

**Selections from *Sat Sandesh*
and Other Writings from
Master Kirpal Singh**

The Psychology of Mysticism

1961 Circular Letter #17
August, 1970 *Sat Sandesh*

Life is a Game of Chaupar

January, 1972 *Sat Sandesh*

The Mystery of Death

Introduction

List of Books by Kirpal Singh

Fourth Quarter Mailer

October / November / December 2026

Ruhani Satsang – Divine Science of the Soul
250 H St., #50
Blaine, WA 98230-4018 USA

Phone: 1-888-530-1555
Website: www.RuhaniSatsangUSA.org
email: RuhaniSatsangUSA@gmail.com

Love, Concentration, and Self-surrender: the Psychology of Mysticism

*Circular Letter 17 issued in 1961 by Master Kirpal Singh
and printed in the August, 1970 Sat Sandesh*

When one undertakes to reach a certain goal in any field of human activity, it is necessary to take stock of one's progress from time to time. It is only through such stocktaking that one can become conscious of one's shortcomings and errors, eradicate and uproot them and plan out future progress.

Having put our shoulders to the wheel of the Great Master's Cause, it is necessary that we should, in like manner, review our activity and achievement, from time to time. Without such self-analysis and self-criticism, no real advancement is possible and it was to encourage this practice and make it a daily habit that, in the case of individual initiates, I insisted (and continue to insist) that they maintain a daily record of their thoughts, words and deeds and of the period of meditation. What is necessary for us as individual initiates is even more necessary for us as members of a large movement.

Reviewing the work done in the past few years, there is much, I find, for which we may be grateful. Many have shown remarkable capacity for selfless service and others have made commendable progress on the inner path. Nevertheless, while noting this with pleasure, I cannot help observing the growth of tendencies which must be a matter of concern for all of us. In spite of repeated exhortations and persuasions, I find growing and springing up amidst us the weeds of discord and disharmony. Competition seems to have taken the place

of cooperation, rivalry that of love, and distrust that of trust and good faith.

The emergence of such fissiparous tendencies has marked the beginning of the decline of any great movement. Unless checked, they multiply and lead ultimately to serious rifts and divisions. The original goal is completely forgotten in the heat of controversy and debate and the purpose we set out to achieve lies wholly neglected. If we are to escape this fate, we must zealously watch ourselves and rid ourselves of my undesirable traits that may be imperceptibly developing in us.

Why such disharmony should keep up is not difficult to tell. The Master cannot be present in his physical person everywhere and at all times His mission must be carried on with the assistance of his disciples. These disciples are individuals inspired by spiritual longings who have been put on the road, but who have not necessarily reached the goal. The ultimate end is not easy to attain and very few indeed reach it within this lifetime.

The Master's Cause must, therefore, be carried on with the aid of men and women who, in most cases, are yet on the path and have not attained perfection. Their vision is individual, not universal, and the viewpoint from which they see and judge is limited by the degree of spiritual development attained by them. When they are entrusted with any responsibility it is inevitable that they should discharge it within the terms of their own vision and insight. And when in discharging this responsibility, they have to collaborate with others like themselves, others whose viewpoint is equally individual and distinct, the roots of discord begin.

So long as they work directly under the guidance of the Master, all is well, but the moment they have also to work in collaborating and cooperating, controversy begins. They should understand that they are all laborers in the field of the Master, working for promoting the Holy Cause of leading the seekers to the Goal of Life. The man who could see, could resolve at a touch the contradictory statements regarding the elephant made by the proverbial six blind men, but left to themselves, they could only wrangle and debate: each considered that he was right and the others wrong and each distrusted what the others had to say.

If six men lacking full vision could not agree about the nature of so limited and well-defined an object as an elephant, it is not surprising that those with limited vision should be unable to harmonize completely on so vast and unlimited a subject as spirituality. And yet, while it is natural for those who lack full vision not to agree fully on such matters, we must not allow this limitation to create division and dissension. For if we fail to find a remedy, we will ultimately have to sacrifice the "Cause" which brought us together, and what a great loss that would be. There is only one remedy for all such discord and that is Love. He who has not mastered its secret, can never hope to be received in the Court of the Lord. It is the beginning and the end of spirituality. He who understands Love in its true nature and who lives and moves by its light shall, surely as two added to two makes four, attain the Lord.

Love and all things shall be added unto thee. – Christ

Listen! for I give you the very essence of truth: Those who have loved have reached the Lord. –

Guru Gobind Singh

Love knows selfless service, sacrifice, and self-surrender. Let no one interested in spiritual advancement perform service for the sake of appreciation. Selfless service is great reward in itself. It even sacrifices one's personal interests for the cause one has sincerely taken up.

What is this love of which all mystics, Eastern and Western, have spoken so insistently? Is it like the love of the earth that we know? If you study the bonds of earthly love, you will find that at some point or another a trace of self-assertion is present in every case. Parent and child, friend and friend, man and wife; each is involved in a more or less strong drive for possession. It is a love that can often rise to great heights of self-sacrifice and yet it is a love that is not wholly selfless.

But the Love of which the mystics speak is a love that must be completely purified of the self. If one has not attained complete purification in this respect, one's love is still not perfect and not truly acceptable in the eyes of the Lord. And so the love of mystics is one in which one completely and unreservedly surrenders one's self to one's love. The seeker who, having found a true Master, has developed such absolute love for him, steadily purifies himself of all imperfections and makes himself a fit recipient of Divine Grace.

You may well ask why there is this insistent stress on complete self-surrender on the mystic path. The answer is simple: without this absolute surrender of the last vestiges of ego and selfhood and without such complete absorption in the object of one's love, one cannot attain that unwavering concentration of all one's faculties which is the prerequisite of all inner progress. Absolute love and self-surrender are only other aspects of complete and flawless concentration. The moment the "self" enters into

the picture and the question of "I-ness" arises, the single-pointedness of concentration is dissipated and inner advancement is made impossible. Besides, the goal of the spiritual aspirant lies far beyond the limits of individuality. His goal is union with the Absolute and such union must necessarily be a denial of the limits that separate us from each other. He who cannot rise above the ego, the faculty which creates these very limits, cannot hope to attain to that station which is the denial of all individuality and a realization of the oneness of all life.

Hence it is that all mystics of all traditions have been untiring in their stress of the need for absolute self-surrender. It was this cross of sacrifice of the self, the ego, of which Jesus spoke when he exhorted his disciples to bear their cross daily. For in every little act, word or thought, the ego is seeking to dominate us and if the seeker is to triumph over it, he must be prepared to crucify it every moment. To achieve this degree of self-surrender, one must not look up to the Deity in its Abstract form but in Its human form as the Master. For how else is one to know God's Will directly, in order to surrender one's self to it? What one may take as an intuition inspired by the Divine may be really one's own self speaking in disguise, and surrender to such seeming intentions may be really surrender to the self, the ego.

However, if one has found a true Master, who is attuned to the Lord and is His mouthpiece, and obeys him in all things completely and absolutely, he will surely destroy the hydra-headed serpent of the ego and reach his heavenly home one day. There will be moments in the course of such love when one, judging from one's own limited understanding, doubts the validity of the Master's instructions, but such moments are only tests to make our

self-surrender more complete and more secure, and he who passes through these tests successfully, will one day radiate with the glory of God.

Such love and self-surrender to the Will of the Lord embodied in the Master, has been the keystone of the teachings of all mystics and especially so of Sant Mat. Your main task as disciples, as initiates, is to cultivate these qualities to the very utmost and leave the rest to the Master. There will, of course, be moments of doubt and of questioning, but if you can pass through them with your love and your faith unscathed, you will find the spiritual road within steadily unfolding itself before you and all things being added unto you. The path is certainly not easy, but for one who has made such love the cornerstone of his life, nothing could be easier or more certain. Jesus never promised the peace and comfort with which the world is familiar. It was the cross he offered. We have to suffer; to reshape ourselves, to destroy the old and forge the new.

We have to face the ridicule of our fellows and the organized opposition of orthodox institutions. But if we have anchored ourselves in such a love of complete self-surrender, nothing can disturb the peace of our minds or distract the spiritual harmony that is ours. Initially, perhaps, it is easier in the East to take to the mystic path than it is in the West. There is in India for example, a long-standing tradition of seeking and following a Living Master; a tradition that is foreign to those to whom religion has been taught in terms of a closed revelation.

Nevertheless, this initial advantage is not as great as it might at first appear. For the essential advantage in the field of spirituality is to be found not without but within. It lies not in the absence of outer opposition but in ones

inner capacity for complete self-surrender and love; and outward obstacles may in fact act as tests and stimuli for the development of this capacity. This ability to conquer the ego and to submit oneself to the Higher Will is as rare in the East as in the West, and wherever it can be found there you shall observe the true grandmark of spirituality.

It is this capacity that you must cultivate and develop if you really wish to make substantial progress in the spiritual field. I repeat that the path is not easy. You must crucify your ego and lay your selfhood at the altar of love for your Master. Rome was not built in a day and the True Abode of the Lord is not to be attained with a few weeks' labor. Most seekers want quick results. They want miracles and sudden transformations. But the seed generates rapidly only in thin soil and then withers away. The seed that must grow into the life-giving tree must grow more slowly.

The science of spirituality as it has been taught by all Masters and as it has been given to you, is a perfect science. Its truth has been demonstrated by some initial experience. The rest depends on your effort. The Divine Grace is ever ready to pour itself into the vessel, but the vessel must first be ready. The power to perform miracles is not very difficult to acquire, but it is not to be confused with true spirituality, which must be paid for with complete self-transformation and self-surrender.

This then is the task before you. If you aspire for spiritual salvation, then do not lose a moment in seeking to reform yourselves. Man making is the most difficult part of spirituality and if you have perfected yourself in that field, then God realization is not difficult. Let your love for the Master be absolute and your obedience to his wishes uncompromising. Work for his cause to the best

of your abilities, but do not let the individuality of your limited vision inculcate feelings of opposition and resentment for your fellows. So long as one has not attained universal consciousness, differences of opinion are bound to exist. But if one has understood their cause, one will not allow them to disturb one's peace of mind. Whatever the outer opposition, whatever the opinions of others, if one has surrendered oneself completely to one's love, then nothing can ever disturb one's equanimity or obstruct one's spiritual course. He who is upset by what others have to say is without question one who is still controlled by the ego and has yet to conquer his self. He has yet to learn the rudiments of spirituality.

Let me therefore, command you as a Father, exhort you as a Friend, to turn to the reformation and conquest of the self if you seek to progress on the inner path. Try to help others and do the best for them, but be not concerned with the fruits of what you do. That is something that you must leave to the Master. Make your love for Him so complete that, beholding His Hand in everything, you rise above all feelings of enmity, rivalry and resentment. See Him present in all and remember that He is always with you, ready to assist whenever you turn your thoughts to Him.

And above all do not forget that He is to be won not by words but by deeds: "If you love me follow my commandments." If you can do this; if you can conquer the self and surrender it at the Feet of the Master; if you can learn to see Him working through all things; if you can accept the fact of your own limited vision; if you can undertake a ceaseless and zealous watch over your thoughts and deeds, weeding out all evils and imperfections; then you shall not only win salvation yourselves but enable others to do likewise. Your

example shall shine like a torch in the darkness, and men, even those who may first oppose you, will turn to you for guidance and help. You will find a new sense of peace surging through you, a peace that does not depend on the absence of outer disturbances, but is an inner state of mind that stands unshaken even in the most tempestuous situations. And this same quality shall enter not only your individual lives, but the larger life of the Great spiritual movement of which you are a part. Instead of being disrupted and divided, it shall proceed single and purposeful toward its goal.

No Master has ever been interested in attracting large numbers to Himself and quantity has never been my aim. It is quality that counts and I would rather have a handful disciples, nay even one, who can sacrifice his ego on the spiritual altar and learn to live by love, than millions who understand not the value and meaning of these virtues. I have suggested this before, and I emphasize this again that a seeker should be studied more carefully and his/her background learned more before being recommended for initiation. If, after understanding the basic principles of the science, he is willing to undertake this complete remolding of himself that its practice requires, then and then alone can he become a fit recipient of initiation.

And how much more is this need for self-transformation to be stressed in the case of group leaders and representatives. They are the foundations of the movement, and if the foundations are weak, how shall the superstructure stand firmly? Their responsibility is much greater and their effort must be much greater than that of the ordinary initiate. If they really loved me more than their little selves; if they only knew how deeply I suffer when I see them divided and wrangling, they would

never have permitted matters to come to such a pass. I am not happy to say this, but I am left no choice.

The chief element that results in disharmony between the representatives, group leaders and other initiates can also be traced to the word "distrust" or some sort of fear that some of them have acquired certain powers viz. mind-reading or seeing or listening in on others at a distance, or psychic dominance over others, etc., which they misuse. If any one misuses such powers, those are taken away by the Master immediately. Moreover, they are armed with the repetition of five names by which they have no cause to fear anyone.

Take it as an exhortation, take it as a command, but from this day, this very moment, make love and self-surrender (and the two, as I have already said, are really one) the cornerstones of your life. Do this and you will find your life becoming daily a blessing. I am always with you, waiting for you to turn away from yourselves and towards me. Let not the light that has been planted in you become darkness, but let it flame forth into a blaze that shall illumine the world. The path is strait and narrow and difficult, very difficult and exacting, but for one who is truly willing, every help is promised, and he can attain the goal in this very life; a goal that sets all other goals to shame; for beside it there are no goals at all, but empty baubles and toys, at best halfway houses.

I know the initiates abroad are anxious to see me in person, and I also long to be amidst them. You can well imagine how happy and jolly a father would feel amidst his sons and daughters who are all loving and amicable. I would therefore suggest that by the time I make a trip to America, all initiates, including leaders and representatives, make a special effort to live a pure,

Christly and Master-like life as is possible so that all initiates will stand out amongst other men and women shining with love in full bloom, and drenched in the sweet remembrance of the Lord.

Life is a Game of Chaupar

This talk by Master Kirpal Singh was originally published in the January, 1972 issue of Sat Sandesh. (Chaupar is an Eastern counter-board game, something like Parcheesi.)

During a meeting with Madame Blavatsky, founder of the Theosophical Society, the learned professors of Lahore (then part of India) were most skeptical over many of her statements. A particular professor remarked, "Madame, what you are saying is a mere rigmarole and as impossible as flowers raining down from the ceiling." Madame Blavatsky calmly replied, "Professor, do you think that is impossible?" and at once, showers of flowers began to fall from above, and the table became covered with fragrant blooms. Naturally, the professors and others present were amazed, but Madame Blavatsky smiled and explained, "You see, it is all in accordance with the laws of Nature, which are hidden from most of us as yet."

Many of Nature's laws are not known to the common man. For instance, one's length of sleep can be decreased as much as you like by natural law, if one has the knowledge of that law. This also applies to the intake of food, which can be decreased to a bare minimum — one can decrease it to a single grain of rice, for instance. As for rest, actual sleep is normally not more than a minute anyhow. When Prophet Mohammed was asked if He slept, He replied, "No, I do not sleep — my soul is ever awake — but my body sleeps." In meditation, when you rise above body consciousness, the body gets complete

rest, and your consciousness increases. When you resume the body, it is recharged and gets a fresh lease on life.

In 1912, I saw an interesting example of the use of Nature's laws. There was a Muslim fakir by the name of Abdul Vahab, who allowed no one to remain in his room at night, yet he permitted me to come and go freely. In meditation, his body would rise to an elevated position, several feet from the floor. You must have heard also about the famous devotees, Dhruv and Prahlad, who, it is said, used to elevate their bodies. It is purely a matter of knowing the laws of Nature. If both positive sides meet, they will separate and rise above. Usually, people have no knowledge of these things and term them miracles, but it is a wrong term; they are according to the hidden laws of Nature. Many such incidents occur in the lives of Saints, and if we also live as They do, and according to Their instructions, we will also become as knowledgeable as They, for every Saint has His past and every sinner a future. One can say that Whoever is a Master today, was like us yesterday. The man with an M.A. degree was studying in the first class at one time. So, those on the first rung of the ladder will reach the top one day, if they go the right way about it.

The present conditions of the world are not at all new — discord has ever been present in one degree or another; but it is the Masters and other sages who see the condition as it truly is, in this critical stage. This land of rishis and munis has ever been protected by the Lord, and always will be; but nevertheless, upheaval will come, and for that the only answer is to love one another. Our religions are like schools and colleges, and blessed are they; so, remain in your own formations, for when Masters come, They all give the same advice: to sit together and try to understand each other.

Guru Arjan Sahib was here at a very difficult time in the religious history of India, and during those drastic days He collected the words of the True Masters into a comprehensive omnibus — a work which can truly be called a banquet hall of Spirituality. He named it the *Sri Adi Granth* (i.e., "supreme sacred scripture") although it is now called the *Sri Guru Granth Sahib*. This monumental work serves as proof that although They spoke in different languages, yet all Masters have said the same things, and have given the same teaching to mankind: that all human beings are one, for God Himself made man, giving the same privileges to all; so, none are different. It is man who has made the religions and encompassed them in a variety of customs and rituals. Whenever Masters came, They revised the ordinances to meet the mode of the age, thereby affording continuance of Their missions; and as long as These Realized Souls were here, peace and happiness lasted. Unrest and unhappiness returned some time after They left the scene. For want of Them, the formations which were made for a noble purpose dwindled down into stagnation, which resulted in deterioration.

Truly, when we enter any religion we join the Army of God, and thus all become God's people, with no difference one from another. While the Master is here, there is right understanding that first we are human beings, and also that each one is a soul in the human form. Furthermore, the soul's caste is that of God, only He is the Life Sustainer, and we are all His devotees. As long as this right understanding was prevalent, man had right thoughts, which followed through with right speech and right actions, and peace reigned because of it. When man forgets this right understanding, the only solution is

for the Master to come again to revive it; it is the saving grace.

During the religious troubles of the Muslims and Hindus in India, Kabir, Guru Nanak, Guru Arjan, and others came. The need is none the less great today, for in those days there were principally two religions, whereas today they are numerous — one on top of another. But, **He who sees, becomes one in thought.** Regardless of language or mode of expressions, whoever has seen the Truth will say the same thing, for the subject remains the same.

There is a hymn of Guru Arjan Sahib which deals with this subject, which I will now take:

*Get together and become one, my brothers;
Put aside your differences, with love.*

Masters think of all as brothers being the children of God, and, therefore, all are brothers and sisters in God. Guru Arjan Sahib is explaining that our duality or diversity is the root cause of all our misery, and while this remains, how can we expect to be happy? One person's rigid thought against another's — this dogmatic attitude incites conflict. All variance should be removed, but how? — for each one stubbornly sticks in pride to his own views and insists that everyone else is wrong. True understanding of one's religion is the only cure, for deep in each religion one will find that every Master's teaching was the same: for the purpose of helping man to come nearer to God. All True Masters awakened mankind to the realization of oneness.

When I visited Rome, I met the bishop in charge of the Roman Catholic Church's relationship with other religions. We had a heart-to-heart talk, and he said,

"What we can all understand by sitting together cannot otherwise be understood at all." It stands to reason, if there are two charged bodies opposite to each other, there will be sparks. If they become blended in one, there will be no sparks. Sitting together in oneness avoids all that. What does it matter how many different religions, sects, or dogmas there are — we are all men and brothers and sisters in God, are we not? This is a complete and natural relationship which can never be broken; but we have forgotten it because when formations are made, the same good old customs corrupt themselves. The formations stagnate, and also the devotees of the formations deteriorate them; when this happens, another Master comes to revive the pure Truth. It is then discovered that He says the same as other Masters have said. The very same message continues to be given to the same children, age after age. **The world is a room wherein the Truth dwells.** But, man forgets again and again. Guru Arjan Sahib's wonderful collection of the words of the Masters is one of the world's most valuable possessions, for each One gave out the right understanding to all mankind; but on what grounds can all men sit together?

*Get together in God's Name
And sit in the Gurumukh's company.*

What does this mean? It means that our attention should be connected to the Lord — each one of us. This is the goal of all religions. Our attention should be constantly directed toward Him, no matter what customs or rites we daily perform, for it is He Who has given us birth, and we are all in the same human form. We are embodied souls and God resides in each human form; the Sustainer of all life. When any man prays, does not the thought go out to God? Put the attention on Him more and more until even the body is forgotten completely. While the

attention, even a minute part of it, remains in the body, the mind's directional attitude is divided.

So, the Name of God is the only suitable ground upon which all men can sit together; and what is this *Hari Naam* or God's Name? *Hari is the Supreme Name through which all creation came about.* How does this help? In the company of the Gurumukh, Whose face is turned to the Lord, Who has the right understanding, Who has experience of Him and has become the very expression of that Name, the souls can be directed to God. We are, in fact, all one in His Name, although not as far as customs and rituals are concerned. And yet, if we look deeply into the customs and rituals, we find that the meaning and purpose remain the same. For instance, in Arabia there is usually a dearth of water, and they say that the *namaz* (Islamic prayer) may be read by first washing only the hands and face with water. In places where water is more scarce, people perform their *namaz* by first cleaning the hands with sand, which is called *taumam*. The meaning in this action is to be wide awake for the prayer. In India where there is no shortage of water, they say that devotions cannot be truly performed without first taking a full bath. Again, the meaning is to sit in His remembrance fully awake and refreshed. In Sikh temples it is the custom for men to enter with their heads covered, whereas in churches gentlemen enter with bare heads; they are gestures of respect to the Lord, but are different in each religion. Customs also change with climatic variations, but all have the same purpose: that is, to show respect, to sit in God's remembrance quite wide awake in a respectful attitude. Only in the Gurumukh's company can this single-pointed attention on the Lord, with all thoughts of the body and its surroundings abandoned, be achieved and the duality removed.

They asked Guru Nanak, "Who are You?" and He replied, "I am neither Hindu nor Muslim; Allah and Ram are the very breath of my body." But, they persisted in their questioning, and He enlarged on this: "If I say I am a Hindu, you will kill me, and Muslim I also am not." He meant that by outward appearances, He looked like a Hindu, and through narrow-mindedness they might kill Him. It also indicated that their idea of a true Muslim was one who paid attention to outer form only. We face the world always, even though our mode of dress may indicate that we profess to follow the Lord in a certain way. We may hoodwink the world, but no one can deceive the Lord, Who resides in every being and sees everything. So, Guru Nanak explained that He was not their kind of Muslim. Then they asked, "But Who are You?" and He said, "I am a puppet made of five elements called Nanak." Even the name Nanak is not specifically Hindu or Muslim. They pressed Him further to think deeply and try to explain exactly what He was, and finally He said, "A puppet of five elements, in which the Invisible is playing."

Our real aim is to realize the Lord — He Who resides in every being. With this understanding we can have a sympathetic attitude toward each other — then who will be an enemy? It is a truly spiritual ground upon which we can all sit together in loving harmony. There is an underlying unison, of which the Masters remind us when They come. In this age, Baba Sawan Singh Ji also came, and He said, "Make me a common ground on which brothers of all religions can sit together." It is the crying need of the hour, when there have sprung up many different branches and sects out of the few original religions. However, little opportunity is available to do this, for in the temples you will find only Hindus, and in

the mosques only Muslims, and in the churches only Christians, and so on; what chance do the people have for sitting together? There is so much narrow-mindedness. By God's grace, people have started mixing together a little in this age; whereas before, one sect would dislike to see even the faces of another. So, to sit together in the Name of God is the only way and the only cure to eradicate all divisions. To be born into this human form is really a great blessing, for only in this form can the Truth be realized. If all sit together without any attention on outer forms, the attention will rise and see the inner sky. How can this be seen when we are all imprisoned within four walls? Man is a social being and must have social bodies in which to live, which are called religions, and which are already so many. In the word "religion," *re* means "back," and *ligio* means "to bind"; so, the full meaning of religion is to bind our soul back to God. To remain in one's own religion is necessary; otherwise, corruption will spread; but while in that religion one should seek out a Gurumukh — an Awakened Soul — One Who has come into full realization already. Without such right company, right understanding cannot be gained. **Meeting One through Whom all durmat** (wrong understanding) **goes; He is our True Friend.** If you search the whole world, such a Friend you will rarely find.

Masters are also born into some religion or sect, but They rise above all forms and formularies and can see everyone at the level of the soul. **Whatever the Master says is equally for all.** When all men live as one, diversity and division vanish. All difficulties can be lessened by sharing them, one with another. Each would share his food with one who is without, and we need not depend on foreign aid for food supplement. A man would

eat a little less to share with his needy brother. Some time ago there was a shortage of wheat, and it was rationed by the government who appealed to everyone to give up one day's ration to help the areas in need. Someone mentioned this to me, and I asked the people during Satsang to give up one day's ration each. At my single request that day, thousands gave; which shows that when all are sitting together in sympathy, need or misery as well as joy will be instantly shared. When woes and misery are shared, they become less. Wrong understanding or dogmatic attitude only tends to increase the bad condition; all differences, whether social, political, or religious, can be removed if all sit together in the company of an Awakened Person in Whose Radiant Presence all blend in harmony and oneness.

When a person's spiritual foundation has been established and his soul is fed daily with spiritual food, anyone who comes into his contact feels uplifted and everything becomes beautiful because of his radiance. Without this upliftment the pressure of life's misery weighs upon a man in full measure. Two kinds of Gurumukh come to the world — one is called an *Avatar*, and the other a *Sant* — but Both do the Lord's important work. When They meet, Both highly respect each other; but Their work is different. The Avatar is like a Commander-in-Chief, without Whom the world would be in a topsy-turvy state; so, His work is very necessary. He works at the outer level when man's righteousness is at stake, punishing the wrongdoers and rewarding the righteous; but the Sant's mission is to unite man with God at the level of the soul. **Whosoever meets Them becomes at once connected back to God.**

When Guru Gobind Singh announced that He required an offering of heads as a sacrifice, how many people

came forward to give their lives? Only those few whose spiritual background had been established — actually five in number. He did not cut off their heads, but made them His five generals in charge, and called then the *Khalsas* (true and pure disciples, in whom God's Light is effulgent). When the spiritual background is firm, no matter what happens in life, or what a man must do, the spiritual strength remains. If the background is not developed, then temporary upliftment can be had, but it dies out. If Mahatma Gandhi achieved success, it was because of this spiritual basis. So, sit together and share each others' joys and sorrows. We usually think only of our own comfort and advantage, without even a care for others, and the result of all this selfishness is all-around misery in the home and in religion, too.

*O braves, adopt this means and repeat the Name as given by the Godman, day and night;
When the end comes, you will not feel the sting of death.*

Follow the way referred to above, by which all unhappiness and pain of the sting of death will subside. Just try this for a while, putting all your attention into your meditation — you will forget your body and the soul will withdraw. Attraction to God can only be developed by full concentration on Naam. The man who learns to control his attention by turning it toward the Lord within acquires great power. The Greater Attention which is God, through Whose single Word all creation came into being, is All-Powerful; and our soul is of the same Essence and, therefore, has great power also — but our scattered attention has rendered us very weak. Single-pointed attention can be gained by turning one's face toward Him; then outer thoughts will go and even awareness of the body will not remain.

At the time of death, what happens? The soul withdraws from all parts of the body and gathers at a place behind the eyes. Rising above like this, at will, drives away all fear of death; but this can only be done through development of love for the Lord. With such spiritual advancement we see clearly a glimpse of Him in each and every being — whom then would we wish to hurt or hate? How could we then covet the possessions of others, or squeeze the blood of our brothers for our own greedy gain? The Masters speak with brevity, placing the clear Truth before us in a few concise words.

*Think of karma and dharma as a game of Chaupar,
And you become the counters.*

Life in this world is just like a game of *Chaupar* — a game with four sides. The *jiva* (embodied soul) is born in four kinds of species: *sethaj* (born of moisture), *uthbuj* (growing from the earth), *andaj* (born through eggs), and *jeraj* (born through the womb). We are all counters in this game of life, and just as the game is played, we all have to reach Home. The nearer one is to reaching Home, the less likelihood there is of being knocked off the board and having to begin again. If we have a Guiding Principle at the back of us — the Gurumukh — we will be able to go through our journey unharmed. In the game of life, lust, greed, anger, attachment, and ego are causing our downfall daily; with the aid of a True Companion there is a chance of reaching Home. And, if we can reach Home in this life, we will have achieved our true purpose — otherwise, we will have to go around the board again. In the game, if two counters of a kind stand together, the other players cannot knock them off the board; similarly, if we have the company of an Awakened Soul, we will be able to qualify for the higher expression of life, instead of losing whatever we have gained. When we learn how to

rise above the body —consciousness and its environments at will, this enables us to reach our True Home. **The Kingdom of God cometh not with observation ... behold, the Kingdom of God is within you.** God's Kingdom cannot be had by man, because his attention is constantly scattered outward. **Conquer lust, anger, greed, attachment — This play is loved by the Lord.** The fifth, which is not mentioned here, is the ego.

What is lust? **All the mind's desires are called lust.** To protect one's chastity is the first task and also to lessen all other desires. Be desireless. And, how does anger occur? When there is a blockage in the path of one's desire and one does not get the desired thing, then anger results. When desire is pursued, any blockage in the way causes greed, which results in jealousy, hatred, backbiting, and many other unwanted traits. They are all basically due to desire or lust. If one does receive the object or subject of one's desire, this, in turn, becomes an attachment — you won't like to part with it. You will notice that if water is flowing very fast in some stream and a large rock is placed in the middle, two things occur — froth and noise. A man who is in the throes of anger cannot speak softly, and in his mouth, foam begins to form — all because he insists that he must have his way. When he gets it, he asserts and enjoys — resulting in ego. So, we must conquer these expressions of iniquity, and the only successful way is to place a higher desire in the path which will overcome the lower ones. The ego remains strong while in the body, but when you can leave it at will, you will be able to reach the True Home. But, unless we conquer the sinful side of our character, we will go on being dragged into the outer expressions of life.

A very broad view has been given: that life in the world is like a game, with four kinds of births. We are the counters, and we create our own karmas and dharma.

Rise and take a bath before sunrise;
Have the sweet remembrance all through sleep;
Small hours are best for communion with Naam.

Rise early every day and do your meditation. **Rise before sunrise and repeat the Naam; All negative effects will be mitigated, O Nanak.** Early morning is the most beneficial time for meditation. **Supreme oneness of thought upon the True Naam is had at the ambrosial small hours before dawn.** So, rise early and shake off all feeling of sloth. Go into the remembrance of Him even if you are lying down — even at night, or when resting. Go to sleep with the same thought, so that the very remembrance of Him will be the very beat of your pulse. When you arise in the morning, be awakened — have a bath or wake yourself by any means, but be really awake when you sit down for meditation. With these habits, even in sleep your meditation will continue, and when awake, even then you will have that meditative attitude all day. **He is always awake — never seen sleeping.**

Masters never sleep. Our Hazur would retire to His bedroom at about midnight or 1 A.M., and at 3 A.M. would rise again. So, this can become a habit. When the soul gets a connection with the Greater Consciousness, it gains strength and refreshment. If one removes the attention from the body and goes up, the body gets perfect rest. The law is that if one gets true sleep for just a few minutes, it is enough. For those who travel on this Path, reduction in sleep is a very frequent occurrence. But for those who have not progressed very far, it is

something like a miracle to see a person awake all the time.

So, when night comes along, be in His remembrance. Go into the Lord's lap and rest. If the night is used unwisely, the whole life is ruined, and those who use the nights to their advantage secure their whole future. Free your mind of all things and have but a single thought all night, and in the morning continue with that thought and sit in an awakened state; your soul will partake of the spiritual food, the very Bread of Life. With this, all gifts will be received.

*My Satguru takes me across all the difficulties, here and hereafter;
Reaches me Home, safe and sound.*

Outwardly, in the body and all its environments, and inwardly when one rises above — in both phases of life, He protects. He Who is the very Form of Truth works here and there also. How can anyone be of any real help if he just gives a lecture and leaves us here? So, it is said,

O Nanak, leave the company of these who are not constant and search for the True Friend, the Sant; The former will leave you while living; the latter will be with you even after death.

It is also said,

Save for the True Satguru, who gives the True Protection? At the end, He comes to meet you.

All Masters say the same thing.

A Muslim fakir says,

O brave man, catch hold of Someone's shirttail — One Who is the Knower of this world and the Beyond.

The illusion of negativeness is very far-reaching, but the Positive Power, which is God's, will always protect.

The path to the True Home really starts when the soul is reborn, for the first birth is in the body, and the second above the body into the Beyond. Learn to die so that you may begin to live. Except a man be born again, he cannot see the Kingdom of God. The meaning of meditation is to concentrate or meditate upon one thing; so much so that all other things are forgotten. Remain in any religion — in any country — it makes no difference, but sit in the company of a Gurumukh and gain the helpful upliftment that comes from His radiation.

*The Lord Himself plays, and He Himself observes;
The Lord Himself designed all this.*

The game of life is the play of the Lord, Who has created it, and it is He Who sees all this. The body is merely a shell, through which the soul works and is directed. If the trend of a man's mind is inclined to the soul, he becomes spiritual; and if it is inclined to the body through the senses and into the outer environment, then he becomes worldly. If he is worldly, he creates such conditions for himself that he must come again and again into the worldly environment.

Those in the great Powerhouse know and say that without His orders, nothing can move; but those on lower levels think that all things are due to their own actions. If they would only come up to that higher level, they would see that it is not themselves, but Someone else in control, and their I-hood would depart. That is the stage when one becomes the conscious co-worker of the Divine Plan, and one sees that on every level, according to the laws there, He is working throughout.

*O Nanak, those who play in the company of a Gurumukh,
Will win the game and return Home.*

In the Gurumukh's company this game of life can be won, and the winner returns to his Home. Those who unfortunately never meet the Gurumukh, continue round and round the everlasting circle of births and deaths. This hymn started with the words:

*Get together and become one, my brothers,
Put aside your differences, with love;
Get together in God's Name,
And sit in the Gurumukh's company.*

You will become the same as whatever company you keep; so, an Awakened Soul will awaken you. An Experienced Person will give you an experience, and He Who has right understanding will teach you that also. Remain in whatever religion you are in at present, for it is good to be born in a temple; but this does not fully benefit us or give us the full opportunity of the human birth if, while in that religion, one does not learn to rise above and become one with all life. When Masters come, They are born into various religions, but They rise higher and see that,

With one Light the whole world came into being;

Who is high and who is low?

They have this profound realization, and no matter what Their country of residence is, They bring an awakening to the whole world.

This Great Light has ever gone from the East to the West. One well-known Archbishop was heard to remark, "Brothers, we await the Light from the East." And, we of the East? Well, most of us are without it yet. India has always been fortunate to have those Great Souls with

knowledge of the Beyond — this is a play of Nature — but the people must turn their faces toward the Truth to gain the benefit. So, all truly spiritual teaching goes out from the East to the whole world, and the West has great respect for unity in all religions. Each really great Spiritual Voice has risen from the East, and we in India are highly blessed therefore. The unity already exists in all men, but man has forgotten it; that is all. Under the present circumstances it is most necessary that everyone should sit together in love and share all weal and woe. If all are bound together in love, even in the worst conditions there will be no fear. Strive to give happiness to others, and you yourself will receive joy. When we selfishly want only our own happiness and care little for others, naturally it ends in fighting for it, in one way or another, and the result is the very opposite of happiness.

Love knows service and sacrifice. If you desire to love God, then start by loving all, for He is in everyone; and in true love, there is service and sacrifice. Learn to give instead of taking always. If all, in love, were prepared to give their lives for others, then who would be unhappy in such a world? You will be living for me, and I will be living for you. **Seek ye first the Kingdom of God, and all these things shall be added unto you.** Whom should we love? Not everyone, but the God in everyone — the Overself. If from outside some trouble is threatening, then let the government do whatever it must from its level — but we should sit together in love and help each other.

Both *Avatars* and *Sants* are necessary for the world's balance, but the cementing power is Spirituality, and there is a crying need for it at this time. Keep in the company of the Awakened Soul, and stay away from those who are still asleep, who are deep in narrow-

mindfulness, and therefore have no right understanding.
This kind of company will drag you down.

Introduction to the book

The Mystery of Death

Written by Master Kirpal Singh

‘Life’ and ‘Death’ are correlative terms. In the realm of relativity we cannot think, speak and act except by putting one thing in juxtaposition to another. This is the way to understand what is phenomenal. In multiplicity, we are confronted at every step with complex jigsaw puzzles, and have, therefore, to follow an analytical process of sorting out the component parts in each case, to name them individually and to put one in relation to the other, so as to comprehend something of it on the plane of the senses and the intellect.

Thus, by the very nature of things, and by the nature of the cognizing faculties with which nature has endowed us, we live by the knowledge of the parts only, and never get a true picture of anything in its totality. Since we have no knowledge and experience of the noumenon, we are content all the while with forms and colours of the things we see, their attributes and characteristics which may be apparent on the surface, without penetrating into the depth, the central life-principle, which is the self-same in

all in spite of the differences in the mass, the density, the volume, the weight and the shape of what we see and observe.

Like the Lady of Shallot, we live all the time in the world of shadows as reflected in the reflecting mirror (of mind and intellect), with our back turned, as it were, even upon the objective world around us, what to speak of the subjective world in each one of us—the world of reality with wonders greater, vaster, more gorgeous and more glorious than anything in the physical.

With the dawn of first flicker in man of Divinity, the All-controlling and All-sustaining Power behind everything organic or inorganic, developed the consciousness of some principle which was the life and soul of the universe. This gradually led to the founding of various religions, each according to the insight that its founder had, regard being to the needs of the time and the people and the level of racial understanding and capacity to accept, digest, and assimilate the teachings of the Apostles, Messiahs and Prophets who came from time to time for the material, mental, moral, social and economic upliftment of the multitudes.

All religions spring from the best of motives. The leaders of religious thought are as much the product of the time as the conditions they create for the amelioration of the masses among whom they preach. This being the case, it may not be far amiss to say that for the majority of the people, the superb teachings of the enlightened teachers formed what may be said socio-religions, codes of social

and moral precepts so as to make people live in peace with one another, rather than in a state of perpetual unrest, and fear of war — war of one against all and all against one.

All good and virtuous thoughts, like other thoughts, proceed from the mind. In the case of world teachers such thoughts had their origin in the life of the spirit they lived. It is, however, very few who rise to their level, and profit by their intrinsic teachings, the practical aspect in each religion—mysticism—constituting the core of what they taught. Thus, the practical central theme was imparted to the chosen few—the elect—while the masses were given the theoretical aspect of the teachings in the form of parables as might, in course of time, enable them to grasp and understand the true import of what they actually taught.

Thus, as one probes the bottom of all religions, one gets glimpses of the reality, no matter how faint and vague at times they appear, because we have not yet developed the eyes which their founders had. For the common man, religion remained, for the most part, a theory, a rationalised theory at the most, to improve his lot in life and make him a better man, a better member of the social order to which he belonged, a true citizen of the state, clothed with civic rights and obligations, social and family responsibilities, for the healthy discharge of which he was thus equipped.

All virtues, all acts, all arts, all sciences and all crafts including statecraft, priest-craft, the gentle-craft have

their basis in the lowest common multiple in varying degrees, of the underlying universal truth, as conceived by their progenitors; hence we see an amalgam of religion with social and moral trappings to make it presentable and acceptable to the generality of mankind. This is the aspect of religion that provides a firm basis to the social order of the race.

If we move a step further, we come to another stratum in religion. It is one of moral virtues, arising at different levels as rites and rituals, forms and formularies, austerities and penances, humanities and charities, incantations to tame and reconcile irreconcilable powers that be, and invocations to friendly powers for aid and succour in times of need.

Last, but not the least, come the yogis and yogishwaras well-versed in yogic disciplines as we shall presently see.

At the apex of the hierarchy are Master-saints, Perfected-beings or God-men who not only speak of the Power and Spirit of God, but make It manifest in their initiates and consciously link individual souls with It. It must be said to their credit that theirs is the true religion, truly religious, etymologically and practically, binding men back to the Creator.

The teachings of Masters do not form an institutional religion as it is ordinarily understood to be. It is a regular species of science—the Science of Soul. Whosoever faithfully practises this science as enjoined by the

Masters, gets the same experiences and arrives at the same conclusions irrespective of the social religion to which he belongs and the Church, High or Low, Papal or Anglican, Episcopal or Presbyterian, to which he owes allegiance.

The Science of Soul is the kernel and the core of all religions. It is the foundation on which all religions rest. The Masters teach that there are seven planes—*Pind*, *Und*, *Brahmand*, *Par Brahmand*, *Sach Khand*, *Alakh* and *Agam*. And above all the cosmos, there is the eighth plane, called differently by the Saints as *Anami* (Nameless), *Maha Dayal* (Lord of compassion), *Nirala* (the most wonderful) or *Swami* (the Lord of all). The initiates of the Masters are given an account in brief of the distinguishing features of each of the first five planes and the characteristic sounds and lights prevailing in each, and the names of the presiding powers.

The initiate who successfully crosses the first plane is called a *sadhak* (disciple). And the one who traverses the second is known as *Sadh* (a disciplined soul). He who is washed clean in the Par Brahmand of the lingerings and longings in him is called a *Hansa* (a purified soul), and he who goes further up is called a *Param-Hansa* (an immaculate soul). He who reaches the fifth plane (*Sach Khand*) is called a Sant or a Saint. And a Saint who is commissioned by the Supreme Being to teach Truth (*Shiksha*) and to demonstrate Truth (*Diksha*) is called a Sant Satguru (or a Perfect Master), having authority to guide jivas (human souls) into the realms beyond, to their ultimate Home (the Kingdom of God).

Yoga means union of soul with the Oversoul or God-power. There are so many forms of yoga—*Mantra yoga*, *Hatha yoga*, *Ashtang yoga*, *Karma yoga*, *Bhakti yoga*, *Jnana yoga*, *Raja yoga*, *Laya yoga* and the like. These yogic disciplines, more or less, deal with the training of the physical body, the outgoing faculties, the mind and the intellect. They aim at securing a healthy mind in a healthy body, so as to achieve health, physical fitness and longevity. Each has its own scope and purpose. But all these different yogic forms do not constitute watertight compartments, but together they serve to integrate man to make him whole or an undivided individual. (For a detailed account in this behalf, reference may profitably be made to the study of *Crown of Life* wherein the subject has been dealt with at some length.)

There is yet another form of yoga—the *Surat Shabd Yoga* or Communion with the Holy Word (Sound Current). It is at the root of all religions and yet it is not properly understood by the theologians.

It takes one to the ultimate goal—*Anami* or the Nameless Absolute Who is at the back of the entire creation both as its material and efficient Causeless Cause. As the Ocean of Pure Consciousness heaved, the Formless and Nameless Absolute came into expression, in many different forms with many different names by the Power of Its own heaving vibrations; the Sound whereof came to be called the Holy Word. How to get into direct touch with the Spirit and Power of God, the Primal Creative Principle (the Light of Life) is the subject of mysticism.

While all philosophies deal with the manifested aspect of the Unmanifest and the creation of the Uncreate; mysticism, on the other hand, deals with the first Creative Principle itself, the vibratory force characterised by Sound and Light (*Sruti* and *Jyoti*).

The process of Communion with the Word starts with a conscious contact with the God-into-expression-Power (the Naam or the Holy Ghost), and it grants one an actual experience of ineffable bliss of the higher planes, not on credit to be experienced in the hereafter (after death), but right here and now, while yet living in flesh in the material physical world.

These vibrations, resulting into various types of sounds, guide the initiate through the different planes of varying densities, material and spiritual, and ultimately lead the spirit into a purely spiritual world of Sat Naam (the Kingdom of God), from where the Divine Harmony emanates, which becomes the means of leading back the world-weary souls to the True Home of the loving Father—the heaven of bliss. Tulsi Sahib says:

A Sound from afar is coming down to call you back to God.

Similarly, we have the testimony of Shamas Tabrez when he, addressing himself, says:

O Shamas! Hearken thou to the Voice of God, calling thee unto Him.

Guru Arjan likewise says:

He Who sent you into the world below, is now calling you back.

In the Quran we have:

O thou soul! return to the Lord, well pleased and pleasing Him.

A Perfect living Master is a 'must' on the path Godward.

In the Gospel of St. John, we have:

No man cometh unto the Father but by Me (14:6).

All the Masters say that there is always in the world a Master or a 'Murshid' who functions as a Qibla Numa, or a pointer to the Qibla or the holiest of the holy, sanctum sanctorum, worthy of our adoration and worship. In the Sikh scriptures we have:

The teachers come in succession from age to age.

St. Luke likewise tells us:

As He spoke by the mouth of his holy prophets which have been since the world began (1:70).

The *Law of Demand and Supply* is always working in nature. There is food for the hungry and water for the thirsty. Where there is fire, oxygen of its own comes to its aid. But each Prophet and Messiah works out his mission for the time he is sent into the world. Jesus said:

As long as I am in the world, I am the Light of the world (John 9:5).

But when one fulfils his commission, he is recalled, gathered up and passes away from the scene of his activity on the earth-plane. In nature, there is no such thing as vacuum. The Power-of-God cannot but continue the work of the regeneration for it is a ceaseless task. While withdrawing from one human pole, the said Power

chooses another human pole for its manifestation and work in the world. Such a human pole may be said to be the vice-regent of God. He steps into the breach, fills in the gap, and carries on the work. It is just like replacing a fused bulb with the new one, to ensure continuity of Light. The Christ Power or the Power-of-God continues to shine undiminished from one pole or another; may be in the likeness of Zoroaster, Confucius, Jesus, Mohammed, Kabir, Nanak, Tulsi Sahib or Soami Ji.

As stated before, the world is never without a Master. After Soami Ji, Baba Jaimal Singh Ji carried on his Master's mission in the Punjab and then his illustrious spiritual son and successor, Hazur Sawan Singh Ji whose grace continues to shine, even now, more than ever before, all over the world through *Ruhani Satsang* with its headquarters in Delhi—a common forum where religious heads of the country and from abroad meet, from time to time, and work in cementing mankind into one brotherhood as children of God, irrespective of the social religious orders and the countries to which they belong.

When the Saints leave the world, accounts of their valuable experiences in the course of their search for Truth are compiled, and they add to the sacerdotal literature of the world, as extant today. In the twentieth century we are fortunate to have several scriptures coming down from ages gone by. We have *Zend Avesta*, the *Vedas*, the *Upanishads*, the great epics of *Ramayana* and *Mahabharata*, the *Bhagavad Gita*, the old and new Testaments, the *Al-Quran*, the *Adi Granth* and many other books like *Sar Bachan* and *Gurmat Sidhant*. All of

them deal with the self-same Truth which is one and only one, but approach to Truth is in a variety of ways, each having its peculiar terminology and mode of expression. But most of us, sticking to the teachings of the one or the other of the sages, find it hard to comprehend their import for lack of knowledge of the inner meaning of key-words employed and the language or dialect pressed into service.

Unless a man of realization, who has himself experienced the truths propounded by the writers, comes to our aid and explains them to us, and in a way intelligible to us, we cannot get at the real meanings. In the hands of such a competent Master, the past records come alive and become a source of inspiration for the aspiring souls. It is, therefore, said:

The scriptures are tools in the hands of a Master, and do help in ferrying across the sea of life,

But the scriptures become intelligible only when some God-man comes to interpret them.

At initiation, the seeker after Truth is consciously linked with the Holy Word, the God-into-expression Power in the form of Light and Sound emanating from the vibratory motion in the depth of the Ocean of Love, as God is. He is given a direct demonstration of the Power and Spirit of God and begins to see the Light of God and to hear the Music of Spheres, vibrating unceasingly everywhere, in space and out of space, for there is no place where It is not.

Of Guru Nanak, fully dyed in the color of the All-pervading Naam and always living in a state of continuous ecstasy, it is said that once in his travels he, while in Mecca (in Arabia), was one day found lying in the sacred precincts with his feet towards the sacred shrine *Qaaba*. The attendants of the shrine could not tolerate this apparently sacrilegious act. They rebuked him for the affront saying, “How is it that you are lying with your feet towards the House of God?” Guru Nanak, who was conscious of the Spirit of God surging everywhere, and in every direction, meekly asked, “Please tell me where God is not, so that I may turn my feet in that direction.” This is how God-centred Saints look at things. They see God every-where and in all directions as an All-pervading Life-principle pulsating in all that is.

Similarly, in Al-Quran, the Prophet has declared:

The Kingdom of God extends from east to west, and the faithful can find Him in whatsoever direction they may turn their face towards Him, for God is sure to meet them in that very direction; as He is not confined to any particular space and is All-knowing, knowing the heart of each.

Al-Nisai, a Muslim darvesh, elaborating this point goes on to explain:

For me the whole earth is but a tabernacle of God and a holy place for offering prayers. My followers are free to say their prayers wherever they may happen to be, when the time of prayer dawns.

In the Acts of the Apostles (17:24), we have:

God is the Creator of heaven and earth and He dwelleth not in temples made by (human) hands.

Oliver Wendell Holmes, therefore, lays more emphasis on devotion than on anything else; for loving devotion sanctifies the place, the time and mode of prayer. He says:

All is holy where one kneels in devotion.

The Power and Spirit of God is All-pervading. It is ever-present and ever-vibrating. By attuning to the Divine Melody, the soul is spontaneously lifted, as it were in an electric lift, to higher and higher regions, and one proceeds on and on in the wake of the tuneful Music which gradually becomes more and more subtle until it gets absorbed into the Source whence it proceeds—the Absolute, the Anami or the Nameless and the Wordless.

We all are in search of God according to our own lights. The souls, after passing through a long and wearisome evolutionary process of self-discipline and self purification, are ultimately led by the God-power to the feet of a Master-saint for journey back to God.

No man can come to me except the Father which has sent me draw him; and I will raise him at the last day.
(John 6:44).

The ‘last day’ here means the day when one leaves the dross of the body, may be voluntarily in one’s lifetime by

rising above body-consciousness by the practical process of self-analysis; or involuntarily at the time of death when the sensory currents are wrenched out of the body by the Angel of Death. Guru Arjan says:

*He that sent you into the world is now calling you back.
Turn ye Homeward with ease and comfort.*

The inventions of radio and radar have now proved, beyond doubt, that the atmosphere around us is full of vibrating sounds which can be picked up and drawn down to be heard from any distance whatsoever, provided there is an instrument well-equipped, well-adjusted and well-attuned to catch them. This is exactly what a competent Master does at the time of initiation, when he tunes in individual souls and makes the Sound principle audible to them.

The outer earthly music has great impact on man. The soldiers on the march are roused by the martial strains of bugles and trumpets. The Highlanders, in their tartan kilts, march triumphantly with the sound of pibrochs or the bagpipes. The sailors and seamen tug and pull at the sails and work at the oars with rhythmic shouts. The muffled drums play the funeral march to the sorrowing mourners accompanying a bier. The dancers dance in unison with the accompanying music and the jingling of their bracelets and anklets. Even the animals like the chiming of the bells tied to their horns. The fleet-footed antelope is enticed from the hiding thickets by the beating of drums. The deadly cobras are charmed by the snake-charmer by the music of vina.

The outer music takes the soul to the end of the material plane and raises emotions which otherwise lie too deep for tears. Such indeed is the power of music. John Dryden, an eminent English poet of the seventeenth century, speaks of it eloquently:

What passion cannot Music raise and quell?

When Jubal struck the chorded shell,

His listening brethren stood around,

And wondering, on their faces fell

To worship that celestial sound.

Less than a God they thought there could not dwell

Within the hollow of that shell,

That spoke so sweetly and so well.

What passion cannot Music raise and quell?

When such is the power of the earthly music, one may well imagine what would be the power of the celestial Music? How inebriating and exhilarating it would be when one would begin to rise above body-consciousness and be in tune with the heavenly Harmony. The Word is the God-power come into expression. God is Symphonic Love, all bubbling out and brimming over. He is the Source at once of Love, Light and Life.

The way to the Absolute leads through many mansions (planes and sub-planes) lying on the way from the physical to the Father's Home. The journey is fraught with danger. The mental planes are altogether impassable

without a guide fully conversant with the turns and twists of the path. Hence the imperative need for a Guru (torchbearer) or a competent Master, a regular traveller on the way, fully cognizant of the difficulties and hazards that beset the path. He alone, who is conversant with the way Godward, can safely take the spirit through slippery regions of blinding light and bewildering shadows and through delusive siren-charms and the terrors of the unknown. Maulana Rumi therefore exhorts us:

Find thou a traveller of the path, for without such a traveller,

The path is full of untold pitfalls and inconceivable dangers.

We, on the other hand, are deeply engrossed in the world. Kabir gives us a vivid description of our helplessness in the fearsome sea of the world. He tells us that the way to real happiness is long and dreary; and we are snoring deeply on the plane of the senses. He asks us to wake-up and start on the tortuous uphill journey. We all are in the deadly grip of the steely tentacles of life, carrying a heavy load of delusions on our head.

Our so-called friends and relations are mostly our creditors and debtors, and they are mercilessly pulling us to pieces in devious ways. The wonder is that we lovingly hold on to them and hug them to our bosom, little knowing that they are bleeding us white. What we consider as our very own is just a mirage and is very often taken away from us in the twinkling of an eye.

Again, the poor soul has, after death, to tread the solitary path to the judgment seat of God (Dharam Raj, the Divine Dispensing Power) all alone. With the worn-out boat of the body, we are floating rudderless like weeds in the treacherous streams, continuous prey to chance winds and stormy waters. How then are we going to cross over to the other shore? For a mere pittance we are constantly engaged in a losing game; and in the end pass out like a hunted quarry, and know not whither we go. We have no knowledge of the life beyond the grave. How can we be saved? This defies our understanding, and we feel baffled and helpless.

The Master promises to be with us all the time, both here and in the hereafter into the beyond. He gives a demonstration of it to the initiate by manifesting his Radiant Form within each one of the initiates. And he assures us in no uncertain terms:

Where I am, there shall ye be also. — St. John 14:3

The initiate is taught the esoteric way to rise into the Kingdom of Heaven which lies within him. The inner journey starts with the opening of the single eye or *Shiv Netra*. It opens when the sensory currents are withdrawn and gathered up to the seat of the soul at the eye focus behind and between the two eyebrows. On entering into the beyond, the initiate can talk to the Master within and come back with a fully conscious recollection of the experiences gained on the inner planes. In the Kingdom of Heaven there is neither the chain of endless cause and effect, nor is there space nor time. There is nothing but one continuous present in which one lives in a world of

his own. The communication between soul and soul is through etheric thought-waves or vibrations.

All this, and much more, can be achieved by daily and prolonged loving devotion to the spiritual *sadhanas* or practices. In this way, an initiate attains conscious contact with the Master on the higher planes and by degrees gets absorbed in Him, so much so that he becomes one with Him; and Paul-like begins to say:

I am crucified in Christ: nevertheless, I live; yet not I, but Christ liveth in me, and the life I live in the flesh, I live by the faith of the Son-of-God, who loved me. —Gal. 2:20

The Master is ‘Word-made-flesh’, he is all the time in direct and constant communion with the Divine Word in him, nay, he actually revels in It and often proclaims, “I and my Father are one,” or as we read in Gurbani, “I and my Father are dyed in the self-same colour,” or “I and my Father are in working partnership with each other” (so as to run together the spiritual administration of the world). In short, it may be said that the Master is a conscious co-worker with God of the Divine Plan.

At times, the Master takes the initiate ‘under cover’ far beyond certain planes which are bewitchingly beautiful, so that he may not get entangled therein and be lost in the wonders of the way. Maulana Rumi therefore says:

*If you intend going on a pilgrimage (into the Beyond),
then take thou a pilgrim for thy companion,*

*It matters not whether the said pilgrim is a Hindu, a Turk
or an Arab; but see that He is a real pilgrim.*

A living Master is such a pilgrim. “Type of the wise who soar but never roam; True to the kindred points of Heaven and Home.” To have a living Master is a great blessing. He never leaves nor forsakes the initiates even unto the end of the world. When one is initiated, the Master lives in him in His astral or luciform body and ever remains with him till the end of journey to Sat Naam or Sat Purush; and absorbs himself in Him and also makes the initiate-soul get absorbed in Him —the two becoming one in Him. Even if at any time the disciple goes astray or is led astray, he is brought back to the path of rectitude either in this very life or in succeeding ones.

Again, Christ and other Masters have, in course of time, to pass away from the earth-plane, and yet they live in Shabd form within, but out of space and out of time. Bound as we are with one or the other of them, we naturally wish to live and die for them. But little do we know how to contact them within our own self. Such a contact is possible and well within our reach, if we but find a Shabd *swaroop* or Word personified teacher competent to link us with the Word, nay, transform us into the Word in which all Masters of ages gone by eternally live.

I am reminded of a lady who met me in America during 1955. She used to greet Christ within herself and was thus self-satisfied and did not like to make further attempt to advance further on the spiritual path. One day I casually suggested to her to ask Christ as to what further steps He would prescribe for inner progress. The

following day she came and warmly pressed for initiation, remarking that Christ had directed her to seek the guidance of the living Perfect Master, if she desired to further advance.

The Powers within never obstruct the seekers after God; and if one is in contact with an ancient Master, he readily and gladly tells his devotees what to do for the next steps on the spiritual path. A few of the initiates are taken up by the Master and shown the glory of the fifth region (Sach Khand), and most of the initiates are guided on to that plane. But as said before, there are in all eight regions, and the eighth is the ultimate goal, which is reached by those who attain complete perfection.

It is after transcending Sat Lok that one gets to know the ineffable and incomprehensible,

It is in the region beyond all these that Saints reside, and Nanak, the lowly one, also rests there.

St. John the Divine, in the Revelations, gives us an exposition of his inner experiences:

I was in the spirit on the Lord's Day and heard behind me a great voice as of a trumpet,

Saying, I am Alpha and Omega, the first and the last;

And I turned to see the voice that spake with me.

He was one like unto the Son of man.

His eyes were as a flame of fire;

His voice as the sound of many waters;

*His countenance was as the sun shineth in his strength,
And when I saw him, I fell at his feet dead and he laid his
right hand upon me saying unto me—Fear not, I am the
first and the last;*

He that hath an ear, let him hear what the spirit saith:

*To him that overcometh, will I give to eat of the fruit of
life.*

He shall not be hurt of the second death,

*To him will I give to eat the hidden manna, and will give
him a white stone and in the stone a new name written,
which no man knoweth saving he that receiveth.*

And he shall be clothed in white raiment and

I will not blot his name out of the Book of Life,

And I will make him a pillar in the temple of my God.

*I counsel thee to buy of me gold tried in the fire that thou
mayest be rich, and white raiment that thou mayest be
clothed;*

*And anoint thine eyes with eye salve that thou mayest see.
—Ch. 1, 2 & 3.*

In Ch. 12 of the second book of Corinthians, St. Paul,
speaking of his visions and revelations, tells us of the
third heaven when he says:

*I knew a man caught in the third heaven (Brahmand),
whether in the body or out of the body, I cannot tell, God
knoweth.*

*“How that he was caught up into the paradise, and heard
unspeakable words, which is not lawful for me to utter.”*

All the Masters stop short when it comes to revealing the innermost secrets. Shamas Tabrez says:

When it comes to telling the tale of the Beloved, my pen falters and the page is torn.

Maulana Rumi also forbids the giving out of the inner secrets:

*Thou mayest not tell thy vision, not a jot this or that even.
Else He will blot out all that thou hast seen, as it had never been.*

So does Kabir emphatically declare:

*I beseech thee with all the force at my command,
Be careful that the inner secrets do not go out.*

We may as well close this with the memorable words from the famous *Masnavi*, wherein the great Rumi says:

*It is not fitting that I tell thee more,
For the stream's bed cannot hold the sea.*

This, then, is the way that the Masters of yore kept hidden to themselves the Secret Doctrine of Divinity, as a sacred trust, and imparted something of it only to their trusted and tested disciples (gurmukhs). Indeed, it is not a subject that can adequately be discussed in mere words. The proof of the pudding, however, lies in its eating. It is a practical process of self-analysis, tapping and inversion; and whosoever by the grace of a Perfect Master, gains an access into himself and delves deep within, is sure to find the pearl of inestimable value. A touch of reality makes one real beyond all relativity; and the mortal man is at once transmuted into an immortal spirit, dissolving the Gordian knot between the inert

matter and the living soul. Thus, is solved the mystery of 'life' and 'death', for life alone exists through the passing shadows of all that is transitory, swallowing death in victory at every step.

In the following pages, an attempt has been made to tell something of the Secret Doctrine in the three-dimensional language at our disposal, which is highly inadequate to express the ineffable. May the Power and Spirit of God help the readers to a better understanding of the subject at the feet of some Competent Master, capable of delivering the spiritual riches here and now in this life, for who knows whether the Truth will dawn or not in the hereafter, as it is so solemnly and seriously held out and promised by so-called teachers with whom the world abounds. In this context, Christ has given a solemn warning:

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.
(Math.7:15).

If a blind leads the blind, both shall fall into the ditch.

It is, therefore, of paramount importance that one must make a thorough search for a Competent and Perfect Master, and satisfy oneself of the genuineness before accepting and adopting him as an unerring guide and an unfailing friend on the God-way. It does not matter if one may have to spend his entire life-span in this momentous quest, rather than be taken in by pseudo-Masters and lose one's only chance in life. A quest like this will not go in vain. 'Seek and ye shall find.'

I died as mineral and became a plant,

I died as plant and rose to animal,

*I died as animal and I was a man.
Why should I fear? When was I less by dying?
Yet, once more, I shall die as man, to soar—
With angels blessed, but even from angelhood
I must pass on; all except God doth perish.
When I have sacrificed my angel soul, I shall become
what no mind e'er conceived,
Oh! let me not exist, for non-existence
Proclaims in organ-tones, "To Him we shall return."*

Maulana Rumi

Books by Kirpal Singh

Crown of Life, \$11.00

Godman, \$9.00

A Great Saint: Baba Jaimal Singh, \$10.00

Jap Ji: The Message of Guru Nanak, \$9.00

His Grace Lives On, \$9.00

Light of Kirpal (Heart to Heart Talks), \$15.00

Morning Talks, \$10.00

Naam or Word, \$13.00

Night is a Jungle, \$11.00

Prayer: Its Nature and Technique, \$9.00

Spirituality: What It Is, \$10.00

Spiritual Elixir, \$11.00

Surat Shabd Yoga (*Chapter 5 of Crown of Life*), \$8.00

The Teachings of Kirpal Singh, \$13.00

Way of the Saints, \$22.00

Wheel of Life / Mystery of Death, \$14.00

Booklets

God Power / Christ Power / Master Power, \$5.00

How to Develop Receptivity, \$5.00

Man! Know Thyself, \$5.00

Ruhani Satsang: Science of Spirituality, \$5.00

Seven Paths to Perfection, \$5.00

Simran: The Sweet Remembrance of God, \$5.00

Spiritual & Karmic Aspects of the Vegetarian Diet, \$5.00

Other

Love, Light and Life: Biography of Kirpal Singh, \$16.00

I Never Say Goodbye, by Kira Redeen, \$7.00

Prices include postage

Website: www.RuhaniSatsangUSA.org

Email : RuhaniSatsangUSA@gmail.com

Phone : 1-888-530-1555

Ruhani Satsang

250 H St., #50

Blaine, WA 98230-4018 USA