktas* see Nanak not once but again and again—in all men, in all creation.

Nanak's life opened an era in the history of India and Asia—in the history of humanity. He was a prophet, a seer and a saint. India's history is, to me, incomprehensible without Nanak. He was centuries ahead of his age. He realised, what the world's statesmen have not yet realised, that all men are one, therefore, Hindu-Muslim conflicts and all conflicts of "creeds" and "classes" and nations are born of "illusion." So Guru Nanak stood for the weak and the poor, for the men who toiled and strove for truth. He realised that, more than food and fire, men's need was sympathy and brotherhood.

He blessed the Hindu and the Muslim. One of his dearest disciples was the Mus-

lim singer, Mardana—he who accompanied the Guru as, in the blue garb of a Muslim pilgrim, and carrying a staff, a cup and a praying carpet, the Guru moved out on his travels to the North and South, to the East and West. Guru Nanak called Mardana, "*bhai*" (brother).

The Guru gave his love to the maimed and the halt, to the hungry and the blind. "Be my brother," says a Nazi proverb, "or I will bash your head in." How superior to the Nazi and Communist conception of brotherhood was the vision of the Guru, who said : "My brother art thou, and I shall be thy servant in the dust and the dirt of the earth, for we all belong to the Family of Him who is the One Father of all !"

And he was so humble! His face radiated humility and love. In the centuries that have followed his advent and seen the rise and fall of kingdoms in this ancient land, I have known none greater than this humble prophet and saint. This radiant and transfigured Son of God has been, for fifty years and more, a leader of my thought and life.

At rare intervals in history doth appear a man like Nanak. He is attuned from the beginning of his days to cosmic forces and the Cosmic Will : he hears voices and he sees visions in walking life and dreams. His values of life are not values of the world. Others value money, honours, earthly goods: he values the Invisible Treasure of the Eternal. He fears not the power of man; he fears not death; for he hath looked into the

radiant Face of Life. He hath learnt to renounce the goods of time and all ambition and all reputation. He hateth none, and he harmeth none: for to him every creature—human and sub-human—is a brother, a sister in the one Kingdom of Life, and even atoms are illuminated with the One Light; and every planet and every sun and every star is flooded with love in the one Sea of Life!

In his answers to the questions put to him by the *Maulvis*—the priests—at Mecca, he bore witness to his faith which was different, at once from the Islam of the Mullah and the Hinduism of the Pundit. Nanak said :—

To whom shall I go to know of Thee,  
my God ? Thou art the greatest  
of the great: and great is Thy Word.  
Veiled is Thy greatness from men  
and they depart in pride, in the  
vanity of little knowledge !

I have searched through and through  
the four Vedas and the four Books  
of the Mussulman; but the Illimi-  
table escapes them and they are  
dumb, speechless in the presence  
of the Mystery of the Infinite.

This be my faith—saith Nanak, the  
servant of all—to adore the One  
Mystery and to do good to all.

So when the high priest of Baghdad  
said to him. “Tell me to what sect thou  
dost belong,” Nanak said : —

I belong to no sect:  
I adore but One God I  
And I see Him in the Earth below  
And the Heavens above  
And in all directions !

Nanak’s life is like a bell with many  
echoes. The one note it sounds, again,  
and again, is the note of simplicity.  
The simplicity of Nanak will draw to

him, more and more, the youths of Asia  
and the West. And this man of simpli-  
city is a man of sacrifice. His life is  
religion—not a theory of philosophy,  
a creed, the programme of a party or  
a church. His convictions come from  
action and contemplation, not informa-  
tion or scholarship. Blessed is the na-  
tion that has such men to inspire and  
lead. If India lies prostrate today—the  
bulk of her people hungry and in rags—  
it is because her statesmen lack the in-  
spiration of the simple, spiritual life.

Simple was Nanak in food and dress :  
and simple was the message he gave to  
the people. At Brindaban, he saw, with  
sadness in his heart, crowds of men and  
women, singing and dancing. Krishna’s  
name was on their lips but in their hearts,  
alas ! was darkness—the darkness of  
“desire,” *trishna*. And Nanak sang on  
the spot a simple song ; and how simple  
was its message to the people!

“Give up.” said Nanak, “desire crav-  
ing !

“Give up the *tapasyas*, the penances,  
which punish the body and do not  
purify the heart!

“Seek the grace of the Lord !

“He asketh of you good deeds and  
*Harikirtan*. Sing His Name !

“With truth and resignation as your  
cymbals, sing His Name in chorus :

“And keep time in true dance.

“Which is the dance of humility.”

So, at Hardwar, when he sees the  
*bairagis* and *sanyasins* quarrelling, one  
with the other, for honours and greatness,  
Guru Nanak sings, a simple song, charged  
with a message they all understand :

You colour your clothes but, alas !  
you walk not in humility !

You forget the Word (*Naam*) and so,  
alas ! you gamble away your soul  
for a trifle of earthly honour !

Be ye householders or *sanyasins* and *yogis*; blessed among you are the simple who ever dwell at the feet of the Lord in Love.

One meaning of the word "Nanak," I am told, is "fire." Nanak was illuminated by the Divine Fire. For him God was enough; with God he communed—with God and God's Angels. Utterly fused in him was the ego : the miracle of transfiguration was made manifest in his life, again and again, since the day he plunged for bath in the Ravi and heard the voice of the *Akal Purukha* : "Nanak ! I give unto thee the Word ! Go forth and proclaim It among the Nations.

Since that blessed day we see Nanak enraptured, again and again, in an ecstasy of "*Naam*"—the "*Sat Naams*." God has called Nanak out from the usual run of men: God hath called Nanak to a special task, and every moment of his life is henceforth centred round the Innermost Flame of *Sat Naam*—the Word ! And as this Central Flame of the Soul burns brighter and brighter. Nanak comes nearer and nearer to God; Nanak rises ever up and up to God's Holiness: and the nearer Nanak comes to Holiness; the deeper grows within him the feeling of insufficiency, the feeling of humility. The nearer Nanak comes to God in the pursuit of Truth and Perfection the deeper he sinks into nothingness. "Nearer my God, to Thee !"—is Nanak's aspiration, and the nearer he comes to God, the more radiant is he, for he grows in the power to reveal the veiled Mystery to other men.

The secret of this nearness is love of God and self-sacrificing love for fellow-men. He has gazed at the beautiful face of God; and on him falls a ray of God's radiant holiness : and his life becomes magnetic : as he travels from place to place; a strange influence streams

out of him. In his nearness to God is the secret of Nanak's power of attraction over the hearts and lives of men and women. Nanak transmits his influence in his travels, far and wide.

Nanak's influence has not waned but has grown, as centuries have gone. Nanak is, today, a flaming symbol. Through Nanak, as through the great saints, God gives continuous witness of Himself, God renews perpetually the life of man. And when I read of the brave, heroic Khalsas moving in a procession of pilgrims to the Dera Sahib—a territory now belonging to Pakistan—or of the dauntless Sikh leader serenely meditating on the *Guru Bani* during his trial in the court of law, I say to myself: "Is not Guru Nanak still an active force today, a dynamic vitality to many men and women, a fire to his chosen few—a fire which never is extinguished ?

In his great hymn, the *Japji*, Nanak says :

In communion with the "Word," the "*Naam*,"

Rise superior to all shocks of the world,

Nor fear the dreaded angel of death !

For, listening to the *Naam*, the 'Word,'

Thou art with wisdom armed !

And departing, thou goest openly

With a wreath of laurels crowned !

At another place, Nanak says:

None is mine enemy.

And none to me a stranger is !

Saith Nanak, servant of all :

"All, all are my brethren in the One Beloved !

Yes—Nanak saw all as his "brethren in the One Beloved." So his words went home to all. To a Muslim teacher, Nanak said :—

Make compassion thy mosque,  
And sincerity, thy prayer-carpet,

And justice, thy *Koran* :  
So mayst, thou be a true Mussulman !

And again :

Five be thy prayers—  
The first is truth.  
The second is righteousness,  
The third is charity,  
The fourth is pure aspiration,  
And the fifth is the praise and glory  
of God !

And let deeds of service  
Be thy creed, O brother !  
So mayst thou be a true Mussul-  
man ;

To a farmer, the Guru said :

Let thy body be the field :

And sow in it the seed of good  
deeds :

And irrigate the field with God's  
Name :

And let, thy heart cultivate :  
So will God germinate in thy heart:  
So wilt thou achieve liberation.

To a shopkeeper, the Guru said :

Life is frail: let this knowledge be  
thy shop : and let thy stock-in-  
trade be the Word of God ! and  
make prayer and meditation thy  
vessels, and fill them with the  
*Naam*—the Word of God !

To a soldier, the Guru said :

Let thy horse be honesty : and put  
on the armour of continence:  
and let truth be thy sword and  
shield !

And again :

Let thy daily food be meekness !  
And never forget that all force is  
oppression :  
And remember; too, that justice is  
pure !

The emphasis of Nanak is on the heart and on "golden deeds" of the heart. Nanak rose above philosophy and metaphysics, above rites and ceremonies, above creeds and conventions, above all nation-cults and all "race-gospels" to a vision of deeds of love. "God will not ask man," said Nanak, "of what race he is : He will but ask him, "What have you done ?" Deeds, not creeds, is what Nanak asks of his disciples. Nanak preached a religion for which men would live—a religion which would shine in the lives of men, a religion which would be a service of life !

Many today have lost faith in religion because religion has been separated from life. Religion will come into its own when men will learn to live amicably and helpfully with their fellowmen. Nanak's vision of life embraced all countries, all religion, all races. Nanak taught the unity of God and the brotherhood of man. Civilisation is sinking, for there is a lack of unity in our lives. Civilisation may be saved if life is built in the new synthesis which Nanak preached.

In the Ravi river, Nanak plunges for a bath. It is a blessed bath. A voice speaks to him in the music of the waters : and in the silence of his soul, he knows God by personal contact of the heart with the harmony of the Eternal Self. Nanak realises that he is solitary—a soul alone with God !

He comes out of the waters, his face shines with a strange, unearthly light. Nanak has had a vision of the Spirit whose Brightness fills the river, and fills the sun and stars and fills the temple of the heart.

Nanak realises his kinship with the village-folk, realises that if he must travel to cities, he must go there as a spiritual physician to cure men and women of

diseases of the soul, which the cities breed.

Nanak grows into a vision of spiritual communism. Nanak realises that he has nothing which does not, at the same time, belong to all, that his food and garments he must share with the poor, that the richest privilege of life is to share all you have with all. In the great stress Nanak lays on fellowship and brotherhood, he reveals the secret of true spiritual communism.

Nanak looks on the poor and needy with eyes of understanding and love : he sees the world lit up with the One Light, from end to end. "*Ishavasyam Sarvamidam!*" "All this is covered with the One, as with a garment!" said a Rishi.

Nanak sees the world with new, radiant eyes. "Nanak has glimpsed the beauty of the Kingdom of Heaven." He takes upon himself the yoke of this Kingdom. Nanak prepares to go out to give to men and women, of diverse countries and faiths, the message of the One Father-Mother of all and of the One Brotherhood radiant with the light of simplicity of living, and adoration and love of the Divine.

A flame is in Nanak's heart: Nanak goes out among the nations to give them a message of the Flame. In the chariot of the Flame goes out the Great Lord—the *Akal Purukha*—to meet man. He is a pilgrim to his home in the Eternal Flame—God. Man's way to God is the way of *yagna*, the way of sacrifice. In a Jewish scripture, we read :

Johanen, the Master, was riding an ass. Eliezer was behind him. And Eliezer said to Johanen: "Master ! wilt thou give me leave to tell thee a thing which thou hast taught me?" "Yes," replied Johanen, "say it !"

Forthwith, he dismounted from his ass, wrapped himself up in a garment and sat upon a stone beneath the olive tree. "Why, O Master, hast thou dismounted from thy ass ?" asked Eliezer: And Johanen replied : "Is it possible that I will ride upon my ass at the moment when thou art expounding the Mysteries, and the Presence Divine is with us and the Angels are accompanying us?" Forthwith, Eliezer opened his talk on the Mysteries, and no sooner had he begun than fire came down from heaven and encompassed all the trees of the field which, with one accord, burst into song !

Guru Nanak sits in the shade of a tree: Mardana plays upon the *rabad* does not a "flame" come down from heaven and encompass the tree ? And does not the flame burst into a song—the song of Guru Nanak? The Guru sits in silence, cleansed of all pride, lowly and meek, with a flame in his heart, and the flame burst into song. In every word of Guru Nanak is humility: the song is not for the haughty, but for the poor and pure in heart. And the way to purity is the culture of humility.

Guru Nanak goes out on his travels. Mardana is with him; yet not he alone. The Angels are with Nanak : for Angels, as a Jewish Rabbi says, "are created, day by day, from the stream of fire." From Nanak flows a "stream of fire," Guru Nanak's Song sings of the soul as a "bride" and of God as the "Bridegroom." Guru Nanak's Song is charged with the music of Bride and Bridegroom ! Guru Nanak sings of spiritual marriage between the soul and God—sings of a betrothal between the two.

The *Japji* and many other songs of Guru Nanak have profound sayings more precious than rubies and gold. Yet

must we not regard Nanak as a metaphysician or a philosopher. I look up to him as one whose life was luminous with light of the Spirit. The great thoughts of Guru Nanak spring from his simple heart. Not rational but symbolic thought is the secret of the beauty of Nanak's teaching.

In the *Japji* (the Guru's "Sermon on the Mount") is set forth, in symbols, the teaching that to know God and the saints we must love them. None met God on the road of conception : only by love and devotion and self-dedication may a man enter into the way of true knowledge and realisation and truth.

Guru Nanak appeared at a time when India was invaded by dark forces. India's civilisation and the Aryan *dharma* were sinking in the midst of conflict and chaos. The soul of Guru Nanak cried out to God to save the People. Politicians could not; they were men who pushed their way to power, and placed their creed and their party above the people. Guru Nanak turned to no government for help; for he realised that governments just keep the ring to see that combat continues: governments cannot win peace.

At Saidpur, Guru Nanak sees the agony of the people whom the Moghul hath "conquered" and who are crying weeping and wailing, "O Lord !" asks Guru Nanak, in agony of his heart, "hast Thou not felt ? The hounds, alas ! have ruined the jewels—innocent lives—and none heedeth the dead. Towns cities and palaces have perished : and princes have been cut up and rolled in dust. Mughals and Pathans have fought and matched their swords on the field of battle." Guru Nanak felt the vastness of the agony of India. "Kings," he said, "are butchers, and cruelty is their knife: the world is suffering endless pain; how shall it be saved ?

Forces of nihilism were growing. Islam, forgetful of her mystics and saints, was entangled in the externals of *shariat*. To the majority of the Hindus, Islam was no better than a religion of the Sword. In Kasi, in Jagannath, in Har-dwar, he saw that Hinduism was no better than a religion of rites and ceremonies. And there were many to whom rites and ceremonies were meaningless, many who, in their hearts, denied or doubted the Eternal. It was a period of externalism, materialism and nihilistic rebelliousness against the Spirit. Like a beacon, blazing out into darkness, shone Nanak, his light of love gradually overpowering the nihilism of that dark age in history.

To all we gave the love of his heart. This love converted the notorious robber, Shaikh Sajjan. Under Nanak's spell, Shaikh Sajjan distributed, among the great Prophet of Love. The magnetism of his love influenced the Islamic countries he visited, as he travelled in the blue garb of a Muslim pilgrim. In love he spoke to the *mullahs* of Mecca and his words went into their heart :

How great is God !  
The greatest of the great is He.  
And great is His Word !  
Men are specks :  
Yet, alas ! they depart this life in pride!

Nanak's love rivetted to him the faithful Mardana, who accompanied the Master in his many travels to Afghanistan and Ceylon, to Mecca and Medina, to Baghdad and Multan. Nanak's love flowed out to Lehna, and this worshipper of Durga became "Angad"—a limb of the Master's body, an integral part of Nanak's radiant soul!

Nanak is a psychic. Suddenly, one morning, after his bath, he has a vision in the *tapoban*, the forest of meditation, situated on the other side of the river

Ravi. This "vision" thrills Nanak: a Voice speaks to him :—"Nanak ! I am with thee ! Repeat My Name : and ask others to repeat My Name. Mingle with men, uncontaminated by the world ! Worship, meditate, and serve the poor !"

It is the first "ecstasy" of Nanak. It fills him and out of the fullness of his heart, he sings :

O Lord !  
 If I had hundreds of thousands of  
 tons of paper.  
 And if my ink were inexhaustible,  
 And if my pen moved swift as the  
 rushing wind,  
 I should still be unable  
 To articulate all Thou art !

Nanak has a vision of the "Infinite". This vision fills him; and, three days later, as he returns from the woods and re-appears at his residence, he prepares, in obedience to the vision, to go forth among the people to sing to them the Name of God,—the *Sat Naam*— and to ask them all to sing the Name Divine. And, before he moves out on his travels he gives away absolutely all his possessions to the poor. Jesus asked the rich, young ruler to give all he had to the poor, if he would walk in the way of the Lord; and the young man failed at the test. Guru Nanak obeys the call of his "vision" to the letter, and goes out, empty-handed, to give God's great message to the people. "Nanak knoweth none other than God," says this humble apostle of the Infinite. And again : I only know one God : His way would I indicate unto men."

Western writers say Nanak resembled Paul in the extent of his travels. Nanak travelled much more widely than Paul. Nanak's life was that of a pilgrimage to the Infinite. He preached to the king and queen of Ceylon. He spoke of his Lord to the *yogis* in the Himalayan

*ashramas*. He gave a message on "God—the Universal Spirit" in front of the Kaaba in Mecca. When the Arab priest said to Nanak : "Why hast thou O sinner, turned thy feet towards the Kaaba—the seat of God ?" Nanak, in deep humility, said: "Brother! turn my feet in the direction in which God is not!"

Nurshah placed her silver and gold, her jewels and coral at Nanak's feet but could not tempt him. "The only Treasure," he said, "is the Name of God !" And Nurshah and her women associate became Nanak's disciples. He blessed a group of robbers and they gave to the poor all they had and turned farmers.

To a group of Muslims, he said :

He is a Muslim who is patient and  
 pure  
 And free from the taint of self,  
 And as they listened to the words,  
 they exclaimed: "Allah is speaking  
 in Nanak !"

Nanak, too, said: "There is no Hindu and no Muslim." "Hindu" and "Muslim" are our names for masks; behind the masks is "Man." Nanak realised the unity of Hindus and Muslims in the Man Universal. Nanak's was the Religion of Man. The emphasis, in his message, was not on scriptures and ceremonials, but on life,—on love of God and right action. In a beautiful song, Nanak sings :

I have turned my heart into a boat :  
 I have searched in every sea :  
 I have dwelt by rivers and streams :  
 I have bathed at places of pilgrimage :  
 I have lived in forests and glades :  
 I have eaten bitter and sweet :  
 I have seen remotest regions :

Yea : I have beheld heavens upon  
heavens:

And this have I learnt  
That he is true to his faith  
Who loveth God and Man  
And, serving all, abideth in the  
Good !

A vision of the infinite filled his heart.  
Who hath known Him ? Who can com-  
prehend Him? And in His Presence  
who can say that he is pure? "Why  
callest thou me good ? There is none  
good but One," said Jesus . And Na-  
nak said —"My sins are numerous as  
the waters of the sea and the waves of  
the ocean." Nanak called himself "weak,"  
"foolish" and "ignorant." "How can  
I show my face?" he said. Nanak's  
"God-consciousness" was that of the  
"Infinite" in whose Presence Nanak  
realised that "ego" was an illusion, that  
he was "nought," a zero !

The life and teaching of Guru Nanak  
magnetised many homes in the Punjab  
and in Sind. In the North and North-  
West of India arose Orders paying hom-  
age to Nanak and calling themselves  
"Nanak-Shahis." They studied philo-  
sophy and practised a purely religious  
life in the light of Guru Nanak's teaching.  
Some years ago, they published two big  
Sanskrit volumes on Philosophy ascribed  
to Nanak, and named "The Nirakara  
Mimansa" and the "Adhbhuta Gita."

These books will not be appreciated  
by the "secularists" of modern India  
who, indeed, have gone a step beyond  
even Voltaire, the French free-thinker,  
who wrote, as a last confession, the  
words: "I die in adoration of God !" The  
"secularists" think that faith in God  
is a dogma of the "dark middle ages"  
and they feel proud of "modern enlighten-  
ment," which regards religion as an  
"opiate" for the people and *puja* or  
"worship" as merely a symptom of "func-  
tional disorders in the brain." The

"secularists" bow to "nature" and "rea-  
son" as their "goods" and to "neo-mate-  
rialism" as the last word in the philoso-  
phy of life ! Guru Nanak was a creative  
mind, and he bore witness to God and  
Truth (*Sat Naam*) and Brotherhood of  
all Faiths and all Peoples. Guru Nanak  
submitted not to the dictatorship of  
secularism.

The teaching of Guru Nanak is sup-  
ported by the witness of the creative  
minds of the era in which we live,—the  
witness of poets and artists, of thinkers  
and scientists. Beethoven wrote in his  
"Diary" the words which thrill me :  
"You alone can inspire me—you, my  
God, my salvation, my rock, my all !  
In you alone will I put my trust !" Paul  
Claudel emphasised the thought that  
poetry bore witness to God ! To him  
poetry and prayers were two expressions  
of one simple urge of the human soul.  
And Strindberg closed his life on the  
following significant note : "I am  
through with life, and the balance shows  
that the Word of God is alone right!"  
"In the universe," wrote A. N. White-  
head, the eminent teacher of Applied  
Mathematics, "there is a Unity. We  
call this Unity, God !"

In his "Hymn of Creation,"—the  
*Arati* Song,—the Guru sings of that  
Deeper Religion in which Faith and  
Science meet each other reconciled,  
harmonised, unified in the One Spirit.  
The Guru says :

The sun and the moon  
Are the lamps lighted in the Heaven  
Which is Thy salver : and the Lights  
Move round and round Thee—  
Beloved !

From Thy radiance is radiant  
everything :

By the Light of Thy Face  
The stars burn bright Thou art  
The Soul, the Life, the Light of

all,—Beloved !  
 Give Thou, O Lord ! the water of  
 Thy grace  
 To the little bird,—this heart—that  
 thirsts for Thee :  
 O come and bend on me Thy beau-  
 teous Face !  
 So may Nanak in Thy Name  
 abide,— Beloved !

The saints of God are like temple-  
 bells. Each has a note of the Music of  
 Eternity. Nanak's is a note of unity.  
 Nanak sings in the "Guru Granth":

The One is in eye, in word, in  
 mouth  
 The One is in all the worlds.  
 In sleeping is the One :  
 In waking is the One :  
 In the One be thou absorbed !  
 In all the One abides !  
 The universe rests in the One !  
 O Thou, the Fulness of joy.  
 Bestow Thy Mercy on me !  
 I recognise all as Thee !

One is He,  
 And He Himself is many !  
 Nanak says: He, the One, ever  
 abides in all !

One recalls the words of Jami, the  
 Persian poet :

Blend into One every soul  
 And every form and every place:  
 See the One !  
 Know the One !  
 Speak of the One !  
 Aspire to the One !  
 Seek the One !  
 And ever chant of the One !

In this night of civilisation, let India  
 meditate on the Guru's great message  
 of the One; and in his pure, sacrificial  
 life and song, let India find a new alpha-  
 bet of that true Freedom which reflects  
 the Lotus-face of the Inner Light but  
 which, alas ! our Caesars do not see !

*(Extract from "Prophets and Saints"  
 by T.L. Vaswani. Courtesy : Jaico Publish-  
 ing House, 125, Mahatma Gandhi Road,  
 Bombay-1).*

Dear Subscriber,

The January 1970 issue of  
 Sat Sandesh would be ready early  
 in November this year. It implies  
 that we should know by October-  
 end the number of our subscribers  
 who would like to get Sat Sandesh  
 regularly during the next year.

May we, therefore, request  
 our subscribers to fill in the  
 renewal form (sent with this copy)  
 and air mail it along with a bank  
 cheque, draft or international  
 money order for the subscription  
 amount ?

Some subscribers may not be

able to send their renewal subscrip-  
 tion immediately on reading this  
 notice, although they would like  
 to get regularly the Master's mag-  
 azine during 1970. They may send  
 the renewal advice in the prescrib-  
 ed form indicating that the subscrip-  
 tion amount would follow.

Copies of the January 1970  
 issue will be dispatched only to  
 those subscribers whose renewal  
 subscription or advice is received  
 by the end of October, 1969. We  
 seek your continued cooperation  
 in this regard.

—Editor

# *The Light of Life*

*Kirpal Singh*

WE all have come down to the distant land called earth, like so many prodigal children of God, carrying with us the potential of our Father, which we are frittering away, day by day and moment by moment, in exploring the ephemeral beauties and glories of this region, losing all recollection of our divine origin and the blissful parental home, and of our ancestry together with the great heritage that is ours. 'Born of the flesh,' and living in the flesh we have lost our touch with the saving life-lines within and as such are spiritually dead—dead in spite of the hectic life on physical and mental levels and the wondrous achievements in the fields of art, science and technology. With all the comforts of life that Dame Nature has provided to her foster-child, man, we yet live in a state of perpetual fear and distrust not only of others but of our own self for we find ourselves helplessly and hopelessly adrift on the sea of life without any moorings to hold on and keep our barque on a steady and even keel on the tumultuous waters.

Man is a microcosm, a replica of the macrocosm (universe). The two — the individual and the universal—are intimately inter-related, part to part. All that is without is also within and the spirit in man despite the heavy load of physical and mental trammels has the capacity to break through the thick enshrouding veils and peep into what lies beyond—the perpetual sway of the Supreme God, the eternal self-existing Truth, perennially the same from the

beginning of time.

The Perfect Master, time and again, tells us of our lost Kingdom lying within, neglected since long and altogether forgotten in the mighty swirl of the world of mind and matter in which we have been drifting all the time. This is the God-given opportunity for us to tread the untrodden path and to explore the unexplored, and to rediscover within us what is already our own, the real inner being in us. Human birth is a rare privilege indeed. It comes at the end of a long evolutionary process, beginning from rocks and minerals, then passing through vegetable kingdom, then the world of insects, reptiles and rodents, next the feathery fraternity of birds and fowls and penultimately beasts and quadrupeds. Man has in him an element which all other creatures lack or have just in infinitesimal measure—the skyey or ethereal element that gives him the power of ratiocination and discrimination enabling him to distinguish right from wrong, virtue from vice, and to understand and to practise the higher and nobler values of life with freedom of will to choose and adopt the same for further progress, so as to be 'born of the spirit,' adding new dimensions to his consciousness by arising into supramental awareness—first cosmic and then of the Beyond. All this is a certain possibility, though we may not know of it at the moment.

"Our self," says Jung, the philosopher, "as the container of our whole

living system, includes not only all the deposits and the sum of all that has been lived in the past, but is also the starting point, the pregnant mother-earth from which all future life will spring; the presentiment of things to come is known to our inner feeling as clearly as is the historical past. The idea of immortality which arises from these psychological fundamentals is quite legitimate.”

Imprisoned in the clayey mould and domineered by the mind, man is yet a puny child of clay in the vast creation, insignificant in stature and strength. But he is limitless and all-pervading in soul; the seemingly individualised spirit in him is a priceless crest-jewel of inestimable value. So says Bheek, a mystic sage :

O Bheek ! none in the world is poor  
for each one has tucked in his girdle  
a precious ruby ;

But alas ! he knows not how to untie  
the knot to get at the ruby and  
hence goes abegging.

“God,” says the sage of Dakshinshwar (Ramakrishna Paramhans), “is in all, but all are not in Him.” Guru Nanak tells us of the way out—way to unravel the great mystery and to acquire mastery over everything else—“By conquering the mind, you conquer the world” is his simple device. The mind as at present is torn between countless desires of diverse nature, pulling in different directions. It has, by degrees, to be reintegrated and made whole—an undivided whole — with the love of God surging in every fibre of its being; for then alone it would become a willing instrument to serve the spirit instead of dragging it down and without, as it does now, into tight bottleneck corners, here, there and every where and at all times. Unless this hydra-headed monster is trained and tamed it, like the sea-god Proteus, continues playing wild antics, under

different guises and various shapes, putting on, chameleon-like, the varying ground-colours of its own choosing. So long as it keeps attached to the earth and all that is earthly, it keeps waxing in power and strength derived from the mother-earth. It has, therefore, to be lifted high into the air and held aloft, as Hercules did with Antaeus, to get rid of the giant, who was invincible as long as he maintained his contact with the mother-earth from whom he derived his strength. Once the mind gets in touch with the Divine Melody that comes wafting from above, it is lifted up, losing for good all interest in the down-pulling sense-pleasures of the world. This gradually leads to a virtual death of the body that is now left far below as well as of the mind that goes up some way to merge in chit-akash — its native habitat, the great storehouse of memories from times immemorial and from where it descended with the blowing down of the vital airs (pranas) on the pure consciousness, wrapping it with a two-fold covering (manomai and pran-mai koshas), constituting the mental apparatus befitting the soul for functioning on the earth-plane, through yet another covering—the physical covering (ann-maikosh) of the body fitted with gross sense-organs, so very necessary in the world of sensations.

While confined, cabined and cramped in the magic box of the body, we are not chained to it though all the time we think and act as fettered prisoners, for we do not know how to unhook the indwelling spirit in the body and how to rise above it. All the Masters from ages past have been telling us with one voice ‘to go within and look inwards’ for the beacon light, the ‘Light of Life’ uncreated and shadowless, All luminous in Its own luminosity, the only ray of hope and deliverance in the enveloping darkness of the murky prison-house in which we dwell. Of this it is said :

And the light shineth in darkness;  
and the darkness comprehendeth  
it not.

—St. John

Take heed that the light which is in  
thee be not darkness.

—St. Luke

It is this light which is acclaimed as the 'day-star' that serves as 'a lamp unto the feet' of the faithful, enrapturing both the mind and the spirit which alike are unwittingly attracted and begin drifting upward into realms of higher consciousness, super-consciousness, along the lighted current of life, the Audible Life stream (Shabd), carried as it were on the wings of the Divine Music springing from the holy Light, metaphorically described as pegasus, the white winged horse of the gods or barq (the lightning) that is said to have carried the Prophet to heaven (almiraj).

The great Masters in all times and in all climes, speak of this unique and wonderful house, the human body, the veritable temple of God in which dwell the Father, the Son and the Holy Ghost. Unless the Son (the human spirit) is, by the grace of some God-man, baptised with the Holy Ghost (the Power-of-God made manifest in the flesh by a God-man), the prodigal Son, wandering among the wonders of the wondrous world without, cannot by himself find his way out of the labyrinth, to the Home of his Father (God), for the eternal and fundamental law is : "It is in flesh (clayey mould) and through flesh (Word-made-flesh) that we come to Him who is beyond the flesh." (St. Augustine). Within us is the Light of Life. Day and night burneth eternally this celestial lamp in the dome of the bodily shrine. 'Who-soever comes by this Light of lights, to higher realms, he soars unfettered.' This is the truth and leads unto Truth.

"He that knows the Truth knows where that light is and he who knows that light, knows eternity (St. Augustine), knowing which (Truth) shall make you free" (free from all the impregnable bondages, regrets of the past, fears of the present and terrors of death in which we constantly live) (John 8 : 12). The Word or the Holy Ghost is the great Truth at the bottom of all creation : "All things were made by him (the Word), and without him was not anything made that was made," says St. John. "The entire world sprang from Shabd," is what Nanak tells us. Again, "With one Word of His, this vast creation blossomed into being; and a thousand streams of life sprang into existence." In Upanishads, it is said, 'Eko-aham, Bahu syaam' meaning, 'I am one and wish to become many.' The Mohammedans speak of the Word as 'Kun-fia-kun'—He willed, and lo, all the universe sprang up. Thus it is God-in-action Power (Light and Life—The Melody of God), All-pervading and All-powerful, immanent in all that is visible and invisible, creating and sustaining countless creations. Speaking of creation, Nanak tells us : "And countless Thy planes; unapproachable and inaccessible Thy innumerable heavenly plateaux." Even by the word countless, we fail to describe Him. The words count and countless are indeed of little consequence for the Almighty. He who is immanent in everything and is the very life of the creation itself, knows every particle thereof.

To come to a better understanding of the higher life, the life of the spirit, one has to actually cross the trans-frontiers of the earth life and pass through the gates of what is called death, and be reborn in the ethereal unearthly world beyond. "That which is born of the spirit is spirit. Marvel not that I said unto thee, ye must be born again." (John 3 : 6-7). It is this contact with

the 'Light of Life' as manifested within by a God-man that brings to an end the peregrinations of the soul in the ever-revolving wheel to births and rebirths. The entire creation is believed to be divided into eight million and four hundred thousand species (84 lakhs); (i) water creatures — 9,00,000 (9 lakhs), (ii) air creatures—14,00,000 (14 lakhs), (iii) insects, rodents and reptils etc.—27,00,000 (27 lakhs), (iv) trees, shrubs, herbs and other vegetables and creepers etc.—30,00,000 (30 lakhs), and (v) all kinds of quadrupeds and animals, human beings including gods and goddesses, demi-gods and godly powers, demons and wandering spirit etc.—4,00,000 (4 lakhs). A jiva-atman or an individual soul unless liberated (becomes an atman), keeps revolving in one of other material body by the compulsive force of karmas and impressions gathered from life to life. This then is a prelude to real life and life eternal, coming as it does from contact with the 'Voice of the Son of God (i. e. inner Music made manifest by Him) and they that hear (though dead to It now) shall live (and live eternally by us)'—John 5 : 25—for it is said : Then the eyes of the blind shall be opened, and the ears of the deaf be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing : for in the wilderness (of the human heart) shall waters (of life) break out and streams in the desert." (Isiah 35 : 5-6). "For now we see through a glass; darkly but then face to face: Now I see part; but then shall I know even as I am known." (1 Cor. 13-12). "The spirit, when attuned to the Sound Current" says Nanak likewise, "begins to see (the Light of God) without eyes (of flesh), to hear (the Voice of God) without ears, clings on (to the Divine Music) without hands and moves forward (Godwards) without feet." Again, the great teacher goes on to explain : "The seeing eyes, see not (the reality) but by the grace of the

Guru, one begins to discern (the Power of God) face to face. It is why a worthy and worshipful disciple can perceive God everywhere." Our sense-organs are so formed as may help us in the physical world alone and that too imperfectly, but they fail us when we come to the supra-physical level. 'By seeing we see but do not perceive, by hearing we hear but do not understand, and we have a heart that has neither feeling nor understanding.' But a complete change, a marvellous change comes about only when one learns how to invert and undergo practically a process of voluntary death while living. So the exhortation : Learn how to die (die to the earth life) that you begin to live (live freely and fearlessly in the living spirit, free from the limiting adjuncts of the bodily sheaths). One has, therefore, to 'forsake the flesh for the spirit.' Love not the flesh more than the spirit, is the age-old advice of the Prophet of Galilee.

As long as we are 'at home in the body, we are absent from God.' And, 'the more one withdraws from himself, the nearer one gets to God.' Nothing in creation compares with the Creator, for what is not God is nothing. With the transference of consciousness from the earth-plane (death as is commonly known) to the spiritual plane (rebirth or second birth—birth of the spirit, as it is called), through contact with the Master-power flowing in the body, one never perishes. 'When all others desert (you), I will not abandon you, nor allow you to perish the last.' "He that overcometh (transcendeth the physical in him by transhumanising the human), shall not be hurt of the second death" because "if ye are led by the spirit ye are not under the law (the law of action and reaction or cause and effect leading to repeated incarnations)."

All this is not a mere theory but a

fact—the ‘fact of life’ for ‘the flame of life’ cometh with every individual from the moment of one’s birth, and it is given unto every man to know the secret of the flaming Sound and “the mysteries of heaven (the Kingdom of God).” (Matt. 13 : 11). In this science of the Beyond, logic and reasoning have no place. Actual seeing alone brings in faith and belief. The Light of light, the Fathers of lights ‘swayam jyoti swarup Parmatma’ (self-effulgent God), ‘nooran-ala noor’ (the great celestial Light), and the spirit in man (the spark from the divine light of the universal spirit, a drop of consciousness from the ocean of consciousness, appearing as individualised spirit clothed in various mantles), are all within the human body (nar-naraini deh); but strange as it may seem that though living in so close proximity to each other, one has not seen the face of the other; because we have mistaken the arid wilderness of the world as our real abode. The Master-souls not only apprise us of the reality and the rich heritage to which we are entitled, but Christ-like proclaim : “I will give unto thee the keys of the Kingdom of heaven.” (Matt. 16 : 9). Nanak also tells us : “The Master has the key for the mobile house of soul chained to the body and the mind ; O Nanak ! without a Perfect Master, there is no way of escape from the prison-house.” But how many of us have put faith in their solemn assurances, and how many of us are prepared to take and accept the keys of the Kingdom and more so to unlock the steely portals, behind the eyes ? And much less to hear the Word (the Holy Word) of which Christ says : “He that heareth my Word... is passed from death unto life,” (John 5 : 24) in spirit of our vehement daily prayers for being led from untruth to Truth, from darkness to Light and from death to immortality. It is indeed a strange paradox, more paradoxical than

the riddles ever propounded by Sphinx, the monster of Thebe to the Thebans or the enigmas of life put by Yaksha, the demon-guardian of the pool of refreshing water, to the Pandava princes who went, one by one, to slake their thirst but could not do so (except Yudhishtira, the prince of dharma) and were turned into stones for their inability to solve the same. Are we not, in fact, leading a spark and stiff life, stiff in death as it were, like insensate things, awaiting the advent of the Prince of Peace, to raise us once more into life (life everlasting) by conquering the Sphinx and the Yaksha of old—keeping a dragon-like strict watch over us lest we, lured by the legendary Golden Fleece, escape, Jason-like, with the much coveted prize, from his domineering sway. This then is the great enigma of life which has got to be solved, for without solving it our brief existence here is dwarfed and stunted.

The majority of us simply lead an animal existence — living like them a blind life in the brain. We have never risen above the emotional and mental worlds which we ourselves have cast around us and which now hold us in their iron grip. The ‘heaven’s light,’ is to most of us a figment of human imagination and not a reality :

While with us in the body, we see  
 Him not,  
 Fie on a lifeless life like this,  
 O Tulsi! everyone is stark blind.

Kabir tells us :

The entire world is groping in darkness,  
 If it were a question of one or two,  
 they could be set right.

*(Extract from “The Mystery of Death.”)*

# From the editor's desk

‘Say not the struggle naught availeth.’

—Clough

**W**E are living in the midst of struggle. Life is not something static. It is a dynamic force—a force that is struggling to manifest itself in so many forms of different designs on different strata of existence, from the lowest to the highest, from rocks and minerals to men and the supermen.

Life clothed in matter on the earth-plane, tries to free itself from various enshrouding sheaths in which it is encased, the two being entirely disparate in nature—the one non-material and other purely material. This is the perpetual struggle between the two and goes on until the life-spirit is able completely to detach itself from the human mould, the highest rung in the ladder of existence. This is the eternal dance of Siva as symbolised in the scriptures—the dance between life and death, governed as it is by the law of karma—as you sow, so shall ye reap.

Perfection is the highest end in life, an all-round perfection, a harmonious perfection of the body, mind and spirit. Sound mind in a sound body is a well known adage. We must develop in all our parts so as to become an undivided whole. As at present we are so to say leading a split life—a life of the divided self. This is a state of schizophrenia in which there is hardly any connection between thoughts, feelings and actions, for we think, feel and act differently with no coherence in between.

This chaotic state of existence between body, mind and intellect running

independent of each other has been brought about by our own self. We alone are responsible for this deadly malaise. But there is nothing to be despaired of. It is not irremediable. What we have done can be undone ? It is difficult to conquer nature, but it has got to be conquered and must be conquered. The process may be long and arduous and the struggle an uphill task. But with patient perseverance one can steadily climb up. There is no go without climbing to the top.

The root cause of all this ill is that the moving and inspiring spirit behind the body, the mind and intellect, though potentially vital, nay the very life-breath, has by constant association with its material adjuncts through ages past, forgotten her native elan or dash and come to identify itself with its own instruments instead of being the managing director to will, to direct, to supervise and to control the working agents, designed to serve the protege of the royal blue blood. This then is the gigantic struggle which the soul has to wage relentlessly against the rebellious bodily folks, the senses and the mind, so as to win back the royal heritage—the Godhood. Prima facie, it is an unequal struggle against heavy odds powerfully entrenched. They cannot be easily dislodged from the vantage ground that they have come to occupy, but if one who has already disarmed them and become a Master in His own right, comes to the rescue, the soul can still be salvaged and restored to the Kingdom that has been lost through default and negligence.

## Spirit of the quest

O Friend ! hope for Him whilst you live, know  
whilst you live, understand whilst you live :  
for in life deliverance abides.

If your bonds be not broken whilst  
living, what hope of deliverance  
in death ?

It is but an empty dream, that the soul shall  
have union with Him because it has passed  
from the body :

If He is found now, He is found then,  
If not, we do but go to dwell  
in the City of Death.

If you have union now, you shall have  
in hereafter.

Bathe in the truth, know the true  
Guru, have faith in the true Name !

Kabir says: "It is the Spirit of the quest which  
helps; I am the slave of this Spirit of the  
quest."

—"Poems of Kabir"

by

Rabindranath Tagore

# 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. I) (Extracts from correspondence with disciples)	”	6.00
The Mystery of Death	”	2.50

## 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 in 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	”	4.00

Talash-e-Nur by Darshan Singh	(in Urdu)	
-------------------------------	-----------	--

†also available in Hindi, Urdu and Punjabi

\*also available in Hindi and Urdu

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  
11404 Lakin Place  
Oakton, VA. 22124, U.S.A.

Mr. Reno H. Serrine  
P.O. Box 3037  
Anaheim, Calif. 92803, U.S.A.