

Spiritual Elixir

Chapter 1

Social Conduct and Ethical Life

Originally published in 1967, *Spiritual Elixir* is a collection of excerpts from correspondence and other writings of Master Kirpal Singh (1894-1974)

Question. To what extent is outer behaviour indicative of inner spiritual growth?

Master: A keen sense of self-abnegation and self-naughting is the outward expression of one's spiritual progress. It is not exhibited to hide our weaknesses but to actually make one feel in the heart of hearts that one is nothing but a mere tiny cog in the vast machinery of Divine purposes. One who becomes a conscious co-worker of the Divine Plan, never asserts but humbly describes in third person. He never despises any one but always relishes to offer loving help and assistance to others. He does not criticise, but narrates the facts of life in a selfless manner for our spiritual benefit.

He lives sincerely up to the Holy Commandments, irrespective of the results. He does not yield to the environments but adjusts himself cheerfully knowing fully well that he is always under the Gracious Protection of the Master-Power. He is never gloomy and in his heart of hearts is always cheerful, even in the face of misfortunes. He does not blame others for their shortcomings but seeks to weed his own out by careful living and adaptation. He does not attribute his spiritual progress to his own single-handed earnest endeavours but considers it as a Holy Gift from the Master. He is well-balanced in failure and success. He can forgive and forget easily. He is seldom provocative and is rather blessed with a keen sense of loving co-operation for the

spiritual welfare of others.

He does not assert his authority nor claim any superiority over the less developed souls, but behaves like a friend or brother and inwardly prays for their redemption. He never feels burdened with the worries of others and can offer sublime solutions with much ease. He is ever compassionate in his heart and wishes the welfare of all men, animals, birds or insects. He is always full of deep gratitude, and seldom complains about his difficulties whatsoever. He is chaste and kind but hides his virtues under the cloak of studied science. He never boasts of his valour or intelligence but seeks to help others surreptitiously. He dislikes lime-light. He shuns publicity and feels shy in large crowds. He does not like acting and posing, but is always unassuming and natural in his behaviour.

He can silence his thoughts at will by attuning with the Holy *Naam* within and by turning his attention to the Holy Feet of the Master. He is ever protected by Him and is hourly fed — nay rather every moment is blessed with the loving Life-Impulses from the Master-Power. He knows it fully well that this physical life is but a passing phase of the soul from the lower categories of creation in the long drama of human existence, and nothing material will accompany into the Beyond. He does not believe in hoarding but tries to live a frugal life full of contentment. He is not allured by the spell of higher living but considers it as a strong fetter on the human soul. He does not vie with the so-called affluent and rich people but inwardly prays for their Spiritual Liberation from the Wheel of birth and death. He does not live for eating but eats for living a life full of Divine Bliss and Harmony. He is not fond of gaudy dresses but is satisfied with the simple garments procured at reasonable prices.

He does not shirk hard work but undertakes mighty jobs for the good of others at the cost of his physical endurance in a selfless manner. He does not demand reward for his labours but considers the sacred dedication as a boon in itself. He will seek to help others even at the cost of his own suffering. He is, in a *nutshell*, a righteous man of good thoughts, good words and good deeds.

Question: Is a disciplined initiate one who attends Satsangs regularly, adheres to the vegetarian diet and devotes time to practices with due regard to self-introspection?

Master: Yes, these are the cardinal virtues of a disciplined initiate which should be inculcated and assimilated in a state of loving humility.

Question: Do we, as Satsangis, have a special aim or responsibility?

Master: Well, as initiates, we have taken on a duty. And with duty there is a definite responsibility.

A member of the *Ruhani Satsang* takes upon himself the most important and the most difficult task in the world i.e. enabling himself and his fellow beings to attain Self-knowledge and God-knowledge. Thus our *aim* is Knowledge of the Beyond.

'Science of the Soul' seeks to make the human soul One with God by transcending the Physical, the Astral and the Causal planes of existence. It is therefore quite independent. Outer forms and ceremonies, rites, rituals, sacrifices, fasts, vigils or pilgrimages, these are outer practices called *Apara Vidya*. In our *Satsangs* we should not mix up the Science of the Beyond with any other kind of

movement which deals with something other than this Science. So our main *aim* of life is to know ourselves and to know God. We must never waver from this and in every action we do, we must consider whether it takes us nearer to or further away from our ideal, and our *responsibility* is to set a good example for all.

Question: Should I avoid, if possible, those who because of their worldly ways and negative vibrations, cause me to suffer, especially in prolonged contacts?

Master: A man is known by the company he keeps. It is the association which moulds our character, and the spiritual aspirants should be careful in keeping a keen vigil. The worldly-minded people are usually engrossed in physical and sensual pleasures and their activities affect the spiritual aspirant adversely. You should know that yours is the Way into the Beyond whereas the worldly-wise have their own ambitions of sense gratification. You should carefully avoid uncongenial society in the larger interests of your spiritual progress. Even the reading of obscene literature affects adversely, and as such should be avoided scrupulously.

Question: Is one supposed to drop all routine to take care of Satsangis who literally drop out of the sky, descend with bag and baggage, without funds to support themselves, disrupt all family chores, daily routines, expecting you to come through with living quarters and entertain them?

Master: The initiates are joined in a True Relation which never breaks and forms part of the Family of the Master. They are truly brothers and sisters in God. The initiates should extend all feasible help, financial or otherwise, to them while not ignoring their own families. They should try to let them be on their own legs for their sustenance. Their

self should also expand to all others who are on the Way.

Question: With the many social problems facing the mankind should we attempt to study these through higher education and research during the day and in the evening spend our late hours in meditation; or can we turn our backs on these problems and concern ourselves with our search for God?

Master: The disciplined initiates should endeavour to discharge their worldly duties as a matter of routine, to the best of their ability, but with serene detachment. God-realization should be considered as the only matter of great importance, and all other matters should be attended to seriously, if necessary, so as to grant you an inner satisfaction of having done your part well.

Question: If one is working on a creative project like painting, can one ask for help and inspiration from the Master?

Master: The child disciple is ever prayerful for the accomplishment of his or her projects. There is no harm in doing so provided it is undertaken in a sense of detachment and for the sake of discharging your legitimate duties. For more clarification a reference is invited to the book *Prayer — Its Nature and Technique*.

Question: Is artistic talent, as some people say, a God-given gift which is meant to be used in this life or is it something which one has worked at and developed in a past life and must now be put behind one, when entering this Spiritual Path?

Master: All talents inherited as a result of past *Karma* are good provided they are utilized for attainment of spiritual progress by regular meditations. Everybody comes to this world with certain instincts and impulses which can be

harnessed for Spiritual Development under Competent Guidance. It is the single-minded devotion of the initiate which should be developed carefully and should be considered as the best of Godly Gifts.

Question: Are creative pursuits like painting, which give pleasure and satisfaction and may earn some extra income, worthwhile to carry on or are they hindrance to spiritual development, when they are one's specific job?

Master: The so-called creative pursuits like painting, singing, story writing etc. are simply diversion of mind to idle pursuits, especially when these do not fall within the purview of your legitimate duties or are not needed to make your livelihood. Such like activities rather feed the subtle ego in a wild and surreptitious manner, and as such should be undertaken most carefully. The initiates should try to put in more time in meditation so as to progress on the Way.

Question: Jesus gave to Peter, according to the script, the 'keys' of the Kingdom of God. Some teachers say these keys are love, wisdom, understanding, compassion, sympathy and discernment. Is it not possible that the real keys are the five Charged Names? If so, will you please give us something for the Divine Pearls?

Master: All these are the means to the end which is Spiritual Perfection. The holy contacts with Holy *Naam* in its various aspects are the Keys of the Kingdom of God given to the disciple to awaken his Self-Consciousness, Cosmic, and Super-Cosmic Consciousness. All these Divine Virtues follow of themselves by coming into contact with the Light and Sound Principles without your asking. The Sun of Spirituality when it shines high shows everything in clear form. Righteousness follows as a matter of course. *Dharma* when

established does not leave any place for ifs and buts. You are not to exert or pose but live in the actual sense.

Question: How many really true devotees abide by a Master in His Sacred Sojourn here in His blessed physical body?

Master: There are no specific provisions in this behalf.

Question: Jesus said: "Take heed that ye do not give your alms before men, to be seen of them . . . let thy left hand not know what thy right hand doeth." Why then must the disciples put their names on their contributions to the Satsang?

Master: The accounting of the funds is meant for the maintenance of financial statements involved. The quotations mean strictly that the donors should not attach any importance to their self for the contributions made by them, lest it feeds their ego.

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

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

Until we discover the true 'Self' within us we cannot visualize, much less actually realize in others the self-same Life-Impulse vibrating in the universe. This is why emphasis is laid in the first instance on Self-Knowledge, for it paves

the way to God-knowledge and when it dawns, one sees nothing but the Spirit-of- God working in all harmony, in each creature. 'Service to others' now assumes quite a different aspect, becoming a dedication to the Spirit of the universe pervading in and around you, because when one grasps the Human in himself he understands all mankind.

Question: I have always wanted a rebirth to help humanity in some essential way, biochemistry, organic gardening or health measures, or the protection of trees, natural resources. Now we are taught to get off the Wheel of re-birth, but I feel so inadequate and unprepared?

Master: The highest aim of a man's life is to know Oneself and to know God. If once we have attained that, our purpose is served. The Divine Phenomenon which determines future births of the initiates is left to the Master-Power, in whom we should repose all our hopes. Your kind sentiments of helping humanity in various fields of your activity will bless you with an awakened outlook which in turn should grant you an impetus to work more zealously, selflessly and in a spirit of dedication.

It is for the Master-Power to see how He can make the best use of you. A Master-Saint enjoins that the dear initiate should lead such a disciplined life that he or she should retire every night by disposing of all work assigned to his or her care, and repose all hopes and aspirations in the Gracious Master-Power working overhead. Such a sacred schedule will endow you with a stillness of mind and be immensely helpful for spiritual progress.

Question: Must we forgive all who have wronged us before we die in order to progress on the higher planes after death?

Master: We should learn to forgive and forget which is a golden principle of life for attaining peace and harmony so very much helpful for having a calm and contemplative mood, which in turn will bless us with successful meditations. He who forgives is twice blessed. Taking revenge is cowardice, but forgiving the lapses of others is an act of virtuous nobility. The initiates are advised to take the stock of their *Karma* everyday before retiring to see whether during the course of their working day, they have incurred anybody's displeasure or have wronged anybody. If so, they should repent and pray for Divine Grace.

Similarly, if others have, in one way or the other, done any harm to them, that should be forgiven in the name of the Master. There is a very good example in Bible, where it is said that before one stands for prayer, he should forgive the lapses or shortcomings of his brother who has wronged him, so that the Father in Heaven may condone his shortcomings. Evidently we must inculcate such a sense of forgiveness by daily practice. We must forgive all who have wronged us before we depart from this earth-plane, which will be helpful for our soul's progress on the inner planes.

Chapter 2

Meditation

Question: What makes one stray from this golden Grand Trunk Road of Spirituality after finding the True God-Man and sacred Initiation from Him?

Master: It is the ego in humans which debars them from Spiritual Illumination. It can be annihilated only by stern spiritual discipline and a sacred schedule of holy meditations together with deep reverential humility. Sometimes

uncongenial environments do affect the spiritual progress of the dear initiates, who should always pray for right understanding and Divine Grace.

Question: During meditation hour I hear without thumbs in my ears. My mind tends to concentrate on the thumbs. But without thumbs in the ears I hear Sound Waves.

Master: It depends upon your receptivity whether you feel better without thumbs and difficult with thumbs. You seem to remain conscious of the thumbs while listening to the Sound Current, which shows that your attention is divided. Please know it for certain that the inner Sound Current is not the outcome of our own perception but the Divine Grace of the Master which can be experienced by loving devotion and humility.

You should try to do one practice fully and solely at a time. When you hear the Sound Principle while sitting in meditation, you should not pay any attention to the Sound, as in that case the attention is divided. Similarly while sitting for hearing the Sound if the Light comes up, you should not pay your attention to that. If, however, the Sound becomes audible during the day that will surely keep your attention occupied and save it from being frittered away to other things, but you should hear the Sound coming from the right side by closing your ears as in that case the Sound will draw closer, grow stronger and ultimately come from above to pull your Soul up into the Beyond.

Question: Since a deep purple colour is identified with one of the Divisions of the Astral Plane, when one sees this colour in meditation, can one assume that one has reached that plane in meditation?

Master: The manifestation of the Holy Light within in varying shades does not necessarily mean that one has reached a particular plane as it is just a reflection of those regions which are made manifest at the initial stage. It may at best indicate the inner spiritual background of the aspirant which follows one like 'trailing clouds of glory from God which is our Home.'

Question: How can we become passive and attain absolute stillness and silence inside to enable us to obtain the Bliss of the Light of Lights?

Master: There are no short cuts on the Spiritual Path. One has to work for the Spiritual Bliss. Mind, like fire, is a good servant but a bad master. While sitting for meditation, we have to free the mind of all thoughts, and the intellect of all reasoning. This can be achieved by a mental revolution.

What in the world is after all ours? Nothing, not even the body, the mental apparatus and the wealth that one may possess. These are given to us for a legitimate use only. They belong to the Giver. Why not surrender them at the Holy Feet of the God-Man when attending to the task assigned by Him: to wit, to sit at the eye-focus and lovingly gaze within with devoted undivided attention, mentally repeating the Charged Words very very slowly, maybe at intervals, so as not to disturb the gaze. Gradually it will, by practice, become a habit and a second nature with you, and the Master-Power above will take care of you, and without any effort on your part, you will find your 'Self' rising above body consciousness, into Consciousness of a Higher Order. Love, longing and devotion are the key-notes on the Path Godwards.

Question: In the meditation I hear the sound of crickets and

the noises one associates with outdoor. What is happening?

A. The sound of crickets is the lowest sound and outer noise heard by you shows that you fail to attune yourself completely to the Sound Current. You should not apprehend any untoward happening as these are the entanglements of your own mind which creates similar thoughts for diverting your attention from inside.

Question: What is the true meaning of Word?

Master: God is 'Wordless', and when It came into expression, it was and is called Word or *Naam* in the terminology of *Sant Mat*. It is the God-into-expression Power which when Manifests reveals the Divine Light of God and the Holy Sound Current, the conscious contacts of which are granted by the Master to the initiates. Please refer to the book *Naam or Word* for exhaustive explanations.

Question: What are the five Shabds? Are these the Charged Names?

Master: The five *Shabds* are the varying types of the Sounds heard within denoting the various Spiritual Planes up to *Sach Khand*. As a matter of fact, the Sound Current is one but varies according to the density of the Inner Realms. In *Sach Khand*, there is All-Consciousness. In the second plane, Consciousness is more than *Maya*. In the third plane, *Maya* and Consciousness are at par; in the fourth plane *Maya* is more than Consciousness, and in the fifth plane, *Maya* is still more than Consciousness. The five charged Names denote these stages.

Question: Why it is so difficult to hear Shabd?

Master: *Shabd* is reverberating in all Universes seen or unseen. The human soul and Holy *Shabd* are of the same Divine Essence. Those who develop their Inner Consciousness by regular, faithful and accurate meditations can listen to this Heavenly Melody anytime they choose to do so. The novices do feel some trouble in focusing their attention at the eye-centre and controlling their vibrations and thoughts carefully. Besides those who speak much and waste their precious energy in idle and loose talk cannot listen to this Heavenly Melody. It is the inner single-minded devotion and attention which grants this Rapturous Listening. Practice undertaken with perseverance and steadfastness invokes Divine Grace and the initiate can listen to the Holy *Shabd Dhun*.

Question: Why does one put off practising Shabd when it is so very essential for spiritual progress?

Master: Human mind is fashioned as such by Providence that it resents silence and stillness at its centre — back between the two eyes. It is an agent of Negative Power attached to each human soul and relishes externality. It does not relish introversion. Besides it is fond of sensuous pleasures, which cannot be eschewed easily. It is the Gracious Protection of the Living Master that He grants the Conscious Contact of this Heavenly Melody, yet the *Satsangis* do not pay proper heed to this most important aspect of Spiritual Discipline. It may be added that the dear ones who are engrossed in the pursuit of gross pleasures of flesh and matter seldom take to the Holy Path, and if per chance some of them may happen to be led to the Master and granted Initiation, due to some past Karmic evolution, they do not relish this Spiritual Discipline.

Human body is just like a radio set wherein these Divine

Melodies are being received by all living. The Living Master is the One who can repair our damaged sets and grant us the knob and wave-length at which this Heavenly Song can be heard. Regularity and steadfastness coupled with untiring selfless service in a spirit of dedication are the chief helping factors for practising this Spiritual Discipline.

Mind has a varying set of tricks to unloose on the initiate for evading this listening. Sometime it poses as a friend to coax the disciple by putting forth family obligations etc. and the dear one is caught in the noose of attachment. At other times it stands up in tough fight like a formidable foe. Besides, the temptations of worldly pleasures keep the mind constantly swinging and wavering. The only point where it can find rest is at the eye-centre, the Seat of the Soul. The putting off of practising *Shabd* is an age-old malady of the human mind for which Divine Grace of the Master is most essential.

Question: People say they are searching for 'Truth', or they have found Truth. What does this word 'Truth' imply in the Teachings of the Masters?

Master: Truth in the Teachings of the Masters is a definite Science. It is called Word or *Naam*. It has a practical aspect. It is Universal and for all mankind. It is the 'Natural Way Back to God' achieved during lifetime. It is a process of Self-analysis and Self-introspection in which first-hand experience is given by the Master individually or in a class by opening the inner vision to the Light within, called the 'Light of God' and a contact with Sound or the Audible Life Stream or the 'Voice of God' at the time of Initiation, more or less according to each man's receptivity and background. The disciple must then develop it further by allotting time regularly each day with love and devotion.

Question: According to Page 34 of 'My Submission' 'Surat Shabd Yoga is easy.' I feel it is quite difficult to keep the attention completely on Shabd, others have the same trouble. Is there some method by which this difficulty can be overcome?

Master: When we say that *Surat Shabd Yoga* is easy, we are using the words relatively. It is easier when compared with other forms of *Yoga: Karma Yoga, Jnana Yoga, Bhakti Yoga, Raj Yoga, Hatha Yoga*, the traditional *Ashtang Yoga*, all of which call for stern and severe outer disciplines, which a common busy man in the work-a-day world of today has neither the patience nor the time nor strength nor the leisure to do with all his wits about him.

The *Surat Shabd Yoga*, on the other hand, can easily be practised by everyone: man or woman, young or old with equal ease and facility. It is because of its naturalness and simplicity that it is often termed *Sehaj Yoga*. With a direct immediate Experience of Inner Perception and Audition given by a Competent Master, one can, with loving devotion, steadily proceed along the Path under the Guidance both without and within of the Master-Power that works like an Unfailing Friend and an Un-erring Guide on the Spiritual Path.

Question: When a disciple of a Living Master follows Instructions in diet etc. but does not get the Sound Current in this life, must he or she return for three additional lives in order to achieve Self-realization?

Master: No. It is not necessary for an initiate who cannot attune to the holy Sound Current to return. The holy Sound Current is the very Enlivening Principle and is present in every human being. It is a Fundamental Truth and must not

be overlooked. If, however, somebody cannot hear it even after the sittings given by the Living Master for Initiation, there must be some flaw in the attempt. The possibility of future incarnations can be ruled out by gradual development of loving devotion to the Master-Power and aversion for worldly possessions.

Question: Is variance in intensity because of one's degree of devotion and attention?

Master: The variance in intensity of the Sound Current is not due to either of these two factors but it depends on your inner receptivity. The holy *Shabd* is reverberating in the entire universe but it cannot be listened to without Master's Guidance and Grace. Although the single-minded devotion and inner attention are helpful for this, none can ascribe this Divine Bliss to one's own efforts, howsoever best these may look outwardly. The Sound should be heard at the Seat of the Soul at the back of the eyes, which will draw closer, become stronger, and ultimately come from above. If you follow the Sound to the place from whence It comes, It will become faint and ultimately fade and die out.

Question: What causes or how can one overcome the blankness after about thirty minutes of concentration?

Master: Thought is the keynote to success. The inversion with the help of repetition of Charged Names makes for inner withdrawal of the sensory currents from the body below to the eye-focus; then starts the second phase of *Dhyana* — the Contemplation. It can be attained by absorbing your attention into the inner Divine Light so much so that you forget yourself entirely. The blankness after about thirty minutes, felt by you is due to your lack of sustained practice and absorption within. It is by hard effort

and strict spiritual discipline that the human body is purified of the impurities of the mind and thus can remain attuned to the holy *Naam* at the eye-centre.

Question: Is the formless or sun like Light also considered the Form of the Master?

Master: Yes, it is the Astral Form of the Master-Power and when one attains proficiency in this Principle, the inner Radiant Form of the Master manifests of itself in due course.

Question: Is it true that a disciple does not acquire any spiritual progress in meditation for at least five years?

Master: It is incorrect to think that spiritual progress cannot be had for at least five years. Those who are not ready, are neither led to the gracious Living Master nor are they initiated into the Mysteries of the Beyond. Those who are initiated, get some experience of Light and Sound to start with. However, progress does vary according to the past background and because of this some may progress rapidly and others may lag behind. But there is sure hope for everybody. It is a simple, yet arduous schedule which is made much easier by the grace of the Master.

Question: When a soul has made its seat in the eye-focus, is it not the Master who is seated at the eye-focus?

Master: No, when soul is completely withdrawn to the eye focus, contact with the holy *Shabd Dhun* can be had. Soul and *Shabd Dhun* are of the same Divine Essence. The Radiant Form of the Master manifests at times to assure the initiates that He is with him or her.

Question: How can man free his body from all negation, and achieve Perfection or near Perfection?

Master: Man can free his body from all negation and achieve Perfection by resort to stern discipline, self-control and regular meditations faithfully under the guidance of a Perfect Master.

Question: What is 'yogic sleep'?

Master: It is a sleep in which the soul descends into the lower chakras and goes into deep sleep and sometimes sees dreams. It comes on while contemplating on some fixed idea. The Masters do not advocate or encourage it.

Question: Several occasions I had fallen asleep and was shaken out of it by a tremendous high-pitched roar at the right side and flashes of Light. I could not move the body. What is this?

Master: The sensory currents from the body below are withdrawn up to the eye focus with the aid of holy *Naam*. The slackening of the inner gaze at the eye focus results in sleep as you experience. During this period the *Surat* or attention slips down to the gullet ganglion instead of ascension within. The Divine Revelations of holy Light and Sound Current awaken you and you feel the numbness or stiffness of the body below.

Question: How can I prevent going to sleep during meditations? Sometimes I seem to drift into a kind of a dream and yet I do not truly seem to be asleep. Sometimes with all the will in the world to meditate it is hard to remember that I am meditating, because of this sort of dream state which comes over me.

Master: Sleep during meditations can be prevented by keeping the inner gaze constantly fixed into the middle of whatever you see within and mental repetition of charged holy Names, to be done *very very slowly*, may be at intervals, so that the inner gaze is not disturbed. Sleep or stray thoughts intrude only when the inner gaze or attention is slackened, and it requires a good deal of strenuous effort to develop the habit of staying wide awake and fully conscious during meditations.

The fact remains that when going to sleep or meditating fully the soul is collected at the seat of the soul which is at the back of the eyes. While in the former state soul descends into gullet centre when she sees dreams and into solar plexus when it goes into sound sleep, in the latter case body sleeps but soul remains conscious and ascends into the Higher Realms and enjoys the flights consciously. The one is called the 'dream' and the other is termed as 'vision.' In dream you have simply a hazy idea of what you have seen and not at the time of dreaming. Prophet Mohammad when asked about sleep said, 'My body sleeps and my soul does not sleep'. Guru Nanak says that such a Soul remains always awake and is never seen asleep.

Question: Does the disciple see God in his meditation?

Master: Nobody can ever see God-Absolute. God-in-expression called Word or *Naam* manifests in the form of Light and Sound Principle which can be seen and heard with the inner eyes and inner ears with the help and grace of a Competent Master.

He has a two-fold function; one that of *Kal* and the other that of *Dayal*. Mohammadans designate these by the words

Shaitan and *Rehman*, while Zoroastrians use the term *Aharman* and *Harmuzd*. These may be called the Negative and the Positive Powers, both aspects of the One Great and Undivided God.

The Negative Power, *Kal*, *Shaitan*, *Aharman*, represents the power that is going into expression, bringing all creation into being, and the other, *Dayal*, *Rahman* and *Harmuzd* (Positive Power) represents the Power of Inversion, bringing the soul back to its Source. These then are the centrifugal and centripetal powers working in all creation.

Mind is an agent of the Negative Power and always brings one into the outer world. On the other hand, the contact with the Divine Word within leads the soul back to God, which is Wordless or Absolute. Though mind is activated by the soul, yet it has come to dominate it. Again, mind is further controlled by the senses or the outside faculties which in turn drag us into the field of sensual pleasures born of our attachments to sense objects without.

Master tells us how to withdraw the soul current by means of concentration at the centre of our being and grants us contact with the Divine Word which is within and which is the way to God. Negative Power keeps in control the creation in expression or manifestation. But once the soul comes in contact with the Divine Word, it is liberated from the bondage of mind and matter with the help and grace of the Master, and is freed from the grip of the Negative Power.

Question: Why does the mind forget the Bliss?

Master: Forgetfulness is the chief attribute of human mind. It is due to the gross Maya or materialism that we forget the

inner Bliss and are overtaken by the sensuous urges. When inner Consciousness grows gradually, mind forgets its lower pulls and relishes inner Bliss perpetually with the grace of the Master.

Question: When pain in the legs is unbearable, in either Asana after say forty-sixty minutes, that is when the things really begin opening within. How is this overcome so that I can completely withdraw?

Master: You should sit in any posture quite relaxed but straight. Let there be no tension in the body, and you should not change your posture. Do not pay any attention to the body below nor think of rising above to the eye centre. Leave all to the Master-Power working overhead. Just keep your attention constantly fixed at the eye centre while repeating the Charged Names mentally at intervals so that the inner gaze is not disturbed. You will not feel any pain, and inner Light will sprout forth. Practice makes a man perfect.

The holy meditation should not be a mechanical routine of just sitting for a certain time but it should be of loving devotion dyed in reverential humility when you stand abegging at the Divine Door of the Lord. The inner openings stated to be falling to your lot towards the close of forty-sixty minutes meditation will be enjoyed much earlier by resigning to His Will.

Question: Sometimes when I am not even meditating, I can hear the Sound?

Master: It is an auspicious omen and shows your growing receptivity. The holy Sound Current becomes audible by regular, faithful and accurate meditations without closing

the ears. This keeps the attention of the initiate engaged, but the Sound should be heard by closing the ears regularly, which will draw closer, become stronger and ultimately come from above to lift you up into the Beyond.

Question: Is it alright if I experience visual inner glimpses while sitting in Bhajan?

Master: One thing should be done at a time. You should try to absorb your attention completely either in the Divine Light by looking into its middle or listening to the holy Sound Current as coming from the right side with rapturous attention. If you do both the practices together, attention will be divided.

Question: Why do none of the visions of the Master's Radiant Form stay and also why do many attempts yield no results? Perhaps my attitude is ungrateful. Why does the Face or the Form of the Master dissolve when I try to make out the features?

Master: It is due to the lack of your receptivity which would develop by prolonged meditations and great deal of loving devotion. You simply keep your gaze constantly fixed while looking intently and minutely into what you see before you. Your so-called attempts amount to a clutching tendency to have one thing or the other which should be avoided by resigning to His Will and Pleasure to bless you with whatever is deemed best for your spiritual progress. The dissolution of Master's Form when you try to make out the features is due to your intellectual interference, which has to be stilled and silenced.

Question: Once while sitting in Bhajan, I had a vision of Your Radiant Form which changed into countless other Masters'

Forms and back again. Devotees were clustered around the Master. All these appeared near but far away. I couldn't get free from my bondage to join this Holy Company, I wanted too. I felt sad and inner Bliss at the same time.

Master: Such like rare visions denote His gracious love and protection being extended to you. Moreover, it goes to show that Master-Power working at the human Pole of the Living Master also worked at the Poles of Others. He is One in All and All are One in Him. You are advised to resort to the repetition of the Charged Names during such Revelations, when inner Manifestations will become more stable with the grace of the Master. The serene Bliss derived from this Divine Manifestation is auspicious and should be assimilated gratefully.