



*Sat*

*sandesh*

*the  
message of the Masters*

*June 1968*

# True Path

With folded hands, I pray : hear O Ocean of Mercy !  
Grant me the gifts of compassion, humility, knowledge and  
happiness, in the company of saints.  
Kabir, with thoughts fixed on Thy lotus feet prays,  
O Guru ! tell me about the True Path of saints.

What should I ask of Thee for I feel greatly ashamed,  
I commit sins of which Thou art a veritable witness ; how then  
can I please Thee ?  
While I have all the faults in me, Thou are all goodness,  
If I may forget Thee, I pray that Thou mayest not forget.

With all my faults, do not get angry with me, the Master doth  
forgive the lapses of his servant;  
Forgetful Kabir is all tainted vile,  
But the Master has a loving heart.

—*Kabir*

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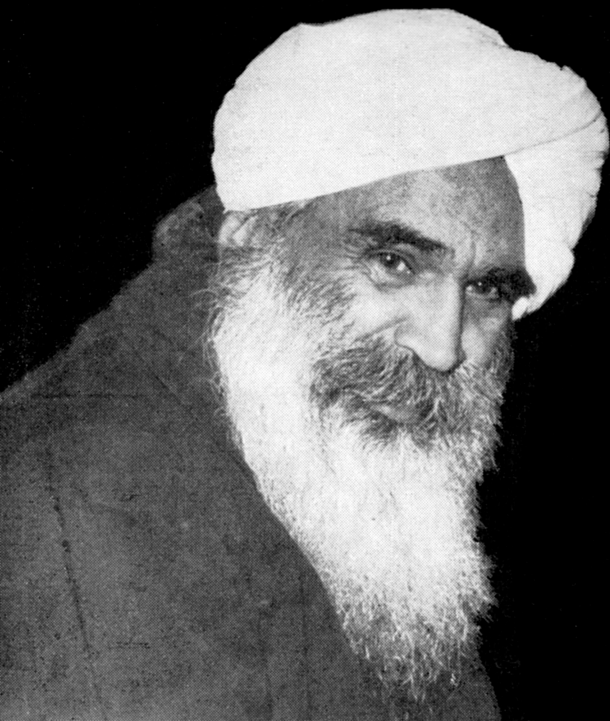
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# THE MASTER SPEAKS

## *Let us reform ourselves*

THE significance of Satsang has been explained on a number of occasions. This is a sacred place (Sawan Ashram) and must be taken as such. Whenever you visit a Gurudwara or a temple, you do so with a feeling of reverence. If you go there without such a feeling and keep thinking about worldly affairs, what will you gain ? The purpose of your coming here is love of God; His remembrance and communion with Him. Come here with a clean mind and pure heart, remembering the Lord. Then alone you will be able to derive full benefit from Satsang. The more attentive you

are, the greater will be the benefit. Whatever you understand you must practise. Otherwise, the result is sorrow.

Swamiji Maharaj<sup>1</sup> has aptly explained the significance of Satsang. Kabir<sup>2</sup> in a couplet says : “The heart is somewhere else, but the body is with the saint. How can an unbleached cloth be dyed like this.” If you just sit quietly and attentively, even if you are not able to follow the Satsang fully, you will derive some benefit. By thinking about mundane matters, you not only harm yourself, but also spoil the atmosphere for others. We

do not assemble here to make friends, but to establish true relationship—the relationship with God that does not break even after death. It cannot be snapped during one's lifetime. It is only because of our lack of understanding, false sense of ego and such other ideas that we are amidst this conflict. Where does this conflict lead us to ? To suffering.

There can be no (no ! no !!) salvation by visiting this place as a routine. The more you put your heart into the Satsang, the happier you will be. If you do this you will get something which is not available elsewhere. You have been asked to maintain a diary, but you remain adamant and do not do so. If we keep a diary regularly, we can become angels. We are not saints, but have come here to become one. This can happen only if we put our hearts to what we understand here.

“For years we have been having Satsang,  
At least now leave old habits.”

—Swamiji

If we do something for a number of days or months, it becomes a habit. Habit so formed should be unravelled. Bad habits—falsehood, deceit, enmity, intrigue, backbiting etc.—should be discarded. It is to shed these old habits that we come to Satsang. If that is not done and we make only a show of it, then, what is the point of coming to Satsang ?

We come to Satsang to form such habits and adopt such ideas as to forge a link with the truth (Sat), to give up negative ideas and to assimilate positive thoughts in our lives. The holy Quran says that even God does not care about a person who does not think of reforming himself. By reforming ourselves, we can change the whole world.

The worst of all the bad habits is to criticise others. One must observe non-

injury (non-violence) even in thought. All religions are good, but the observance of non-violence is the highest. Forget the past and discard all bad habits. Otherwise, we will only harm ourselves and remain entangled in the whirlpool of births and deaths. Thus, saints lovingly exhort us to give up obstinacy now.

“How long are we going to deceive the Master ?

It is high time we get to know him.”

—Swamiji

“Deceiving the Master” means that we think whatever we do (good or bad) is all right and that he is not watching us. But the Master-power is always within us and is watching all our actions. The Master is not an ordinary human being. The Master is a divine Power manifest on a human pole. That Power is always watching us, although physically he may not be seeing us. So, recognise the Master-power. The Master loves all, even those who may consider themselves as his enemies. He wishes everyone well. Even if someone threatens to kill, he will not wish ill of him. Why ? Because of the Master-power in him. If we recognise this Power in him, we must obey him, for he will never give us a bad advice.

Swamiji reminds us that Satsang is done by the Master, who is not an ordinary human being. Then who is a Guru (Master)? He is God Himself. You should come here in his remembrance and go out remembering Him. Adopt whatever things are helpful to reach Him and reject those which become obstacles. To reach God is not difficult, but difficult it is to become a man. Although we may appear to show great reverence and understanding, we consider ourselves to be wisest of all. That is why Swamiji Maharaj has said that we must leave our old habits.

Everyone judges things from his own

level. Unless you concede someone as your superior and obey him, you cannot get anything. Anyone who has not attained a higher level, will take you downward. He, who is at a higher level, will unite all. All human beings are liable to make mistakes. If someone commits a mistake, forgive and forget.

Kabir says that if someone considers the Master an ordinary human being, he will get the lowest birth. The manifest God-in-him is the Master. If you consider him a superior individual, you must listen to him. If you do not agree with him, he may not contest it and may say that he might have made a mistake. Even then, if he is blamed, it cannot result in happiness and will cause suffering. There is not an iota of doubt about it. The purpose of Satsang is to increase happiness within ourselves. When a soul gets a link with God, it will acquire all His virtues. The Master is full of compassion; ignores and washes our sins. For example, a mother lovingly cleans the dirt of her child before embracing him. She does not harm him. We come to Satsang to become saints. We can do so if we practise what we are able to grasp. Swamiji, thus, very lovingly explains that we are committing a blunder if we see the Master from our own levels.

“Do not take Guru to be merely a human being,  
He is the essence of Lord.”

—Swamiji

The question now is : Who is a Master? This is not a new question. Guru Nanak<sup>3</sup> was asked this question. He replied that the Word is the Guru (Master) and soul is the desciple. The Lord Himself is the Master and our souls are His disciples. Kabir also gave the same reply when he was put this question. When the soul establishes a contact with Him, it is free from transmigration. Then who is the Master? He is the human-pole on which the Light of God is manifest. He

can show Light to others. That is the only proof of his being the Master. Christ has said : “I am the Light of the world, those who come to me shall never walk in darkness.”

The Master’s word is the real Master. Those who obey what he says, achieve salvation. He can give us some experience of Light. If this is done, then there is no scope for doubt. Swamiji says that the Master is the essence of God. That God-power, working through the Master, never dies.

“Make the mind understand somehow,  
And contemplate on Him with loving confidence.”

—Swamiji

Swamiji says that somehow we will have to understand that the Master where God-power is manifest can give us the experience of the power. This is the only touchstone to remove any doubt. Anyone can lecture, act and pose, but few can give the experience of Light within. Someone who can give this experience proves adequately that he has the divine Light in him. Then, whatever he says must be accepted. What he says is that we should have communion with God who is within us all and, therefore, we should love all. The mind may refuse to understand this, but you will have to make it understand.

So it is not difficult to find God; it is difficult to become a real man. Dr. Iqbal, the famous Urdu poet, once said that Moses went to Mount Tur in search of God, but he did not know that God Himself was in search of a real man. Baba Jaimal Singh Ji<sup>4</sup> found Huzur, my Master, in the Murree Hills of Punjab. Was there no one else for him to find in the whole of Punjab ? What I mean to stress is that mind will have to recognise the Master. Then only we will be able to obey him. Otherwise, we will remain entangled in a maze of doubts and the purpose of

human life and of coming to Satsang will not be achieved.

“He discourses with compassion and grace,  
He is God personified.”

—*Swamiji*

The Master’s mission is to teach us with compassion and grace. All are the Lord’s children. What is that Power which creates such compassion and love in him ? It is the God-power, which compels him to love all. He is love personified. He teaches love and spreads vibrations of love. His words are meant for increasing love. Swamiji thus exhorts us to obey the Master. If we developed love of God, enabling us to see Him in all and all in Him, there is no reason for us to come to this world again and again. When we forget the Lord, our ego naturally gets bloated and we are caught up in our conflicts. The *Karmic* law is supreme— if you cause suffering, you will suffer; if you do violence, you will face violence and, similarly, if you usurp somebody’s rights, your rights will be usurped. Thus, you will keep coming and going in this world. Hence the need to change ourselves. Saints always teach us with love, but, if necessary, they may punish also to reform us.

“The Master-power works on a human-pole,  
He will liberate you anyway.”

—*Swamiji*

Man is the teacher of man. The Master comes in a human form and becomes like us to teach us. He is a human being like us. God is hidden in us and is the source of our lives, but in him (Master) God is manifest. This is the only difference. Excuse me, old Masters cannot come back to guide us, although we can benefit by reading whatever they have said. The living Master, who has passed through life just like us, has the experience of life. He says he has done it and you can do it like-

wise by strictly following the principles. What are those principles ? These are : Truth and love of God. You should love all and ignore others’ mistakes with love. Blood cannot be washed with blood, but it can be with the water of love.

“Serve and worship him. For he is not different from Guru Nanak.”

—*Swamiji*

Keep ready to serve. What is service ? Obey his commandments and mould your lives according to his teachings. He says keep your lives clean and thoughts pure. Never think ill of anyone. Adopt truth. Love all for the Lord resides in all. We are fortunate to have this human life, and we should derive full benefit out of it by linking our souls with the Oversoul.

“He is Kabir, He is Satnam.  
Know all the Masters as Him.”

—*Swamiji*

The Master-power has been working on different human-poles. When one electric bulb is fused, another replaces it, but the power remains the same. Once Jews brought a sinner before Jesus Christ and asked him to punish the culprit. Christ agreed to do so and asked the people as to what was the normal punishment for such a crime. On being told that the accused should be stoned to death, he told the people that only those who have never committed such a sin should throw stones at the accused. No one came forward. Then Christ asked the accused to “sin no more.” So, try to recognise the Master-power which never dies. “I shall never leave thee, nor forsake thee till the end of the world.” Christ, the Master-power manifested in him said this and not the human pole of Jesus. The Master will explain with love, show sympathy and even at times shed tears, somehow to bring us on the right path. His aim is to ensure that we attain the Truth.

At least those who come to Satsang

and especially those who have been initiated by the Master should have love for others. Christ asked his followers to live with love so that others know that they were associated with him. If we are able to remove even one man's suffering by sweet words and sympathy, we have done a big service.

“You can achieve your goal only through him,

Cast away delusion and vanity.”

—*Swamiji*

Swamiji now asks: What is your goal in life? To find God. You can find God through right understanding. Your real friends are those by meeting whom ignorance can be removed. What is ignorance? God has made all of us alike. All are embodied souls. Soul is the essence of God. He is present in all. This realisation means removal of ignorance and to get the right perspective. So, he pulls you out of delusion. You cannot succeed in your mission without him. Your life's mission was to realise God and not to loose yourself in materialistic pursuits and struggles. We continue to sow new seeds of *karmas*, which we will have to reap. As you sow, so shall you reap.

Do away with false pride and self-veneration and keep your mission in view. By doing so, not only you, but the whole world can be happy. Thus, to find God is the real mission of our lives. Only God can fulfil this mission. Swamiji has stressed this point by saying that we should go and fulfil our own mission and not to get entangled in the material world. Think before acting whether your actions will result in happiness or suffering. It is very easy to increase pain, but difficult it is to remove it. Love alone can wipe out sorrow. There is no other remedy.

Dhritrashtra<sup>5</sup> once abused Arjun's<sup>6</sup> bow, for which the latter had high regard. Arjun stood up and aimed his arrow at

Dhritrashtra. On Lord Krishna's intervention, Arjun said that he had taken a vow to kill anyone who abuses his bow. Lord Krishna then asked him whether dharma (duty) would cause happiness or sorrow. Happiness, Arjun replied. Lord Krishna then told Arjun to ponder over the obvious result of his intention to kill Dhritrashtra.

What is Dharma and what is its test? Both Viyas and Christ were asked these questions. The common theme of their replies is that we should treat others in a manner we ourselves like to be treated. We have to decide, therefore, whether our action will result in happiness or sorrow. Saints aim at increasing happiness. Obey them and you will reach the goal. Otherwise, you will go on groping in the dark as before.

A saint (Master) is a light-house of both the worlds. In association with him you can get communion with God —the real goal of life.

“Do not let go this opportunity, There is none greater than him.”

—*Swamiji*

We are very fortunate to have this human life. If we miss this opportunity (to realise God), who knows when this opportunity will come again. Engage yourself in activities which can be helpful to realise God. All other worldly activities which cause self-veneration, cleverness and sense of ego are useless. It is hard to find a man who aims at all-round unity. It is the saints' mission to unite all. If you are able to find such a saint, and you obey him, you can accomplish your mission.

“If you miss this opportunity to follow the Master now,

You will be deluded and remain entangled.”

—*Swamiji*



Human life is a great boon. You have been able to find a Master. If you let go this opportunity and fail to take advantage of his association by not obeying him, by not shaping your lives according to his teachings, the obvious result will be the endless wheel of life. For, what you think so you become.

Bharat, after whom our country (India) has been named as Bharat, was a king who renounced the world and became a hermit, but he developed attachment for a deer. Consequently, he had to take birth as a deer. The Master's only concern is to see us all happy. He tries to set right our mistakes. His ideal is love for all.

"You will never find such a Master,  
Understand this once for all."

—*Swamiji*

Why is Gurudom in disrepute today ? Modern Gurus are generally political at heart. They have an axe to grind—to make money and to get honour and respect. They are not concerned with the well-being of the people. Their object is to impress the people by their hypocrisy, deceit and falsehood. You may be taken in by these methods. On the contrary, the saint will talk to you frankly and lovingly and point out that you are making a mistake. He will make you see the difference between truth and falsehood. Such a Guru is a great blessing. Our soul was once separated from the Lord and to be reunited is the foremost mission of your lives.

"By endless reading of scriptures and singing of hymns,

Do not inflate your sense of ego."

—*Swamiji*

What are you proud of ? Is it because you sing well, or you can exhibit your knowledge; or you are a good orator ? These things lead you nowhere. Ravana<sup>7</sup> was said to be proficient in all the four Vedas and six Shastras. Still he is popu-

larly shown with an ass's head. Why ? All his learning proved useless due to his wrong action.

Intellectual pursuits, cleverness and indulgence in tall talk is easy. It is difficult to control your senses, to rise above body consciousness, to keep thoughts pure and not to think ill of others. If we accomplish these things, it is not difficult to realise God.

Swamiji has been exhorting us for about 100 years now that we show only superficial respect for the Master instead of respecting his teachings, in which lies our salvation. Saints do not spare anyone, including themselves.

"It is this pride which has ruined our lives.

It is this pride which is harming us now."

Swamiji says that our ego makes us come to this world again and again. Do not follow your mind; follow your Master. This will bring you happiness.

"I am explaining to you fully, dear.  
This carelessness is not good for you."

—*Swamiji*

Your carelessness in failing to change your old habits or reforming yourself is harmful to you.

"Make haste in discarding deceit.  
Increase your sense of devotion."

—*Swamiji*

Discard deceit. What is deceit? You say something and do something else. Only by doing away with hypocrisy can we increase our sense of devotion. Therefore, deceit and hypocrisy should go first. Then give up tall talk and inculcate humility. A person with such virtues will automatically get the Master's grace.

“Even now if the mind fails to understand.

Then, you suffer the consequences.”

—*Swamiji*

If you refuse to listen, then what can be done. Even saints cannot help you. In that case, you will be miserable and unhappy.

“The Negative Power rules over you  
And will not let your mind understand.”

—*Swamiji*

The Negative Power will delude you.  
The compassionate Lord alone can save  
you from doubts and delusions.

“One thing is clear, brother,  
That you are a man of no principle.”

—*Swamiji*

You have no principle in life. What  
can be done to such a person ?

“If you keep the Master’s association,  
Perhaps your mind may gradually  
understand.”

If your mind agrees, you go on

making efforts to reform yourself. What is true will always remain true. Even if your vision is clouded, the Master’s image will not be blackened. Try to understand gradually; do not despair. There is every hope that the delusion may ultimately disappear. To give up heart after making flimsy efforts is not the solution. The solution lies in reforming your inner self. Once you have satisfied yourself about the competence of the Master, then, you must persist in making efforts to understand. Do not listen to your mind, listen to the Master. This will make you understand.

“The Master has explained fully  
That such souls will have to suffer.”

—*Swamiji*

The human pole on which the God-power is manifest is called Radhaswami by Swamiji Maharaj. The Master explains that if you do not understand you will grope in the dark.

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

## *The Master speaks: explanatory notes*

1. *Swamiji*: (1818-1878): Swami Shiv Dayal Singh, the great saint of Agra, who revived the teachings of the Masters like Kabir and Nanak.
2. *Kabir*: (1440-1518): A well known Indian saint who practised and preached Surat Shabd Yoga.
3. *Nanak*: Guru Nanak (1469-1539): The founder of the Sikh religion.
4. *Baba Jaimal Singh*: (1838-1903): The Master of Hazur Sawan Singh Ji Maharaj. He was a disciple of Swami Shiv Dayal Singh Ji.
5. *Dhritrashtra*: King Dhritrashtra, father of *Kaurava* princes of the Mahabharata epic.
6. *Arjun*: One of the five Pandava princes to whom Lord Krishna gave out the divine discourse known as the Bhagwad Gita—the Song Celestial.
7. *Ravana*: King Ravana of the Ramayana epic.

# Universal love

Beloved, let me not live longer without you;  
My eyes do yearn for Sight.  
My soul is thirsty for your Word.  
O Master, do unite me at last with you.

Long a time I didn't know where to find you,  
Behind the clouds, in the silence of a forest did I seek you,  
And graciously was received then your sign.  
Now I do know that you are in the all-embracing (universal) love.

But I am more unhappy than ever before  
Since I do not find the key to love.  
O love personified, I surrender myself to you.  
Beloved Master, do teach me how to love.

You are love and do I want to find you, I myself have to become love.  
Thus, I take pains to get ready to be received by you.  
Let come down a ladder of love to me, O Master  
And pull up my soul to you.

You say through universal love we might things realise.  
In the perfection everything is one with you.  
So do teach me to love you perfectly, O Lord  
And to guide me back into the one mother's lap.

—*Joachim Henke*

# The need for spirituality

*Annemarie Ruthenberg*

SPIRITUALITY, mostly confounded with intellectual thoughts or religious considerations, can only be had by a true living Master. It is the highest gift from one, who is competent to give it to his true devotees. And it is the only celestial gift, which we should strive for during this earthly life. If we don't gain it, this life is in vain.

Spirituality is self-knowledge and God-knowledge. Without spirituality, all wealth and riches of this world cannot help us. No one and nothing can give us the right knowledge of our soul and of God, if we don't seek and find the true Master (Satguru) who alone can instruct and initiate us into the science of the Beyond, and can contact our souls with the holy Light and the Sound-current of the Word.

The Master teaches us that spirituality is another name of Surat Shabd Yoga, that is, the reunion of the Surat—the individual consciousness or soul—with Shabd—the holy Sound-current or the Word. Spirituality lies and leads far beyond all creeds and religions. It does not depend on our blind personal religious faith or creed, for it is a science, as any other science, and gives with mathematical precision results which one may experience, if one follows the teachings and commandments of his true Master who shows him how to lead a true spiritual life.

No success or progress in this world can lead us nearer to God or can give us inner peace and salvation. Without leading a really spiritual life, a human being fails in the purpose of his earthly existence. We are not able to free ourselves

from our karmic debts and the bondage of mind and matter, of world and senses. We must try to find the Master who alone can show us the way-out and can lead us to the path Godward. As long as we have not found him, our search for God remains on the plane of senses and our prayers remain only in our mind and intellect.

Spirituality is an actual practical experience of God and can, therefore, not be preached in churches or temples, as the various religions have lost the basic original ideas in course of time and have become merely a code of social conduct or ethical principles. It also cannot be found in books. True religion or true spirituality means linking the soul with God within and the teachings of the true Master tell us that both—God and soul—reside in the same temple, the human body. But they are so apart from each other that they cannot come together as man is full of ego and his own will and, therefore, he is not inclined to seek God and to act according to His Will. Most of the common religions teach that salvation will come after death. They do not know that salvation is unthinkable without spirituality. They take religious feelings for spirituality as they do not know that the latter is nothing of this world and is only to be had through a true living Master. Spirituality is also not to be had through bodily exercises, as many persons would believe, for it is far beyond the body and the plane of senses. Striving for spirituality begins, therefore, with the search for the true Master, who alone can give it. Spirituality cannot be taught or learned but the true Master would bestow it on those who earnestly seek God-realisation. He

imparts his instructions to the spiritual aspirants and—at the time of initiation—he infects them with his life-impulse and makes manifest the holy Light within and the holy Sound-current audible, and then contacts the spirit of the disciple with the Master-soul or God-power in Himself.

Spirituality can only be caught up like an infection of a disease from the one, who is completely filled and infected with or embedded in it and is authorised to give it : the Master himself. He is the only veritable treasure-house of spirituality and contributes it to all those who earnestly search for it as it is the only way-out from their difficulties and the only path to their salvation and liberation.

Only the true Master, the Guru, who has come into the world with the divine commission to instruct and lead home the searching and erring human souls, can mediate spirituality. We must open our heart and soul widely to receive his celestial gift. He alone can open the 'door' to God of which Christ said:

"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

*St. John, 10:9*

And he alone can again shut this door, if necessary.

Thus, we see, that the need for spirituality is the same as the need for finding a true Master as the one is unthinkable without the other. No one should believe that he might win spirituality without absolute obedience to his Master. It is quite useless to assure again and again: "Master, I love you," if one does not obey him on all points. Certainly, we may and must rely on and trust in his unending grace and compassion, but we can attract his grace only by complete humble self-surrender and devoted obedience. We have to tune our will to his Will, for then we shall draw his grace and pleasure in full measure and shall gain spirituality—God-knowledge—and salvation.

The Master says : "If you love me, keep my commandments."

The earnest seekers for spirituality must, therefore, try to act according to the Master's instructions. They are to keep to the purely vegetarian diet and to the seeing and hearing exercises as instructed by the Master. They have to maintain a diary about the time spent for their meditation and about the failures made in *ahimsa* (non-violence), truthfulness, chastity, love for all, diet and selfless service. This diary is to be sent to the Master for further guidance. The more the disciple tries to follow the Master's instructions, the more he will develop in true devotion to the Master. The disciple must learn to give up his own will—the will of his little ego—and to surrender himself completely to the Will of the Master. The more he succeeds in doing so the more he will develop right receptivity for the grace and the inner and outer help of his Master. The Master has so many ways to lead us and we should always strengthen our faith in him and should gather our full attention at the point behind and between the two eyebrows where he waits for meeting us every moment.

We can accept his grace and his inner directions and blessings only in the same measure as we develop our love for him and our inner devotion and receptivity. As long as our attention plays in the outer world, we cannot listen to the voice of the Master and cannot gain spirituality. But the more we succeed in contacting the holy Light and the Sound-current, the Word the more will grow our devotion, our love and receptivity and—not to forget—our deep thankfulness towards the beloved Master, who leads us back to our true Home in God.

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine ; no more can ye, except ye abide in me.

I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing."

*St. John, 15 : 4,5*

# My initiation

*L. Gurney Parrott*

CHRISTMAS Day, 1966. As I taxied across Bombay to receive initiation from the Master, dawn was breaking and high above the rose-pink flush of the approaching day, hung the morning star. Beneath it was a huge illumined Cross on some hidden building.

The star in the East—the Cross—the dawn! I was thrilled to the symbolism in the heavens. What matter if it was all purely coincidental? I chose to ignore the rational aspect and joyously accepted the spiritual significance of that marvellous morning sky as a most happy augury.

We assembled as before in two separate sessions of meditation, the first for Vision, the second for Sound. In his brief instructions, the Master told us that for “the peep within” the day before, it was the Master-power which gave us the experience and not our own efforts. This time, however, the Master-power would be withheld, and whatever we should receive would be according to each soul’s receptivity and degree of spiritual attainment.

I must bear witness to the truth and it is only in this spirit that I record that once again I beheld the divine Light and heard the divine Sound.

“It is a practical question of ‘self-knowledge’, and actual experience thereof is vouchsafed by the Master to each individual at the time of initiation,” as the Master emphasises.

“The soul, as it rises above body-

consciousness, shines forth in its pristine purity, comes into cosmic awareness, and feels, as it were, the efflorescence of the microcosm into macrocosm, which is called ‘*Dwa-janma*’, or the ‘second birth,’ i.e. birth of the spirit as distinguished from the birth of the flesh. We have in the Gospels:—

“Except a man be born again, he cannot see the kingdom of God”.

“Except a man be born of Water and of the Spirit, he cannot enter the kingdom of God”.

“The greatness of the Master lies not in his advising you how to say prayers or perform certain rites and rituals—any man can give lectures after a little training—but in the fact that he is able to give you a sitting in which your soul is first withdrawn from the outside and then raised above the senses; your inner eye is opened and you see the Light of God and your inner ear is opened and you hear the Voice of God; you testify yourself that it is so,” as the Master says.

I will not try to convey the joyous thankfulness, the serenity and peace resulting from this profound experience which are with me still.

The Master, as usual, with his unerring feeling for the right phrase, said as I bade him farewell:—

“You have been given a talent. Go and use it!”

When I informed the Master that I was thinking of visiting India again in October

1967, he gave me a warm invitation to stay at the Ashram. This delighted me since the main reason for wishing to go to India was to be with him again, and the chance to watch him at work in his own surroundings in Delhi, apart from the spiritual benefits I should receive, was a fascinating prospect.

On Monday, October 30, I found my way to the Ashram, expecting to arrange for my visit on the following Friday as the Master, I understood, would not return from tour until Saturday or Sunday. As I entered the Ashram, however, to my surprise and delight the first person I saw was the Master crossing the verandah of his bungalow to meet me. He gave me a warm welcome, ushered me into a large reception room and ordered tea and fruit. He chatted with me for half an hour, answering my questions, then placed me in an inner room for meditation while he attended to other matters, yet he still found time to return at intervals to see how I was getting on. Such is his courtesy and attention to detail. He misses nothing in a day crammed with activity that would appal an ordinary man.

The day begins at 4 a.m. when the Ashram is aroused by a vigorously pounded gong for private meditation in one's room; then bath, and breakfast around 7 o'clock. Assembly in a large outbuilding for the Master's daily spiritual discourse at about 9.15.

There are no hymns, or prayers, or other rituals; but sometimes verses from the Holy Granth or from the writings of past saints may be intoned by a reciter and the Master will explain and interpret them. He sits on a raised dais. He speaks conversationally into microphones for amplifiers and tape recorders, without notes, straight from the heart; there is no rhetoric, no gesture, no hesitation, no ifs and buts, translating Hindi into English in places for the benefit of his

foreign listeners, and always summarising at the end in English.

As the Master crosses to his bungalow afterwards he is besieged by eager throngs, and he stops time and again to answer their questions. It is fascinating to see how he turns his full concentrated attention upon each person to whom he speaks, using short, concise phrases, achieving the maximum effect with the minimum of words, precise, exact. He moves lightly and buoyantly and eventually regains the bungalow to find another expectant crowd patiently waiting in the verandah. To these he gives the same careful guidance. Then he enters the large reception room and finds there another group, including some foreigners. Another absorbing session in which he deals with the most abstruse general questions or personal difficulties of one kind or another without the least hesitation. Sometimes there is just silence, when his gaze seems to be scanning other worlds than this, but in which great spiritual power is absorbed by his audience.

One of the most interesting and curious things that more than one of us noticed was that away from the Master you think of several questions you will ask him, only to find later that either he answers them without having them put to him, or the answers come into one's own mind.

This sort of thing goes on almost all day. People filter in and out continually, or wait patiently outside the gate just to glimpse him, but invariably he goes out and gives them his blessing.

On Monday following the first Sunday of the month the Master holds an initiation service and on the November 5, I witnessed surely the most extraordinary and challenging ceremony in the world. Some 200 aspirants—the figure is a guess— assembled, sitting in the open from 7 to 9 a.m. in meditation, oblivious of their

*(Continued on page 27)*

# How I found living Godman

*Emil J. Christesen*

IN 1951, after years of sincere searching in various religions, scriptures and metaphysical teachings for the key to the Kingdom of God, I met Mr. T.S. Khanna, who told me of a living Master-saint in Delhi, known to tens of thousands as His Holiness Sant Kirpal Singh Ji Maharaj. Mr. Khanna, the great Master's general representative of Ruhani Satsang of America and Canada, had me listen to the tapes of Sant Kirpal Singh's discourses, and loaned me "The Path of the Masters," by late Dr. Julian Johnson. While reading this book, my whole heart and soul was absorbed in its message, and the form of the Master (Kirpal Singh Ji Maharaj) appeared to me on six different occasions. When I wrote to the Master describing my visions, he told me it was he whom I sought!

Months later, in another vision during a long and deep meditation, I saw clearly a Great Being of Light, robed in white, with a snow-white beard, white turban, and carrying a cane (stick) which he waved to me as he ascended the golden stairs of a magnificent golden temple with eight to nine beautiful domes on each spire.

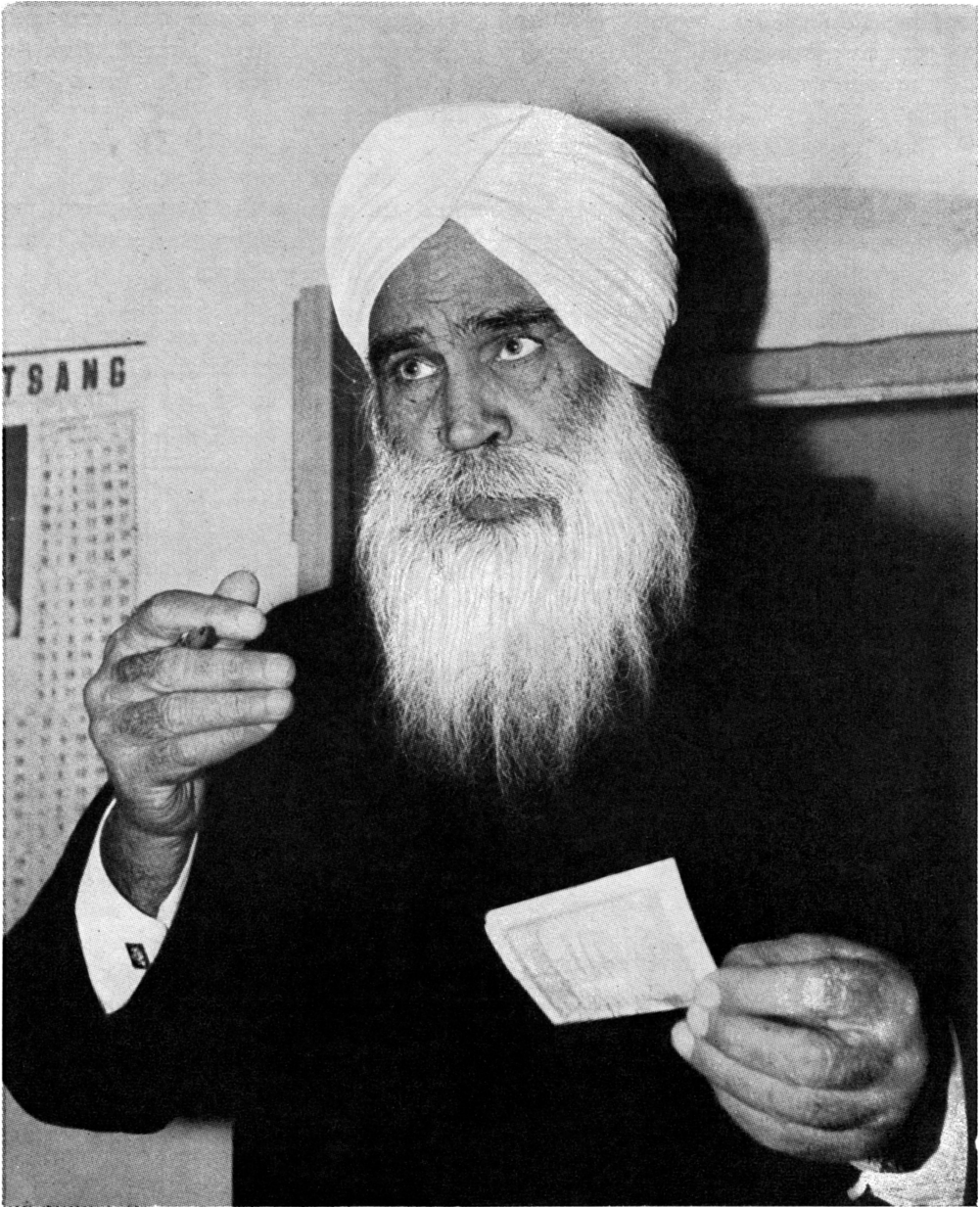
The beautiful temple was pearled with rubies, diamonds and gems not recognised here on earth. I again wrote to the great Master for clarification of my vision. He replied that Mr. Khanna had a photograph of his Master, Hazur Maharaj Baba Sawan Singh Ji, who left this physical plane (transition and spiritual ascension) in 1948, and that I should see it and then decide whether this was the image

that I saw. It certainly was! Later on I saw Hazur on many different occasions, but then he told me to seek and find the living Master in his physical body—Kirpal Singh Ji who lived in Delhi—and his center is called Sawan Ashram, Ruhani Satsang. Wonderful, tremendous! My heart, mind and soul were filled with rapture, my body felt as light as a feather. Again, my inner eye or single eye or third eye had seen the glory of God! Apparently, the great Hazur Maharaj Baba Sawan Singh Ji had manifested himself to this lowly creature in an effort to confirm my faith in the living Master-saint of my own time—Sant Satguru Kirpal Singh Ji—his chief disciple whom he had commissioned to carry on where he had left off.

This divine inner vision was quite new to me. I expected as a Christian to see Jesus. But not until I was initiated by Kirpal Singh Ji did I see Christ and he then told me to follow Kirpal Singh Ji who was the living Master of my time. So I followed and was blessed many times, without and within.

I had seen Christ in prayers before, but not in meditations until I was initiated! Christ then told me that He never revealed Himself to me in prayer. I then realised that we can see any Master we want in prayers if we are mentally determined to see him. Jesus said later, believe not every vision of Me, the devil disguises himself in my Light to deceive you! One can see how necessary it is to have the guidance and protection of the living Master Kirpal Singh Ji! Even as a true Christian believer of Jesus Christ's scrip-





*The Master making a pointed inquiry from a disciple.*

tures, particularly the 'Sermon on the Mount', and His physical presence here on earth, I fail to see Him at all now!

Friends, I love all Masters, all religions, all sacred scriptures and all places

of worship. However, initiation by a living Master is a vital requirement leading all to the spiritual path within and back to the Father's House. I am what my Master is—he may be a Sikh, a Moham-medan, a Christian, a Jew or whatever he

may be. Thanks to the Supreme Father working through His human pole, Sant Satguru Kirpal Singh Ji, I am being guided on the golden road back to God.

I can say with deep conviction that only inner experience can reveal to man who is the Lord on earth and in heaven. And once you know it, do not relate it, because wolves in sheeps' clothing will try to lead you astray. Therefore, Master tells us not to relate our inner experiences to others.

Since I was initiated I have seen great Master Kirpal Singh Ji many times. In fact he caused me to avoid disaster several times. Once he told me to follow him to

the Sylvan Theatre on the Washington, D.C. monument grounds. I did, and there I stayed for a while. I would otherwise have been involved in a great civil disturbance.

A disciple's job is to sleep on the Sun—the pillar of the Master's head, and progress inwardly on the other planes with his divine guidance.

This lowly one is so grateful to the beloved Sant Kirpal Singh Ji Maharaj, the custodian of the Holy Spirit, the sacred Naam, or the Word, and he is God on earth manifested in a human form. I say to everyone, find the living Master of your time.

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# Surat Shabd Yoga-III

*Kirpal Singh*

THE Master is indeed the 'Intercessor' or 'Rasul' who moves between us and God, linking us to the holy Word; and without him there could be but little hope of salvation. No friendship could be greater than his friendship, no love truer than his love, no gift greater than his grace. Chance winds may blow others apart and death may come to part the most faithful lover : he alone is unfailing in life as well as in death.

Other gifts may decay and perish, but his gift, the gift of God's Word, is imperishable, indestructible, evershining, ever sweet, ever fresh, ever-new, a boon in life, a greater boon in death.

From where derives the Master this unique and superhuman power that makes him almost equal to God and in his disciples' eyes places him even above Him ? Can mortal flesh compete with the immortal, and the finite outdistance the Infinite ? This may well seem a paradox to the world but to those, who have crossed with opened eyes to the inner Kingdom, see in this no contradiction, only the mystery of God's greatness. The true Master is one who under instruction and guidance from his own teacher has learnt to analyse the soul from the body, has traversed the inner path to its very end and has beheld the source of all light and life and merged with the Nameless One. And merging with the Nameless One he becomes one with It, and one with all that is. On the human plane he may appear as limited as any of us, but on the spiritual he is limitless and infinite as God Himself.

\* \* \*

There is an essential and invisible relationship between God and the Godman for he serves as a human pole at which God-power plays its part and helps in the regeneration of the *jivas*. It is needless to distinguish between the magnet and the magnetised field and it is therefore said :

Devotion to the Satguru is devotion to the Lord, Satguru secures salvation by giving contact with Naam (the God-power.)

Uncovetous of worldly riches, he may seem poor, but he is rich in God's infinitude; and once the mortal coils have been shuffled off, he is reabsorbed into the Still-Centre, subject to no limitations. What gives him his unique pre-eminence is precisely this spiritual at-one-ment with the Absolute, and to judge him on the human level is to fail to understand him. Rumi has well said, "Never take a Godman to be human; for though appearing so, he is yet much more." It is by virtue of the extra-human potential that he does become the Master : having merged into divine consciousness he, in his human state, becomes Its agent and speaks not in his individual capacity but as the mouthpiece of God :

"His hand is the hand of God and the power of the Lord works through him."

—*Maulana Rumi*

"O my friend I speak nothing from myself, I only utter what the Beloved puts into my mouth."

—*Guru Nanak*

“I do nothing of myself, but as my Father hath taught me, I speak these things.

—*John, 8 : 28*

The Master, being what he is, it is not surprising that he should be held so high. Being an instrument of the Divine, to praise him is only another way of praising God, and to extol him above God is not to set up an opposition between the finite and the Infinite but to assert that from the human stand-point the aspect of God which bends down towards man to raise him to Itself (i.e. the centripetal), is higher than that which merely allows him to run his ways in the world of relativity from birth to birth (i.e. the centrifugal) even though both at the supra-human level are seen to be one and indivisible.

A system in which the teacher is so central to every aspect of the student's outer and inner discipline and progress and without whose instruction and guidance nothing could be done, must lay great emphasis on the principle of Grace; and mystic literature is not wanting in stressing and underlining this aspect. But if from one angle it is the Master who bestows everything upon the disciple, it must not be forgotten that in doing this he is only repaying a debt he owes to his own guru for the gift he bestows is the gift he himself received when he was at the stage of a disciple; and so, he usually never claims anything for himself but attributes his power to the grace of his own teacher. Besides, from another angle everything is in the disciple himself and the Master does not add anything from outside. It is only when the gardener waters and tends the seed that it bursts into life, yet the secret of life is in the seed itself and the gardener can do no more than provide the conditions for its fructification. Such indeed is the function of the Guru. An ancient Indian parable vividly brings out this aspect of Master-disciple relationship. Once, it relates,

a shepherd trapped a lion's cub and reared him up with the rest of his flock. The cub judging himself by those he saw around him, lived and moved like the sheep and lambs, content with the grass they nibbled and with the weak bleats they emitted. And so time sped on until another lion saw, one day, the growing cub grazing with the rest of the flock. He guessed what had happened and pitying the baby lion's plight, he fearlessly went up to him, drew him to the side of a quiet stream, made him behold his reflection and his own and turning back, let forth a mighty roar. The cub now understanding his true nature did likewise and his erstwhile companions fled before him. He was at last free to enjoy his rightful place and thence forward roamed about as a king of the forest.

The Master is indeed such a lion. He comes to stir up the soul from its slumber and presenting it a mirror makes it behold its own innate glory without his touch, it would continue anaesthetised, but were it not itself of the essence of life, nothing could raise it to spiritual consciousness. The guru is but a lighted candle that lights the unlit fellows. The fuel is there, the wick there, he only gives the gift of flame without any loss to himself. Like touches like, and the spark passes, and that which lay dark is illumined and that which was dead springs into life. And as with the lighted candle, its privilege lies not in its being an individual candle, but in its being the seat of unindividual flame that is neither of this candle nor of that but of the very essence of all fire. So too with the true Master : he is a Master not by virtue of his being individual Master like any one else, but he is a Master carrying in him the universal light of God. Again, just as a candle that is still burning alone can light other candles—not one that is already burnt out—so only a living Master can give the quickening touch that is needed, not one who has already departed from this world. Those that are

gone were great indeed and worthy of all respect, but they were pre-eminently for their own time, and the task they accomplished for those around them, must, for us, be performed by one who lives and moves in our midst. Their memory is a sacred treasure, a perennial source of inspiration, but the one thing it teaches is to seek for ourselves in the world of the living that which they themselves were. Only the kiss of a living Prince (Master) could bring the slumbering Princess (soul) back to life and only the touch of a breathing beauty could restore the beast to his native pristine glory.

Where the guidance of a competent living Master is such a prime necessity the task of finding and recognising such a genuine soul assumes paramount importance. There is no dearth of false prophets and of wolves in sheeps' garb. The very term Satguru, or the Master, implies the existence of its opposite, and it is the false that meet our gaze at every turn. However difficult it may be to find a Godman (for such beings are rare, unobtrusive in their humility and reluctant to declare themselves by spectacular miracles or court the public limelight) it is nevertheless not impossible to single him from the rest. He is a living embodiment of what he teaches, and though appearing poor, he is rich in his poverty: "We may seem beggars, but our actions are more than royal." (Shams-e-Tabrez). He is unattached to worldly objects and is never covetous. He gives his teachings and instructions as a free gift of nature never seeking anything in return, maintaining himself by his own labours and never living on the offerings of others:

"Bow not before one who calls himself a Master yet lives on the charity of others.

He alone is of the true path who earns his own livelihood and befriends the needy."

—Gurbani

Further, a genuine master-spirit never sets up any contradictions in our minds: all the distinctions between faith and faith, creed and creed, vanish at his touch; and the unity of inner experience embodied in the various scriptures stands clearly revealed: "It is only the jeweller's eye that at a glance can tell the ruby." (Nand Lal). The one recurrent theme of such a Master's teaching is that in spite of all the outward distinctions that confuse and confound us, the inner spiritual essence of all religious teachings is the same. Hence they come not to propagate new creeds or dogmas but to 'fulfil' the existing 'Law': "O Nanak, know him to be a perfect Master who unites all in the fold."

If he tries to convert, it is not the outward name and form that he seeks, but the baptism of the spirit within. For him the inner life is a science that is open to men of all creeds and nations; and whosoever shall take up its discipline, to him shall all things be added.

Thus it is the inner message that is ever paramount in the teachings of a real Master. He can best interpret the true import of the scriptures but he speaks not as one who is learned in such matters but as one who has himself experienced what such writings record. He may use the scriptures to convince his listeners that what he teaches is the most ancient truth, yet he himself is never subject to them and his message moves above the merely intellectual level; it is inspired by the vividness and intensity of direct first-hand experience. "How can we agree," said Kabir to the theoretical pandits, "when I speak from inner experience and you only from bookish learning." He makes the seeker turn always inwards telling him of the rich treasures within:

"Dost thou reckon thyself a puny form,

When within thee the universe is folded.

—*Ali*

“The kingdom of God cometh not with observation,  
The kingdom of God is within you.”

—*St. Luke 17:20-21*

And inviting and persuading him to undertake the discipline that unlocks this treasure:

“Cleanse thou the rheum from thy head and breathe the light of God instead.”

—*Maulana Rumi*

And this discipline, if he be indeed a perfect teacher, will focus itself not on *hatha-yoga* or other such extreme practices, but on transcendental hearing and seeing accompanied by a steady outer purification of one's thoughts and deeds by means of moderation and introspective self-criticism rather than torture, austerity or asceticism. But the most important and least fallible sign of the satguru is that his teachings will, not only be always centered on this inner science, but, at the time of initiation, he will be able to give the disciple a definite experience—be it ever so rudimentary—of the light and sound within, and when the disciple has learnt to rise above body consciousness, his radiant form will appear unsought to guide him inwards in the long journey.

“The wondrous and luminous form of the Master only a true Master can make manifest to the spirit.”

—*Guru Nanak*

He is a guru invain who cannot turn the darkness (gu) into light (ruh). And Nanak has said, “I will not take my Master at his word until I see with mine own eyes.” If he is a genuine teacher, he

will never promise salvation that comes only after death. Accordingly, to him it is always a matter of now and here. One who has not attained liberation in life, cannot hope to achieve it in death; and Jesus always urged his disciples to master the art of dying daily (physical transgression) after his own fashion. He will further maintain that spirituality is a science, *albeit* a subjective one, and that every individual can and must verify its truth in the laboratory of his own body provided he can create the requisite condition; one-pointed-concentration. Life is one continuous process that knows no end, though it may assume different aspects at different levels of existence. As one passes helplessly from one plane to another, he is supposed to have died at and for the plane quitted by the soul for we have yet no knowledge and much less experience of the life at the other planes where one is led to by the propelling force of karmic vibrations. It is from this bondage and forced incomings and outgoings that the Master prepares the way to liberation in this very life by contacting a *jiva* with the eternal life-lines pervading, endlessly, the creation, and gives one an actual foretaste of the higher spiritual regions, provided one is prepared to forsake the flesh for the spirit. Learn how to die that you may begin to live, exhorted the Master Christian.

Blessed is the man who daily prepares himself to die.

In whom the eternal word speaks are delivered from uncertainty and it is indeed the Master's job to make the eternal Word audible in man.

“O Nanak ! snap all the ties of the world,

Serve the true Master and He shall bestow on thee true riches.”

He who has such a teacher is blessed indeed, for he has verily made friends

with God himself and found a companion who shall not forsake him even to the end of the earth, in this life or after death, and who shall not cease to guide him until he reaches his final destination and becomes as great and infinite as himself.

Whatever one's problems, there is peace and solace in his company, and association with him gives strength and stimulates inner effort : hence the pressing need for satsang (association with the true one) for those who have not yet learnt to commune with him on the inner planes.

A seeker must certainly be critical and discriminating in his search for a perfect Master, but having succeeded in finding one (and he who is a genuine seeker will never fail, such is the Divine decree), what will be the nature of his relationship to him? Will he continue to be critical of what he is told and observes? Will he continue to test every act of his teacher with the microscope of his discrimination? To maintain such an attitude even after having initially ascertained the genuineness of the perfect One is to fail to appreciate his greatness and to rightly respond to it. To meet such a soul is to meet one infinitely greater than oneself, and to know him to be one with God is to be humbled and full of awe. To judge him by one's limited faculties is to attempt to hold the ocean in a test-tube for he is moved by reasons that we can never comprehend.

He who can appreciate the blessing of being taken into the fold of the Sat-guru, the *murshid-e-kamil*, will forever sing of his grace, beauty and perfect love :

“If the beautiful One were to take my wandering soul under his wing, I would sacrifice all empires for the lovely mole on his face.”

—*Hafiz*

He will never question the actions of

his Master even if he fails to understand them for he knows that even :

“If Khizr did wreck the vessel on the sea

Yet in this wrong there are thousand rights.”

—*Maulana Rumi*

He will have to develop the faith of a child who having trusted himself to a loving hand moves as directed never questioning anything :

“...whosoever shall not receive the Kingdom of God as a little child shall in no wise enter therein.”

—*Luke, 18 : 17*

“Even if he asks thee to dye the seat of worship with wine be not scandalised but do it.

For he who is thy guide knows well the journey and its stages.”

—*Maulana Rumi*

The cryptic words of the Godman very often baffle human understanding. His behests, at times, may apparently sound contrary to the scriptural texts or ethical injunctions, but in reality they are not. One should follow the same in full faith, and in due time their true significance will be revealed.

“And like the child's will be his love, full of humility and simplicity. The purity of its flame alone shall burn away the dross of the world :”

“Kindle the fire of love and burn all things, Then set thy foot unto the land of the lovers.”

—*Baha u'llah*

Weld into one the vessel now fragmented into a thousand parts that it may be fit to contain the light of God. It is the link between the seeker and the Absolute. How can one love the Nameless and Formless,

but through him who is His true embodiment, for as the Lord revealed to Mohammed :

“I dwell neither high nor low, neither in the sky nor on the earth, nor even in paradise. O beloved ! believe me, strange as it may seem, I dwell in the heart of the faithful and it is there that I may be found.”

—*Maulana Rumi*

On this mystic path reasoning is also the help but reasoning also the hindrance. Love alone can bridge the gulf, span the chasm, and knit the finite to the Infinite, the mortal to the Immortal, the relative to the Absolute. Such love is not of this world or of this flesh. It is the call of soul to soul, of like to like, the purgatory and the paradise. Who shall describe its ecstasy:

“A million speak of love yet how few know,  
True love is not to lose remembrance even for an instant.”

—*Kabir*

Indeed it is this quality of ceaseless remembrance that is of the essence of love. And he who remembers in such fashion must needs to live in perpetual remembrance of his Beloved's commandments and in perpetual obedience. Such love burns in its fire the dross of the ego; the little self is forgotten and lover surrenders his individuality at the altar of his Beloved:

“If thou wouldst journey of the road of love  
First learn to humble thyself unto dust.”

—*Ansari of Herat*

“Love grows not on the field and is sold not in the market ;  
Whoso would have, whether king or beggar, must pay with his life.

Carry your head upon your palm as offering,

If you would step into the Wonderland of love.”

—*Kabir*

But such self-surrender is only a prelude to the inheriting of a larger and purer self than we otherwise know, for such is the potency of its magic that whosoever shall knock at its door shall be transformed into its own colour :

“A lover becomes the Beloved—such is the alchemy of his love :

God Himself is jealous of such a Beloved.”

—*Dadu*

It is of such a love that Lord Krishna spoke in the Gita and of such a love that St. Paul preached to his listeners :

“I am crucified with Christ : nevertheless I live : yet not I, but Christ liveth in me : and the life which I now live in the flesh I live by the faith of the son of God, who loved me, and gave himself for me.”

—*Galatians 2 : 20*

It is this that the Sufis describe when they speak of *fana-fil-sheikh* (annihilation in the Master)—the vast expanse of myself is so filled to overflowing with the fragrance of the Lord, that the very thought of myself has completely vanished. It is of this that the Christian mystics declare when they stress the necessity of ‘death-in-Christ’. Without such self-surrender, learning itself can be of little avail.

“The world is lost in reading scripture, yet never comes at knowledge,

But one who knows a jot of love, to him all is revealed.”

—*Kabir*



Such love alone is the key to the inner kingdom :

“He that loveth not knoweth not God, for God is love.”

—*Epistle of John 4 : 8*

“The secret of God’s mysteries is love.”

—*Maulana Rumi*

“Verily, verily I say unto thee that they that have loved have reached the Lord.”

—*Gobind Singh*

Love is the essence of both God and soul,

“We love Him because He first loved us.”

—*Epistle of John 4 : 19*

This relationship of love between the Satguru and his *shishya*, the Godman and his disciple, covers many phases and many developments. It begins with respect for one more knowing than oneself. As the disciple begins to appreciate the Master’s disinterested solicitude for his welfare and progress, his feelings begin to soften with the dew of love and he begins to develop faith, obedience and reverence. With greater obedience and faith comes greater effort, and with greater efforts greater affection from the Master. Effort and grace go cheek by jowl and each in turn helps in the development of the other. Like the mother’s love for her children is the divine shepherd’s for his flock. It does not discriminate between the deserving and the underserving but like the mother, the depths and treasures of his love are unlocked only to those that respond and return his love.

With this greater effort and the greater grace from the Master, the disciple makes greater headway in the inner Sadhnas leading finally to complete transcendence of bodily consciousness. When this transcendence has been achieved, he beholds his guru waiting, in his radiant form to receive and guide his spirit, on the inner planes. Now for the first time he beholds him in his true glory, and realises the unfathomable dimensions of his greatness. Henceforth he knows him to be more than human and his heart overflows with songs of praise and humble devotion. And the higher he reaches in his spiritual journey, the more insistent is he in his praise; for the more intensely he realises that he whom he once took to be a friend but God Himself come down to raise him to Himself. This bond of love, with its modulations and developments, becomes the mirror of his inward progress, moving, as it does, from the finite to the Infinite.

At its initial phases it may find analogies in earthly love, that between the parent and the child, between friend and friend, between lover and beloved, between teacher and pupil, but once it has reached the point where the disciple discovers his teacher in his luminous glory within himself, all analogies are shattered and all comparisons for ever left behind all that remains is a gesture, and then silence :

“Let us write some other way  
Love’s secrets—better so.  
Leave blood and noise and all of these  
And speak no more of Shams-e-Tabrez.”

—*Maulana Rumi*

(Extracts from “*The Crown of Life*”

—*Concluded.*)

# Questions answered

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

**Q.**—*Will you please explain: Mark 7:14-16, "And when he had called all the people unto Him he said unto them, hearken unto me everyone of you and understand : There is nothing from without a man, that entering into him can defile him but the things which come out of him, these are they that defile the man. If any man have ears to hear, let him hear." He did not forbid the eating of meat.*

**A.**—I am afraid we do a great injustice to the World Teachers, by taking isolated sentences and things in fragments rather than taking an over-all and integrated view of their teachings. If we study the scriptures carefully we find that the word 'meats' as used in the Gospels stands for 'foods' or 'meals'. It is not 'meats' alone that purge out of the body, but the refuge of all the foods that we take. The beautiful teachings of Jesus were for all the mankind and not for meat-eating people alone.

Now refer to Matt. 15:11-20, wherein these very words are repeated. These words have no reference to meats etc. On the contrary, they refer to defilement by eating with 'unwashed hands' before taking meals.

In Hos. 6:6 as well, it is stated :

I desired mercy and not 'sacrifice' and the knowledge of God more than 'burnt offerings'.

In Essene Gospel of St. John, Ch. XXII, we have the words of God Himself :

Behold, I have given you every herb upon the face of all the earth and every tree, in which is the fruit of a tree-yielding seed : to you it shall be for meat.

**Q.**—*We have been taught in our Satsang that all thoughts that enter the mind during meditation register on the astral and take the form of karma for us. Would you please comment on this ?*

**A.**—The thoughts continue feeding the mind and register impressions in the *Chitta*—the sub-conscious reservoir of the mind, and serve as seed *karma* to fructify at a later stage. However the thoughts entering the mind during meditations become more potent to bear fruit at the earliest opportunity, and as such are considered more violently harmful than those entering the mind in the normal waking hours. It should be attributed to the inner concentration during meditations when the mind becomes comparatively more sharp and one pointed. The listening to the holy Sound current as coming from the right side with rapturous attention and absorption herein burns away these seeds of *karman* and render them infructious to bear fruit.

**Q.**—*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.

**Q.**—*If one is working on a creative project like painting, can we ask for help and inspiration from the Master?*

**A.**—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."

**Q.**—*Can a sinner like myself attain to God-hood in this very lifetime ?*

**A.**—Yes, you can attain God-hood during this lifetime provided you work for it strictly according to the behests of the Master. Let his words abide in you and you abide in him. You have been granted the sacred boon of the holy initiation which is a valid visa on to the *Sachkhand* and it is your earnest effort and steadfastness which would bless you with fruition of your wish in due course.

**Q.**—*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 ?*

**A.**—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.'

**Q.**—*Is it alright if I experience visual inner glimpses while sitting in Bhajan?*

**A.**—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.

**Q.**—*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 could not get free from my bondage to join this Holy company, I wanted too. I felt sad and inner bliss at the same time.*

**A.**—Such like rare visions denote his gracious love and protection being extended to you. Moreover, it goes to show that the 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.

**Q.**—*What is Science of the Soul ?*

**A.**—There is one God, and only one was to Him, and for this we employ a complete and definite Science, oldest of the oldest, most ancient and natural, which is the practical side of all religions of the world as borne

out by all the scriptures. The subtlest of all sciences is called *Para Vidya*, which has a practical aspect and is the 'Way back to God during life-time'. Now-a-days this Science is called *Sant Mat*. It is true nobody can know God. Past Masters cannot help, as man needs a living Godman to understand things which one cannot follow by mere theory. Therefore, a living Master is necessary to gain the practical side of this Science. Unless the experience of past Masters becomes our own experience, we get nowhere. The fact of the matter is that God-power works on a chosen human pole. A living Master is therefore God plus man, Godman i.e. the Mouthpiece of God. *Guru*, little often used, is a corresponding word in Sanskrit language. A *Guru* is one who can remove the dark veil within and show us the real Light of God.

**Q.**—*What part does intellect play on the path?*

**A.**—Very little, where the practical side is concerned. But this does not mean that intellect is harmful to spirituality. If an intellectual man comes on this path and really gives himself up to the Master's will, and does what he is told, then there is no better disciple for this path than he, for there he has an advantage over an ordinary practical man. And that advantage is he will be able to give out the Truth to others in many ways in a language made with well thought out words that will convince the intellectualists more easily than simple words uttered by a mere practical man.

**Q.**—*Did Lord Buddha practise or prescribe the same path of the Masters as is being revived by Sant Mat?*

**A.**—The Masters generally divide their disciples into two categories: (i) the ordinary disciples or novices who are

yet in the making stage and require a lot of discipline—to them are given disciplinary *sadhans* or practices—and (ii) disciples with some groundings as a result of disciplines practised in the past—may be in the previous births. The latter constitute the inner corps of their following. They are the chosen ones, or the elect, fit for a higher part of the Masters' teachings. It was to the disciples of this calibre that Buddha gave the practice of Light and Sound principle as taught by the Masters. To this chosen class belonged *Boddhisatvas*, *Mahasatvas* and *Arhats* like Mahakashyapa, Sariputra, Sammantbhadra, Metaluniputra, Mandgalyayana, Akshobya, Vejuria, Maitraya, Avolokiteshvara, Ananda and the like, all of whom attained 'Diamond Samadhi' of transcendental hearing, listening to the 'Sound of Intrinsic Dharma' resembling the roar of a lion etc.

Please refer to the book "*Naam or Word*" for more details.

**Q.**—*Can we penetrate into the Beyond by intellect?*

**A.**—No. Intellect is just one of the faculties of mind, to wit, reasoning. The intellect is earth-bound and so is reasoning based on intellect.

"How can the less the greater comprehend or finite reason reach Infinity?"

For what would fathom God were more than He."

The scriptures tell us in no ambiguous terms that one cannot experience the self unless the senses are subdued, the mind is disciplined and the intellect is transcended.

**Q.**—*Are all initiates related spiritually?*

**A.**—Yes, more than blood relatives, as they are destined to reach their True Home to meet there in due course, where all will become one with the primordial Source. This is true relationship which never breaks.

# My initiation

(Continued from page 13)

surroundings. Just to see them was in itself an object-lesson in spirituality and where else in the world could one see anything like it?

At 9.15 they sat in the barn, men on one side, women on the other. The Master entered without the least formality and took his seat and briefly told them what he wished them to do, viz, to sit quietly and reposefully, turning their thoughts inwards while fixing the inner gaze at a point between the two eyebrows—the seat of the soul—forgetting their bodies and the outside world. The meditation ended, the Master asked first the men and afterwards the women who had experienced nothing to stand up. About a dozen did so. They were told to wait outside for another session or sessions until they did, for no one is sent empty away. There are five degrees of spiritual experience, corresponding to the five inner spiritual planes, and each is represented by a certain symbol which is seen by the inner spiritual faculty. The Master then asked those who had seen the symbols he described to stand up, starting with the highest level. About six men stood up, and were noted down, and so on down to the lowest in increasing numbers, the majority, naturally, being in the first category.

Apart from the impossibility of deceiving the Master, who can see at a glance the spiritual level of any person, these grades relate to a state of *being*, of consciousness, not of belief or intellect, and therefore cannot be imitated or assumed. Afterwards a second meditation for the Sound, and the same *modus operandi*.

The happiness and peace that pervade

such a place as this Ashram—a school of spirituality—my pen has no power to describe.

Here is a Master demonstrating in actual practice to hundreds of people the truths in the sacred scriptures of the world. The records of past Masters and saints which hitherto had seemed rather abstract, obscured by centuries of ignorance, rather irrelevant in this modern scientific age, spring to life and take on meaning. He clarifies the theory of spirituality and then has the competence to impart it in actual experience. Is this not indeed a stupendous, challenging fact to those who deny religion and have no respect for these great sons of God?

One personal note before I close this. The Master, I have said, misses nothing. Calm and unflurried, supremely in command without commanding, he gets through a tremendous amount of work in a very long day, even inspecting household accounts brought to him every evening.

One morning, fearing to be late for my meeting with the Master, I went to him without having had breakfast. His very first words were: "Have you eaten?" On my admission that I had not, he said: "That is not good; you must eat!" But he did not stop at a merely polite enquiry, but straight away ordered coffee and fruit to be brought to me, and how thankful I was to get it for I was ravenously hungry!

Such is his care for his children's comfort and well-being, his attention to detail, but most of all is the subtle spiritual power he emanates. Is it any wonder that he is loved and worshipped?

# From the editor's desk

*By hearing ye shall hear, and shall not understand;  
and seeing ye shall see, and shall not perceive.*

*Matt. 13:14*

THE sole aim and purpose of Satsang is transformation, a change from one form to another. As at present all of us are of the world and for the world. We are worldly wise to the extreme. We have taken the world and all that is of the world as the be-all and end-all of human existence. We live and die for the world. All the time we think in terms of the world so much so that the world has come to occupy a foremost place in our heart.

‘As we think so we become’ is a common adage. One who constantly thinks of the world cannot but be wordly. In spite of being wordly we never had an opportunity to pause and think what this world is? The world is not constantly static. It is ever in a state of perpetual flux. Are not heaven and earth in constant motion? Matter is changing from moment to moment, and so do all the material things. In the midst of the changing panorama of material life, we yet live unchanged as ever before. The flame of life continues to shine in us through all the vicissitudes that come and go for nothing on earth is stable.

The ‘Light of Life’ is the eternal axis round which everything else revolves. It is the axle of the wheel. The spokes and the discs around, constituting the wheel, remain in shape and work well because of the axle. All the rhythmic motion of the wheel depends on the soundness of the

centre, the still centre which is the source of all activity. A skilled wheel-wright therefore pays all his attention to make the centre healthily strong so as to ensure the working of the wheel smooth in spite of the uneven surface of the road on which it has to run.

The life in the world is not a bed of roses. It is strewn all over with thorns and thistles which one cannot avoid with all his wits about him. One may, however, put on strong and sturdy boots to escape the pricks, if he so chooses.

Satsang provides us with a safety-valve whereby we can walk rough-shod over the ups and downs of life on the earth plane. ‘Sat’ is eternally the same. It is the very centre of our being and the soul of our soul. If one could get any the nearer to the centre, one can ever bask in the glorious sunshine of God.

We have for quite a long time been attending to discourses and Satsangs. It would certainly pay us if we could occasionally make a halt and survey what distance we have traversed on the path Godwards and to what extent we have benefitted. If we fail to find any appreciable change in us, the fault is ours and not of Satsang, for we have not tried to follow what we heard and much less put it into actual practice. We have, therefore, ‘to be the doers of the Word and not the hearers alone’, for then alone we will be completely changed and transformed from the life of the flesh to the life of the spirit and walk not in darkness but in the Light of God.

# Wisdom of the ages

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

June :

- 1 Never lose faith in life. It is a gift from the All-Blessed One to be used in His service.
- 2 Verily no one becomes a yogi without renouncing desire for the fruit of action.
- 3 Lead me from the unreal to the real.
- 4 That which is born of the flesh is flesh and that which is born of the spirit is spirit.
- 5 The reborn soul is as the eye which, having gazed into the sun thence—sees the sun in everything.
- 6 Desirelessness is said to be the highest good. Blessed is he who has no desire.
- 7 The Kingdom of God cometh not with observation.
- 8 When harmony is established, the self is said to be born, that is, the immortal spirit which had formerly been hidden manifests itself.
- 9 Religion itself has a double direction, towards the timeless in adoration, towards the temporal in service.
- 10 The spirit generated by truth is stronger than the force of circumstances.
- 11 If there is a God, we must see Him; if there is a soul, we must perceive it.
- 12 From the passions of mankind there pour into the world streams of living death.
- 13 We must feel ourselves too great, and to be born for greater things than to be bondmen of our bodies.
- 14 Morals are no human conventions, but are based on the soundest and most far reaching vision of the sages.
- 15 A really self-restrained person grows every day from strength to strength.
- 16 God is love, our soul is love and way back to God can be achieved through love.
- 17 The hand that made us is divine.
- 18 Beware that you do not lose the substance by grasping at the shadow.
- 19 Even God cannot change the past.
- 20 Truth sits upon the lips of dying men.
- 21 Only two kinds of people are happy and free from tension, the utter fool and the one who has surpassed himself, gone beyond his mind, and attained the state of wisdom.
- 22 Thou hast created us for Thyself, and our heart is not quite until it rests in Thee.
- 23 Hear the other side.
- 24 Love and do what you will.
- 25 Our life is what our thoughts make it.
- 26 Eyes are the windows of soul.
- 27 Hope is a good breakfast, but it is a bad supper.
- 28 All colours will agree in the dark.
- 29 In charity there is no excess.
- 30 To choose time is to save time.

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