

Sat

sandesh

the  
message of the Masters

May 1969

## A Great Donor

Grant unto me, O Master ! the gift of devotion,  
for Thou art a great Donor,  
I wish I may not forget Thee all my life  
and serve Thee always,  
Pilgrimages, fasts and vigils attract me not,  
nor the worship of gods;  
I may have no desire for anything save one for Thee;  
Thou art to me everything, O the Possessor of all riches !  
I need nothing when I have a Perfect Master by my side;  
I would not like even in dream to think of wife, wealth and  
children, but of Thee and Thy greatness.  
Listen ye to the prayer of Dharam Das, O the  
Munificent Lord !  
Take me out of the gyres and make me Thine own.

—*Dhani Dharam Dass*

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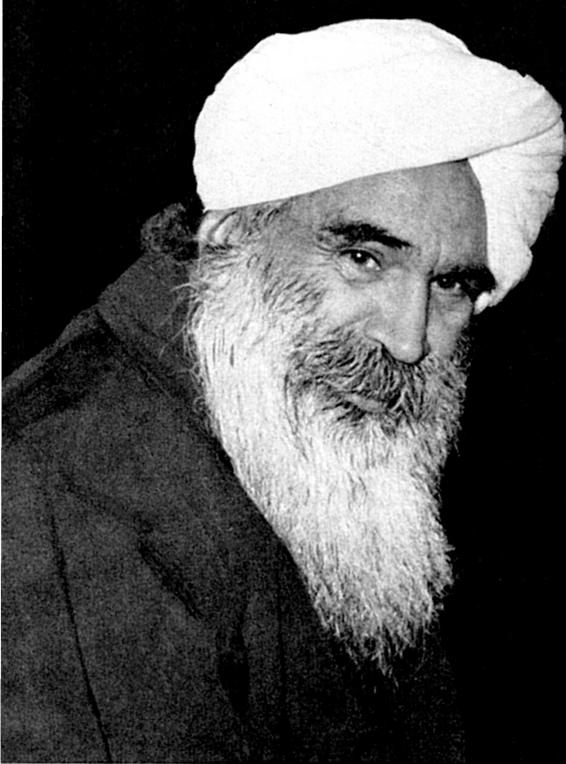
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# THE MASTER SPEAKS

## *What 'Guru' means*

LET us take a hymn of Guru Nanak. Please attend to it carefully. The Masters come to this unhappy world of woe and suffering in order to show the Godward way to the people. And yet we deny them for we take them on our own human level and thus, more often than not, fail to benefit from their august presence amongst us. Guru Nanak tells us that if we come to a perfect Master, we must accept his words. He gives us right understanding. What is right understanding ? God and His Power and Spirit can be experienced within the tabernacle of flesh right here and now. He who has seen Him can help others to see Him. He has something substantial

to offer us as personal inner experience :

'Hearken ye, O bewildered and woe-begone, take ye a firm hold of a Master-soul.'

We are ceaselessly being tossed along on the sea of life; with no hand-hold or foot-hold to keep our barque steady on the tumultuous waters raging around us. It is only a competent Master who can ferry us across the fearsome and fearful storm in which we are caught. Guru Nanak does not speak of the self-styled teachers with whom the world abounds. They are as ignorant of the Reality as we are. How then can they show us

God's Light when they themselves are grovelling in darkness ? An intellectual giant, like Yajñavalkya, may give us a grand exposition of the science of soul, but cannot demonstrate the truth of what the scriptures speak so ably and eloquently. The Light of God is in each one of us and we naturally live by that Light. But, strange as it may seem, we have not so far seen a flicker of it. A competent Master can teach us to introvert, to tap within. He gives us an experience of the 'way-up' to have a glimpse of the Light of God. Some people may object as to the necessity of a Master. They feel that the scriptures provide enough guidance, little realising that the books cannot work in the laboratory of the mind seething with countless currents and undercurrents. The term 'Guru' means one who can dispel the darkness of ignorance and reveal the Light of God within. Jesus said : 'When I am in the world, I am the Light of the world.' Most of the people continue to think that Christ is still there to give them necessary guidance and help. He has very frankly stated : 'So long I am here, I shall continue to serve as Light.' As soon as his mission was over, he left the earth-plane. Those who went to him were duly initiated into the mystery of the holy Light. Though Jesus has gone, the Christ-power of the Holy Ghost still continues to work, as it worked even before he appeared on the scene. The God-power or the Christ-power is ever engaged in the work of regeneration and has from the beginning of time been doing the task of linking up human souls with the Divine-in-man. For its working, this Power has, of course, to choose a human-pole somewhere. 'The wind bloweth where it listeth and no one knows whence it cometh and wither it goeth and ye only hear the sound thereof. So is with the man of spirit.' To know whether a person is a competent Master, a Man-of-

spirit, is to ask from him for an inner 'Pentecostal' experience of Light. It is a frank talk. Fact is a fact. So there is nothing to be dismayed at. The world is never without a Godman. Search for him high and low and if you are sincerely after God, the Godman will surely appear and come to your aid.

The scriptures per se cannot give us a correct lead. Take for example the text: 'Brahm (Brahman) is only one without a second.' But there are many other qualified Brahmans as would appear from the personal experience of persons with varying approach within. There are several stages in the inner spiritual development and unless you happen to meet a perfect Master, you fail to get to the core of what the text signifies. Life comes from life as does light from light. A Master cannot give you more than what he has. Guru Gobind Singh says :

'It is by transferring his own life-impulse that the Master makes a true devotee of thee,

It is only then that one attains union with the Lord.'

Just as a mother breeds the baby by milk-feeds from her breasts, the Master feeds the initiate-disciple with his loving life-impulses. Now you can well imagine the greatness and the generosity of the Master. It is merely out of his innate compassion that he rears us with his own life-breaths of the divinity in him. He, God-like, offers it as a gift of Nature free and freely. Some Americans once wrote to my Master, Hazur Sawan Singh Ji Maharaj, that they had enormous riches and wealth and they would gladly exchange it for something of the spiritual riches with him Hazur wrote back : 'It is purely a gift of Nature but very precious and is granted free to whosoever aspires for it.' Saints do not want your worldly wealth. They have with them

the wealth of Naam in abundance. You should search for such saints and faqirs who have this divine gift with them, the rare gift of divinity, and seek for your portion of it. It would be a blessed day for you if you are linked with Naam and freed from the fear of death.

Naam means God-into-expression Power. It is characterised by Light and Sound, the primal manifestations of Godhood. There are two types of *Bhakti* or devotion : one is that which is undertaken at the level of the senses, and the other is that which is undertaken at the level of the spirit, through the direction and guidance of a perfect Master. All the scriptures tell us to worship God only through the guidance of a Guru or a Master. Why ? Because he is God-in-man and tells us how best to approach God within the temple of the body.

‘In him the God-power works in fullness in the form of Shabda or the holy Word.’ The Power of God is overflowing in the Master who helps others by giving them a contact with that Power. Once one gets into touch with that Power fear of death vanishes away. Is there any body who can save us from death — our last enemy ? No, none.

Now let us try to understand as to why we are afraid of death. For this there are several reasons. In the first place, we do not know what death is ? And secondly, we have not learnt to die. And thirdly, we do not know as to where we are led to after death. The Masters tell us that death is simply the transference of soul from the physical to the astral world. It is not a bug-bear as it is commonly supposed to be. It is just like the setting of the sun here and rising elsewhere.

We can overcome the horror of death by practising the art of death-in-life under the instruction and guidance of a competent Master. ‘Learn to die so that

you begin to live,’ said Jesus. Death is just a gateway to life eternal. One who comes to know this and practises it from day to day ‘is not hurt of second death’ (death which in the end overtakes all). The Guru grants a practical demonstration of this process of death. He gives an actual experience of it by lifting us above body-consciousness. This experience can be increased by regular, faithful and accurate practice as enjoined by him. Guru Nanak says :

‘He who is afraid of the pangs of births and deaths,  
Let him take himself to the feet of saints.’

Again, why so ? A beloved of the Master fearlessly goes into and comes out of the jaws of death.’ St, Paul, speaking of himself, once declared : ‘I can happily walk through the valley of death because thou art with me;’ and then testified that he died daily, ‘swallowing death in victory.’ Similarly, Kabir used to say that he died a number of times every day and found immense pleasure in the process.

It would indeed be a feat of wonderful divine grace if one comes to conquer death, in a practical scientific way. It is a matter of daily, routine with the man-of-spirit; for he can, at will, separate the spirit from the tabernacle of flesh and go out into the Beyond. He who traverses daily in the unearthly realms under the protective guidance of a Master-soul at once becomes fear-free of death. ‘There are many mansions in the house of the Father,’ is what Jesus declared, meaning, astral and spiritual realms, where one could go at one’s will or pleasure. After leaving the physical body the spirit goes into one of the worlds of spirit, may be astral mental or into the beyond as the case may be, rising in higher consciousness from plane to plane. It is only after one traverses into the

Beyond as a pure spirit that one gets self-knowledge or the knowledge of the Self in him as freed from all limitations of the flesh and of the mind. It is not simply a matter of feelings, emotions and inferential knowledge arrived at on the intellectual level but a personal experience of the soul when it wings its way free from the all limiting adjuncts, physical and mental. All this and much more one can gain though the good grace of the Master, and come to a stage when one Christ-like would exclaim: 'I and my Father are one.'

The Master cautions against the varied tricks of the tricky mind which usually runs amuck after sense pleasures and tries to evade and by-pass the holy commandments. In such moments, one must seek shelter at the holy feet of the Supreme Being.

Many years ago when life insurance came into vogue in India, an agent came to see me and pleaded with me to have my life insured. I told him : "Look here my friend, my life has already been insured by my Master who has guaranteed to me all feasible help and protection both here and in the hereafter. After all physical frame has to be handed over one day or the other, and so I have done well in handing it over, right now, to my Master and surrendered my all to Him. You have come not to insure my life but only to assure me of something in the event of my death for which I do not care."

After all what is the purpose of all our noble endeavours ? Nothing but a vision of the Lord within us. The last verse of the Guru Granth Sahib very significantly tells us : 'May I be blessed with Thy vision divine.' So if you fail to have this divine vision and remain stuck-up only in deeds of one kind or the other, what avail will it be. It is just like watering the leaves and branches of the

plant without feeding its roots. Man is an inverted tree with roots upwards at the eye-focus—the seat of the soul. The soul is to be fed with the Waters of Life springing from the throne of God, the divine melody that brings refreshing showers from above. If this is not achieved, the human life goes in vain.

'One who is not fortunate enough to get into touch with the Word is miserable,

How can he be happy and enjoy life to the fullest?'

The real happiness comes only through contact with the Spirit and Power of God within. And this contact is given only by a Godman. It is therefore said:

'Whosoever comes in contact with a Godman,

He is immediately put in touch with the all-pervading Power of God.'

But such a meeting comes about by a mighty good fortune:

'Only they who have God's name writ in their foreheads, get attuned with the Word,

Nanak saith: Blessed indeed are the people who attend to the eternal Voice of God.'

It is because of such a glorious life of the spirit that we go to the man of spirit. He being Word-personified, can help us to the ever-reverberating Word and make us truly blessed. To know God truly is life everlasting. We can gain life immortal for the self in us only through the active aid and guidance of a Godman. This is the only way and there is no other way besides. Guru Nanak therefore saith: 'Hail to thee O Master! I am now eternally thine.'

These are the words of an awakened soul, like Nanak. Do we still need any more testimony? Let us see what he says further: 'I cannot now live even

for a moment without Him. To forget Him and His Word is a veritable death to me.'

Spirituality then is the essence of life on earth and the saints and sages ravel in it and live by and for it. This is to them the purpose of life: 'I live only to sing of Him or let me die. It is easier said than to ravel in the true Name.' This then is the sermon of Guru Nanak.

The communion with the holy Word is what makes one really religious. Those who have not yet been initiated into the mystery of the Word cannot claim to be religious. The Word is at the root of all creation. It is by the Power of the Word that God manifested Himself in so many forms and colours. God made man and man made all the religions. And why and to what end and for what purpose ? Simply to reach to the basic truth and rediscover for himself the strands of life lost in the work-a-day world of his own making. He who goes in search of the holy grail and succeeds in finding out the life-principle in him, becomes a true man, a true woman, a true devotee and a true crusader, as a worshipper of the holy Light in the holy hill of the Lord in himself. 'O ye blind, forget not God's Light for it shall be a lamp unto thy feet on the path Godward.' With all the organs of sight intact we are yet visionless. Why ? Because we witness not the Light of Life in us. It is this Light which is to take us to the House of God. But when ? When we are blessed with inner vision And how are we to get it ? The inner eye is there but we have not known to develop it. A Master-soul opens it for us and makes us see the Light of God. He then warns us to heed so that it is not darkened again. It is for us religiously to practise the Light and to catch the life-current made manifest by Him. Gradually we are led on and on by this Light in the company of the Master—

now our Gurudev, in his lustrous form, by our side as an unerring guide and an unflinching friend. He never rests contented until he takes us to the source of Light and Sound, the Sat Naam or the true Name. It is the most ancient, the most trusted, the most perfect and the most natural science, but we have forgotten it. The Masters come from time to time to revive it for the benefit of mankind: 'One who himself sees things darkly cannot make others perceive plainly.'

We, with all the wits about us, are blindly groping in the dark, and cannot lead others to the way of Light. Now, when you have eyes, what is blindness ? when you have eyes, Saints have their own terminology:

'They are not blind who have no eye on their faces,

O Nanak ! blind are they who are not at one with the Lord.'

It is pretty easy to be highly intellectual and to gain knowledge of the whole world and start preaching others, but it is really difficult to open the inner vision and witness the glory of God within. Kabir exclaims : "The entire world is stark blind, if there were one or two I would manage to make them understand and see Reality."

Similarly, Swamiji has said in much the same strain : "The wakened one say that every one in this world is blind; O none knows how to peep within into the Beyond."

Guru Nanak also speaks in this context : "Surely a blind cannot lead the blind aright, O Nanak ! a man of vision only can take the right path."

It is pretty clear that we blindly follow those who have no personal experience of God's Light. They have a smattering of book-knowledge and have made it a

means of their livelihood. We should understand and see whether they can deliver the goods. If by following such a teacher for a number of years, we do not get an ingress, we must know where the fault lies. Our scriptures are full of praises for a real teacher, call him a Sadh, a Sant or a Guru as you may like. There is a special virtue which these extol.

Again, Guru Nanak says : “How can the servant have his fill if his Master has not enough for himself?” The world abounds in false masters and half masters who claim to have the whole truth with them. It has been the same ever since the world began and so was it in the times of Nanak. Guru Nanak travelled far and wide. He visited the so-called teachers and in a loving way persuaded them not to make a trade of this sacred science. He undertook four long travels in the north to Himalayas, in the south as far as Sangladeep or the modern Ceylon; in the east up to Burma and the Chinese frontiers and lastly in the west up to Israel covering Persia and Iran. When the Masters come, they offer right understanding to the people, but after their passing away, the populace once again by force of sheer habit fall back in their evil ways. And yet another Master makes his appearance somewhere to revive the same old divine truths and invites the spiritually hungry to his banquet hall.

‘Without a perfect Master no body  
can manifest Naam in himself;  
And without the manifestation of  
Naam, there can be no peace.’

So long we do not meet God’s chosen human-pole, we cannot, by any means whatsoever, have an inner contact with the Spirit and Power of God. God has no brother, no friend, no mother and no father. He is Supreme in Himself. And yet His Spirit and Power works everywhere, in you, in me, in any and everybody else. But it is in a latent state. In

the Godman however, it is fully manifest and in a patent form for it is through him that God works among His people. This is why we have to seek the guidance of such a Master. He can guide us both here and hereafter into the Beyond. It is the manifested God-in-man who attracts us to Himself and makes manifest His own Light and Life. Guru Nanak once again says : ‘The teacher and the taught are both off the track.’ And it is really so inasmuch as, they (Shidhas) think that by self mortification through austerities and penances they can silence the mind and gain salvation. Little do they know that by flagellating the hole, they cannot kill the serpent inside the hole. The deadly cobra can only be charmed by the snake-charmer’s flute and not by will-worship, after one’s own will and fancy without divine authority.

‘They come and go out of the world  
without any purpose;

Like crows they wonder in and out of  
deserted houses.’

Crow is a filthy bird and is always attracted by carrion. We too, like crows, love the muck of the world more than any thing else. Love of lucre being uppermost in our minds, we waste away the precious moments of our life in getting and spending our powers to no purpose and barter away our soul with mammon.

‘Without contact with Naam, there is  
endless suffering;

A barren land that yields not to the  
plough-shares.’

With all our mighty efforts in science and technology, have we been able to bring happiness to man. The more we advance materially, the more we find ourselves drifting into a state of perpetual terror and precarious imbalance. With a pool of nectar within, we can be really blessed.

But the question is, are we blessed? No, not in the least. Why? Because we know not to draw upon the divine beatitude, which is ours and of which we are the lawful heirs by the divine decree. Oh! if we could but know how to tap inside and drink freely and fully the water-of-life from the empyrean spring within us. Because of our lack of knowledge as to its existence and the technique to delve deep into the depths within, we are suffering helplessly and hopelessly in body, mind and spirit. 'Sound mind in a sound body' is a well known adage. But is our mind sound? No. Why? Because of the lack of spirit-force behind the mind. The mind is continuously frittering away its powers (borrowed as these are) through the sense organs into the fields of sense-enjoyment. The spirit, as at present, is not the master of the house in which it lives. We have not yet known how to conserve and develop the spirit force, which can only be done by freeing the spirit from the clutches of mind and matter, and attuning it with the spirit and Power of God. When the spirit comes to its own and takes control of the mind the body, everything is set right in its own proper place and one is freed from all the ills of life, physical and mental and is enabled to ride roughshod over all kinds of calamities, even nature's upheavals. Soul has its own curative power and if the human system is not unnecessarily interfered with by toxic foods and too much medication, it can stand four-square to all the wind that may blow from any direction whatsoever.' 'One cannot reach the kingdom of heaven, as long as one does not give one's self completely to Truth.'

One must surrender to Truth and Truth shall uphold in the end. This is an axiomatic truth and knows no variation. So long we do not enter within, we cannot see God nor enter into His kingdom. 'The kingdom of God cometh not by observation. The kingdom of

God is within ye.' Now what is Truth ? Guru Nanak himself gives us an answer : 'O Nanak ! to know the True One truly is Truth.'

And again :

'Truth was in the beginning, Truth was the beginning of Yugas, Truth is and Truth shall ever remain, saith Nanak.'

Truth and Naam are synonymous terms. The contact with Truth can be established only by a practical process of self-analysis and there is no other way besides. Kabir therefore says:

'Why waste thy time and labour in a fruitless search at wrong ends,

Better by far take thou a sure Guide who knows the way, saith Kabir,

With such a Guide by thy side thou shalt surely reach the right end,

Covering thou the distance in no time which otherwise would take ages long.'

Excuse me when I say that the so-called Gurudom has done much harm to this Sacred science. Every one who has a little book knowledge and a sharp tongue tries to pose as a prophet and an apostle and impinges upon the credulity of the simple folk, with the result that the poor artless people very soon discover to their dismay that they have been duped and begin to curse the Gurus. The very word 'Guru' becomes an anathema to them and they feel shy to come near a Guru, however genuine one may be. This is the root cause of unbelief in God and Godman.

Recently I gave a talk on Gandhiji. What was the reason of his spectacular success? It was because in his presence one would sing of God in Arabic, another in Sanskrit and every one would take up 'Ram-dhun.' Gandhiji in the end would try to synthesise the teachings

of all religions which were and are one at the bottom. The sacred teachings of all the Masters whether in the East or the West are essentially similar, because God is one, though our approach to Him may be individualistic. We have therefore to arrive at a common ground, the divine Truth. How the people at large are to know your worth as Satsangis? It is simply through your behaviour towards fellow beings. The deeds are certainly more eloquent than words. You are judged from what you are and not from what you claim to be for yourself or for your long drawn ancestors. Then I spoke for a few minutes on the essential unities underlying all religions. Acharya Vinoba Bhave, who was present at that meeting, declared that was the best way to approach integration.

First learn to enter into your body, collect yourself at the eye-focus and then try to proceed on the true Home of the Father. That is the only way back to God. He alone is a true Master who can attune you, while yet in the flesh, the tabernacle of God, with the Power of God in you. It is only then that you will truly benefit from the human birth that has come to you as a rare gift from God. 'By communion with the Word one reaches the true Home.' The same Word-power is known as Naam or Shabd in the terminology of the Masters. Guru Nanak says:

'The creation and dissolution come about by the Power of Shabd,  
And it is again through Shabd that re creation takes place.'

In His absolute form God is Ashabd or wordless but when He came into being or expression, He came to be known as Shabd or the word, characterised by primal Light and Sound. The Mohammedan saints call the same divine power as Kalma. Maulana Rumi says:

'O Lord, lead us to the place from where cometh the wordless Word (Kalma).'

This divine ground or the Holy Hill lies within the human body at the seat of the soul and can be reached back by the aspirants with the grace of a Master. If you will attune your self with the heavenly music, it will raise you to the highest heaven, to the throne of the True One which is beyond the magnetic field of *Maya*. *Maya*, or delusive-matter, has three phases known as *Maya*, *Pra-kriti* and *Pardhan* in the physical, astral and mental worlds respectively. The Masters teach us a way across all these mind zones and into the beyond to God in His primal manifested form. In unmistakable terms, Nanak refers to the Master as final authority:

'Once the holy Word enters into the very fibre of your being,

Ye shall forever be freed from all the ills born of ego.'

The Master here extols the importance of mergence and absorption into Shabd for it will make you fear-free for all kinds of ills and will enable you to see the glory of the Lord in full effulgence. When one transcends the human in himself, he becomes divine in his nature and essence and begins to see visibly the invisible hand of God working in and around him.

'The Shabd burns down to ashes all vanity and infatuation,

And the worshipful disciple testifies to the Light of God in him.'

Egotism is the worst of all the human maladies; it being the most ancient, the most potent, the most enduring and the most difficult to be remedied. And yet its cure too lies in the human frame itself—in the Shabd or the divine melody, hearing which the mind, like the venomous

cobra, is enchanted and charmed and its fangs are drawn out for good.

‘The union between the two (soul and Oversoul) comes about in a smooth and easy way.

And one reaches the True One truly and gets united with Him.’

It is just like going up in an electric lift. The Word has a great magnetic pull. It lifts the soul out of the body in no time. You have but to turn towards Him and there comes His Spirit and Power to help you, and take you to the true Home of your Father.

‘Those who are purified by the Word are freed from desires, anger and egotism,

Ever absorbed in the Word, they live in Him eternally.’

When this stage is reached, one cannot but sing praises of the Lord all the time. ‘Glory unto Him,’ is always in his heart and his tongue. Nothing gives him greater pleasure than to talk and hear of Him. What has he to do now with the pleasures of the world? With no desire left in him, anger and egotism vanish away on their own.

Guru Arjan says:

‘Why not, O friend, leave thou the field of sense-enjoyments with no real happiness in it and take to the distilled nectar divine?

Without tasting the heavenly elixir, all get lost and are bewildered with no peace.’

Again, the question arises as to how to get to the fountain of the life-giving water. Then there comes the answer:

‘By all thy vain efforts and mighty deeds ye canst not get it,

Go thou in all humility to the saints if ye desire to get it.’

It is purely and simply a gift of God and a Godman alone may grant it if it is so writ in one’s forehead. This is a fundamental law of Nature and there can be no deviation from it. You cannot have it by riches nor by strength nor by crying for it. The reason and intellect also are of no avail inasmuch as this precious treasure lies far above their spheres. Try for it, if you like, by whatever means you have, you will not find it. He who has it, can make you partake it:

‘Why then forget Him, who is the very life of our life?’

This then is the position in clear words. If you are after life-eternal, you can have it right here and now. There is certainly no promise of it in the future, as many would want us to believe. Take to it then seriously and search for it :

‘Those who get lost in the Word become dead to the world;

Once lost, they are lost for ever and are not hurt by death.’

Once one is absorbed in the God-into-expression Power, you are one is lifted above and gathered up once for all. He is freed from the cycle of births and deaths and is not hurt by either. To know true God truly and to live in Him is the purpose of life—to wit, gain life-everlasting. Guru Arjan says:

‘He who, through the grace of the Master, practises the art of death-in-life,

He transhumanises the human in him, and at once becomes divine.’

In a nutshell, this is the way-up to the mansions of the Lord. Whosoever wishes it can follow it and become pure existence, consciousness, bliss, a conscious co-worker of the Divine Plan.

‘What passions music cannot raise and quell.’ Such indeed is the power of earthly music. The inner heavenly harmony is something unious. It is a rare gift unknown and unheard of on earth. All outer harmonies and delectable tunes are but an imitation and cannot come up the Music of the Spheres, hearing which the mind gets absorbed into it; and becomes a hand-maid of of the soul and both proceed onward, each to one’s native habitat; the *Chit-akash* and *Sach Khand*—the True Home of the Father—respectively. While the outer music, at the most, may carry us to the farthest fringe of the rarefied of matter, yet it fails to cross the trans-frontiers of the material world; the inner divine music of the holy Word helps us to cross over the mental zones to purely spiritual realms:

‘All this and much more is the glory  
of the Word,  
And one comes to love the Name  
of the Lord.’

It is only through Shabd that we develop love for the Lord. It is just like riding the ray of the sun and reaching the sun itself. Similarly, the lowest links of this divine music made manifest would enable you ultimately to reach the source of the music *Sat-Naam* or the True Name. When you meditate on this Sound principle within, by rising above body-consciousness, a conscious contact is established between the spirit and the God-power and you begin to understand Him and His ways and the more you do so, the more your love flows towards Him. But all this depends on the grace of a competent Master, with God-power surging in fullness in him. It is this divine vision that induces true love and devotion. Excuse me, mere chanting from without, the solemn hymns and psalms, however glorious they may be, will be of no avail. It

may be likened to feeding on the crumbs of others. A true lover must have his own firsthand experience of his Beloved and then chant whatever he may. There will then be a world of difference between the two. God-realisation is something personal. Unless you yourself are intoxicated with this divine bliss, neither you can benefit yourself nor can you impart any benefit to others around you.

‘Without Shabd the entire would be  
wandering distracted in delusion,  
And all are helplessly and hopelessly  
revolving up and down in the great  
wheel of life.’

We are all in the time-scale of life and death. There is no end to the gyrations in which we are. If we went to escape from the world of time into Timelessness, we shall have to take the help of Shabd which is resounding in space and out of space and is the only means of salvation :

‘All worship on their own, each in  
his own way,  
And claims that to be the best.’

Here is something of supreme importance. Guru Nanak explains that the intellectuals are caught up within the domain of their mind and intellect and think that they are adepts in God-knowledge. They, however, put God in cold storage and forget Him altogether. It is really surprising to ignore Reality and profess to know about Him. How can we know God without experiencing God? The divine knowledge, be it understood, cannot be imparted by any and every one. It is a special privilege of one who is armed with the authority to do so—not by any secular organisations or societies nor by one with academic qualifications, but by God Himself. Divine dispensation is done by Divinity, from wheresoever He may choose to work.

Even competent Masters who carry on this work never claim any credit for themselves but humbly attribute it to the grace of their Master and to the grace of God. He who knows, says not and he who says, knows not:

‘O Bhika! the narrative of God is ineffable,

He who knows Him, breaths not a word, while the ignorant one brags of Him a lot.’

Whatever experience of God one may have, cannot possibly be explained in human language. Even the saints who are one with Him and are witnesses to His doings, simply glorify Him and His Power flowing through them:

‘No one without a Guru can unravel the mystery of God on his own,

The riddle of God cannot be solved by mere idle talk.’

Even in ordinary work-a-day life, we do not give any credence to hearsay testimony. How then in esoteric matters of supreme importance, can one rely on cock-and-bull stories and fables? Spirituality is a practical subject which can only be learnt and practised with the aid and guidance of a practical teacher who has for himself made an experiment with the Spirit and Power of God in the laboratory of his own body and mind, by unveiling one by one the coverings, hiding Reality in him. On the level of the intellect one may say that he is not the body, not the mind, nor the intellect nor the *pranas*, or vital airs, but unless he has experienced this personally by complete withdrawal from all these adjuncts and gathered himself up at the eye-focus, all his assertions, however vehement, are valueless and fail to carry any conviction. I say ‘this is my turban, this is my waistcoat, this is my handkerchief’. Can I not put off all these raiments at will and put them on again when I like? But can

I step out of my physical body at will or unhook myself from one or the other of the bodily adjuncts. If I cannot, then all my tall claims are of no avail. This then is the crux of the whole problem. We say that we have the senses but unless we have a firm hold and grip over our sense instruments and are able to manipulate them as we desire, they are not our tools but we are theirs’. The Master grants you an actual experience of the ‘way-up’ within by lifting you above body-consciousness and then you see for yourself what it means in practice apart from the theory. It is then that you know that you are a spirit or consciousness functioning in and through the bodily organs—both cognitive and motor. What we call ‘attention’ is the outer manifestation of the pure consciousness that we actually are. It is a matter of practical demonstration which can be had from the Master who initiates you into the science of soul. In due course when you grow in stature and by developing this technique you become the Master of the house, capable to command the mind and the senses to work or not to work as you may desire. But now the indweller in you is an abject slave in his own house, a love prisoner in the citadel, chained hand and foot, like a king on chessboard, susceptible to every gust of wind that blows, bouncing from place to place with no roots anywhere. In the swirling waters of life we are floating like sea weeds with no roots inside to hold us on. When once you actually rise above body-consciousness, you will come to know the intrinsic value of the body and the ephemeral sense pleasures which will lose all their charm and glamour, like so many multi-coloured pebbles on the sea-shore. It is by rising to high altitudes that you begin to see how small and insignificant the mighty rivers and mountains look. When you get above the starry welkin above you will realise what a poten-

tial you had in you and to what extent you could tap it to your advantage.

Guru Arjan says:

‘O ye! why barter pearls for pebbles?’

These are the piteous words from the awakened souls when they see us indulging in the filthy sense pleasures, A house built on sands cannot last long. It would tumble one day and then crush when it will come about as it must, will be tremendous indeed.

It is through some mighty good deeds in the past that God has blessed us with a human-birth. We are all fortunate that we are listening to the testimony of the sages and seers. Why not then make hay while the sun shines:

‘O Nanak! it is only by practising the Shabd that we overcome the ego.’

One cannot possibly forsake the lusts of the flesh unless one comes to know by actual contrast, the real happiness in the life of the spirit which comes about by communion with the holy Word. From the world of relativity we have to rise to the world of Reality to know the difference between the two, to distinguish sham tinsel from sterling gold tried in fire. It was not in vain that Jesus counselled the people to buy from him ‘gold tried in fire.’

Guru Gobind Singh, speaking of the divine glorious life he had attained by being in the Lord, tells us:

‘From duality, I attained oneness with Reality,

How then could I agree to remain any more in the world?

But the Lord reminded me of my mission,

And commanded me to continue with it,

This is why I am still working here on the earth-plane.

O ye! consider me now as the servant of one and all,

There is not a grain of falsehood in what I say,

Nanak, the Lord of realms beyond, is my witness.’

Again, he goes on to explain thus:

‘I am just a slave of the Supreme Being,

And have come here as mere spectator to see His glory,

Those who consider me God and worship me as such,

Believe it, they all shall go into the fires of hell.’

It is simply out of our sense of gratefulness that we extol the Master and sometime in our enthusiasm exalt him to a pedestal higher than that of God. Otherwise, there is no difference between God and the God-in-man or the chosen human-pole on and through which God-power chooses to work. I have tried to place before you some rare truths from Divine Wisdom in as simple and lucid a manner as possible. You should try to assimilate them by trying actually to live up to these teachings and gain for yourself the aim and purpose of human life.

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

The secret to success on the Path is practice, more practice and still more practice.

—Kirpal Singh



## *The Promised Land*

There's a Light that leads to the Promised Land  
There's a love that upholds and meets every demand,  
There's joy and peace on every hand—  
Oh come Blessed Ones to the Promised Land.

There's a melody sweet that leads the way  
And its tones are varied from plane to plane.  
There's the Master's hand to guide you through  
Every danger and trial till you're born anew.

There's a bliss you've never known before  
As you leave this world through a narrow door  
To forever be free and a friend of man,  
At one with God in this Promised Land.

Oh come Blessed Ones to the Promised Land,  
Reach up and God will take your hand,  
Have no fear you're safe in His tender care  
For His promise He keeps and awaits you there.

*—An American Devotee*

# The golden glow of glory

*Baroness Martha von Blomberg*

FROM the earliest ages, gold has been regarded as the most precious of metals. Gold was found in the River Havilah that flowed through the Garden of Eden. It is a yellow metallic element with a high lustre, most malleable and ductile, and one of the heaviest substances known. It is also found in rock in forms of gold ore. After it has been freed from admixtures of metals foreign to its nature, it can be beaten into sheets of finest thinnesses. When produced flawless by processes of refining, it can be used in many ways. We speak of solid gold, gold-filled and gold-plated, gold in weights of carats, leaf gold, and gold currency. Gold reflects the golden glow of glory!

Gold is highly significant. Its symbol is used for the highest describable ideas throughout the Bible. The gold presented to the Christ-child by the Magi at the time of His birth in Bethlehem, symbolised His deity. The words, "Who being the brightness of His Father's glory, and the express image of His Person," speak of His manhood as being the effulgence of deity. The golden glow of glory wreathed His divine head.

The Book of Psalms depicts "the Queen in gold of Ophir" at the King's right hand, and of "the King's daughter all glorious within: her clothing is of wrought gold." The Ark of the Covenant was overlaid with gold. There are crown of gold, cupolas of gold, vessels and jewelry of gold, gold thread and all manner of works of art in gold. Even human character is compared to gold, as in the case of

Job, who, during his severest trial, said; "He knoweth the way that I take: when He hath tried me, I shall come forth as gold." The robing of the queen in gold of Ophir and the clothing of wrought gold worn by the king's daughter, speak ethically of crowned-living, throne-life, personal victory and triumph over the course of this world. Being in this world but not of it.

A gold-belt runs through the State of Zacatecas in Mexico. Conversing with the foreman of a mine, I asked him what the heaps of earth were, piled up in the open. His reply was: Gold! They looked to me like anything but gold. I only saw earth.

The foreman explained that gold was invisible because of the much earth around it. Once the earth, stones, and gravel clinging to gold were removed, gold would appear. How often carnal-mindedness hides the true gold of human character! The elimination of these carnal elements would free the gold and bring it to the foreground to see and enjoy.

Once friends and I were taken 8000 feet below the surface of the earth to see a South African gold mine where fabulous deposits of gold ore were stored in the rock. Dressed in miner's outfit, we were let down the shaft in a lift, then transferred to a shuttle that conveyed us still further down into the depths of the dark domain. The feat of engineering was amazing! It was like a building of several floors, each floor equipped for specific operations. Down at the bottom

of the mine natives were at work drilling out the gold ore in the light of electric lamps fixed to their miner's caps. It was drafty, and the cold chilled us to the bone. The rattle of the power-drill deafened our ears. We watched on with awe. A world in itself!

We saw the gold ore resident in the rock. We saw it drilled out, then conveyed by car-loads to the surface of the earth. The gold was processed in different departments: the crushing mill breaking solids into pieces; the stamping mill reducing these pieces to smaller ones; the grinding mill pulverizing them, The foreign metal particles were separated from the true gold which was then sifted, washed, and passed through purifying processes by fire.

If gold could speak as humans can, and as one speaks of a career, there would be much to learn of similarities of experiences between gold's nature and human nature. There are always two sides in life; the sad and the glad both tending towards perfecting to more usefulness. A child is born into the world by travail, but after the pains of travail are over they are forgotten. Only joy over the presence of the child remains, Life's disciplines may not be joyous for the time being, nevertheless the promise of good are worked out by them as acceptable results. Crude gold becomes pure gold by processing. The golden glow of glory will outshine the primitive dullness.

The gold of Ophir of which the Queen's garment was made, was the finest gold of its time. However, it had to go through every stage of processing, for purification, in order to make it malleable. Only then, when pliable, could the goldsmith put it into shape worthy of a queen. Likewise the clothing of wrought gold worn by the King's daughter.

If humans could think themselves into the nature of gold, the processes gold undergo would serve as comparisons of what humans go through. The law of association helps in discerning and defining experiences of life; and, with the help of the Word of God, God's dealings with mankind are better understood. It is the Spirit of God, who, as the Refiner of gold and the refining fire, works out the pattern of human personality as God the Creator foresaw it before the foundation of the world. The Word of God interprets life's problems from a divine point of view whereas the philosophies of men stray in their diverse speculations.

To be clothed upon is the biblical language for Christian character. In salvation the believer becomes clothed in "the garment of salvation" and "the robe of righteousness" in Jesus Christ. The further stages in Christian experience speak of other garments in symbolic language of Christian virtues, such as "be clothed with humility" or with "garments for glory and beauty." But to be clothed in gold of Ophir suggests becoming "partakers of His divine nature." For this reason it is easier understood how the refining of human nature to the utmost degree brings out the golden glow of glory. And the golden glow of glory further reveals the Christian's triumph over the course of this world.

Gold is a treasure hid in the rock. Catastrophic forces of nature placed it there. And since how long? Centuries ago, perhaps, or more likely millenniums, or even since pre-historic times? It is said in scripture that the "Anointed Cherub that Covereth" walked among every precious stone....., and gold, in the Garden of God in the dateless past before Eden. Could one not take this passage as illustrating what happened to man in the fall? When then pure gold

became hid and the foreign metals of inferior value took the foreground?

In the dark domain beneath the earth's surface, gold is held captive in deposits from which it cannot free itself. It must be freed at the hand of another. Its nature had become encumbered by metals not of its native kind. Its native glow was lost out of sight.

The gold had to be drilled out of the rock by a powerful instrument, released, and brought out to the daylight. The boring of the power-drill was by no means pleasant although the pain of it, to use human language, was worth the price of freedom. "Look to the rock whence ye were hewn, and to the hole of the pit whence ye are digged," God's Word points out. And the Work of calvary can clearly be seen through them.

Neither could the gold be handled with care as it was roughly thrown into car-loads together with clinging metals of another sort—brass, tin, iron, lead, dross. It was hardly treated as something individual and costly, so it seemed. The rattling of the rolling cars on rails, as it was being transferred from darkness to light, was quite different to what it later experienced when it was ceremoniously handled in the form of a royal crown. The intermediate stages of refining were indispensable, preparatory for that glad day when it could shine its best in the world and beam out the golden glow of glory.

To experience of being crushed in life, broken to pieces, as it were, every person living knows about; crushed by the ruthless actions of man, hurt by discourtesies received, depreciations rendered, and all manner of criticisms. Or, may be the crushing came through bereavements and sorrows, and losses suffered. Whichever; the crushing mill is composed of people and circumstances. Yet God plans some-

thing more wonderful than we realise in the crushing. Liberation ! Liberation from clinging brass, tin, iron, lead, and dross !

"Though I speak with the tongues of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." The lack of love to God and one's fellowmen is equivalent to brass. Brass resembles gold, but it is far from being gold.

"What things were gain to me, those I counted loss for Christ ...and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord. That I may win Him ... be found in Him ...that I may know Him, and the power of His resurrection, the fellowship of His sufferings, being made conformable to His death." There is nothing cheap about this stand of faith. "Neither will I offer unto the Lord my God that which costs me nothing" expresses the cheapness that the offering otherwise would be, in terms of *tin*.

"The *iron* of unrelenting judgment, or judgment without mercy, is well manifest, when one man judges another man who is guilty of the same crime, such as : The man that doeth such a thing shall surely die."

The *lead* of a discontented spirit never lifts but rather weighs down itself and others. This was felt "when the people complained" against their leader at Kadesh-barnea. The lead of heaviness coming, not from a legitimately burdened heart, but from a tendency to dissatisfaction.

"Take away the *dross* from the gold, and there shall come forth a vessel for the finer." And dross is the refuse matter thrown off from molten ore or metal.

In any case, all these metals foreign to the nature of gold are to be melted out to set it free from their influences.

“Everything that may abide the fire, ye shall make it go through the fire”. Therefore gold passing through the fire will abide after the undesirable dross has been melted away. The same goes for the human disposition that needs to be relieved of its undesirable dross. To be called upon to go through the fires of purification should be considered a privilege, for what cannot go through the fires of purification is not called upon to. We must remember that people and circumstance are only instrumental. God the Holy Spirit has us in hand. He knows the individual and his need. He will never make a mistake to use wrong means. His purpose with us is clear to Him, although not always clear to us. But we can believe His unfailing love and care and trust Him in the methods He uses in our individual lives.

Gold tried *by* fire came through refinings. God tried *in* the fire establishes the fact that a work of purification had been done. The three men who were thrown into the fiery furnace during Daniel’s days, stood the test. It was established that the fire had no more power upon them, for there was nothing more that could burn. The flames slew around them but did not harm them physically, nor singed their hair, nor burned their coats, nor was a smell of fire upon them. The golden glow of glory exceeded the glow of the furnace heated seven times more than usual. In fact, the seal of the experiences was that another beside them was detected, and “the form of the Fourth (was) like the Son of God.”

Christ Jesus from heaven challenged the Laodicean Church in a state of apostasy : “I counsel thee to buy of Me gold tried *in* the fire.” For there was a

group of believers who had kept themselves from the contaminations of the world and were persecuted for it.

Flawless gold reflects as in a mirror the image of the face that looks into it. It has become malleable and pliable, the Goldsmith hammering the precious metal into sheets of finest thinness in order to cut the pattern of the Queen’s raiment and to form it to her body. Also the King’s daughter receives her garment of wrought gold. These robings symbolise life on a higher plane in this world and life on the highest plane in the life to come. This privilege is for all who are willing to pay the price for God’s best and to share the throne-life to come with His Son. For, “to him that overcometh will I grant to sit with me in my Throne, even as I also overcame, and am set down with my Father in His throne.”

Another impressive lesson of gold came to my attention in the gold mine of South Africa, namely that of MAINTAINING THE GOLDEN GLOW OF GLORY. The secret, as I saw it performed before my eyes, was as follows :

To gain a status of things is one thing: to maintain that status is another. The glow of a smile after a siege of difficulties, is wonderful; but to maintain that glow of a smile when more difficulties come, is more wonderful still. In many cases it is easier to attain than to maintain, for the latter requires constant vigilance to do so.

Self-effort at its best is not reliable, since it is a function of fallible human effort. But when a person depends upon the presence and power of the Holy Spirit by faith and implicit trust, maintenance of a status is possible. Humanisms are not brought into account here as faults. It is the heritage of a Spirit-filled life in the believer. Neither does the superficial glamour smile come into

question. It is artificial and never genuine. The golden glow of glory is a heaven-born beauty that comes to one in touch with God.

It says of Moses that he “wist not that the skin of his face shone while he talked with God.” Moses maintained the glow when in close communion with the Lord.

The same was said of Stephen the Martyr; they “saw his face as it were the face of an angel” as the council steadfastly looked upon him. The glow not only came from above as he lifted his face toward heaven, but from within due to his relationship with Christ.

As we started up towards the surface of the earth again, we stopped on our way to see gold put into a fiery furnace of 1300 degrees heat. It went in the form of bricks, too heavy to lift; it came out a liquid mass.

As the doors of the giant furnace opened to receive the gold placed in earthen vessels, the glow of the furnace fire was so brilliant so that we needed dark glasses to shield from the glare.

The vessels containing the gold were embraced by huge iron tongs and shoved into the fiery flames. I remember saying to myself: “the vessel, the gold, and the fire!” All three put together for a purpose! The doors were shut upon them and the iron latch let down. We stood in awe waiting to witness the results.

When the doors were opened again after a certain time, we saw nothing but a maze of glory of aflame. The earthen vessels holding the gold with out of sight as if they were not there. Only as the huge iron tongs laid hold of them, one by one, and brought them out, were we convinced that they still existed. In bringing them out the flames of fire still slew around them.

To begin with, all three—the vessel, the gold, and the fire—were separate elements. In the fiery furnace they became as one. At the start the vessel was black, the gold yellow, and the fire a golden red. In the process all took on the one colour of brilliant gold. Before there was a demarcation line that divided the three as separate objects; afterwards there was no line of division. They had become one. As we looked into the burning furnace, the black vessel changed into a flaming gold. The gold in the vessel had been melted to a liquid. The fire lost its tint of red. It composed a golden glory.

The analogy was clear: the human body as an earthen vessel. The gold of Christ’s nature, of precious doctrines of truth, etc, within the human heart. The fires of trials and testings in life. Often our Christian testimony is true but brick-like that means hardly anything to anyone. It must become liquidated to a flow of living influence.

The other analogy was equally clear : Only as the vessel containing the liquid gold remained in the fiery furnace, did it maintain its glorious glow. As soon as the vessel with the gold was taken out of the fire, the glow lessened and the liquid gold hardened as they came in contact with the atmosphere outside the furnace. They cooled off. They lost some of the glowing colour. It spoke louder than words about the effects that, result when contacting the former way of life that had once been changed made and beautiful. I asked myself the question: Must the gold always remain in the fire in order to maintain its glow? Must Christians always be in the midst of the fiery trials of life in order to maintain their glow? It is not literal fire we find ourselves in as

*(Continued on page 21)*

## *Good for evil*

Farid, if thou hast discretion,  
Note not with a blackmark  
The ill deeds of thy neighbour,  
Look first in thy own heart.

Farid, where there is greed,  
How can there be true love ?  
How long will a leaking roof  
shelter Thee from rain ?

Farid, return good for evil,  
Let not the sun go down upon thy wrath,  
Thy body shall then, be free from sorrowing,  
All things thou most desirest thou shalt have.

—*Farid*

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## **The golden glow of glory**

*(Continued from page 20)*

Christians. Neither is it any suffering such as a literal prison, even physical martyrdom that necessarily true relationship with God. There are the finer tortures that are mentally inflicted by the subtle words and action of those around.

Whether one way or the other, “we have this treasure (Christ) in earthen vessels” which “Christ in you, the hope of glory.” Therefore, the secret of maintaining the golden glow of glory lies in

our identification with Christ’s divine life (the gold), and to “glorify God in your body, and in your spirit, which are God’s” and to “glorify the Lord in the fires” of whatever trials and testings they represent. To glorify the Lord in the fires implies the highest state in a Christian—“in the beauty of His holiness” since God is “glorious in holiness.” For it is written: “be ye holy; for I am holy.” There is no other way ascribed than this in order to maintain the golden glow of gold.

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

A. A keen sense of self-abnegation and self-naughting is the outward expression of one's spiritual progress. It is not exhibited to hide our weakness but actually to make one feel in the heart of hearts that one is nothing but a mere tiny cog in the vast machinery of Divine purpose. One who becomes a conscious co-worker of the Divine Plan, never asserts but humbly describes in third person. He never despises any one but always relishes to offer loving help and assistance to others. He does not criticise, but narrates the facts of life in a selfless manner for our spiritual benefit. He lives sincerely up to the Holy Commandments, irrespective of the results. He does not yield to the environments but adjusts himself cheerfully knowing it full well that he is always under the Gracious Protection of the Master-Power. He is never gloomy and in his heart of hearts is always cheerful, even in the face of misfortunes. He does not blame others for their shortcomings but seeks to weed them out by careful living and adaption. He does not attribute his spiritual progress to his own single-handed earnest endeavours but considers it as a Holy Gift from the Master.

He is well-balanced in failure and success. He can forgive and forget easily. He is seldom provocative and is rather blessed with a keen sense of loving co-operation for the spiritual welfare of others.

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

He can silence his thoughts at will by attuning with the Holy *Naam* within and by turning his attention to the Holy Feet of the Master. He is ever protected by Him and is

hourly fed—nay rather every moment is blessed with the loving life-impulses from the Master-Power, He knows it full well that this physical life is but a passing phase of the soul from the lower categories of creation in the long drama of human existence, and nothing material will accompany into the Beyond. He does not believe in hoarding but tries to live a frugal life full of contentment. He is not allured by the spell of higher living but considers it as a strong fetter on the human soul. He does not vie with the so-called affluent and rich people but inwardly prays for their spiritual liberation from the wheel of birth and death. He does not live for eating but eats for living a life full of Divine Bliss and Harmony. He is not fond of gaudy dresses but is satisfied with the simple garments procured at reasonable prices.

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

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

A. You should sit in any posture quite relaxed but straight. Let there be no tension in the body, and you should not change your posture. Do

not pay any attention to the body below nor think of rising above to the eye centre. Leave all to the Master-Power working overhead. Just keep your attention constantly fixed at the eye centre while repeating the Charged Names mentally at intervals so that the inner gaze is not disturbed. You will not feel any pain, and inner Light will sprout forth. Practice makes a man perfect. The holy meditation should not be a mechanical routine of just sitting for a certain time but it should be of loving devotion dyed in reverential humility when you stand abegging at the Divine Door of the Lord. The inner openings stated to be falling to your lot towards the close of forty-sixty minutes meditation will be enjoyed much earlier by resigning to His Will.

Q. *Sometimes when I am not even meditating, I hear the Sound?*

A. It is an auspicious omen and shows your growing receptivity. The holy Sound Current becomes audible by regular, faithful and accurate meditations without closing the ears. This keeps the attention of the initiate engaged, but the Sound should be heard by closing the ears regularly, which will draw closer, become stronger and ultimately come from above to lift you up into the Beyond.

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

A. It is due to the lack of your receptivity which would develop by prolonged meditations and great deal of loving devotion. You simply

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

Q. *To what extent would intimate knowledge of planetary forces be a help towards attainment on the Path of Sant Mat? We note that Master Sawan Singh gave a discourse on 'The Twelve Seasons of Man and*

*wonder if Master would care to comment upon this theme in English for us.*

A. Right understanding in every sphere of life is helpful if it is utilised for spiritual progress. It is not known wherefrom you have quoted this discourse as having been given by Master Sawan Singh Ji. Please quote reference to the context. He, however, gave a discourse on the twelve months of the year. It may, however, be stated for your information that in the case of those who rise above the starry sky or come under the contact of Masters who go higher than that, the planetary effects do not touch them.

### *To our subscribers*

The annual subscription of Sat Sandesh covers 12 issues from January to December. For new subscriptions received during the year, all the back issues from January are sent.

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# Sattwic mode of life

*David Huges*

IT is said that when the living Master speaks, he is always saying the same thing. There is a unity in his words which we cannot grasp, but can appreciate in the course of time.

In our daily lives, there is the element of *sattwa* (purity) which he wants us to have. All of the rules and commandments that we have been given are designed to produce this one thing, a *sattwic* mode of life. "It is the ground on which the building of spirituality may be raised."

On the one hand we must avoid certain things, and by avoiding these things we serve the seed sown in us in a very real way. And participating in certain activities also brings in the same blessing of *sattwa*.

As the initiate grows in love, understanding love more and more, he learns quickly how difficult it is to equate praise with love. Praise harms. The man of *sattwa* does not wish to put anyone on a pedestal, either in thoughts or in words, because he feels that this would harm that person just as surely as he would be harmed if he were to put himself on a pedestal. One can see this in one's own daily life. This is an aspect of *Ahimsa* which cannot be overlooked. Furthermore, it is an aspect of *Satyam*, truthfulness. "Tell only that much of the truth as will not go to harm."

Some schools of thought teach that by praising others, we are apt to gain those

qualities which we praise. It is just the Law of Karma. But in karma one man's gain is another's loss. "Karma is of the nature of matter... It penetrates the soul because of its interplay with the matter without." Don't praise; no one can be described as he really is. This is *sattwa* on a subtle level.

On a tangible level, also, there are the injunctions not to take, but to give lovingly. Man thinks that he can take a life and eat the flesh, and that by paying a farmer, the debt is squared. He is also under the mysterious delusion that sex is free, but saints say, no, the life-principle is sustaining all these things and payment will have to be made. It is the little self in us which would be held to account. We just *don't know* what is happening to the Overself during these times. We lose just as if telling inner experiences.

A *sattwic* mode of life is not perfect in itself, but a perfect man cannot be without it. Nearly all the scriptural texts say this. A *sattwic* mode of life and the Master's grace would give us permanent access to the realms of higher and nobler life.

On the auspicious occasion of the birth anniversary of Hazur Sawan Singh Ji Maharaj (July 27) the next issue of Sat Sandesh will be a combined June-July special edition.

# How great is Guru

*Kirpal Singh*

'Tis much that man was made like God, before,  
But, that God should be made like man, much more.

Again:

God clothed Himself in vile man's flesh, that so  
He might be weak enough to suffer woe.

— J. Donne

It is well nigh impossible to know the Master and to understand his greatness. We have not the eyes wherewith we may behold his Reality. A prophet alone can know a prophet. We, the embodied spirits living on the plane of the senses, simply cannot know him.

What Thou art we know not;  
What is most like Thee?

Again:

How can the lesser the Greater comprehend?

Or finite reason reach Infinity,

For what should fathom God were more than He.

— Dryden

In *Jap Ji* (the daily morning prayer of the Sikhs), it is mentioned:

Unless one rises to His level, one cannot know of Him (God).

A Master Soul may be likened to a skylark, which is described as:

*Ethereal Minstrel! Pilgrim of the sky.*

He who can soar as high as the skylark and follow her course may know something of the ethereal pilgrim; but

poor crows and doves cannot. The Master is, however, not a pilgrim of the sky, but a denizen of the highest spiritual Realm, and he comes down to sing to us the "Ethereal Song" and to take us along with him to his heavenly abode. While on earth, he is:

Type of the wise, who soar, but never roam;

True to the kindred points of Heaven and home.

He is far beyond the limitations of the three bodies (physical, astral, and causal); of the three innate, natural and native propensities or instincts (*Satva*, *Rajas*, and *Tamas*; i. e. of righteous actions, worldly actions, and inertia or inaction, or actions born of ignorance and darkness); of the five elements of which the entire creation is made (earth, water, fire, air, and ether); and of the twenty-five *Prakritis* (i.e., subtle forms of varying degrees in which the elements are compounded); and also of mind and matter. Shams-i-Tabrez. therefore, describes him as:

He is a lark that lays a golden egg;  
(An egg that shines like solid gold);

the reference being to the Light of *Naam*

or the Word; that is bestowed on each individual at the time of his initiation.

He rides the high heavens every morning.

When he races, he covers all the solar systems, and when he goes to bed, he makes pillows of the Sun and Moon.

The reference being that when not engaged in any worldly pursuits he crosses over into higher regions for rest.

O Shams-i-Tabrez ! by just one kindly look, he can give sight to thousands of stark blind (i. e. make them seers and prophets).

Such Master souls are in fact one with God, but come down into the material world at His behest to fulfil His Divine purpose. Out of compassion for the world-weary souls, athirst and hungry, moaning for reunion with the Beloved, God has to make provision for their Home-coming.

As man alone can be a teacher of man, God has to send forth 'His Elect' with a direct commission to lead back those who will listen to God's message. He works as a means to an end.

Standing on the top of a hill, as it were, he can locate the smouldering fires of love in the various human hearts, and like a great and powerful magnet or lodestar, he draws all such individual souls as come into his sphere of influence, and by personal instruction and guidance works out the Divine Mission.

Each soul gains in spiritual grace in proportion to her receptivity. The more a person develops this receptivity, the more he experiences grace and spiritual benefit. Gifted with a limitless spiritual wealth he generously bestows it on all who aspire for it. Each gets according

to his need and capability, and gradually develops the seed sown in him.

Sheikh Mueen-ud-din Chishti says:

They (Master Souls) live in the world, but their spirit is ever in the High Heavens;

Imprisoned in the tentacles of the body, their spirit soars high above.

Maulana Rumi also says:

Never take a Godman at a human level; for he is much more than what he seems to be.

Apparently, and in generalities, all men look alike, though each differs from the other in inner development. It is this background that helps each individual on the spiritual path and determines the measure of every step he takes, and, consequently, each one has his own time factor.

A Master Soul in human form cannot be rightly comprehended. He is a limitless ocean of *Sat*, or Truth—ever the same from the beginning of creation and from age to age. As it is not possible to do justice to God's greatness, so we cannot do justice to God's Elect.

A Persian Saint tells us :

He is beyond comprehension, apprehension, conception, and even conjecture. He outstrips the faculties of sight, hearing and understanding. All the glories that one can sing of him all his life cannot do any justice to him.

Again :

If all the mountains were pounded into ink and mixed with the waters of the oceans and the whole earth were a sheet of paper, one cannot

record the greatness of a Guru or Master.

He is the King of Spirituality, and we, grovelling like insects in the muck of the world, cannot know him and his greatness.

Maulana Rumi Says :

If I were to sing praises of His countless blessings till eternity, I can hardly say anything of them.

Whatever we say of him, we perforce do so at an intellectual level, and that, too, has a very narrow and limited plane. All our efforts in this direction are bound to discredit him rather than to give him any credit.

Guru Arjan, therefore, says :

Thou art a King, and I address  
Thee as an Elderman,  
Far from doing any honour to thee,  
I bring thee discredit.

The highest and subtlest intellect that may attempt to describe him would be just like a toddler standing before his mother and saying :

O darling, I know thee !

How much can he know of his parent when he does not know anything of himself ? His sweet lispings words cannot do any justice to the deep motherly love and affection that lies in her bosom. We, too, cannot sing the glories of the Master, for we cannot know at the bar of intellectualism, him who is beyond all barriers and limitations.

Blessed indeed are we, for Master Souls, as and when they do appear, at times tell us of themselves. It is from their rare utterances that we can know something of their greatness and of the potential Power that works through them.

In innumerable little ways, in parables and otherwise, they tell us of what they are, what is their mission, from where they come and how they carry out God's Plan.

It would be advisable for us to go to them and listen to what they have to say about themselves.

*(Extract from "Godman")*



Keeping a daily record or diary is the best method to become conscious of one's shortcomings and errors. Eradicate and uproot them and plan future progress.

Without such self-analysis and self-criticism, no real advancement is possible.

—Kirpal Singh

# 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.

May

- 1 The way of non-violence and Truth is sharp as the razor's edge.
- 2 It is discipline and restraint that separate us from the brute.
- 3 Happiness depends on what you can give, and not what you can get.
- 4 The kingdom of God is within you.
- 5 No man is completely born until he is dead.
- 6 Our duty is to make an effort. It does not matter if we fail.
- 7 Love God, and in love find the fulfilment of your life.
- 8 That which is born of the flesh is flesh and that which is born of the spirit is spirit.
- 9 As the body is purified with water, so is the mind purified by truthfulness.
- 10 There is no guarantee for life. Time for death is drawing nearer.
- 11 We are *Sat*, *Chit* and *Anand*.
- 12 God speaks through a *Sadh*.
- 13 What is there in the quest of God,/Transplant the mind and see it all.
- 14 O Merciful Lord ! Graciously grant us the lighted dust from the feet of the Saints.
- 15 We are imprisoned in this body.
- 16 Life and death are under no one's control.
- 17 One religion is as true as other.
- 18 Your body is the temple of the Holy Ghost.
- 19 The seeker after Truth should be humbler than the dust.
- 20 Unto the pure all things are pure.
- 21 The truth shall make you free.
- 22 Fear of God is the beginning of wisdom.
- 23 Blessed are they who 'know' and whose knowledge is free from delusion and superstition.
- 24 We realise the truth of our freedom only on moments of silence.
- 25 Love is the only reality.
- 26 Hear the other side.
- 27 Into Thy hands I command my spirit.
- 28 Tolerance gives us spiritual insight.
- 29 Religions are different roads emerging upon the same point.
- 30 Who rises from prayer a better man, his prayer is answered.
- 31 So little done, so much to do.

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