

*Sat*

*sandesh*

*the  
message of the Masters*

*June-July 1969*

## *Thus spake Hazur:*

One will not be saved by any but the living Satguru.

\* \* \*

Man is the epitome of all creation, and a true Master is the greatest of all men.

\* \* \*

Guru or Master is the fountain-head of the knowledge of God, and he is more valuable than our physical body, our mind and all our wealth. Therefore, we should sacrifice all to win his grace.

\* \* \*

It is impossible to describe the reach of power of saints. I am sure if the Guru wants he can make even the stones carry out his work.

\* \* \*

Saints never criticise or condemn anybody. They do, however, call a spade a spade. They give out pure truth.

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The head which does not bow in devotion to his Master in the early hours of the morning is useless.

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—(Continued on inside back cover)



*Hazur Baba Sawan Singh Ji Maharaj ( 1858-1948 ) whose  
birth anniversary will be celebrated on July 27.*



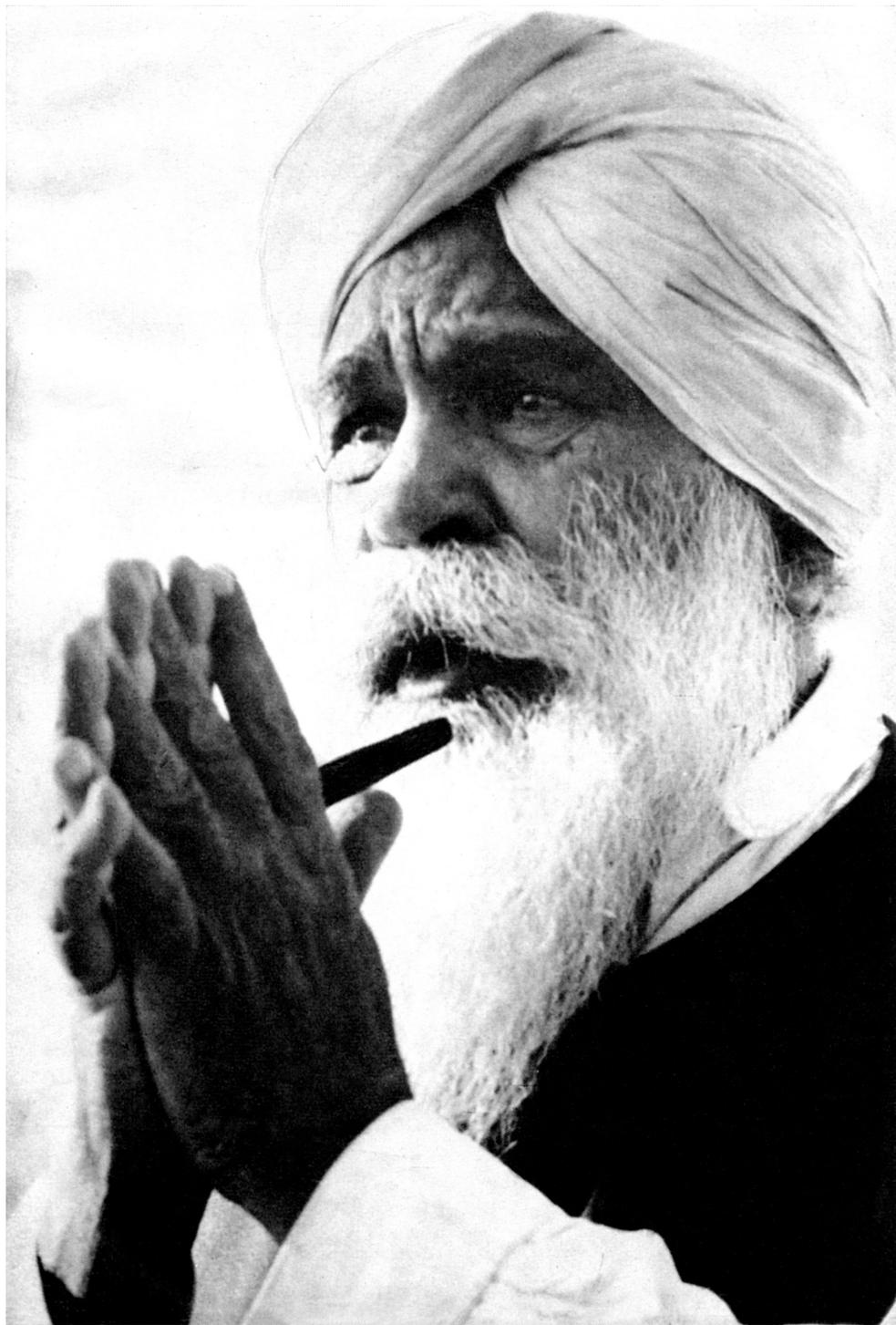
# *The Master's message*

Dear Ones,

ON the auspicious Birth Anniversary (July 27) of my Master, I congratulate you all, who have been put on the Way back to God and have been given a demonstration of rising above body-consciousness, by which you have come to know that you are not bodies, but souls—embodied souls. Also your Single Eye has been opened to see the Light of God and your inner ear has been opened to hear the Music of the Spheres—the Voice of God. “For verily I say unto you, that many prophets and righteous men desired to see those things which ye see, and have not seen them; and to hear those things which ye hear; and have not heard them.” (Matt. 13:17). Moreover, you have learnt to die while alive and have a new life—by entering into the Kingdom of God, which is within you and cannot be had by observation.

My Master, like all Masters in the past, revived the old, old Truth to know that body is the Temple of God in which you reside and God is effulgent in all its glory, which we have forgotten. We are all members of the one family of God—all endowed with the same privileges. We are all children of God and as such brothers and sisters in God. We are all like so many limbs of the one body. If one limb is aching, the other limbs also suffer. So the way to be happy is to make others happy. The most beloved unto God is the person who does good to God's family.

Religion has two aspects—one outer and the other inner. Man is a social being, and must have a society. Masters do not come to destroy but to fulfil. The one aspect is all right, remain where you are, and the other is to know ‘who am I’—know the Self and be free. The highest aim is to know one's Self and know God, and have loving regard for all others who are similarly situated by



*The living Master Satguru Sant Kirpal Singh Ji Maharaj.*

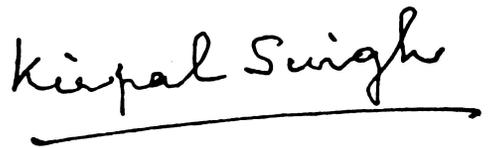
setting and example for others. An example is better than precept.  
So we are :

To be just, and friendly to everyone.  
To be sincere and to be true to one's Self.  
To be good and to do good to others.  
To make others happy.  
To comfort the sick and the afflicted.  
To serve the poor and the needy.  
To love God and all His creation viz., man, animals,  
birds, reptiles and also the least conscious.  
They are all members of the one family of God.

There is *one caste, one religion, and one God*.  
There is only one caste—the caste of humanity.  
There is only one religion—the religion of love.  
There is only one *dharma*—the *dharma* of Truthfulness.  
There is one God—The Omnipresent,  
The Omniscient,  
The Omnipotent.  
There is one language—the language of the heart.

My best wishes go to you all to know all this and be a living  
embodiment thereof.

Yours affectionately,

A handwritten signature in cursive script that reads "Kirpal Singh". The signature is written in black ink and is underlined with a long, horizontal stroke that ends in a small arrowhead pointing to the right.

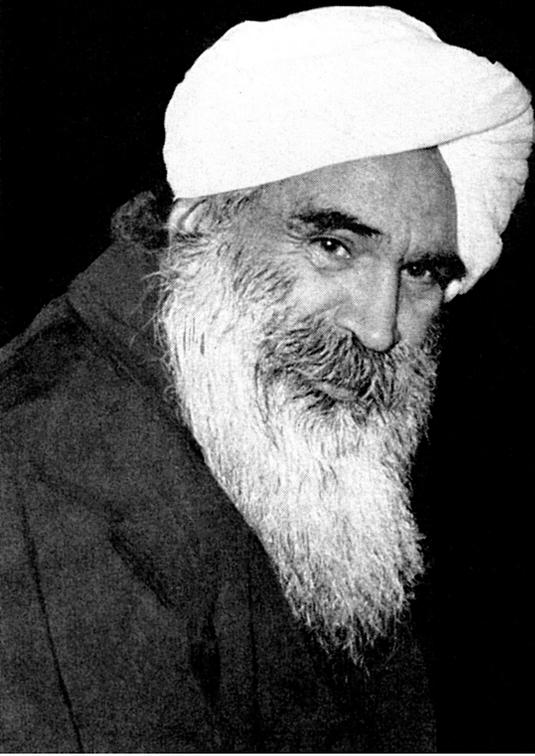
## *Significance of Satsang*

I am entrapped in the city of thieves,  
While my life is athirst for Satsang.  
In Satsang lieth much benefit,  
For it swiftly reveals the Master within thee,  
But fools do not understand its significance.

During Satsang is showered a veritable rain of Ambrosia.  
Indeed, thou hast held in thy fist  
Worthless stones of worldly goods,  
And thrown away the diamond of the Word,  
Whose value none can measure.

Kabir says, listen ye brother seeker,  
From this house (the body) take thy soul to that House.

—*Kabir*



# THE MASTER SPEAKS

## *Think of death*

None is thy true companion among  
worldly relations,

Why sleep ye among these cheats ?

—*Swamiji*

WE have before us a psalm of Swamiji Maharaj.<sup>1</sup> You may go through the writings or devotional songs of any of the great souls. You will find that all have stressed the same point—‘know thyself’. It is said : ‘Recognise that thou art a sentient being’. At present, we are unaware of our real Self as we are completely identified with the body. We look at the world

from the physical level only. As such, it does not appear to us in its true colours.

Matter is changing. The body and the world, which are composed of matter, are also changing. If two things are undergoing a relative change, that is not perceptible. Many a time, I have tried to explain this phenomenon through an example. Suppose a boat is sailing in a river with the speed of the water-current. The occupant of the boat would feel as if the boat is at rest. But, one who is standing outside, can clearly apprehend that the boat as well as the river are flowing with the same speed. In other

words, an awakened soul, out of sheer compassion, draws our attention towards our sad plight. But, caught up in the mighty maze of matter, we pay no heed to his clarion calls. We have taken the physical mould as something real and think that we have to live permanently in this world. All great souls, however, tell us that the world is unreal while the soul is real—something eternal, unchangeable and permanent.

There is an allusion in the epic Mahabharata that a question was once asked of King Yudhishtira by Yaksha : 'What is the most amazing thing in the world ?' The King replied : 'Every day we see the people dying around us. Near and dear ones carry the dead body to the cremation ground or burial places. They even lit the funeral pyre with their own hands. And yet men think they will never die.' It is, indeed, quite strange and ironical. Learned or illiterate, rich or poor, high or low—all suffer from the same delusion. What do the saints teach us ? Learn how to transcend the tabernacle of flesh and you would be able to perceive everything in a proper perspective. Then you can clearly apprehend the ever-changing panorama of life and will realise the truth of scriptural precepts—the world is impermanent and the soul is eternal. All great souls, who came to this world of ours from time to time, endeavoured to draw our attention to these truths. Whether they expressed themselves through the Vedic *mantras* in Sanskrit or spoke in Persian or Arabic, but the essence of their teachings was the same—the world is not a permanent dwelling place for us.

We dwell in the body and are not the body itself. In other words, we are an ensouled entity. Soul is essentially divine. We are all children of God. These have been the teachings of all enlightened souls. We should not take

the language of the scriptures literally, but should try to follow the spirit of what is stated. One may spend one's life-time in the study of the Vedas or scriptures. Of course, it is not a child's play. For one thing, it is really difficult to acquire mastery over Sanskrit—the language of the Vedas. One will have to exert a lot to learn it. Secondly, even if you master all the scriptures, you would arrive at the same conclusion—the physical world is unreal and the spirit is real.

We should search for Reality. The Vedas proclaim: 'O Lord ! lead us from untruth to truth and from darkness to light.' We may state this reality in any language. It would not make any difference. What is required is that we should proceed towards Truth. Discriminate right from wrong and adopt the former. This would help us in achieving our goal. Whatever is mentioned in the scriptures is primarily a revelation of the various aspects of human body which we possess. This is the greatest Veda, Granth, Quran or Bible in which we are dwelling. Unless we make an exhaustive study of this book (body), all other knowledge is of no avail. All evolved souls exhort us to tap inside and focus our attention between and behind the two eye-brows. Further, they tell us to seek the association of a Master-soul. Great souls actually traverse in the cave of human body. It is not necessary that we should exclusively depend on scriptural knowledge for the practical spiritual experiences. This can be accomplished easily and quickly under the guidance of some adept in the science of spirituality. Our main object is the practical achievement of what is recorded in religious books.

Swamiji, therefore, emphasises that, in reality, we are a spirit clothed by the body. This (body) is our first companion when we come into the

world. All our earthly relations are because of this body developed after its advent. At the time of death, this clayey mould is left behind and all worldly possessions cease to have any significance. Now tell me as to who is your true friend among all these ? Saints have given the following answer :

‘They are our real friends in whose company.  
We may develop right understanding.’

The very sight of them should dispel the veil of ignorance cast upon us. We treat the unreal as real. This is called ignorance. But when we meet an enlightened soul, he removes the veil of darkness and thus enables us to distinguish between real and unreal. Such persons alone are fit to be called as true companions. They are very very rare, but the world is not without one. As the physical body does not accompany us, we require the association of one who may abide by us at all times—both here and in the hereafter. Who can be such a one ? Obviously, God alone. He is the soul of our soul. He is our life-principle. We live, move and have our very being in Him. Other than God, such persons, in whom He is manifest, are our everlasting friends. They are verily a human-pole on which the Power of God works.

Wherever a disciple may be—on the snow-capped mountains, in the depths of oceans, in trackless jungles, or on burning sands—the Master ever remains with him to guide him at every step, for that is his eternal promise. And again, when one leaves the body at the time of death or withdraws his sensory currents to the seat of the soul, the radiant form of the Master appears to escort the soul into the beyond. One who possesses this competency is called a Guru. He is not the physical body. Kabir<sup>2</sup> goes to the extent of saying :

‘Those who take the Master on the human level

Will have to go in the lower forms of creation.’

This is a great deception engulfing the entire world. Truly speaking, the term Guru is not an appellation of any person. It signifies and stands for the God-power manifestly working on a chosen human-pole. In the Gurbani,<sup>3</sup> we have :

‘God speaks through a human frame,  
Without such a frame, how can he speak ?’

Again says Nanak<sup>4</sup> :

‘O Lalo<sup>5</sup> ! I simply speak out what God makes me speak.’

Such a one alone is called a sadhu, saint or mahatma. We are all embodied spirits. Man alone can be the teacher of man. As such, God-power must adopt some human-pole in order to contact us at our level. Only a manifested God-in-man can direct our attention Godwards. On the physical plane, he acts as a teacher or a Guru and gives spiritual instructions to the aspirants. He says : ‘Neither you are a body nor am I. Let us leave the body and rise above it.’ There you would find him in his luminous form. He alone is a true preceptor. He is a never-failing friend, both here and hereafter :

‘God Himself dwells in Godman,  
although the latter may look like a human being.

The words *sher* (tiger) and *sheer* (milk) may have identical appearance, but possess quite different meaning.’

The words ‘*sher*’ and ‘*sheer*’ are written in the same way (in Urdu), but vastly differ in sense. The former stands for a wild beast, while the latter connotes a thing

which gives strength and stamina. Likewise, there is a world of difference between an ordinary person and a Godman. The Master-soul is Word-made-flesh. He can transcend the physical body at will and can traverse into higher spiritual realms. In the garb of a man he is, in reality, much more than what he seems to be. He is a Sadhu (a disciplined soul) or Satguru (Master of Truth). Unless one contacts such a saint, real spiritual advancement is impossible. The God-power is manifested in the form remembered by an aspirant:

‘The Nameless has many names,  
He doth attend by whatever name  
He is addressed.’

Thus, there is no distinction between a realised soul and God. When placed in fire, an iron ball assumes the very form of fire. Similarly, Master-souls are verily one with God, but come down into the material world at His behest to fulfil His divine purpose. Enlightened souls who have experienced Reality within are rare indeed — may be one in millions. But the rest who claim this status and pose and act as real Masters not only deceive themselves but misguide people. It is because of such impostors that Guruship is being looked down upon. But here the word ‘Guru’ is not being used for false teachers who, deceive simple-minded seekers after truth. Their teachings are confined to *Apravidya*<sup>5</sup>. They neither have above-body experience themselves, nor can they help others. We are least concerned with such fake Masters.

Now-a-days, the words ‘Sadhu’ and ‘Sant’ have been defamed so much that people have lost all faith even in genuine Masters. Let us leave aside these words and replace them by more appropriate ones. But, the fact remains that the guidance of an adept, well-versed in the

science and art of spirituality is indispensable for those who want to make progress. There is no other way out. He should be able to give a first-hand inner experience to the aspiring souls, however little it may be. The great souls have stressed that worldly relations are of ephemeral nature; none is your real friend. We are a living soul but are identified with the body, which would not accompany us. Then what is the significance of bodily relations? real friend is he who stands by us through thick and thin. He can either be God or a saint. It is, therefore, said:

‘O Nanak! snap all ephemeral ties  
of worldly relations and find the  
company of a true saint;

The former shall break away in this  
very life, while the latter shall abide  
with thee even after death.’

The great teacher emphasises that we should sever all our earthly connections and search for the eternal friendship of some enlightened soul. The friends and relations do not stand by us in all the vicissitudes of life. Some of them desert us in poverty and indigence, some in prolonged illness and disease, and yet some in adversity and misfortune. At best a few of them may help you to the funeral pyre and that is all. Even the most sincere stand by as silent spectators when one struggles for life but ultimately loses the battle against death. As such, you should seek the spiritual guidance of one who may reveal to you the mysteries of beyond and give out-of-body experience which one normally gets at the time of death. Further, he should abide with us when we shake off this mortal coil. This is the definition of a true saint. But alas! now-a-days the term given is being used for those who believe in external posing and are able to deliver sermons or preach scriptural

texts. My Master used to say that bookish knowledge is all wilderness—no way out. This is the condition of the world. Poor and innocent people are being exploited by the so-called Gurus for their own ends. One who ravelis at the plane of senses is sure to fall. Spirituality is not a subject of verbal talk :

‘This is a practical subject beyond the grasp of intellect and thinking,  
Leave off all lip service and be doer  
of the Word,  
Then alone you would enjoy the  
quintessence of true knowledge.’

It is a question of leading a well-disciplined and regulated life. When people suffer worst experiences at the hands of false teachers, they say: ‘It is all gurudom’. This does not mean that one should abandon his search for a perfect Master. Without him the goal can not be reached.

We bestow all our love on the world and all that is of the world—wife and children, friends and relations, riches and possessions. All these worldly objects are subject to death and decay. They betray us some time or the other. As such, we should not idle away our precious moments in their company. The expression of enlightened souls is always frank and fearless. Swamiji, a great teacher, calls all relations as cheats because they rob us of our valuable human life. Cheats are soft spoken. You only come to know when they have played their trick and deprived you of your belongings. But then it is too late.

The worldly delusion starts from the body. Having been identified with the fleshy mould, we take it as something eternal. All our life, we are engaged in the care and maintenance of the body. Is it not a deception? So are bodily relations. Suppose a man steals some-

thing from your house. No doubt, you have suffered a loss but at least, in person, you are safe. Again, suppose another individual comes and takes away your clothes. Although you are left without clothes, you remain safe. Likewise, let us assume that a third man comes, hits you and fractures a limb, but you survive. Your body may have been hurt, but at least your life has been saved. And yet another comes and captures your very attention (soul). Is not he your worst enemy? A child at play would naturally attract the attention of those around him. All material attractions are dangerous and prove a stumbling block on the path Godward. Appearances are deceptive because they keep our attention diverted in a wrong direction. Truly speaking, we were to unite our soul with God but, alas! are getting lost in the mundane things. These worldly charms may be compared to broad-day-light dacoits which keep us far removed from reality. You can imagine the plight of those who are sleeping among them.

Just as a father is moved by the pitiable condition of his son and advises him out of sheer compassion, similar is the case with our heavenly Father. He assumes the garb of a saint and awakens the sleeping humanity out of the deep slumber. Then he tells us that every moment of our precious human birth is being wasted in the transitory charms of the world. We should safeguard ourselves from this grand delusion. None is our formost companion in this world. Everyone shall forsake us in due course of time, ‘This swan (soul) will depart alone.’ Here a question arises as to what preparation have we made for the last journey. This is a subject which is before all social orders and religions. Seek the association of an evolved soul who is a human being like us but has

attained Godhood. You may call him what you like. Call him a man of intuition, who may open your inner eye. Then there would be no question of any deception. Even if the aspirant is illiterate, he would get inner perception.

In Peshawar (now in Pakistan), there was one Baba Bhoj Singh. He was a truly devoted soul. He was once asked to explain the difference between 'saying' and 'doing'. He replied saying is '*kehna*' while doing is '*karna*'. In Punjabi, the word '*kehna*' stands for a contagious disease. One who develops this, always feels a scratching sensation on the body and feels relieved by scratching. As the sick person rubs himself the disease goes on intensifying till it covers the whole body. Similarly, mere talking and professing without practising is of no avail and lead us no where. The word '*karna*' means an orange-flower which spreads its fragrance far and wide. Identical is the condition of those who engage themselves in regular spiritual practices. What a brief exposition in two words. But a learned man would explain the same in an elaborate way. We are only concerned with the kernel and not the shell. Christ said: 'If ye love me, keep my Commandments.' Again: 'Let my words abide in you and you abide in me.' Expressions may differ, but the sense is the same. In the association of a God-man or a man of realisation, you would experience that the physical body is a mere casement. By constant practice, when you transcend the fleshy mould as a matter of routine, you can see the cosmic order from the level of the spirit. This is our goal. Self-realisation precedes God-realisation. Having experienced Godhood and after tasting divine elixir you will live in the world and yet but of it.

Swamiji says :

'In Satsang, sit with receptivity and loving devotion,

Then the Master would dye you in the fast colour of Naam.'

Great souls have always invited our attention towards vital things of life. They have endeavoured to explain the axiomatic truths through examples:

'Know ye O friend that the world creation is wholly unreal,  
O Nanak! it is unstable like a sand-wall.'

By unreal is meant what is not eternal and hence impermanent. Whatever we see around is just like a sand-wall having a very short life. It crumbles as soon as water dries up. It is, said: 'World is a mere dream and a juggler's play.' This magic show, with no reality, lasts only for a while:

'Open thy eyes and see that nowhere is thy brother or friend,  
Some are ready to depart while others would follow,  
Everyone has to quit in his own turn.'  
Again it is said:  
'Kings, subjects, householders, divines and incarnations came and go,  
Likewise each of one of us has to depart one day or the other.'

Great personalities appear on the world scene and then vanish for ever. None could stay for an indefinite period. Enlightened souls like Guru Nanak, Hazrat Mohammed and Lord Krishna took up human garb and abandoned it. There is no exception to this rule. So we must know about the thing that disappears from the body. That is our own Self. Awakened souls have always stressed this point. Knowing that the fleshy mould is not everlasting, what should we do? Let us see what Guru Arjan<sup>6</sup> says:

'We are so much engrossed with perishable things that we have forgotten even the Creator,

Whom should we love when all are to part with?’

Everyone of us is attached to the ephemeral things of the world. God is immortal. We have ignored Him. The entire world is subject to death and decay. The physical body is a heap of dust. It is said: ‘Dust thou art and unto dust returnest.’

One day we will be separated from the mortal frame. In such a predicament, what must we do? We are building houses on sandy foundations. We are sailing in paper boats (body). We have to understand this. He who has understood that life on the earth-plane is shortlived and has to pack up one day, would not tell lies, cheat anyone, slander or think ill of others. But alas! we never, for a moment, think about death. We do not see the world in its true colours. That is why we treat it as something real and eternal: ‘So long as we are trapped by worldly delusion and blind infatuation, this mirage cannot disappear.’

*Maya* means delusion. Having been identified with the body, we forgot our real Self and also Overself. Body is the root cause of all delusions. When we see our fellow beings from the body level, attachment is natural. The moment inner eye opens, self-awareness would dawn upon us. Then this tabernacle of flesh would appear to be a heap of dust. It is quite surprising that we see the changing panorama of life with our own eyes and yet do not believe. Like an oily surface where water does not stick, our hearts have become so much saturated with the glamour of the external world that no amount of *Jnana* or knowledge produces any effect. We read and never go deep into the meaning. All great souls have given a clarion call. ‘O man thou have to depart.’ Does it

appeal to us? We have been completely dyed in the colour of the world so much so that even the heart-rending appeals of enlightened souls prove futile. In such a condition, self-awakening is the only alternative. The Vedas state : ‘Awake, arise and stop not till the goal is reached. Guru Arjan, in this context, says: ‘Awake thou O traveller of the way.’ All saints have virtually said the same thing. We are not concerned with the expressions but should concentrate on the essence of the subject. Hence the exhortation: ‘Attend ye the Satsang with loving devotion.’ By the term ‘Satsang’, we understand any lecture or discourse on the scriptures—generally a tall talk. This is a misnomer. Awakened souls do not call such discourse or congregation a Satsang. They have defined it as :

‘No congregation can be called a Satsang,  
Unless it is presided over a Master-saint.’

Satsang denotes the company or discourse of a Truth-personified saint alone. There is no question of gurudom here. Huge gatherings without the presence of a man of realisation or enlightenment cannot be called a Satsang. It is a question of self-awakening and self-analysis first. Then only one can pass it on to others. He who is identified with the body at the plane of mind and senses, although well-versed in the scriptures, has no inner experience or contact with Reality. Association with such a person is not Satsang. He has neither inner perception himself nor can impart it to others. What is the greatness of an evolved soul? He transcends the body limitations at will and can make others do likewise. He gives inner vision to the spiritually blind and one experiences some glimpses of divine Light within. Further, his ears are in tune with the divine Melody. We are dead to the

Music of the Spheres. One who is competent to do this is called a Guru. The holy Quran also states likewise : 'Our eyes and ears have been sealed. Catch hold of a Master who may unseal them.'

In the teachings of the Masters, physical senses are not of much avail, Nanak says:

'One sees without eyes, hears without ears, walks without feet, acts without hands and talks without tongue, provided one learns to die while living.

O Nanak! it is then alone that one can know the cosmic Will and meet the Beloved.

Again, he says:

Different are the eyes O Nanak,  
That behold the Vision of God.'

When one is able to understand the Lord's Will one would establish contact with Naam or the Power-of-God. Elementary steps at the body level are not enough. Real help would come from a spiritual adept. A learned man can give you knowledge. An engineer can teach engineering. A doctor can teach anatomy. Likewise, an enlightened soul can give you a first-hand contact with Truth. Lord Krishna has stated in the Gita<sup>6</sup>: 'If you are desirous of having *Jnana* or true knowledge (practical inner experience), you should go to an evolved soul.' This is not the job of scholars. Maulana Rumi<sup>7</sup> says:

'If you intend going for a pilgrimage take with you one who has already been on a pilgrimage no matter whether he is a Hindu, a Turk or an Arab.'

Denomination, caste or creed is no bar to spirituality. Should you be anxious to become a doctor, you should

go to an expert in a medical science. Similarly, for self-realisation one should seek the guidance of an adept in the science of soul. He may belong to any social order. What does it matter? Saint Ravidas<sup>8</sup> was a cobbler by profession. Kabir was a weaver. Namdev<sup>9</sup> was a calico-printer. Saina<sup>10</sup> was a barber. Those who have realised God, can dye one in the colour of Godhood. Life comes from life and light from light. Everyone transmits his own colour to others. Maulana Rumi explains this phenomenon through an anecdote. One day he found in his bathroom some clay which was fragrant. Maulana asked the clay: 'How is that you are so much perfumed.' Then he himself answers on behalf of clay: 'I am the same humble dust but had spent sometime in the proximity of fragrant flowers. It is this vicinity which has filled me with fragrance.' Kabir says likewise. All great souls have expressed the same thing, but in their own language. But we are only concerned with the spirit of what they have said. The company of a disciplined soul is just like going to the shop of a scent dealer. If he gives you a scent-bottle, it is well and good. If not, at least, you would enjoy the sweat fragrance. A charged atmosphere has its effect. We should bestow our love and reverence on an awakened soul and not on the so-called mahatmas with whom the world abounds. A really enlightened soul is a rarity. The Gurbani says:

'There is none in millions,  
There may be one in billions.'

India had many sages and seers in ancient times. But Janak<sup>11</sup>, the royal sage, could find only Ashtavakar<sup>12</sup> to get practical inner experience of divine Light. If it was so in those days, how could the number (of awakened souls) run into thousands today? The more the better. But without the active guidance

of a living Master, one cannot proceed on the spiritual path. Always sit in the company of a realised soul. He would be able to trans-humanise the human in you. This task cannot be accomplished by those who believe in acting and posing. They cheat and exploit the innocent folk by issuing blank cheques on spirituality. Who will honour them ?

‘One who has not enough for himself. What can he spare for those who depend on him.’

Great teachers are always outspoken. If you have accepted a Master who himself is wanting in spiritual riches, how could he give others inner perception? It is, therefore, said: ‘By meeting the perfect Master, one sees the holy Light with his own eyes.’ You would then see Reality yourself and affirm it. After initiating Janak. Ashtavakar asked him if he got inner experience? The latter confirmed in a humble and respectful way. The charm lies in the receiver of spiritual wealth acknowledging it in unequivocal terms. False prophets always try to put off an aspirant with lame excuses because they are incompetent to demonstrate Reality within. They advise their followers in outer pursuits like developing blind faith, idol worship, drinking holy water etc. Some of them tell their disciples that they have not matured enough for the spiritual gift and that inner development takes place automatically in due course of time. But what is the guarantee that there would be inner awakening? It is, therefore, imperative that we should only rely on a firsthand inner experience of the Light of Life: With the revelation of the Power of God within, the illusion of mind disappears.

‘By infusing his own life-impulse, a perfect Master puts us on the spiritual path and then unites us with the Power

of God.’ It is a question of giving the Bread of Life and Water of Life before we are engaged in *Bhakti*. It has been defined as:

‘A Gurumukh Bhakti is one in which sound-current is made manifest spontaneously;  
Then alone one communes with the Word.’

Further, it is said:

‘Some Godly person may link us with God.’

These are the utterings of great souls. They are true today as in the bygone days. A spiritual luminary capable of giving inner contact with the saving life-lines is called a sadhu, sant or mahatma. The need for such Master-souls was felt in the past and will always be felt in the future. They are the saviours of humanity. One dyed in the colour of Naam remains immune from the glamour of the outside world. From where do the worldly lusts attack us? From the body level and the plane of senses. Only by transcending body-consciousness, one contacts the Light of Life. Naam is not subject to external vision. It cannot be experienced at the level of the senses. It is the knowledge of the beyond. ‘The elixir of the divine Word is too sweet.’ If you partake of it, the mundane pleasures would become insipid and valueless. In the association of an awakened soul, you would experience spiritual ecstasy of Naam and lose all charm for sensual pleasures. This is the difference between an ordinary man and a man of realisation. Both of them discharge their mundane obligations in more or less the same way. While one is completely engrossed in the world, the other (Godman) leads a detached life. He who remains *neh-karma* or actionless in action in all his doings is a liberated soul. Actions,

good or bad, keep us in bondage. Even the incarnations are not free from the cycle of transmigration. Only by becoming a conscious co-worker of the Divine Plan, one is released from the karmic web. What is the criterion of such a great soul? In this context Nanak says:

‘One attuned with His Will, O Nanak,  
is wholly freed from ego.’

The knowledge of the Divine Will means the destruction of ego. He sees the invisible hand of God working around him. A perfected being never claims any credit for himself. He would always say: ‘It is the grace of my revered Master.’ This is because he witnesses within and around him the play of the Supreme Power.

‘All thy riches and wealth avail thee  
naught,

You will be separated from them in  
a fraction of a second.’

All the earthly possessions become of no consequence, the moment the soul leaves the body. Money mania has become the be-all and end-all of our life. People would like to know your bank balance or about your properties and possessions. We generally care least for the higher values of life. At the time of my retirement, I was at Lahore (now in West Pakistan). Some of my colleagues asked me how much I had saved during my working life. I told them that I had only some provident fund amount to my credit. At this some of them remarked that I was a fool not to have saved anything for the rainy day. One who shared his income with others would not be able to create a bank balance, I told them. Then they enquired whether I had built a house. When I replied in the negative, I was told that I had not acted wisely. From their point

of view, they were correct. Some friends had purchased lands and were busy constructing their houses. Some of them had their pensions commuted for the purpose. In the meantime the partition of India took place. All their properties and possessions were left in Pakistan. When they met me again, they admitted that it was I who had acted with foresight and wisdom. Likewise, we have to vacate this mortal frame one day. Then what is the significance of our riches and possessions? When one is about to breath his last one’s relations immediately take charge of the keys and other things. Many a time there are quarrels over the division of property. I had seen such incidents. Once a lady obstructed the funeral of her husband on the plea that her case should be decided first. What a deplorable condition of the world!

Money is the root cause of most domestic quarrels. Husbands and wives cannot live in harmony. Once I saw a husband rebuking his ailing wife. He wanted her to go to her parents until she recovered. What a pity! People are mostly after money and have lost all regard for the higher values of life. There are persons who lead a life of austerity, but their number is small. I definitely have regard for them. But the majority behaves otherwise. We have reached the climax of deterioration. There is hardly any regard for the old, sick and destitutes. They are given the worst possible treatment with all sorts of humiliations and indignations. This is the true picture of the world. One who remembers God and cultivates chastity while still young would ever remain happy. This work cannot be accomplished in old age. Who knows what will be our physical condition then. By excessive indulgence, one loses ones balance of mind and life is shortened. While

those who observe continence, lead a cheerful and long life. But, on the whole, moral and ethical values are on the decline. In this world nothing is our own. Everything belongs to the Almighty. What is there to accompany us? Tulsi Sahib<sup>13</sup> goes to the extent of saying that you may accumulate all the wealth of the world and own the entire land from the place of sunrise to sunset as your property. Though impossible, let us assume for a moment that it can be done. What is the outcome?

‘When death is thy ultimate destination,  
What is the value of earthly possessions?’

All material things would be left behind on the doomsday, but the evil of ill-gotten gains would accompany you. Therefore, earn your livelihood by the sweat of your brow and spend in a right way. This would help you on the Godward path. Help the poor, hungry, thirsty and downtrodden to mitigate their sufferings. This is the correct way to utilise one’s earnings. Tulsi Sahib says that if water enters a boat, you should leave it immediately or else you would lose your life. Similarly, if there is excess of wealth, it should be utilised for a noble cause. Keeping this in view, the tenth Sikh Guru (Guru Gobind Singh) started the practice of ‘*Vand Shakna*’ or sharing things with others. If we cultivate this virtue, our homes would become a heaven. Most of the domestic strife because those who have are not ready to share with have-nots. If we only learn how to feed the hungry and help the needy, there would be peace and harmony everywhere.

Keep the company of awakened souls. Serve them as best as you can. Provide whatever facilities you can to those who want to visit such great souls for higher knowledge. A heart longing for gold

can never be clean. We should engage ourselves in the pursuits which may benefit our soul in the long run. We can solve the enigma of life only in the association of enlightened persons.

By transcending the tabernacle of flesh we can establish contact with Naam or God-in-action Power, and know the Divine Will. By experiencing higher bliss within, we would be rid of all worldly attachments and thus attain life eternal. Thus, Swamiji exhorts as that wealth and possessions would not be of any avail for a higher purpose. Guru Arjan also says likewise:

‘By a great good fortune thou has got  
a human birth;  
This is the only opportunity for thee  
to contact the Lord;  
All else in the world will avail thee  
naught;  
Seek ye the company of the saints  
and learn to commune with the  
word.’

Human birth is a rare privilege. It is our turn to meet God. Man is a rational being and can discriminate right from wrong. By self-analysis and inversion, he can seek re-union with the Lord. This task cannot be accomplished by the lower species in the creation. All outer pursuits in which we are presently engaged, would not help us in achieving the goal. A Sadh, disciplined soul, is ‘*Trigunatit*’ (beyond the three *Gunas*: *Satva*, *Rajas* and *Tamas*, in which all human beings work according to their natural instincts). It is said:

‘The greatness of a Sadh lies beyond  
the three *Gunas*.

There is no distinction between a  
Sadh and God.

God verily appears in the form of  
a Sadh.’

You may call him a polarised God. He has liberated his Self or Spirit from the shackles of mind and body and can make others likewise. We cannot tread the path of Reality without the active guidance of such a one. He never claims any perfection for himself. He always talks in the third person and exhorts the spiritual aspirants to unite with the God-power within. In all humility he says that he is the servant of all. Speaking of his own descent on the earth plane Guru Govind Singh, the tenth Sikh Guru, says: 'Having merged in the Lord. I did not like to come down again into this mundane world, but was made to do so for the regeneration of mankind.' What does it mean? Saviours are God-sent. Strictly speaking, God does not have any relationship in the earthly sense. We will have to say that He Himself manifests in the garb of a man. In other words, the God-power works on a chosen human-pole for the spiritual welfare of humanity. He would invariably suggest the association of an awakened soul and communion with the holy Word. These two would help us in attaining the goal. Hence the exhortation:

'Those who have communed with the  
Word, their toils shall end,  
And their faces shall flame with glory,  
Not only shall they have salvation,  
O Nanak! but many more shall find  
freedom with them.'

Again: 'Naam alone has been the saving life-line in all ages.'

Naam has been the basis of spiritual emancipation of *jivas* ever since the world began. What is Naam? It is not just a syllable, but the great Power which it signifies. It has two aspects: One is the 'name' and the other the 'named'. But Truth or Reality is one. An Indian saint, therefore, says:

'Each one in his own way talks to  
us of his own Beloved,  
O Rajab! the target, is one but the  
archers are countless.'

Further, it is said:

'There are myriads of lovers but the  
Beloved is one,  
Religious orders or sects may be di-  
fferent but all have the same pur-  
pose to fulfil.'

One may belong to any social order. One chief object is God-realisation. Drunkards, irrespective of their religious allegiance, caste or creed, sit together in a tavern and enjoy themselves. Similarly, spiritual aspirants of different religions, too, should go to the tavern of Divine Bliss. When a drunkard can revel in the company of drunkards, then why cannot lovers of God of various denominational hallmarks sit together and embrace each other? If they are truly devoted, they must.

The highest and the holiest in all religions, in the past, had great love and fraternal feeling among them. Guru Arjan, while compiling the sacred scripture of the Sikhs, the Granth Sahib, collected therein the saying or writings of all the enlightened souls he could lay his hand upon, irrespective of their religious labels. It is verily a banquet-hall of spirituality. This shows the catholicity of mind of the great author as Guru Arjan was. In contrast, what do we find today—small water-tight compartments, each trying to run down the other. The narration of the sayings of a great soul of one religion are forbidden in others. Why so? When the same Reality has been glorified there, it must be read without any hesitation. It would inspire you with the love of God. Simultaneously, it would bring enhanced glory to your Master.

Our aim is to get to Reality. We are all afflicted with the same ailment. Our soul is under the influence of mind which is influenced by the senses. One who has risen above these two, can liberate your spirit from the flesh and unite with the Naam-power within. He (Godman) is the connecting link between the individual soul and the Oversoul. However, from the point of *Apravidya* you may follow the rites and rituals as enjoined by your social religion. This is just a preparation of the ground or means towards an end. It would help you in stilling the mind to some extent. But the end can only be achieved by contacting the Naam-power within.

‘Dark and dreadful night lies ahead,  
Do something worthwhile during  
the day.’

Night follows day. Human life is the only opportunity at our disposal for higher awakening. We are totally ignorant about the life after death. Therefore, make hay while the sun shines. Know thyself and Overself. One who is enlightened while alive would be so after death. A learned man would remain learned after he shakes off his mortal frame. An illiterate person would not become a pundit after death. Salvation during one’s life-time has been the supreme ideal of all saints. Promise of salvation after death is of no value. It is said :

‘O Lord, if thou art to give us  
salvation after death, what is value  
thereof? O none.’

It is a matter of common sense. But if someone can demonstrate Reality within, right here and now, he is great beyond any shadow of doubt. That credit goes to the God-power working on that human-pole. Evolved souls always glorify the Power-of-God and call

themselves as His salves. ‘The humble Nanak speaks as inspired by the Lord.’ They do not have even the slightest tint of egoism in them. Light would only come from an illuminated pole. He who has not solved the mystery of life for himself, would not be able to impart a practical touch with the saving life-lines within, irrespective of his learnings and academic qualifications. He can only give you theoretical knowledge. Knowledge does adore a spiritual person. But spirituality is a practical subject of inner awakening. It has nothing to do with book learning. It is quite possible that a great scholar may be blank from the inner experience of soul.

Knowledge springs when your attention gets attuned to the brain-centre. When the same attention or conscious power communes with the All-pervading Spirit (Naam or Shabd) within, it is called spirituality. What a great difference between the two? One draws us away from Truth, while the other helps us in regaining the lost paradise. The *Upanishads* state that self-knowledge dawns only when the senses are subdued, the mind is stilled and the intellect, too, is equiposed. At present, we are trapped by the intellectual wranglings. Intellect is required to comprehend something. Having done that try to get to Reality. That alone would give you ecstasy and soothing effect. Otherwise, you would draw inferences and revel at the level of the intellect. You must rise above this. Great souls, therefore, emphasise: ‘For once we loose this opportunity and let it slip away, we are lost in the cycle of transmigration.’ Again: ‘Once we slip from the top rung of the ladder of life, the life goes in vain.’

Human life is given to us for a specific purpose—self realisation and God-realisation. If we do not do this here

and now, we will have to repent in the long run. Weeping we come and weeping we go. But if we are able to solve the riddle of life while in flesh, we would depart happily.

‘Serve the Master and please him,  
Adopt your life on these lines.’

What should be the pattern of one’s life? Swamiji says that we should sit at the feet of an awakened person and serve him with all our mind, with all our soul and with all our strength. We should live up to his satisfaction. Thus we would get to the crest-jewel of life. Guru is the name of a realised soul. Cast yourself in his mould. Keep his commandments:

‘Unless the Master is perfectly convinced,  
One cannot witness the glory of the Lord within.’

Take the life-sketch of any great soul. Implicit obedience to the Master has been an essential attribute of his character. In *Gurbhakti* (loving devotion to the Master) lies the secret of greatness of all sages and seers: ‘Such is the Will of the Lord: He cannot be known except through a living Satguru.’

Without the enlivening touch from a Truth-personified saint, the soul cannot awaken from its slumber and contact the God-power within. There is no exception to the rule. When supreme souls and incarnations, in the past, had to observe this decorum, we are in no way greater to be an exception. If we want to learn something worldly, we need the guidance of an adept in that art or science. Then we must act according to his instructions. He would devote maximum attention on us. Similarly, we cannot tread the path of divinity which lies beyond the range of senses without guidance and active assistance of

a spiritual preceptor. The resurrection of soul cannot come without such a guide.

A teacher is pleased most with the disciple who follows his instructions and abide by his words. All great souls are worthy of respect and adoration. Swami Daya Nand, in his early life, went to Swami Virja Nanad to learn Sanskrit. The latter was well-versed in the Vedas. Daya Nand had some books with him. I did not have the opportunity to see him in person. I am only telling you what is recorded in books. Swami Virja Nand ordered Daya Nand to throw these books in the river Yamuna. Do you know what the latter did ? He carried out the instructions of his teacher without any hesitation or argument. Then, it is stated, that at times Swami Virja Nand used to cane his disciple for his acts of omission or commission. This is not a surprise in the Master-disciple relationship. Who-soever has risen to the pinnacle of spiritual eminence, had to surrender himself at the feet of the Master. You may address him as Guru or teacher. One cannot win the favour of such a one even by spending millions. The Master may be pleased over an ordinary thing.

If it pleaseth Him, the Lord may manifest on his own:

He cannot be lured by wealth, clamour and power.’

Who knows His Will and pleasure ? Kabir went to the residence of Dharam Das, who was a man of millions and a great devout. He was taking meals at that time. Kabir called for Dharam Das. His wife told him to wait. After sometime, Kabir again gave a call. Dharam Das’s wife lashed at the saint by calling him a sinner. But Kabir retorted: ‘I am not a sinner. It is you, because in your oven live ants are being burnt.’ He said so and went off. When

they saw their oven, ants were really being burnt in the fuel. Dharam Das felt sorry for the act of his wife and told her: 'To our good fortune, a perfect soul had come at our door. But you have committed a great sin by insulting the Divine.' But she took it very lightly and said to her husband: 'A wealthy man like you can attract anybody just like flies gather round a sweet thing.' After this Dharam Das performed a number of Yajnas at all places of pilgrimages in search of the saint who had visited them. Large number of sages and seers came from far and wide, except Kabir, to participate in the Yajna. Thus he spent all his wealth on the charitable deeds but could not attract the saint in whom he saw the Light of God. At last he thought of committing suicide by jumping into the river. He did not consider his life worth living. Neither he had any money left nor could achieve the desired aim. He no longer enjoyed the old prestige and felt degraded in the eyes of others. It is customary for the people to look down upon the peniless. When he was about to finish his life, Kabir appeared and caught him by the arm. Dharam Das was overjoyed and enquired the reason for so much delay. Kabir replied : I, did not come earlier because I had no lust for your wealth.' You cannot purchase an awakened person by money. He can only be won over by selfless service and loving devotion. Lead a chaste and ethical life. Cultivate simplicity. Be regular in your meditation. Withdraw your spirit from the body as directed by the preceptor. Make him the supreme ideal of your life. All these things would satisfy him most.

A teacher develops a great liking for a brilliant student, and devotes maximum time and energy on him. During my school career, I was very good at studies.

All the teachers, including the headmaster, were much pleased with me. They used to call me for extra coaching at their homes. I always served them as best as I could.

I remember an incident which took place in later years while I was at Lahore. Once I fell seriously ill. One of my teachers came to know about it. He straight away came to my residence to see me. Although bed-ridden, I paid him obeisance by touching his feet. He placed my head on his lap and said that he was proud of me. "You have taken a step in the right direction by choosing the path of Reality. I feel I have been rewarded for my labours," he observed. What I mean to say is that it is highly imperative for a disciple to be dutiful. Without receptivity, one would not be able to gain the desired end. Hence the exhortation.

'We must remember God in the closet of our heart,  
God by whose grace we are happily  
living in the temple of our body.'

If you constantly think of someone, his life-impulse would automatically be infused into you. Then you shall have everything that you ask for. *Gurbhakti* alone is the secret of success on the path of Truth. This is the eternal law. Bhai Nand Lal says : 'A glance of his grace is sufficient to emancipate us.'

One can enjoy the divine bliss in the holy presence of the Master.

'O ye, take it for certain without the  
least shadow of doubt,  
None is thy true friend save the  
Master.'

Swamiji says that Guru alone is your real benefactor and ever-lasting companion. Who else can be ? Worldly people,

howsoever sympathetic and sincere, may help us, at the most, to the funeral pyre. At the time of death, when all earthly relationship is terminated, Guru manifests in his Radiant Form to take charge of the departing soul. 'The Master receives on death those who have done their best to follow him.' You can well imagine how happy one would be to contact the Master within ? My Master, Hazur Sawan Singh Ji used to say that a chosen vessel of the Guru feels more exhilarating in one's last moments than at the time of marriage. An ordinary man and a devout both meet the same end. But the former dies a painful and agonising death, while the latter quits his body in perfect peace and ecstasy, as if sleeping in his beloved's lap. If someone intends to verify the truth of this, let him go and sit by the side of a departing initiate having inner access. He would actually witness his Master's shining form and declare to that effect. He sees the divine Light and hears the intrinsic music of the holy Word. All holymen declare that those who are without the protecting hand of the perfect Master, would suffer the misery and pangs of death. But he who learns to tap inside according to Master's instructions and has tasted the elixir of Naam is overjoyed at the time of death. So there is a great difference between one kind of death and the other. Kabir, in this context, says:

'Death from which the whole world shrinks is welcome unto me,  
I rejoice it as a harbinger of perfect peace and joy.'

Learned and illiterate, rich and poor, governor and governed, all are struck with terror as soon as they hear the name of death. But for enlightened persons, it is a matter of over-whelming joy. With the breaking of silver chord, one

merges oneself in the Lord once for all. There is a world of difference between a man of intuition and man in the street. One who revels at the plane of senses and has not contacted a living Master, does not see anything beyond the mire of sense-pleasures. He considers the Epicurean way of life—eat, drink and be merry—as the summum bonum of life. But mind that none can escape the iron hand of death. Ignorance of law is no excuse. Therefore, act with farsight. Death is not a bugbear or a monster. It is just a change from physical to the astral plane. It is also a necessary end. If one can practise death in life, with the help of a Guru, he has nothing to fear.

'The beloved of the Master comes and goes fearlessly.

O ye, seeker after Truth, do not get entangled in the mighty maze of the world.

Be ye engaged in meditation day in and day out.'

On crossing the sensual level, we contact the holy Word. This is the essence of *Gurumat* (philosophy of the Masters). Where the world philosophies end, there the religion starts. The Master always exhorts us to withdraw our scattered attention from outside. During the 24 hours, we should do something of abiding interest to our soul. He does not forbid us from discharging our essential obligations like preservation and maintenance of the body, looking after children and earning livelihood. It is necessary to look after the body, but for what purpose ?

'O Nanak, attend ye to the affairs of thy body so that,

Ye may make God-power manifest in thee and ye be engaged, in singing the praises of the Lord.'

(Continued on page 43)

# Life and laughter

A Sant Satguru on the earth-plane is an embodiment of divinity. He is a perfect man, mixing freely with the people irrespective of their status, religion, belief and opinion. He even shares their mundane joys and sorrows, encouraging some and assuaging others in their griefs. Enthroned in his native God-hood, he enjoys his sojourn on earth with the fullest zest. Everthing comes natural to him; his sparkling wit, his scintillating humour and his hilarious laughter. Such indeed was Hazur Maharaj Baba Sawan Singh Ji's life as a householder-saint, smiling all through. His simple, homely talk went straight to the hearts of his listeners.

Hazur's humour brings to one's mind the joyous peals of laughter in childlike simplicity. With a deep gusto he would intersperse his discourses with apt anecdotes which came like ripples, one after the other, explain his points and his whole being would vibrate with a gleeful mirth. The audience could not but laugh and share his joy, feeling as if they were taken far away from the earth to some other place where there was nothing but joy and happiness. What is more, waves after waves of spiritual emanations floated from him, filling the whole atmosphere with joy, unknown and unheard of.

Here are some of the droll tales Hazur used to recount in the course of his wonderful satsangs:

In a certain village, in times gone by, the people were altogether ignorant and had no count of time. Among them lived a wise old man who kept a peculiar calender for the village-folk in a small earthen jar in which he put a grain of corn each day. Whenever someone came to consult him, he would pour out the grains, count them up, make his calculations and let each one know the moon-date. One day his daughter-in-law noticed the jar with a few grains at the bottom. Not knowing the significance of the pot and its use, she filled the jar with a handful of grains. Soon after an elderly woman came to enquire the moon-date and the old man took out the pot-calender from under his cot but to his great surprise he found it all full of grains. He made many small heaps of 14 grains each but being unable to make anything out of them, in consternation he blurted that it was a *Ghamsan Chandas* or an an 'ill-mixed-up fourteenth day of the moon'. This is what we exactly do, not knowing the real nature of God.

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Once Hazur dilated at some length on the sheepish way in which we often follow rites and rituals blindly, without even thinking for a moment as to what we are doing. Once the woman-folk of a village went in a procession to worship the village deity. A crone who led the procession saw an innocent and harmless donkey grazing by the road-side. Just for the fun of it, she plucked a hair from the donkey's back and all the women following her started plucking hair taking it a part of the ritual to propitiate the deity. The poor donkey began to bray and kick out of sheer



*Hazur Baba Sawan Singh Ji Maharaj greeting disciples at his farm-house at Sikandarpur in East Punjab (now Haryana).*

agony. “This then,” said Hazur “is the result of blind enthusiasm for a cause of no consequence.”

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On another occasion Hazur narrated the story of a Qazi (a civil judge) and a Mirasi (a tribe of singers known for its ready wit). Once the Qazi asked the Mirasi to be always truthful. The Mirasi retorted: “Truth is bitter. Who will swallow such a bitter thing as truth ? And above all, who will save me if I am harmed for speaking the truth ?” The Qazi assured him that no harm would come to him for doing a right thing.

In the neighbourhood of the Mirasi, there lived a farmer who was carrying on with a woman of ill repute and had a daughter from her. One day the Mirasi called the girl addressing her as the daughter of a whore. She told her father of this shameful remark. The farmer was enraged and ran after the Mirasi to take revenge. The Mirasi sought shelter with the Qazi. The Qazi advised him to patch up with the farmer. In despair, the Mirasi apologised to the farmer for his indecent remarks by telling him that he was under the influence of hemp at the moment and not in his proper senses when he uttered the shameful words. This is how the Master explained that truth is bitter and should be handled with discretion, without causing offence.

\* \* \* \* \*

One day the Master told us of an incident from the life of Suthre Shah, a pious man who lived in Guru Arjan’s times. On being told that a holyman had come to live in the neighbourhood, Suthre paid a courtesy call on him. After formal greetings, Suthre begged of him for the boon of fire for kindling a *Chilam* (an Indian earthen pipe). The holyman had no fire to offer and begged to be excused. After a while, Suthre again requested the holyman for fire and got the same reply. When Suthre asked for the third time, the holyman lost control of himself and taking a bludgeon fell upon Suthre shouting, “I have told you twice before that I have no fire and you do not listen”. Suthre quietly submitting to the blows muttered: “O Sain Ji (holyman), you have so much fire in you and have been unnecessarily grudging to part with a bit of it. I thank you heartily for what you have, and after all you have spared something of it.

Such indeed are the ways in which saints sometimes expose the self-styled holy-men’s piety they assume and arrogate to themselves.

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These are just a few of the innumerable anecdotes of the great Master’s hilarious mood. These anecdotes with a moral or spiritual lesson will always remain a source of immense mirth and laughter.

—Darshan

# *Mystery of death*

*Kirpal Singh*

*Death has baffled man from time immemorial and remains as mysterious as ever before. No one can escape from it. Each living thing is allotted a span of lifetime and when it runs out, the inevitable process of change, called death, takes place. This process of change continues until one gets beyond the farthest bounds of time and rises into timelessness.*

*Saints—Sant Satgurus or Perfect Masters—tell us that death is a “joyous birth (born again) into a life more beatific than we ever dreamed of here.” They assure us that “we do not die—we simply shake off physical vesture of the body to work in other bodies : physical, astral or causal, and ultimately rise to realise our divine nature and see oneness in God—the All-consciousness and bliss.” They not only teach, but “demonstrate to us the way to conquer the seemingly invincible and terrifying death and thus become fear-free.” This is how, in a lucid language, the living Master, Satguru Sant Kirpal Singh, shows the way to solve the enigma of ‘life and death’ in his latest book, “The Mystery of Death”. It is proposed to serialise this wonderful book in Sat Sandesh for the benefit of our readers. The first instalment published below is the Master’s “introduction” in the book.*

‘LIFE’ and ‘death’ are correlative terms. In the realm of relativity we cannot think, speak and act except by putting one thing in juxtaposition to another. This is the way to understand what is phenomenal. In multiplicity, we are confronted at every step with complex jigsaw puzzles, and have, therefore, to follow an analytical process of sorting out the component parts in each case, to name them individually and to put one in relation to the other, so as to comprehend something of it on the plane of the senses and the intellect. Thus by the very nature of things, and by the nature of the cognizing faculties with which nature has endowed us, we live by the knowledge of the parts only and never get a true

picture of anything in its totality. Since we have no knowledge and experience of the noumenon, we are content all the while with forms and colours of the things we see, their attributes and characteristics which may be apparent on the surface, without penetrating into the depth, the central life-principle which is the self-same in all in spite of the differences in the mass, the density, the volume, the weight and the shape of what we see and observe. Like the Lady of Shallot, we live all the time in the world of shadows as reflected in the reflecting mirror (of mind and intellect), with our back turned, as it were, even upon the objective world around us, what to speak of the subjective world in each one of us—the

world of reality with wonders greater, vaster, more gorgeous and more glorious than anything physical.

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

All religions spring from the best of motives. The leaders of religious thought are as much the product of the time as the conditions they create for the amelioration of the masses among whom they preach. This being the case, it may not be far amiss to say that for the majority of the people, the superb teachings of the enlightened teachers, formed what may be said socio-religions, codes of social and moral precepts so as to make people live in peace with one another, rather than in a state of perpetual unrest, and fear of war—war of one against all and all against one.

All good and virtuous thoughts, like other thoughts, proceed from the mind. In the case of world teachers such thoughts had their origin in the life of the spirit they lived. It is, however, very few who rise to their level, and profit by their intrinsic teachings, the practical aspect in each religion—mysticism—constituting the core of what they taught. Thus

the practical central theme was imparted to the chosen few—the elect—while the masses were given the theoretical aspect of the teachings in the form of parables as might, in course of time, enable them to grasp and understand the true import of what they actually taught. Thus as one probes the bottom of all religions, one gets glimpses of the reality no matter how faint and vague at times they appear because we have not yet developed the eyes which their founders had. For the common man, religion remained, for the most part, a theory, a rationalised theory at the most, to improve his lot in life and make him a better man, a better member of the social order to which he belonged, a true citizen of the state clothed with civic rights and obligations, social and family responsibilities, for the healthy discharge of which he was thus equipped.

All virtues, all acts, all arts, all sciences and all crafts including statecraft, priestcraft, the gentlecraft have their basis in the lowest common multiple in varying degrees, of the underlying universal truth, as conceived by their progenitors ; hence we see an amalgam of religion with social and moral trappings to make it presentable and acceptable to the generality of mankind. This is the aspect of religion that provides a firm basis to the social order of the race.

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

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

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

The teachings of the Masters do not form an institutional religion as it is ordinarily understood to be. It is a regular species of science—the Science of Soul. Whosoever faithfully practises this science as enjoined by the Master, gets the same experiences and arrives at the same conclusions, irrespective of the social religion to which he belongs and the church, high or low, Papal or Anglican, Episcopal or Presbyterian, to which he owes allegiance.

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

The initiate who successfully crosses the first plane is called a sadhak (disciple).

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

Yoga means union of soul with the Oversoul or God-power. There are so many forms of yoga—Mantra yoga, Hatha yoga, Ashtang yoga, Karam yogo, Bhakti yoga, Jnana yoga, Raja yoga, Laya yoga and the like. These yogic disciplines, more or less, deal with the training of the physical body, the outgoing faculties, the mind and the intellect. They aim at securing a healthy mind in a healthy body, so as to achieve health, physical fitness and longevity. Each has its own scope and purpose. But all these different yogic forms do not constitute watertight compartments but together they serve to integrate man to make him whole or an undivided individual.

There is yet another form of yoga—the Surat Shabd Yoga or communion with the Holy Word (Sound-current). It is at the root of all religions and yet it is not properly understood by the theologians. It takes one to the ultimate goal —Anami or the Nameless Absolute Who is at the back of the entire creation both as its material and efficient causeless cause. At the Ocean of Pure Consciousness heaved, the Formless and Name-



*Maha Mandleshwar Swami Ved Vyasanand, Hindu Sanatanist leader, presenting a basket containing a copy of the Gita and a flask full of the Ganga water to the Master on the occasion of the Diamond Jubilee function in New Delhi recently.*

less Absolute came into expression, in many different forms with many different names by the Power of Its own having vibrations: the Sound whereof came to be called the Holy Word. How to get into direct touch with the Spirit and Power of God, the Primal Creative Principle (Light of Life) is the subject of mysticism. While all philosophies deal with the manifested aspect of the Unmanifest and the creation of the Uncreate, mysticism, on the other hand, deals with the first Creative Principle itself, the vibratory force characterised by Sound and Light (Sruti and Jyoti).

The process of communion with the Word starts with a conscious contact with the God - into - expression - Power (Naam or the Holy Ghost) and it grants one an actual experience of ineffable

bliss of the higher planes, not on credit to be experienced in the hereafter (after death), but right here and now, while yet living in flesh in the material, physical world.

These vibrations, resulting into various types of sounds, guide the initiate through the different planes of varying densities, material and spiritual, and ultimately lead the spirit into a purely spiritual world of Sat Naam (Kingdom of God), from where the Divine Harmony emanates which becomes the means of leading back the world-weary souls to the True Home of the loving Father—the heaven of bliss. Tulsi Sahib says: “A Sound from afar is coming down to call you back to God.” Similarly, we have the testimony of Shamas Tabrez when, addressing himself, he says : “O

Shamas! Hearken thou to the Voice of God, calling thee unto Him.” Guru Arjan likewise says:

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

In the Quran we have : “O thou soul! return to the Lord, well pleased and pleasing Him.”

A perfect living Master is a ‘must’ on the path Godward. In the Gospel of St. John, we have: “No man cometh unto the Father but by Me.” (14 : 6). All Masters say that there is always in the world a Master or a ‘Murshid’ who functions as a Qibla Numa, or a pointer to the Qibla or the holies of the holy, sanctum sanctorum, worthy of our adoration and worship. In the Sikh scriptures we have: “The teachers come in succession from age to age.” St. Luke likewise tells us: “As He spake by the mouth of his holy prophets which have been since the world began.” (1 : 70).

The law of demand and supply is always working in nature. There is food for the hungry and water for the thirsty. Where there is fire, oxygen of its own comes to its aid. But each prophet or a messiah works out his mission for the time he is sent into the world. Jesus said: “As long as I am in the world, I am the Light of the world.” (John 9 : 5). But when one fulfils his commission, he is recalled, gathered up and passes away from the scene of his activity on the earth-plane. In nature, there is no such thing as vacuum. The Power-of-God cannot but continue the work of the regeneration for it is a ceaseless task. While withdrawing from one human-pole, the said Power chooses another human-pole for Its manifestation and work in the world. Such a human-pole may be said to be the vicegerent of God. He

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

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

When saints leave the world, accounts of their valuable experiences in the course of their search for Truth are compiled and they add to the sacerdotal literature of the world, as extant today. In the twentieth century we are fortunate to have several scriptures coming down, from ages gone by. We have Zend Avesta, the Vedas, the Upanishads, the great epics of Ramayana and Mahabharata, the Bhagwad Gita, the old and new Testaments, the Al-Quran, the Adi Granth and many other books like Sar Bachan and Gurmat Sidhant. All of them deal with the self-same Truth which is one, and only one, but approach to Truth, is in a variety of ways each having its peculiar terminology and mode of expression. But most of us sticking to the teachings of the one or the other of the sages, find it hard to comprehend their

import for lack of knowledge of the inner meaning of key-words employed and the language or dialect pressed into the service. Unless a man of realisation who has himself experienced the truths propounded by the writers comes to our aid and explains them to us and in a way intelligible to us, we cannot get at the real meanings. In the hands of such a competent Master, the past records come alive and become a source of inspiration for the aspiring souls. It is, therefore, said:

‘The scriptures are tools in the hands of a Master and do help in ferrying across the sea of life,  
But the scriptures become intelligible only when some Godman comes to interpret them.’

At initiation, the seeker after Truth is consciously linked with the Holy Word, the God-into-expression Power in the form of Light and Sound emanating from the vibratory motion in the depth of the Ocean of Love as God is. He is given a direct demonstration of the Power and Spirit of God and begins to see the Light of God and to hear the Music of the Spheres, vibrating unceasingly everywhere, in space and out of space, for there is no space where It is not. Of Guru Nanak, fully dyed in the colour of the All-pervading Naam and always living in a state of continuous ecstasy, it is said that once in his travels he, while in Mecca, was one day found lying in the sacred precincts with his feet towards the sacred shrine ‘Qaaba.’ The attendants of the shrine could not tolerate this apparently sacrilegious act. They rebuked him for the affront, saying: “How is it that you are lying with your feet towards the House of God?” Guru Nanak who was conscious of the Spirit

of God surging everywhere and in every direction, meekly asked: “Please tell me where God is not so that I may turn my feet in that direction.” This is how God-centred saints look at things. They see God everywhere and in all directions as an All-pervading Life-principle pulsating in all that is.

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

Al-nisai, a Muslim darvesh, elaborating this point goes on to explain: “For me the whole earth is but a tabernacle of God and a holy place for offering prayers. My followers are free to say their prayers wherever they may happen to be, when the time of prayer dawns.”

In the Acts of the Apostles (17:24), we have: “God is the Creator of heaven and earth and He dwelleth not in temples made by (human) hands.”

Oliver Wendell Holmes, therefore, lays more emphasis on devotion than on anything else for loving devotion sanctifies the place, the time and mode of prayer. He says: “All is holy where one kneels in devotion.”

The Power and Spirit of God is All-pervading. It is ever-present and ever-vibrating. By attuning to the Divine Melody, the soul is spontaneously lifted, as if it were in an electric lift, to higher and higher regions and one proceeds on and on in the wake of the tuneful Music which gradually becomes

more and more subtle until it gets absorbed into the Source whence it proceeds—the Absolute, the Anaami or the Nameless and the Wordless.

We all are in search of God according to our own lights. The souls after passing through a long and wearisome evolutionary process of self-discipline and self-purification, are ultimately led by the God-power to the feet of a Master-saint for journey back to God. “No man can come to me except the Father which has sent me draw him : and I will raise him at the last day.” (John 5:44). The ‘last day’ here means the day when one leave the dross of the body, may be voluntarily in one’s lifetime by rising above body-consciousness by the practical process of self-analysis; or involuntarily at the time of death when the sensory currents are wrenched out of the body by the Angel of Death. Guru Arjan says: “He that sent you into the world is now calling you back. Turn ye Homeward with ease and comfort.”

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

The outer earthly music has a great impact on man. The soldiers on the march are roused by the martial strains of bugles and trumpets. The highlanders in their tartan kilts march

triumphantly with the sound of pibrochs or the bag-pipes. The sailors and seamen tug and pull at the sails and work at the oars with rhythmic shouts. The muffled drums play the funeral march to the sorrowing mourners accompanying a bier. The dancers dance in unison with the accompanying music and the jingling of their bracelets and anklets. Even the animals, like the chiming of the bells tied to their horns. The fleet-footed antelope is enticed from the hiding thickets by the beating of drums. The deadly cobras are charmed by the snake-charmer by the music of vina. The outer music takes the soul to the end of the material plane and raises emotions which otherwise lie too deep for tears. Such indeed is the power of music. John Dryden, an eminent English poet of the seventeenth century, speaks of it eloquently:

What passion cannot Music raise  
and quell ?

When Jubal struck the corded  
shell,

His listening brethren stood around,  
And wondering, on their faces fell  
To worship that celestial sound.

Less than a God they thought there  
could not dwell

Within the hollow of that shell,

That spoke so sweetly and so well.

What passion cannot Music raise and  
quell ?

When such is the power of the earthly music, one may well imagine what would be the power of the celestial Music? How inebriating and exhilarating it would be when one would begin to rise above body-consciousness and be in tune with the heavenly Harmony. The Word is the God-power come into

expression. God is Symphonic Love, all bubbling out and brimming over. He is the Source at once of Love, Light and Life.

The way to the Absolute leads through many mansions (planes and sub-planes) lying on the way from the physical to the Father's Home. The journey is fraught with danger. The mental planes are altogether impassable without a guide fully conversant with the turns and twists of the path. Hence the imperative need for a Guru (Torch-bearer) or a competent Master, a regular traveller on the way, fully cognizant of the difficulties and hazards that beset the path. He alone who is conversant with the way Godward, can safely take the spirit through slippery regions of blinding light and bewildering shadows and through delusive siren-charms and the terrors of the unknown. Maulana Rumi therefore exhorts us:

Find thou a traveller of the path for  
without such a traveller,  
The path is full of untold pitfalls  
and inconceivable dangers.

We, on the other hand, are deeply engrossed in the world. Kabir gives us a vivid description of our helplessness in the fearsome sea of the world. He tells us that the way to real happiness is long and dreary; and we are snoring deeply on the plane of the senses. He asks us to wake-up and start on the tortuous uphill journey. We all are in the deadly grip of the steely tentacles of life carrying a heavy load of delusions on our head. Our so-called friends and relations are mostly our creditors and debtors and they are mercilessly pulling us to pieces in devious ways. The wonder is that we lovingly hold on to them and hug them to our bosom, little knowing

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

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

“Where I am, there shall ye be also.”

The initiate is taught the esoteric way to rise into the Kingdom of Heaven which lies within him. The inner journey starts with the opening of the Single Eye or ‘Shiv Netra.’ It opens when the sensory currents are withdrawn and gathered up to the seat of the soul at the eye-focus behind and between the two eyebrows. On entering into the Beyond, the initiate can talk to the Master within and come back with a fully conscious recollection of the experiences gained on the inner planes. In the Kingdom of Heaven there is neither the chain of endless cause

and effect nor is there space nor time. There is nothing but one continuous present in which one lives in a world of his own. The communication between soul and soul is through etheric thought-waves or vibrations.

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

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

—(Gal. 2:20)

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

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

If you intend going on a pilgrimage

(into the Beyond) then take thou a pilgrim for thy companion.

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

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

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

I am reminded of a lady who met me in America during 1955. She used to greet Christ within herself and was thus self-satisfied and did not like to

make further attempt to advance further on the spiritual path. One day I casually suggested to her to ask Christ as to what further steps He would prescribe for inner progress. The following day she came and warmly pressed for initiation, remarking that Christ had directed her to seek the guidance of the living Perfect Master if she desired to advance further.

The Powers within never obstruct the seekers after God; and if one is in contact with an ancient Master, he readily and gladly tells his devotees what to do for the next steps on the spiritual path.

A few of the initiates are taken up by the Master and shown the glory of the fifth region (Sach Khand) and most of the initiates are guided on to that plane. But, as said before, there are in all eighth regions, and the eighth is the Ultimate Goal which is reached by those who attain complete perfection.

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

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

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

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

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

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

He was one like unto the Son of man.

His eyes were as a flame of fire;

His voice as the sound of many waters;

His countenance was as the son shinneth in his strength,

And when I saw him, I fell at his feet dead and he laid his right hand upon me saying unto me—Fear not, I am the first and the last;

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

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

He shall not be hurt of the second death,

To him will I give to eat the hidden manna, and will give him a white stone and in the stone a new name written, which on man knoweth saving he that receiveth.

And he shall be clothed in white raiment and I will not blot his name out of the Book of Life.

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

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

And anoint thine eyes with eye salve that mayest see.

—Ch. 1, 2 & 3.

In Ch. 12 of the second book of Corinthians, St. Paul speaking of his visions and revelations tells us of the third heaven when he says: "I knew a man caught in the third heaven (Brahmand), whether in the body or out of the body, I cannot tell, God knoweth.

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

All the Masters stop short when it comes to revealing the innermost secrets. Shamas Tabrez says: "When it comes to telling the tale of the Beloved, my pen falters and the page is torn." Maulana Rumi also forbids the giving out

of the inner secrets: "Thou mayest tell thy vision, not a jot this and that even. Else, He will blot out all that thou hast seen, as it had never been." So does Kabir emphatically declare:

'I beseech thee with all the force at my command.

Be careful that the inner secrets do not go out.'

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

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

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

'death,' for life alone exists through the passing shadows of all that is transitory swallowing death in victory at every stop.

In the following page (of 'The Mystery of Death'), an attempt has been made to tell something of the Secret Doctrine in the three dimensional language at our disposal which is highly inadequate to express the ineffable. May the Power and Spirit of God help the readers to a better understanding of the subject at the feet of some Competent Master, capable of delivering the spiritual riches here and now in this life, for who knows whether Truth will dawn or not in the hereafter as it is so solemnly and seriously held out and promised by so-called teachers with whom the world abounds. In this context, Christ has given a solemn warning: "Beware of false prophets, which come to you in sheep's clothing but inwardly they are ravening wolves." (Math 7 : 15). If a blind leads the blind, both shall fall into the ditch.

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

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Those who have access within can read their fate easily. It is an open book to them.

—Kirpal Singh

# Kabir — the weaver-singer

T. L. Vaswani

THE WORD “*kabir*” occurs in Hindi literature and means “great”. A truly great one, indeed, was Kabir. The word “*kabir*” also occurs in the poetry of the great Sindhi poet, Shah Latif.

Surdas, Tulsi and Kabir are among the greatest names in Hindi literature. The supreme poet of Hindi literature is Tulsi,—almost a contemporary of Shakespeare. Tulsi was adopted by a *rishi*, a forest mystic. And Tulsi wrote the matchless story of Sri Rama in matchless Hindi. His book, the “Rama Charit Manas,” reciting the deeds of Sri Rama, was regarded by Mahatma Gandhi as “the greatest book in all devotional literature.”

Surdas was, like Homer, blind. This blind poet of Agra wrote remarkable poems on the life and adventures of Krishna. In his poems is a deep spirit of *bhakti* or devotion. In one of them he sings of the soul's mystic separation from the Divine Spouse—Krishna—thus:

Mine eyes rain tears, night and day:  
For me 'tis the rainy season always:  
For Shyam Sunder is away!

Surdas was born in 1483. Kabir was born in 1440. Tulsi came much later, being born in 1532. A careful student of the literatures of India, Sir George Grierson, ventures to regard Tulsi as “the most important figure in the whole of Indian literature.”

It cannot be denied that these three poets,—Sur; Kabir and Tulsi,—appeared in a trying period of India's history. *Saty*

*T. L. Vaswani, a mystic, poet, philosopher, educationist and humanitarian, was born at Hyderabad (Sind) in 1819. When he attended the World Congress of Religions in Berlin, in 1906, he was only in his twenties. He was Principal of various colleges in India. At 40, he renounced everything to 'announce the eternal.' A prolific writer, Vaswani was the author of over forty books in English and over 200 in Sindhi.*

*Yuga*, with its emphasis on the inner life, had long disappeared. *Kali Yuga* had set in, as a part of the cycle of time. And *Kali Yuga*, with its emphasis on the outer world and outer life, had dragged the Indian people far away from the spiritual vision of India's *rishis*. These three great poets sang poems of the Inner Life and Spiritual Visions of India: they sang from the very depths of the heart. Kabir's is a song of the heart. His religion is that of the heart. His message is, essentially, a message of the purified and emancipated heart.

Kabir, a simple weaver of Banaras, had place in his heart for both the Hindu and the Muslim. He was fascinated by the teaching of Ramananda. And though brought up in a Muslim home, he became a devotee of Rama and wrote poems of rare beauty to interpret his religion of the heart, which recognised no temples, no mosques, no idols, no castes, but only God.

When I think of Kabir, I love to think of him as a weaver with a delicate and smiling face, as a mystic with sparkling eyes. I never think of Kabir as an ascetic with a pale, emaciated face. I love to think of him as a singer of joy. Kabir was a child of music.

In Kabir I behold a free, radiant spirit, sending out the love of his heart to Hindus and Muslims alike, to all creatures, including birds and beasts. He has an emotion of tenderness for the entire creation. To Kabir the universe is a swing in which the Lord of creation sits with His creatures to play with them the *leela* of joy. In one of his poems, Kabir sings thus:—

God dances in rapture:  
And when His great joy  
Touches the body and the mind,  
They cannot contain themselves.  
He holds all that is  
Within His Eternal bliss!

Kabir surveyed the situation around him and he saw Hindus and Muslims quarrelling with one another in the name of religion. He realised that religions which quarrelled with one another, were no better than creeds. Religions, he realised, to be a source of blessings, must reconcile, not fight—must bring together, not antagonise. He saw the *pundit* and the *maulvi* daily fighting with one another. He realised that a new, renovated Indian society required a new religion—one of brotherhood and peace and love.

In song after song, Kabir sang of this religion of love. In song after song was an invocation of a new sermon on the mount, a new voice of compassion and brotherhood. In one of his songs are the following moving words:

I am a child of Ram and Allah:  
I accept all gurus and pirs.  
O God—whether called Allah or  
Ram—

I live by Thy holy name!

What avails it  
To wash your mouth,  
To count your beads,  
To bathe in holy streams,  
To bow in temples,  
If, while you mutter your prayers,  
Or go on pilgrimages,  
Purity is not in your heart?

No wonder the *brahmins* were infuriated. Some of them sent a courtesan to tempt him. But he blessed her and she became his disciple. In Banaras, the number continued to increase of those who criticised Kabir and abused him. How patiently he bore it all! To be patient in the midst of persecution, to smile and be serene when others chastise you—there is the secret of the true joy which sings in the poems of Kabir.

Picture after picture rises before my mind as I think of this simple weaver of Kashi. He weaves at his loom and earns his daily bread and, day after day, he serves the humble and the simple, offering food and cloth, offering bread and water to them, in such a simple, loving way that they cling to his lotus-feet. The proud of purse persecute him: but the poor ones bless him. He calls them “the poor of Rama.” Kabir is devoted, with the beautiful love of his kindly heart, to the poor and simple ones. With what joy they meet him! With what joy the peasants and the poor ones come to him and receive the benediction of his blessed heart! Kabir is a lover of the poor; Kabir is a spiritual communist; Kabir is a worshipper of the God of the broken ones.

Kabir’s ethic was simple. He taught:

(1) Live justly. Be sincere. Sincerity is the foundation of true religious life. Drive deceitfulness out of your hearts.

(2) Forget not that God, the Supreme, is a Being whom you cannot chain in words and creeds. "He is a Nameless Being," says Kabir; "of whom nought can be said." Who can describe Him by the words of the mouth? Who can write Him on paper? Feel Him! Taste Him! And you may know how sweet He is. But you cannot explain Him. Can a dumb person, who tastes a sweet thing, explain how sweet it is? So avoid controversies in matters spiritual. Kabir warns against creeds and controversies. Drink thy Lord in silence! is the teaching emphasised by him, again and again.

This teaching of Kabir—a re-wording of Kabir of the teaching of the Upanishads — influenced India's great king, one of the greatest kings of all centuries, Akbar when he said: "Each person, according to his condition, gives the Supreme Being a Name, but in reality to name the Supreme is vain." Yes, for the Supreme is Nameless.

Kabir, like the great poet of South India, Vamana, spoke disapprovingly of castes and pilgrimages. That poet wrote: "Why do you constantly revile the pariah? Are not his flesh and blood the same as our own? And does not He pervade the pariah? And of what caste is He?" So taught Kabir also.

(3) Go within and thy God who greets thee in the heart! Listen to Kabir's own ravishing words:

I laugh when I hear  
That the fish in the water is thirsty!  
Why wander ye when Water of Life  
Is within you?

How sad to think that you go,  
From forest to forest, in search  
Of what is within you!

Go where you will,  
To Kashi or to Mathura,

What do you gain if you do not see  
The vision within you?

O my heart! to what shore would  
you cross?

The Shoreless Infinite  
Is within you!

Go where you will:  
Where will you find the place  
That may quench the thirst of your  
souls?

The Waters of Life  
Are within you!

Be strong! Be brave!  
Be heroic!

Enter in silence  
Within you!

And keep your foothold firm!  
Ponder well on these words, O my  
heart!

And look within you!

Go not elsewhere!  
Put all imaginations away!  
Stand fast in what you really are!  
And behold what you really are,  
Within you!

No wonder such songs of bewitching beauty passed from mouth to mouth and ravished the hearts of Kabir's countrymen, Hindus and Muslims alike. No wonder, when this great singer and saint passed on, Hindus and Muslims contended for his body, the Hindus saying, "We shall burn it," the Muslims saying, "We shall bury it!" And the dispute between them rose to a pitch of hot controversy, when someone, wiser perhaps than the rest, raised the cloth that covered the body. When, lo and behold! they saw but heaps of flowers! The body had vanished, only the flowers remained! And some flowers the Hindus took and burnt them in Banaras; and some flowers the Muslims took and buried them in Maghar.

But the songs of this singer of the Secret shining in the heart within passed on from mouth to mouth among the people. And the songs of Kabir sang again in the heart of him, who came from Kabir's own country of the Soul: the songs re-sang in the heart of Guru Nanak. And Kabir and Nanak blended into one and in matchless melody made a music of the Holy Spirit that moveth in the heart within.

It is this religion-of the Spirit—which India needs today, this Religion of Love, not the materialistic communism of the West—this Religion of the Heart, which India, in the coming days, will pass on to the Nations as a gift from Kabir and Nanak and the great galaxy of India's saints and *fakirs* and singers of love and compassion. It is the Religion of the Heart which includes and transcends the religion of works. This Religion of the Heart will blend action with silence and prayer. This Religion of the Heart will teach that the chanting of words in temples or mosques is of little value compared to the true prayer of service and sacrifice. This Religion of Heart, renouncing the externals of worship, will turn away from the temples and the mosques and the churches, which are untrue to the law of poverty and renunciation, when they amass wealth in the face of hunger and starvation around. And the Religion of the Heart, as Kabir taught again and again, will be the Religion of mercy to all creatures.

Implanted deep in the heart of Kabir was compassion for all creatures. And he made it a rule that abstinence from flesh diet was incumbent on everyone who would be a member of his *satsang* or community.

Kabir heard the voice of suffering. The vibrations of an invisible lyre seemed to descend on his soul from the very stars. "Kill not creatures," he said;

and do not make the flesh an article of your food!" Kabir felt that in touching the creature, he was touching God. To Kabir, as to St. Francis, birds and beasts were brothers and sisters. He greeted them and poured upon them the love of his heart. Kabir was bred in a Muslim family; yet to him the cow was sacred and every creature was sacred.

To three things, primarily, was Kabir's life dedicated—(1) service of the poor; (2) manual labour, work by hand; and (3) singing "*Ram Naam*" from the depths of the heart to the Beloved who shineth in the heart within.

The greatest of Kabir's disciples was Dhani Dharamdas. He was a rich merchant and he spent his wealth (i) in spreading the faith of his Master; (ii) in the service of widows and orphans, of prisoners and pilgrims—and he did it all in a spirit of joy; (iii) and out of the depths of joy in his heart he, too, sang songs of wondrous beauty—songs to the Beloved.

Orthodox priests and orthodox *mullahs*, alas! opposed Kabir. Kabir, who was a preacher of peace, not hatred, who endeavoured to unite classes and communities, Hindus and Muslims, in the one service of God and the people, felt that his presence in Kashi was an eye-sore to many influential people. Kabir felt he should peacefully leave Kashi. When he actually was leaving Kashi for Maghar, to spend there the last days of his life, how the people,—the poor and afflicted ones—crowded together to touch his blessed feet! Some tried to induce him to stay in Kashi. He opened his arms to embrace them, then went on his way of silent service and healing, saying,—“Sri Rama calleth me to Maghar. May you all live in the Light of Rama! To Him I go. Forget not that in Maghar is He and He is in Kishi, too! And may He

bless you all!”

Is not Kabir a Voice of the Ancient Wisdom? I know not what would have become of the religion of the *rishis* if Kabir and Nanak and Dadu and Rajab and Sikh Gurus and a few others, who appeared in the dispensation of saints and *bhaktas*, had not renewed it and restored it to its place in the heart of Hindusthan? Through their lives and teachings they renewed the inner life of India and, inspired by the truth of reconciliation, brotherhood and love, they transformed the social life of countless men and women. Kabir and Nanak became prophets of a new religious

renaissance. And Nanak's followers passed on the torch of this new renaissance to many countries. The torch was aflame for more than three centuries and still flickers in the hearts of many *bhaktas* and seekers of God. And I can but trust that this new renaissance will not be lost in the secular movements of today, but will continue ever more and more to grow in the new epoch that awaits us. — (To be continued).

(Extract from “*Prophets and Saints*”  
by T. L. Vaswani. By courtesy of Jaico  
Publishing House, 125, Mahatma Gandhi  
Road, Bombay-1.)

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## *In the light of Eternity*

I walk in the light of Eternity  
And behold yonder City of Gold;  
And the shimmering glory of what I see  
Can never in few words be told.

The distance is not very far away,  
Just a hand-span of time in between;  
But the blaze of that promising Perfect Day  
Enraptures my soul like a dream.

A work must be done before getting there,  
And that task I must faithfully do;  
For the Gospel of Christ must spread everywhere  
To help others find entrance, too.

I walk in the light of Eternity,  
And it lightens the burdens that weigh;  
And the Spirit's uplift it offers me  
Turns sorrowing nights into day.

—Countess de Andros, Baroness von Blomberg

# Think of death

(Continued from page 23)

Body is the temple of God. Protect it from heat and cold. Keep it neat and tidy. When we can maintain so much cleanliness in outside temples why ignore this (body) where the Lord actually dwells ? External temples are made on the model of human body. We may also square up our accounts with those around us. God-power is present in all of us. All are embodied souls. As such we should love everyone. You are endowed with intellect. As such you should develop intellectually.

Then you are a living soul. Therefore, you should develop spiritually. In a nutshell, man must make an all-round progress. What is the quintessence of all knowledge ? That one should know the real worth of one's soul or Self. A Muslim divine, in this context pronounces :

'Thou knowest the value of everything else,  
But what a pity ! thou knowest not thine own value and worth.'

We have taken long strides in all walks of life, but woefully lack self-knowledge, in the light and life of which we actually live, move and have our being. Christ also spoke of the same thing: 'What does it profit a man to gain the possession of the whole world and to lose one's own soul ?' A conference of leading scientists was held in Europe. The president of the conference, in his inaugural speech, said : "We have conquered the forces of nature." But the fact remains that in the absence of self-knowledge, scientific inventions are be-

coming a source of constant misery and destruction for the entire universe. Had we made these inventions after self-realisation, the same would have brought peace and happiness unto all. As such, self-knowledge is the first step. It precedes God-knowledge. All great souls have stressed this point. The *Upanishads* state: 'Know thyself.' Nanak, says: 'Without self-analysis and inversion, delusion of the world does not disappear.' Swamiji also says so. After attaining self-awareness, one sees everything in its true perspective. Simultaneously, there is realisation of God for soul alone can experience the Oversoul.

'Knower of the *Braham* remains unattached in all his undertakings ; He can direct his attention at will.'

Enlightened souls always advise us to remain detached and perform all our actions in a spirit of selflessness. In his worldly duties, a man of intuition works many times more than an ordinary person. But the difference is that the former remains unattached, while the latter desires fruit, which keeps him in bondage. Control your mind so that you can channelise your spirit in the desired direction. Otherwise, it (mind) would drag your attention in the evanescent charms of the world.

'Religiously abide by the words of the Sadh-Guru,  
And live a detached life on earth.'

A real Sadhu is the mouthpiece of God. Keep his commandments in letter and spirit. While living in the world, be out

of it. Remember death at all times. Such person remains actionless in action. This world is not a permanent dwelling place for us. These nations are not our nations and countries not our countries. They are only connected with our body which itself is mortal.

‘O mind ! be not totally unaware,  
That thou has to quit the  
world eventually.’

If we treat the question of death seriously, our selves would be transformed. All objects of luxury would cease to have their hold upon us. Of course, their appropriate use is not forbidden. You would be saved from the poison of animal passions and other vices. Make your routine of life strictly according to the scriptural injunctions as prescribed by Rishis, Munis and Mahatamas. You would be happy and prosperous both here and in the hereafter. Communion with Naam alone would burn away all attachments. Consequently one would achieve success in all his undertakings through His grace. You will have to sacrifice the world for the sake of the Word. Through controlled attention, in the company of spiritually great, you can develop all aspects of your life —physical, mental and spiritual.

Bulleh Shah, a seeker after Truth, went to Shah Inayat, a Muslim divine, and questioned him as to how one could find God. The latter replied :

‘What is there in the quest of God,  
Transplant the mind and see it all.’

We have simply to change the direction of our attention from one side to the other—from the world to God. Stay wherever you may be. Husbands and wives should love each other as Christ loved the Church. Both should strive to realise God. Married life is no bar to spirituality. We must lead a life with

continence in thought, word and deed and endeavour to seek eternal happiness with the eternal Lord. That can be attained when our soul merges with the Oversoul. Thus, we would derive full benefit of our earthly sojourn and achieve the goal. Theocentric saints never advise us to leave our hearths and homes and go into the wilderness. Contrarily they want that we should lead an ideal family life. In this context Nanak says: ‘Follow strictly the injunctions of a perfect Master of putting you on the right Path. You shall then gain salvation, while living the life of a householder in the midst of your family and friends.’

‘Leave off all fraud and cunningness.  
Why adopteth thou this way of life?’

See how forceful are Swamiji’s words in his appeal to the erring humanity. What is the attitude of a common man ? He would employ cunning ways to conceal and justify his wrong actions. These two evils (fraud and hypocrisy) are not acceptable to Him. One should keep away from them. False prophets deceive the people through tall talks and empty promises. What would be their fate ? The great teacher, therefore, guards us against all such traps. A brother should be sincere to his brother and a friend to his friend. We may throw dust into peoples’ eyes but does not God watch all our actions? A cunning fellow remains far removed from Reality. His inner vision is covered by a thick veil of darkness. It is only by renouncing these evils that one can glimpse the Truth.

Hazur Sawan Singh Ji used to narrate the story of a Mahatama, who was a really awakened soul and used to get up early for meditation. He had a mare whom he used to chain in an open stable. One night a thief entered the stable with the intention of taking away the mare.

When he untied her from the front, he found her tied from the rear. Again, when he untied the animal from the rear, she was found tied from the front and vice versa. Throughout the night he was busy but was not successful in his evil design. As usual, the Mahatama got up at about 4 A.M. and saw a man standing by the side of the mare. "Who are you", asked the Divine. "I am a thief," was the straight answer. "What are you doing here?" was the next question. The thief replied: "I want to steal your mare, but find a curious phenomenon. When I loosen her from one side, I find her tied from the other. This is quite perplexing." The Mahatama was pleased at his frankness and open confession. He told the thief that he can have the mare in the morning.

Next day, some villagers came to the saint as they had lost their priest. They requested him to suggest a suitable person to act a priest who could inspire people Godwards. Finding that none, among the village folk, was fit for the sacred mission, the Divine selected the thief for the purpose. He asked him to ride the mare and accompany those people as priest. Enlightened persons have always a great regard for the clear-minded persons. If you commit a sin, go and confess before him. There is a remedy for it. But if you conceal things from him, you will have to suffer the consequences. They alone can tread the path of spirituality who have a crystal clear heart and a candid vision. They appeal to the saints most and are honoured at His Court. Hafiz, in this context says: 'Reality is meant for those who are dyed in one and the same colour externally as well as internally.'

Self-realisation and God-realisation cannot come through cunningness and hypocrisy. Such people have to wait

till they sweep clean the closet of their heart. Who is not a sinner? All those who are playing at the pale of senses are, in the terminology of saints, sinners. Even to rise above body-consciousness, one requires a clean heart.

Hazur used to say: 'We hesitate to commit an impious act before a child of five. How dare we ever do so if we realise that God-power within is all-seeing?' One should always feel Him omnipresent. This is what is required for the attainment of goal.

'Repeat the charged words and worship the perfect Master,  
By doing this you would rise into cosmic awareness.'

Swamiji advises us to engage in Simran and resign at the will of the Master. What will happen? You would transcend into the Gagan behind the eyebrows which is the seat of the soul. Have you ever seen a dying person? The death process begins when the lower *Chakras* (ganglions) give way because of withdrawal of the soul-currents therefrom. Beginning from below, this process continues until the throat centre is involved. It is then that the eye-balls turn upwards. This happens when spirit-currents get collected at the eye-focus. If you call a blind man, he would press his forehead as he feels his presence there. Practise death in life. Saint Paul says: "Those who are initiated into the mysteries of the beyond, their soul has the same experiences as it has at the time of death." There are many ways of withdrawing and collecting the sensory-currents at the eye-focus. One involves the control of vital airs and spirit-currents through *Kumbak* (a yogic exercise). Then one contacts the Divine Harmony. Finding that the present-day people are not physically fit to undertake arduous yogic

practices and in view of the short life-span saints have eliminated the lengthy process of *pranas*—(the vital airs). They now stress upon the concentration of attention and leave the vital airs untouched on the basis of which blood circulation is going on and food is digested. Breathing is going on, nails and hair are growing. All this is going on automatically without our knowledge. By self-analysis and inversion one should withdraw one's soul to the eye-focus and see the Light of God.

‘Unless one transcends the tabernacle of flesh,

One cannot have the glimpses of the invisible Lord’.

So long as we are functioning at the body-level, we are away from Reality. Suppose a house has 100 stairs to reach its roof. Can one see the roof by climbing twenty, thirty or fifty stairs ? Not the least. Until you ascend the highest step of the stair, you cannot get to the roof. Similarly, it is only by rising above the body limitations that one can see the divine Light and hear the inner music. This can be accomplished through Simran or constant remembrance of God. Nanak says:

‘Let one tongue grow into a hundred thousand, may even twenty time more,

And each of them endlessly chant His holy name,

This way lie the steps that lead Godwards, by ascending which one becomes one with Him.’

Through Simran the sensory currents are collected at the centre of our being without any attention on the physical body. You will then be awakened into higher consciousness. Practise this today, right here and now. Do not put off till tomorrow what you can do today. ‘Except

ye be born anew, ye cannot enter the Kingdom of God.’ All saints and sages have said the same thing. Maulana Rumi says: ‘Die, O friend, before you are dead, if you want everlasting life.’

Learn to die so that you may begin to live. Make use of the golden opportunity at your disposal. This task can only be accomplished in human life. All outer pursuits are only a means to an end—the end being God-realisation. The guidance of a spiritual mentor is a must for the attainment of crest-jewel of life. If you undertake regular spiritual practices, you can leave the body at will even hundred times a day.

‘Without solving the riddle of life, one will have to face the judgement of *Kaal* after death:

And then you would be consumed in the fire of hell.’

Without self-realisation, our future lies in the hands of the Negative Power. Then we will have to shed tears of repentance and suffer miseries. True renunciation comes through communion with the holy Word within. After partaking the elixir of Naam, you would be liberated from the cycle of transmigration. Procrastination is the thief of time. In this, we have wasted most of our life. Even those who are initiated into the mysteries of beyond, are not free from this malady. Time and tide wait for no man. Hazur used to narrate the story of a Bengali clerk who worked in his office. He was regular in his spiritual practices. He would never take his food unless he had his quota of meditation. What is the purpose of such anecdotes? It is to tell us that we should emulate them. It is good to make it a principle not to give food to the body until the soul gets the Bread of Life and Water of Life. But, alas! we only hear such things and never

try to understand their true import. When Jesus Christ was about to depart from the physical plane, some of his followers came and requested for a sage counsel. He said: 'Leave aside all other things and complete the task which I have allotted you.' This is a practical subject which is most important and mostly ignored. We simply do not pay any heed to it. We are either ignorant or foolish. Human birth is a rare privilege. If we do not awaken even now, then which is other opportunity for us? Only the Self can realise the Overself. No pundit, mullah or priest can do this for us. It is not simply a question of offering prayers for others and giving blessings for a pecuniary gain.

'Unless we experience a physical death, we cannot enter the Kingdom of Heaven.

It is an opportunity for thee, to awaken without any loss of time, Who knows what would happen next moment.'

Swamiji says that if you want to adopt the path of Reality, do not waste even a single moment of your precious human life. Make full use of it. Do not wait for tomorrow, nay not even for today. It is a subject which is most important and indispensable. What a strong appeal ! We think that chanting of Ram Ram (holy names symbolic of All-pervading spirit) for half an hour is enough to serve the purpose. But this is a misconception. We will have to transform our lives. It is not merely a question of white-washing which removes only external blots. A sinful mind cannot be cleansed by external washings. Inner purity is essential. Work while you work and meditate at the time of meditation. Never keep the mind vacant. Always remember the Master and keep his ideal before

you. It would give you inspiration. Alternatively, repeat the charged words (Simran) given by the Guru or listen to the divine Music within. In a nutshell we should keep the mind engaged in one of the three pursuits whenever idle. We can be free from the glamour of the outside world only by reforming the mind. This is the way-out.

'Such is the Will of the Lord says Godman,

That we should follow the Master.'

The God-power working on a chosen human pole stresses that we should abide by the injunctions of the Master through and through. What do the awakened souls enjoin upon the sincere seekers after Truth? Simran and worship of the Master, which would help our soul to rise into cosmic awareness. Then we would lose all fright of death. The radiant form of the Master would escort us from plane to plane till we merge with the Absolute. This was the psalm of Swamiji Maharaj. His teachings are meant for all those who are desirous of and are genuinely concerned with the attainment of Godhood.

What is the sine qua non on the path of Divinity ? The company of awakened souls and implicit obedience to their commands. Then comes the ethical life and receptivity towards Sat-guru. That would infuse his divine power into us. The Master transcends the body at will and traverses into the higher planes. Your soul too will begin to leave the body of itself. He is Word-made-flesh and would manifest the same within you. He being the abode of all virtues, would transform you into his likeness. As you think, so you become. Jesus has beautifully described the need of developing love of the Master so as to receive his grace

in abundance: 'As the branch cannot bear fruit of itself, except it abides in the vine, / No more can ye, except ye abide in me.' This is like a grafting process. Christ has said: 'I am the vine, thou art the branches. So long thou will remain embedded in me, you will bear ample fruit. So you cannot do without me.' Hafiz, a Muslim saint spoke in the same terms:

'Since I am embedded in the Beloved,  
I have lost all sense of fear,  
One who has sunk deep into the  
Water of Life can have no fear  
of death.'

He who is united with the Lord is not affected by the vicissitudes of life. He can fearlessly walk through the shadow of the valley of death. Once Swami Vivekananda came to his Master Rama-

krishna Paramahansa. Pointing to a plate of honey, Ramakrishna told Vivekananda: "Suppose this is a pool of nectar. If you are a bee, how will you eat it?" The latter replied: "I shall start from one side so that I do not sink into it and get lost." But Ramakrishna said: "It is the sea of immortality. Plunge head-long into it." This is how we can realise Him. Unless we experience the Light and Life of God within, we will have to proceed according to the directions of those who are a living embodiment of the creative life-principle. All awakened souls stressed upon this in the past and will do so in the future.

(English version 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. He 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. *Gurbani* : The sacred writings of the Sikh Masters.
4. *Nanak* : (1469-1539) : Guru Nanak, the founder of the Sikh religion.
5. *Lalo* : A disciple of Guru Nanak and a carpenter by trade.
6. *Guru Arjan* : The fifth Sikh Guru who compiled the *Adi Granth*, which has 2,218 verses by Guru Arjan Dev.
7. *Maulana Rumi* : A great Persian mystic, author of the famous *Masnavi* and disciple of Shams-e-Tabrez.
8. *Ravidas* : An Indian mystic poet. His 41 hymns are included in the *Adi Granth*. He was a cobbler by profession.
9. *Namdev* : (1269-1344) : Born in Maharashtra, Namdev was a tailor by profession. His 60 hymns are included in the *Adi Granth*.
10. *Saina* : (1390-1440) : He was a court barber to the Prince of Rewa (Central India). Subsequently he became the Court Guru.
11. *Janak* : Raja Janak, father-in-law of Lord Rama (of the Ramayana).
12. *Ashtavakar* : Sage with eight humps on his body.
13. *Tulsi Sahib* : (1763-1843) : The Saint of Hathras. Original name : Sham Rao Hulkar, Crown Prince of Gwalior. He spurned the throne to practise meditation.

# *Thus spake Hazur:*

*(Continued from inside front cover)*

Saints do not turn away even the vilest of sinners, but willingly take them under their protection. They see the purity of the soul under the outer covering of filth. When good fortune brings you into contact with a true Master, offer all your love to him. Give up attachment to the world, discard the path of the mind and senses.

\* \* \*

Of all the saints who have visited the world from time immemorial, none has come to found a new religion or a new creed. They have all brought the same message. They have all preached the same Truth. They have all shown the same Path. Their message, their teachings, and their Path hold good for all time and for all mankind.

\* \* \*

When the mind comes within the magnetic field of the Word, it is wholly transformed. It undergoes a complete metamorphosis. The sense pleasures lose all charm and potency. They become colourless and tasteless.

\* \* \*

Prayer does not require any religious place. All that is needed is deep, heartfelt sincerity. The entire earth is a religious place. God pervades everywhere.

\* \* \*

God manifests Himself through the Shabd, which is a language without words.

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