



Sat

sandesh

the  
message of the Masters

August 1969



## **To Him we shall return**

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

—*Maulana Rumi*

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Volume two number Seven

## FROM THE MASTER

The Master speaks : A grand delusion	page 2
Nothing dies in nature	28

## OTHER FEATURES

Poem : To Him we shall return	inside front cover	<i>Maulana Rumi</i>
Time is fire	18	<i>Raymond Oliver</i>
Psychology of the Masters	19	<i>Dr. George Arnsby Jones</i>
Kabir—the weaver-singer II	24	<i>T. L. Vaswani</i>
From the editor's desk	23	
Wisdom of the ages	inside back cover	

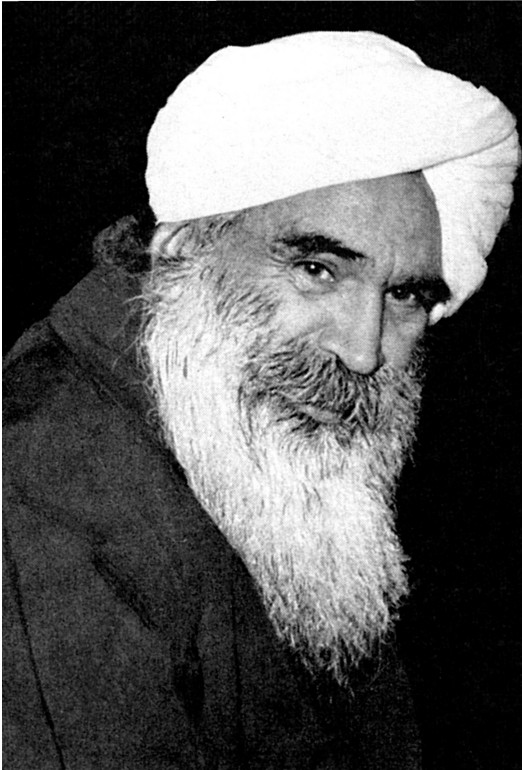
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# THE MASTER SPEAKS

## *A grand delusion*

‘The whole world is blind,  
Tell me how can I make people understand higher values of life’

—Kabir

COMMON people do not see the world in its true colours. But one who has liberated his soul from the clutches of mind and senses, known his Self and has realised God, sees the same world from a different angle of vision. Such persons observe that the spirit of worldly people, under the influence of mind, is completely identified with the body at the plane of senses, so much so that it (soul) is hardly able to distinguish itself

from the material body or its director—the indweller of the house (body). Before the inner eye is opened, one sees the outside world from the level of physical senses. All external knowledge is visionary and superficial purely concerned with sense-organs.

Unless and until we learn how to rise above the sensual level and transcend the physical body, inner eye does not open. As a result, we are not in a position to withdraw our Self from the glamour of the outside world. When we tap inside, there is subtle body having subtle *Indriyas* (organs of perception) which are lying dormant as yet. Now

the question arises what should we do in such a predicament? Maulana Rumi says: 'Learn thou to shut external doors of thy house and open the inner one.' He who is able to tap inside, would consequently develop cosmic awareness. He sees the world from a subtle level and in true colours So Kabir says that as far as he can see, the entire world is blind. All those who have not developed an inner eye, are said to be blind in the eyes of awakened persons. Although the atmosphere is full of microbes, nothing is visible to the naked eye. Does that mean that there is nothing in the air ? There is. Either whatever present in the air is magnified so as to correspond to the visual level of our eyes or our vision becomes so subtle as to see the tiny things clearly. Nanak, while defining blindness, says:

'They are not blind who have no eyes of flesh.

A blind is one, O Nanak, who does not see the Lord.'

All the scriptures proclaim that the Power of God is pervading everywhere in its fullness. Lord dwells in every human heart. There is no place where His Word does not exist. But He is highly subtle and indescribable. As such, our physical eye cannot see Him. Who then can see Him? Nanak says: 'Unless one rises to the Level of God, one cannot know Him'.

If we are to develop super-consciousness and subtlety of His level, we can have some experience of Him. Seeing the whole world shrouded in darkness, Kabir says how could one endeavour to reveal sublime Truths to anyone ? The fact remains that all are sailing in the same boat —may be one is learned or unlettered, rich or poor, ruler or the ruled. Then how could a blind lead the blind? If they do so both would fall into the ditch.

Once a divine came to a village. Moved by compassion he forewarned the villagers saying : "Tomorrow at such and such time a treacherous wind would blow. Whosoever is affected by it, will go mad." Some of the people who were wise enough, believed the words of the sage. Next day at the appropriate time, they hid themselves in self-protection. All others who had exposed themselves to the tempest, contrary to the warning of the sage, turned mad. Those few who had taken shelter were saved. After the tempest was over, they came out of their hide-out. Surprisingly enough, they were called mad by the majority who were actually so. Similar is the case with the worldly people. A realised soul, who has risen above body-consciousness after freeing his Self from the impact of mind and senses and has developed the inner eye is very very rare. Only such persons see that God is omnipresent. All the rest are floating at the level of the mind and senses. In such a deplorable condition of the world, Kabir feels himself in a bewildered condition and goes on to say:

'If there are one or two, I may make them understand

But alas! all are confronted with the problem of bread and butter.'

Everywhere you find people awfully busy in making money by fair or foul means. One takes the material life as the be-all and end-all of human existence. Even those who claim to tread the spiritual path are doing business indirectly. Their object was man-making but they are engaged in money-making. But as the hour of death approaches, one comes to his senses. Kabir says: 'A man awakens only when the angels of death strike at the head.' But then it is too late. It is no use crying over spilt milk. This is the reason why awakened persons,

whenever they came into the world, were called as those who perverted the intellect of others, by the highly learned and worldly-wise people. Guru Nanak was condemned by the worldly people like that. He was not allowed to enter into the town of Qasur (now in Pakistan) lest he should misguide the people.

People take to the Epicurean way of life—eat, drink and be merry. They do not perceive anything beyond material enjoyments. They live and die for them. Kabir, therefore, finds it difficult to bring home to such people the higher values of life.

What is the reality of human life ? Kabir says that our body is like a horse on which soul is the rider. It can be compared to a dew drop containing air inside and covered by a layer of water. How long a dew drop lasts ? It vanishes as soon as the wind blows or the sun shines. This exactly is the case with man. The body lives so long as its indweller—the soul—remains in it and there is circulation of vital airs. The moment spirit departs, it becomes a corpse which is carried to the cremation ground by the near and dear ones. Every one of us has had such experiences of carrying dead bodies to the cremation or burial grounds. We may have even lit up the funeral pyres with our own hands. Seeing all this, still we do not believe that we too will have to depart one day. We consider the material world as something real and permanent. None can escape the iron hand of death. When it comes, all the play of life comes to an end. It is, therefore, said:

‘Kings, warriors, subjects, prophets,  
incarnations—all came and went  
off,

Likewise, everyone of us has to depart  
one day according to our turn’.

Great personages entered the world, lived a while and then left for the heavenly abode. History bears testimony to this fact. Our own eyes stand a witness to it. Before physical death if we develop inner eye, we can traverse into higher regions at will. It will give us double benefit. First, we would be able to withdraw the sensory currents from the living body and thus escape from the dire agony that attends the death process. Secondly, our soul can fly into higher spiritual planes or work at physical plane at will. This is known as life eternal. One gets convinced about its reality only after experiencing it. Those who do not see anything beyond the life of flesh, have to shed tears on the dooms day.

As such, all great souls have stressed that so long as you are after the life of flesh, you would remain deprived of the life of spirit. In the Bible it is stated : ‘Whosoever shall save this life shall lose it.’ Christ said: ‘Except you be reborn, you cannot see the Kingdom of God.’ Again he says: ‘Is not body more than the raiment and life more than the meat ?’ Death keeps no calendar. The silver chord may break at any time. As such, we should lose no time in getting an out-of-body experience and thus eliminate the fear of death.

‘We are afloat rudderless on the stormy sea of life and might get lost in its whirlpools.’

Kabir says that tossed on the seas of sense-pleasures, we have lost our moorings and are drifting rudderless on the sea of life. Each one of us tries to catch a floating straw to save himself. The natural result is that after a brief struggle with chance winds and waters, we sink into the great oblivion without solving the riddle of life.

‘Mind is the ocean untamable in which endless tides spring up.’

This mind is like an ocean in which unending waves of animal passions, anger, greed, attachment and egotism are constantly emanating. Everyone is tossing about under the impact of these waves. Unless mind is stilled, the goal cannot be achieved. ‘Without a competent Master who can ferry us across the mighty sea of mind ?’ Only the association of an adept who has controlled the mind and transcended its limitations, can help an aspirant to do likewise. Otherwise, there is no way out.

‘Reality lies within but the blind search it in the world without’.

Kabir says that the thing we are in search of dwells within our body. But, unfortunately, we search for the Truth either in the holy scriptures or on the river banks or on hill-tops. All our efforts in this direction are at the sensual level. Then, how can we find Him ? Mind is enthralled by the powerful steeds of senses and is thus driven helplessly into the mire of sense-gratification. So far we have not learnt how to introvert. The result is that we are far away from Reality which resides in every human heart and is the very soul of our soul.

I met a gentleman in Kanpur. He told me that he had travelled on foot from Gangotri ( source of the river Ganges) to Kanya Kumari (Cape Comorin). But still he could not find Truth he was in search of. How could he ?

‘When Reality lies elsewhere and we search it at a wrong place, how could one get to it?

Kabir saith, we can get to it only when one who knows the secret of it assists us.’

Once we take the knower of secret

with us, he manifests Reality within. Thus the experience which we could not have gained in myriads of lives is granted within in no time.

Tulsi Sahib says: ‘The Lord dwells within, but we remain ignorant. Cursed is such a life.’ Even after getting human life, if He is not manifested within, it is a great curse. ‘O Tulsi! the whole world is suffering from cataract.’ Cataract is a disease in which a thin membrane covers the pupil of the eye, affecting the eyesight. An eye surgeon can remove this membrane to restore the vision, which is already there but is covered by a water layer. Similarly, the God-power shines in full effulgence in each one of us, but we cannot see Him because of our attachment to the external world. All saints proclaim that God resides in every human heart. When He dwells within how can we reach Him in the world without. Once Swami Ram Tirath, who lived in Lahore, saw an old woman in the street searching something with the help of an earthen lamp. He enquired of her as to what she was searching. The old woman replied that she had lost a needle. Swami Ram Tirath also assisted her but the needle could not be found. Ultimately he asked her: “Mother, where have you lost it?” “In the house,” was the answer. At this Swamiji said : “My dear mother, what you have lost at home, cannot be found outside.” This may seem to be ridiculous but that is exactly what we are doing. Soul is with the body as long as God-power controls it. Divine link is present in all of us. But we reach Him outside at the level of senses. How is it possible ? So Kabir asks: “Is not the world blind ?”

‘The whole world is ablaze with the fire of lusts,

But for the Guru *gyan* (practical inner experience by a Perfect Master), mankind would remain immersed

in ignorance.'

Kabir says that all are consumed by the passionate desires for worldly things. Every house, every social religion, every city, every country is afflicted with this malady. We are also one of them. A man is known by the company he keeps. If you happen to associate with someone completely engrossed in the worldly affairs, you would find that he invariably speaks in terms of the world. Accordingly, you would be dyed in the same colour. Who can read the inner condition of the people ? Only those whose inner eye is open. They see the world from the level of subtlety. Others cannot do it. Through a peep inside everyone can feel that he is haunted by desires. This is a secret fire engulfing the entire world. Is there any escape from this? Yes, through a conscious contact from a Perfect Master. In this lies our salvation. The Gurbani says :

'The wild fire (of lusts) has burnt  
down all trees,  
Only a rare green is left unaffected.'

There is a mad race for worldly possessions. Only a rare awakened soul or a man of intuition is immune from this. Maulana Rumi says in this context: 'O mind! seek thou the nearness of someone who is fully conversant with the condition of mind.' By this he means that we should seek the company of a realised soul with inner awakening. The proximity of such a one could alone save us from the inner cravings and impulses. People who go to the feet of a spiritual adept feel a soothing effect through concentrated attention because of the highly charged atmosphere around him. So the company of a Satguru is the sole remedy for all ills of the world. Now who is a Satguru ? One who is established in Truth. 'Satguru is Truth incarnate.' He has realised his Self

by liberating it from the impact of mind and senses, and attained at-onement with the ultimate Reality. The nearness of such a one gives us a cooling bliss. He also gives us a practical experience into the Mysteries of the Beyond, which is true *Jnana*. Reading of the scriptures or learned disputations constitute *Jnana* in the eyes of a layman. But it is not considered true knowledge in the terminology of saints. They define it:

'Know ye the true knowledge and  
meditation as *Dhuni* (Sound)  
divine,  
For it is indescribable.'

The sound-current, *Shruti* or *Udgit* as you may call, is the real *Jnana* which is all-pervading and it is sustaining the entire creation. To commune with it or experience it, is called *Naam* (the Word) which one gets through the grace of a perfect Master. Even now it (*Naam*) is within us but we are ignorant about its presence. The reason being that our attention, under the impact of mind, is flowing outside at the plane of the senses. Kabir says in this context : 'The soul which is getting lost in the nine portals of the body can never realise the eternal bliss.'

The soul that is flowing out through the nine channels of the body is consequently deprived of the unique bliss within. Which are the nine channels ? Two eyes, two ears, two nasals, mouth rectum and generative organ. One who has not transcended the senses through self-analysis and inversion and has had no contact with Reality, cannot escape from the mighty maze of mind and matter. All learning, knowledge, study of scriptures or such other methods at the level of intellect are not of much avail in this regard. One may be able to control the mind for a while but ultimately one is likely to fall. The delusion of the world affects through the outgoing faculties of



senses. When you start transcending the sensuous level, you would experience higher bliss on the inner planes. Then you will no longer be troubled by the lusts of the flesh and will be like an air-conditioned room which remains cool irrespective of the external temperature. If you are able to collect your sensory currents between and behind the two eye-brows, you would not feel the effect of atmospheric heat. You can try it out. Because of our ignorance about this natural science (esoteric), we are suffering in the world.

When we meet a Perfect Master, he bestows upon us the gift of Naam or real *Jnana*. Who can see the malady afflicting the common man ? Only an awakened soul. When Guru Nanak was about to leave his home on a divine mission, his family members produced his two sons before him. Then his mother-in-law, named Moloji, said: "Look Nanak! if you were to act like this, way did you produce these children," Sometimes worldly people are very harsh towards Master-souls. But Nanak replied in a polite tone : "Mother, I have come to liberate the mankind from the bondage in which you want to chain me.' The world is ablaze with the fire of lusts and I want to rescue them." He then prayed:

'O Lord! save this world from the mighty maze of mind and matter.'

But how ? Nanak then appealed to the Lord to show compassion and mercy: 'O Lord God! employ any means which pleaseth Thee for the redemption of suffering humanity.' It is quite evident from the recorded experiences of enlightened souls that life at the plane of senses, purely concerned with the material body, is the root cause of all our miseries and sufferings. Kabir says :

'He had not seen a man who was

happy for each one he happened to come across was in misery.'

When you leave the plane of senses and rise above body-consciousness, you would experience a life full of bliss. When you transcend the astral body and enter the causal plane, you would feel something more exhilarating. But life is not at all smooth in all the three planes—physical, astral and causal. Unless you transcend all the three stages you cannot have eternal bliss. This can only be achieved through the association and grace of a Master soul.

Having obtained practical inner experience from a Perfect Master, one should enhance it through regular spiritual practices. If you do so, you would develop inner perception. Consequently, all sensual gratifications would cease to have their hold on the mind. Great souls carry on their mission of initiating the aspirants against all sorts of hazards. They hate sins but love sinners. They say that there is hope for everybody whether one is a sinner or virtuous. Those who follow their instructions, their lives are transformed. It is our duty to develop loving devotion towards enlightened souls and leave the rest unto them. It is, therefore, said: 'He that loveth not knoweth not God, for God is Love.' Our soul too is a particle of divine love. If it could be set free from the outer sheaths, love for God within will of itself sprout forth. Only then one would be able to realise Him.

'Listen ye O seekers after Truth, saith Kabir,

One day man has to depart empty-handed.'

Kabir, at last, serves a warning to the world at large to take it for granted that everyone would have to quit one day. All worldly possessions would be left

behind. What to speak of them, even the body we take at the time of birth would not accompany us. Death does not spare anybody and death keeps no calendar. There is absolutely no exception to this rule. If only we may understand this, our angle of vision towards life would definitely change. Guru Arjan, therefore, says :

‘Once we slip from the top rung of the ladder we cannot get to it again,

And the human birth goes in vain.’

To fall from the top rung of the creation is indeed a very sad fall. Once we miss this opportunity, we have wasted our present life. Who knows when we may get to it again? Only then we would be able to liberate our soul from the clutches of mind and senses, and attain self-realisation and God-realisation. If we remain engrossed with sense- pleasures and do not accomplish this task while living in the body, what would be the result? ‘As you think, so you become.’ We will have to come into the world again and again. Soul goes where the mind goes. As such great souls exhort us not to forget the day of judgement. Death is not something frightful. Only thing is that we should act with wisdom. We should do this job (of developing cosmic awareness) right here and now so that we may feel at ease while leaving the world. In this context, there is a story of a wise king :

Once there was a country in which, according to the prevailing tradition, people used to select a king for the full term of five years. During this period he was vested with full powers. After the completion of his tenure, people would get together and leave the king in a nearby forest which was inhabited by ferocious animals like tigers, panthers and poisonous snakes. When the king

ascended the throne, he used to feel very happy. But at the time of leaving, he wept bitterly because of the calamity which would befall him. So many kings came and met the same fate. At last, there was a king who acted with foresight and wisdom. As soon as he occupied the throne, he started thinking of life after he had completed five years as king. At last he hit upon a wonderful plan. Secretly, he summoned a team of workers and in good faith ordered them to clear off the jungle. There he got erected beautiful palaces with gardens and provided all sorts of amenities. One can work wonders within a period of five years. After the completion of his term, he was very happy and cheerfully accompanied his subjects to the jungle. People were surprised to see the king in this condition as hitherto all his predecessors had departed in tears. They wanted to know the reason for this. The king replied that he had made necessary arrangements for his stay and had nothing to fear in the jungle. Rather he would lead a peaceful and quiet life free from all responsibilities.

Human birth is a rare privilege to which one comes by an immense fortune. We should make the most of it. Sooner or later, we have to wish good bye to this mortal world. But before that if we are able to solve the riddle of life, we can know what is beyond this body or life after death. Only then we would get everlasting life or Kingdom of God where there is all bliss, peace and ecstasy. If we can experience life in the beyond right here and now, all fear of death would be eliminated. ‘He who can, by the grace of the Master, learn to die while living, can know the Divine Will.’

One who becomes a conscious co-worker of the Divine Plan, visibly sees the invisible hand of God working at the

back of all creation. What do the saints enjoin upon ? 'O Nanak! a death like this is a gateway to life eternal.'

Swamiji says: 'This (human life) is a golden opportunity given to us.' In this we have to accomplish the task of self-realisation and God-realisation. Our sole aim here is not to remain busy with body and create bodily relations but something higher towards which we do not pay any attention. Suppose there is a pigeon who closes his eyes at the sight of a cat. That does not mean that the cat has vanished. He comes to know of it only when he is caught in her trap. Similarly, death is a must for everybody. It is, therefore, imperative that we should prepare ourselves for this eventuality. How can this be done ? For this, we have to know our Self. We are not the body but its indweller or the Power enlivening it. We can know this secret only when we rise above body-consciousness. Then our angle of vision would change.

At present, we see the world from the level of the body. But both the world and the body are changing at the same rate. Mathematicians have calculated that our body cells get totally renewed after every seven years. When two things are moving with the same speed, they appear stationary with respect to each other. Suppose there is a boat flowing in the river in the direction of the water. If the speed of the boat and water is the same, to the occupants of the boat it would appear at a standstill. But one who is standing outside can very well see that the boat and the river are flowing with the same speed.

An enlightened soul sees that all are rudderless on the mighty sea of life. They try to awaken the humanity from the deep slumber (of mind and senses). But alas! worldly people pay scant attention to their clarion call. This is a grand delusion in which everyone of

us is being carried away. Unless one rises above physical level, one cannot come to his own and know Reality. Right understanding comes only with inner awakening. From the soul level one can see the changing panorama of the world. We consider our body and bodily relations as be-all and end-all of our life. But, when we develop the inner vision the entire system of the creation appears in a different form. If we can experience life in the beyond while alive, we would escape the painful effects of ups and downs of life. Secondly, the fear of death would no longer haunt us. Through the higher spiritual contact, all external lusts would lose their charm and become insipid. Only then we would begin to see things in their true perspective. As a result, we would achieve success in every walk of life. When attention is controlled, we can direct it at will. All great souls draw our attention to the basic factor that we are human beings first. Maulana Rumi says: 'An animal with his head downward may well think of eating and drinking all the time, but fire on man, with his head erect, if he were to look downward.'

Man occupies a place at the top rung of the creation. He should always look upwards (for higher values of life) and try to know his greatness. Further, man has been blessed with *Nar-Naraini-Deh* or abode of man and God. We should realise God while living in the body. If we accomplish this task, we have derived full benefit from the human existence. Once, a drop of water becomes a pearl by entering into the shell-fish (soul has realised God), the shell may break any moment. There is nothing to worry. Contrarily, if one shakes off the mortal coil before attaining Godhood, it proves to be fatal. In the Gospels, it is called death of the soul.

This is the reason why the horror of demise haunts the entire world. But those who have solved the mystery of life, are least afraid of it. Kabir states:

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

The very name of death makes him (Kabir) happy because the veil of matter (body) would be rent asunder and consequently he would merge in the Lord once for all. It is mentioned about Maulana Rumi that in his last days he was seriously ill. So many Muslim Faqirs came to see him and started praying for him. Maulana Rumi who was in a state of trance, woke up and said: ‘O brothers’, may this prayer bless you. Do you not want that this body which constitutes a veil between my Self and God may vanish for ever ? And thus I may rest in Him.’ This is the expression of an awakened person who had realised God in the living body. The Lord is not separate from us and we are not separate from Him. But because of extroversion at the plane of senses, we have lost our identity. What is required is that we should disengage our attention from worldly pursuits and ‘tap inside,’ as Emerson calls it. This is the act of receding back. This does not mean that we should suppress our senses. But they should be channelized in such a way so as to assist the spirit on the physical plane as well as on the inner.

Our physical eye can only see physical things. The moment we close our eyes, there is no inner vision. Are we not spiritually blind ? Likewise, our ears are only open to external music and cannot hear *Sat Bani* (True Word) or *Udgit*

(Music of the Beyond) reverberating in each one of us. Are we not deaf? If not, then what else. While elixir of Name is within, we are running amuck after external objects. What a pitiable condition ! Enlightened souls, therefore, tell us that every individual has Divine Light within. See It with your own eyes. But, presently, we cannot. This is because our attention is engaged elsewhere. Shamas-e-Tabrez says: ‘I have granted inner vision to thousands who were born blind ‘by which they can see the Lord omnipresent.’ Even now so many (blind) people are being initiated. They feel very happy and are overjoyed to see the Light within. When you have developed inner vision, your purpose is served. It does not matter whether you have eyes of flesh or not. We are ignorant about this science. This is ancient wisdom which we have forgotten. Great souls have always appeared from time to time and revived this science spiritual. After a saint ends his earthly sojourn, another mahatma comes to do his divine work. Master-souls are very very rare, but the world has never been without one. The law of demand and supply is eternal. There is food for the hungry and water for the thirsty. A guru appears when the disciple is ready.

‘This world is like a dream,  
Understand O mind! nothing here is our own.’

God created man. He is an ensouled body. Soul is the essence of God. The same soul is enlivening each one of us. It is a drop of the Ocean of All-consciousness. But, unfortunately, our spirit is identified with the body at the sensual plane, so much so that we have lost our identity. The life we have spent so far looks like a dream. At the time of death, when soul leaves the body, our past actions would be like a sleeping

vision. So Kabir says that the whole world is like a dream. Whatever we see around appears to us something true or unchangeable. What is the reason for this ? This is because we are living in the realm of relativity where everything is constantly changing. When two things are changing with the same speed, they appear to be stationary with respect to each other. From the body level, we cannot apprehend this change. What a grand delusion! But, one who has developed inner vision by transcending the body limitations, can clearly see that matter is changing every moment. This world is like a mirage in the desert. Whatever we see in the dream, may seem to be true at that moment. But when the eye opens, all is gone. One feels the same when the hour of death approaches. But awakening at that time is absolutely of no avail, as the time has run out. Secondly, we have to see that nothing shall accompany us from here. By the term 'us' we do not mean the material body but our very Self which is a conscious entity. So awakened souls always draw our attention to the fact that we are being deceived. If at all there is anything true or eternal, it is either soul or the Oversoul.

'O seekers after Truth, know ye that this body is false and perishable,

And recognise ye alone the Ram (All-pervading Spirit) dwelling therein as true.'

Kabir here advises us that in the changing panorama of life, we should seek a true companion of the soul: 'The whole world is being carried away by waves of blind infatuation.' As we are identified with the body, we see the external world from the body level. So attachment is the natural outcome. Kabir, therefore, says that the entire world is in the grip of infatuation irrespective of

the fact whether one is learned or illiterate. So long as the mind-driven spirit identifies with the body at the sensual plane, both (learned and unlearned) are sailing in the same boat. Only by rising above body-consciousness, one gets to Truth. Reality is one thing but it appears to be other. All are chained in the bondage of matter. There is a story of a great devout named Chhajju. It was customary with him that whenever death took place in his neighbourhood he used to dance before the funeral, singing praises of the Lord. His own son died. As usual, he started dancing before the dead body. The people were not too late to point out that the old tune was missing in him.

Unless we learn to transcend the mind and senses as a matter of routine, we cannot get rid of the waves of infatuation. We must come to our own and be able to see the world from a higher level as distinguished from the physical level. Those who do are least affected by ups and downs of life. They behave alike under all circumstances.

Once my Master, Hazur Baba Sawan Singh Ji, went to meet his Master, Baba Jaimal Singh. He was accompanied by his ailing son whose condition was a bit serious. Unfortunately, the son expired before they reached Dera Beas in Panjab. Hazur used to say that he looked at the dead body and then searched his heart to know the reaction of this calamity. As described by him, this death had practically no effect on his mind. This is the state of Perfect Beings.

'Just as a pitcher of water, once broken, cannot be re-assembled,

Likewise, a leaf fallen off from a tree cannot be re-united.'

Now the great teacher elucidates this



allegory. Suppose there is a pitcher containing water: Sooner or later, it will become empty. Similarly, our body contains a definite stock of vital airs according to *Pralabdha Karmas*.

Every breath and food are fixed for everybody. When their stock is exhausted, we have to vacate this house (body). But, by the restricted use of vital airs, we can prolong the allotted span of our life. For instance, you will experience that normally we breathe 14-15 times a minute. But if we lead a life full of passion or indulgence or anger, our breathing is accelerated to the extent of 28-30 times per minute. Consequently, life would be reduced by one half. You must, have heard a universal proverb that vices shorten a person's life.

Through a life of continence and meditation, one respires only three to four times a minute. With the result, that life is increased three times. A yogin, by proper control and regulation of vital airs, can remain in a state of trance for years together. Likewise, one can prolong his life-span by thousands of years. In 1930, I met a Sikh gentleman named Kishan Singh. He was about 125 or 130 then. He told me that he used to remain in trance for two years through Kumbhak (a yogic exercise involving *pranas*). His vision was so sharp that he could even read in moonlight. Then he had all his teeth in tact. Kabir, therefore, says that every day, every hour, nay every minute, our stock of vital airs is being thinned out. This is bringing us nearer to the ultimate end known as death.

A person came to a mahatma (great-soul) and informed him that a particular man was breathing his last. The mahatma asked that person: "How old is he?"

"Seventy years", replied the stranger. Thereupon, the mahatma said: "The dying man has been exhausting his store of vital airs for the last 70 years. Now it is only a question of his last breath." Time and tide wait for no man. Human life is a golden opportunity for us. We should make the most of it. How can we do it ? For this, we should get up at the ambrosial hour of the early dawn, rise above body - consciousness and know our Self. Further, Kabir says that just as leaf fallen from a tree cannot get to it again, exactly the same way, once we miss the opportunity of human life, who knows when we may come to it again ? It is only in this garb that one can come by Truth and not in lower births. Man is a rational being and can discriminate right from wrong. As such he can hold on to Truth and reach to it by and through untruth (body and bodily adjuncts). Great souls had always been awakening mankind, are awakening even now and will have been doing so in futures. They invariably stress upon the importance of human birth.

'Thy human life is going in vain,

Awaken thou, O proud man! from the deep slumber.'

The great teacher says that everyone of us is frittering away this golden opportunity (of human life) in useless pursuits of the world. All are immersed in ignorance. We have neither known our Self nor the God-power in us. We have not seen the reality of the world from a higher level. What a great deception! Enlightened souls, therefore, exhort us to awaken to Reality and thus make a fair use of the limited time at our disposal. Further, we should seek the active guidance of a spiritual adept who may assist us in self-realisation. If we look at our present plight, we would find that from dawn to dusk we are

either busy in feeding the body or concerned with bodily affairs. We are simply an indweller in the body and not the body. Sooner or later, we will have to vacate this house under His will. Take a worldly example. When an eviction order is issued by a court, all belongings of the house are immediately thrown out. Likewise, we have no alternative but to carry out the Divine injunction and quit the tabernacle of flesh. Now a question arises: 'Are we prepared for this eventuality known as death?' Peep inside and see what we really aim at. Soul is the driving force behind the body. It is, therefore, said:

'The body lives so long as the God-power is in it,

The moment of God-power departs,  
the body becomes a heap of dust.'

This house (body) remains beautiful so long as that Power (soul) is in it. The moment it is withdrawn, who cares for the body ?

'Nobody likes to keep the dead body at home even for a short while,

Everyone is in a hurry to dispose it of at the earliest.'

This then is the value of this mortal frame. Alas! we are totally ignorant of the Life-principle in us or the Power enlivening the body. If at all we know a little, our knowledge is purely theoretical and confined to what is written in the scriptures. Practically, we have not seen that Power nor experienced it. If we are unable to withdraw our spirit from the body at will, what is the hope for us? That means we have not yet developed the Single Eye by which we can see Reality. Consequently, this realm of relativity appears to be something eternal and unchangeable.

'O man! don't be deceived by the beautiful faces,

Thy stay in this world is very brief.'

The great teacher says that we should not confine our attention to the glamour and beauty of the outside world. Whether one has fair complexion or dark all are subject to death and decay. It is just like a display of fireworks in which there are various types of crackers, which may be models of horses with deformed noses and houses with bent walls. But the moment a burning splinter is shown to the crackers, all are reduced to ashes after a momentary show. This exactly is the case with our clayey moulds. Death is a great leveller. It does not discriminate between the rich and poor, white and black, high and low. All mundane things are connected with the physical body. Everything on the material plane, including our body, is subject to destruction and dissolution. What then is everlasting or eternal? It is our own Self or individual soul. We should know and experience it. One who has gained self-knowledge would permanently escape the cycle of births and deaths. In this context, Swamiji says:

'O Soul! sky is thy dwelling place,  
But alas! thou are trapped by the  
bondage of matter.'

Soul's true home is that where there is complete absence of matter. But, strange as it may seem, it has been caught up in the mud of the world—mighty maze of mind and matter. Unless we come to our own, our spirit cannot enter the Lord's Mansion. Only by attaining the Kingdom of God, we can have life eternal.

'Thy mind is attached to the house  
(body), which ultimately has to be  
abandoned,

Thou carest least about thy True  
Home where thou shalt dwell per-  
manently.'

One considers the body and the worldly things which have to be left behind, as the be-all and end-all of human existence. But, we feel least concerned about the place (Kingdom of God) where we have to live for ever. How can we regard such a one as wise ? The Vedas say; ‘Arise, awake, and stop not till the goal is reached.’ This evidently means that our attention is engaged elsewhere. In other words, we have lost our Self in the attachment and delusion of the world. This is because we treat our spirit on par with the material body. Guru Arjan says:

‘Awake thou, O traveller! of the way,  
Thou art late for thy destination.’

The pilgrim soul, after transcending the physical, has to traverse the regions of *Und* (astral), *Brahmand* (causal) and *Par Brahm*. Beyond all these lies our True Home in *Sach Khand* or *Sat Lok*. The journey is long and arduous. But alas! we are asleep in the mire of sense-gratification. The true preceptor, therefore, warns us that the world is not a permanent abode for us. While here, one should engage oneself in those pursuits which may benefit our soul. It is, therefore, said:

‘By great good fortune thou has got  
a human birth;

This is only opportunity for thee  
to contact the Lord;

All else in the worth avail the naught;

Seek ye the association of saints  
and learn to commune with the  
Holy Word.’

Human birth is a rare privilege to which one comes by in the fullness of karmas. In this, we can accomplish the task of self realisation and God-realisation. The Gospels say: ‘It is thy turn

to meet God.’ We should avail this opportunity to our utmost advantage. But it is distressing to note that we are only engaged in useless pursuits (of the world). They are least connected with our soul. All our time is being consumed in the affairs of the body. Man is a three fold entity, comprising body, intellect and soul. We have achieved tremendous progress in different spheres of life physical, social, political and intellectual. We have made wonderful inventions. Man can swim across the mighty oceans and fly in the skies. We have also manufactured disastrous weapons like atom bomb. One atom bomb can destroy millions of precious human lives. While we have achieved all this and much more, we have sadly neglected the most important aspect of our life—spiritual. Body and intellect derive their power from the soul about which we have no knowledge. Man should develop in all respects. One who attains perfection from the levels of body, intellect and soul, could alone be called a Perfect Being.

Having been blessed with a human life, we should conduct ourselves in the business of the world in such a way that we can get to the crest-jewel of our life. How can we do that ? We should go and sit in the company of an awakened soul who has liberated his spirit from the shackles of mind and senses and analysed his Self by transcending the body consciousness. Then he should have the first-hand experience of God-power within and be able to impart the same to others. In the association of such persons alone, we can gain self-awareness and then rise into cosmic-awareness. What do the evolved souls enjoin upon? We should commune with Naam or the Holy Word. This Power is sustaining the entire creation, Naam has

two aspects. One is just a syllable. The other is the Power which this syllable denotes. One is the name and the other the named. Mere knowledge of name is of little significance unless we know its attribute. Naam is the Power with which we have to establish contact. Mere repetition of names or holy words constitutes an elementary step. Starting from this we would unite with the Naam-power. In other words, when our soul transcends the body after freeing from the impact of mind and senses, it would contact the Word, and then reach its very source. The Naam Power has originated from the Nameless.

So two things are very essential. Firstly, the association of enlightened soul and loving devotion towards him. Secondly, communion with Naam. It is also known as Shabd. The Vedas call it *Shruti*. The Upanishads refer to it as *Udgit* (Music of the Beyond). Muslim divines call it *Kalma* and declare that 14 *Tabaks* or divisions were created by it. Hindus term it as *Naad* and ascribe to it the manifestation of 14 *Bhavans* or regions. Both speak of the same thing. That *Kalma* or *Naad* is wordless. At one place Maulana Rumi has mentioned:

‘O God! show me that place from where the *Kalma* proceedeth without words.’

The Gurbani says in this context : ‘Naam or the Holy Word is sustaining the various planes and sub-planes in the creation.’ Again it is stated : ‘The whole creation sprang from Naam.’

It is the primal manifestation of God, responsible for the entire creation. Naam is the Controlling Power behind all that exists. We should commune with it. All other pursuits in which we are

presently engaged, are of no avail, on the Path Godwards. We are to make a fair use of the things at our disposal and not get lost in their enjoyment. The supreme ideal of human life is to attune our Self with the Word through the active guidance of a Word-personified saint. How can we achieve this ?

‘Leave off egotism, avarice and cunningness,

And then live like a free and fearless man in the world.’

Who can comprehend Reality? Kabir says that one who has rid himself of all the above three vices. He would then see everything in its true colour. First, egotism. Some are swayed by the intoxication of power. Some are proud of their learning and knowledge. Some take pride in their wealth and think that they can do anything. So the great teacher says that such people cannot get to Reality at any cost. Further, they never seek the nearness of a man of intuition or realisation because of their vanity. As such elimination of egotism is a must. Only then you would develop right understanding and correct vision. Secondly, whenever you do something, be free from avarice. A greedy man views everything from a selfish end. He is least bothered about the reality of a thing. Keep a servant. Just pay him rupees fifty, and get any type of statement in your favour. If the same man is paid hundred rupees by another person, he would readily speak against the first man. How could such a person know Truth? Thirdly, refrain from cunningness. Knowing full well that a thing is wrong, one tries his best to hide the fact through cunning talks and hypocrisy. If you speak one lie, you have to speak fifty more lies to conceal the truth. This is what most people do.

The result is that we are far from Reality? Only by discarding the three evils — egotism, avarice and cunningness—one can witness the Divine Glory and see things in their true perspective. Such a person has nothing to fear in the world.

‘All friends, all relatives, wife and children must part one day.’

Kabir says that all the worldly connections are of ephemeral nature and are severed at the time of death. Our earthly relationship takes place strictly according to the *Pralabdha Karmas*. We simply come over here to settle our past accounts with each other. When this is over, everyone of us must depart. We should, therefore, seek a true companion who will not leave or forsake us till the end. Now the question arises as to who can be such a friend?

‘O Nanak! snap all the 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.

Nanak exhorts us to sever all connections with the people of the world and search the eternal friendship of some theocentric saint. The term ‘saint’ here has been used for a really awakened soul well versed with the theory and practice of spirituality and not for any particular guise or external label. The friends and relations in the world, howsoever near and dear they may be, do not stand by through thick and thin. All have selfish ends. Some of them

leave off in poverty, some in prolonged illness and disease and some in adverse circumstances and misfortune. At the most, a few may help you to the funeral pyre and that is all. Even the most sincere stand by helplessly when one is at death’s door and gasping for breath. None can come to our rescue at that moment save the Master-soul. He is ever with us and protects us, no matter where we may be, in the forests, on the snowy mountain tops, in the burning deserts or in the wilderness. And again, on the doomsday, when all the worldly connections are broken, he appears in the radiant form of the Master to escort the departed soul into the beyond. It is, therefore, said:

‘Serve the true Master and develop the holy Word,

The Master receives them on death those, who have done their best to follow him.’

The Master remains steadfast with the initiate unto the last. If we rise above body-consciousness, he leads our spirit gradually from plane to plane as a true guide. He abides for ever and for ever and even stands by to help us before the judgement-seat of God. But my beloved Master, Baba Sawan Singh Ji Maharaj used to say: ‘If, after death, one has to accompany the Angel of Death, then one should wish good-bye to such a Master and his word.’

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

Kabir : What good does it do you to have given up  
Love of the world, if you have not given up pride !  
Their pride utterly consumed them !





*The Master addressing a congregation in the U.S.A. during his last world tour.*

## Time is the fire

Time is the fire in which we gently burn.  
It cooks the fat from our tissues, crisps our skin,  
And dries each bone till brittle, while we turn  
On some assumed intent, wholly exposed,  
Ever more deeply touched from outside in,  
Till fire becomes the flesh in which we're closed.

—*Raymond Oliver*

# Psychology of the Masters

*Dr. George Arnsby Jones*

THE modern science of psychology is now old enough for the contemporary student to gain a true perspective of its development from the end of the nineteenth century, when it was a mere offshoot of materialism, up to the present day, when its function increasingly appears to be a bridging science between physiology and super-physical states of consciousness. A well-known scientist once said that "science ends in mysticism and certainly some idealistic thinkers have seen psychology's true purpose as that of rationalising mysticism and spiritualising science. Certainly, a study of the progress made by the science of psychology during the present century will demonstrate where it is leading, and will often confirm the dawning realisation that the essence of true religion is not to bolster up illogical beliefs or to placate some remote deity, but to facilitate spiritual realisation by some kind of psychological (or inner) process. However, both the science of psychology and the practice of a religious faith contain serious limitations insofar as spiritual realisation is concerned, the social religions have found mass-expression almost entirely at the moral and emotional levels, while the psychological process is not confined even to free emotion but definitely implies application of scientific laws of the mind. And it is not at the moral, emotional, and mental levels that ultimate spiritual liberation is to be found.

Analytical psychology has been

publicly known for about fifty-five years. Psycho-analysis, analytical therapy, psychiatry, and so forth, received more and more attention from scientific and medical authorities as the early decades of the twentieth century progressed. There was, as is expected with any departure from habitual ideas, a lot of prejudiced and ignorant abuse of these sciences to begin with, but that had mostly died down by the nineteen-thirties. Cases of shell-shock from World War I attracted medical attention to the fact that negative emotions of fear and worry could destructively affect otherwise healthy bodies. On the other hand, the fact that many physical ailments which had remained unaffected by physical treatment responded to mental treatment was also proved.

Sigmund Freud, the great Austrian founder of psychoanalysis, established a psychic basis of human causation and behavior by careful observation of symptoms in his patients and their relief over a period of years. Freud used the term "libido" to indicate what he considered to be a general impulse to activity common to all human beings; this he based upon the sex-instinct in one of its many forms, but latter psychological researchers amended this basis. Freud's statements, not being properly understood by the mass-mind of his day, evoked a storm of hysterical protest, on the completely mistaken assumption that by "sex-instinct" Dr. Freud meant immorality. Freud's work took place

before a latter science had officially discarded nineteenth-century materialism, and thus his theory made *energy* a function of *sex* instead of calling *sex* a function of *universal energy*<sup>1</sup>.

Carl Jung and Alfred Adler, originally Freud's two leading pupils, later added to and modified their teacher's theories and practice. Adler based "libido" on the "Will-to-power-and-growth," and Jung considered it as a form of cosmic energy. Jung's theory was more in keeping with the findings of twentieth-century physics, which said in effect that every form of existence, physical and mental, is really universal energy differentiated in one way or another. The ideal of sublimating cruder forms of energy, refining them and using them beneficially instead of destructively, is one important ideal that has emerged from the science of psychology, and it is this ideal which validates the scientist's statement that "science ends in mysticism." It does indeed end in a form of mysticism (even if not the highest form) because by constantly sublimating his energies and freeing himself from the snares of desire and sensual entanglements, the individual can reach some sort of mystical attainment. This much has been verified, through thousands of years, in the teachings of past mystics.

Henri Bergson, the French philosopher, developed the above-mentioned ideas still further in his concept of "creative evolution", in which he suggested a stream of universal life (a kind of

universal "libido") constantly extending itself in many forms with the underlying cosmic purpose of complete sublimation in the end. This idea approaches the science of the mystic-adepts in that it sees a spiritual release (or sublimation) as the end of physical evolution. Since the heyday of such thinkers as Freud, Jung, and Bergson, extreme materialism as a philosophy has died, although it takes time for its death-notice to reach all areas of human thinking. Only prejudice now stands in the way of a general recognition of an underlying spiritual reality of life, which expresses itself universally at three main levels:

1. Spiritual
2. Mento-emotional and
3. Physical or chemical<sup>2</sup>

Human prejudices die very hard and habit-thinking on the part of the pre-programmed, computer-like, human mind still forms the greater portion of mankind's mental activity. Vested interests, built up around ancient customs and superstitions, fight to the last ditch to conserve their "scriptural truths" and doctrines, but truth will always prevail in the consciousness of the aspiring individual who *must* know what the inner reality of life is. Today, it is possible to live as a practising and practical mystic in the world of men. And the higher psychology of the mystic-adepts shows that the mystical approach starts with honest self-analysis, continues with the progressive elimination of the unreal accretions of mind and matter from the

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1. In this regard, it is correct to speak of sex as a function of the universal energy of the world of causality, the planes of mind and matter, which, of course, was the level of Dr. Freud's important work. Sex is that function of universal energy which is necessary for the perpetuation of life on the physical plane.
  2. This division of spiritual reality into three main levels does not invalidate what has been said about the four grand Divisions of the universe in the teachings of the Masters. In fact, the two central Divisions are often described as *one* in esoteric writings.

absorption of the soul in the divine reality of the holy *Shabd*. From that final point onwards, the soul is liberated and soars upwards to its True Home. It is said that a *sadhu*<sup>3</sup> is created through progressive self-analysis and self-realisation, and that a *sant*<sup>4</sup> is created through God-realisation.

The possibility of associating spiritual truth solely with mind-perceptions and excluding higher perceptions can no longer be accepted today. In fact, many psychologists have arrived at the conclusion that “soul-intuitions” are ultimately more rapid and accurate in their access to truth than mind-perceptions a truth always known to the mystic-adepts. Mind can only be a focus for truth if it is the servant of the illumined soul. The point is, of course, that sublimation of the mental powers has first to take place, and this is achieved through the process of *simran*. The mystic-adepts have taught that progress towards reality is made by learning not to identify the intrinsic *self* with the impermanent physical body, the desire-nature, or the mind, but only with that divine spark, which is the *atman*, the true being of man.

It has been necessary to show something of the basis of modern psychology in order to demonstrate that the higher psychology of the *Sat Gurus* is eminently rational in Western terms. We can term the process of extending psychology into practical mysticism as the “Way of Initiation,” that mystic way by which the aspirant finds the eternal Life within the depths of his own being, immersing himself in the Waters of Life, the audible life-stream, and eliminating all that is unreal

and impermanent in his own nature. The Yoga of the Audible Life-Stream places the Way of Initiation before all truly aspiring souls, and the psychology of the mystic-adepts is the ageless formulation of the highest spiritual science by the inner consciousness, and ends with the method of self-realisation and God-realisation. The *Sat Gurus* emphasise the spiritual path through self-forgetting devotion to God and obedience to the spiritual precepts. Put in terms familiar to Christians, Jesus the Galilean came to “save sinners,” that is, to open up the Way of Initiation for those regarded as animals, and thus to win them “Eternal Life”. “Whoso believeth in Him (the Christ-force or the Word) shall not perish, but shall have everlasting life” (that is, shall not perish after death with his impermanent desire-nature and pass round the Wheel of birth and death, but be spiritually liberated into full consciousness of the Eternal).

Accordingly, the priesthood of his own time had Jesus put to death for publicly giving out an esoteric teaching that the “Kingdom of Heaven lies within man.” Political charges involving the Roman Empire were introduced to confuse the real issue, according to a time honored custom when somebody has to be judicially murdered in order to ensure silence. The followers of Jesus carried on this particular teaching after his execution, and as a result a campaign of persecution was inaugurated; and it became apparent in later centuries that much of the original wisdom-doctrine of the Galilean was altered and “reinterpreted” by more worldly-astute, although less spiritually-motivated, followers of the

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3. A *sadhu* is technically one who has reached the second or third inner regions (of the five inner spiritual levels).
  4. A *sant* is the Sanskrit term for a saint or *Sat Guru*. One who has reached the highest (fifth) spiritual region.



Christian Master. In fact the Gospel story of the life of Jesus can reveal a far more spiritual meaning and promise than traditional theology would indicate. Stripped of its literal and historic limitations the story of Jesus can be seen to be a grammatic illustration of the cosmic fact of spiritual evolution in aspiring human beings. This spiritual-psychological process of self-realisation is symbolically represented in the main Christian festivals:

1. The Nativity
2. The Baptism
3. The Transfiguration
4. The Crucifixion and Resurrection
5. The Ascension

In terms of the *Surat Shabd Yoga* the first four Christian festivals symbolise the four stages which follow one another from “conversion” (initiation) to “illumination” (realisation of true spiritual consciousness). The fifth festival, the Ascension, symbolises the complete spiritual liberation of the soul, which begins for the *atman* a cycle of super-consciousness on the fifth inner plane of being which is far beyond normal human comprehension.

This five-fold sequence in the life of Jesus, dramatised in the five festivals of Christendom, can be likened to the drama of the soul in its spiritual ascent :

1. The Nativity: the first birth of soul-consciousness at the time of initiation by the mystic-adept.
2. The Baptism: the purification of the soul in the Living Waters of *Shabd*, the audible life-stream, the *Word*.
3. The Transfiguration: the full renunciation of the lower self and its ties of mind and matter; the knowledge of the identity of the *atman*.

4. The Crucifixion and the Resurrection: the dying of the lower self on the “cross of causality,” and the appearance of the effulgent *atman*, which has now transcended the causal scheme of creation.
5. The Ascension: the ascent of the *atman* to *Sach Khand*, the True Home of complete spiritual being.

When man has truly been burned to his inner core by suffering or other circumstances, so as to realise that the sensual, worldly life contains bitter flaws in its apparent happiness, and that its so-called pleasures and sensations all contain the seeds of pain and sorrow, he usually begins to aspire to lead the spiritual life, because the moment he starts to do so he begins to find something really satisfying. If he takes the path of the highest spiritual science, he passes through the four stages outlined above. In the mystical sense of Christian Gospel he elects to follow in the steps of Christ along the road from Bethlehem to Golgotha, in other words, he reaches the “knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.”<sup>5</sup>

To travel through these spiritual stages in their entirety would necessarily occupy many physical lives on Earth, for even the most spiritual of man find it difficult to pass from the sense-life of ignorance into the “fullness of the stature of Christ,” although perhaps that is possible to those that “believe on Him,” that is, follow completely in his path. However, the *Sat Gurus* state that the highest spiritual science enables the aspirant to achieve this goal in one lifetime, if he obeys the spiritual instructions and precepts of the living *Sat Guru*. The primary injunction to the aspirant is, “Be ye perfect, even as your Father in heaven

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5. Ephesians 4:13.

is perfect.”

The psychology of the mystic-adepts, the teachings of the *Sat Gurus*, teach that man is in essence “perfect, even as his Father in heaven is perfect,” for the soul is the real man, and the soul is a spark from the Infinite Source, a drop from the ocean of being. It is within the soul, the spiritual *atman* itself, that all consciousness resides. Nothing below the soul is lasting and of ultimate value, for even the mind itself is automatic and mechanical in its action. If it were not for the soul’s

temporary sojourn in the worlds of causality, there would be no need for the instrumentality of the body and the mind. Truly, when one has tested the higher science of the mystic-adepts, he can quote the following words of Bishop Clement of Alexandria with full conviction:

“Mysteries truly sacred ! Pure Light !  
At the light of the torches the veil  
that covers Deity and Heaven falls  
away. I am holy now that I am an  
Initiate.”

Kabir : The cottage of the saint is comfortable.  
The village owned by the wicked man is a furnace.  
May fire play upon these lofty mansions.  
Where the Name of the Holy Lord is not heard !

—Kabir

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# Kabir—the weaver-singer-II

T. L. Vaswani

KABIR I regard as one of the world's great prophets of pure spiritual life. And spiritual life asks for purification from extraneous elements, from all forms of compromise with the mass-man, from creeds and conventions. Pure spirituality is liberated spirituality. So we may understand why Kabir taught "*Rama-Nama*" and *bhakti* or love in the heart. Kabir attached little value to asceticism of the body, to pilgrimages and other practices of "popular" religion.

Kabir speaks of a five-fold renunciation:—

(1) *Renounce comfort !* Live the simple life !

(2) *Renounce scriptures !* "They do not take you far," says Kabir. "Scholars," he says, "have gone astray, though they have read the Vedas. They know not the secret of the Self."

(3) *Renounce pride !* *Sat-karma* (good deeds), indeed, help the aspirant to spiritual life. Good deeds are really meant to wear off the *rajas* in us. The *rajasic* quality must be exhumed. Hence the need of *sat-karma*. But often *sat-karma* only develops pride (*ahankara*) in us. And pride must go, if you will grow in the life of the Spirit. Pride is destroyed through the Name of the Lord. "God's Name", says Kabir, "is the breaker of pride!" Listen to what he says!

Your good deeds may be many:  
But, alas! you are consumed with  
pride,

He, whose Name is the breaker of  
pride,  
How can He congratulate you on your  
good deeds,  
Which only feed your pride?  
They who give up all pride,  
Pride of caste and birth and race,  
And they who renounce attachment,  
And seek alone the Word Divine  
within,  
They move onward to the goal!

(4) *Renounce desire !* It is the seed  
of sin. Kabir says:

They who renounce the seed  
Of all desire, all hot willing,—  
They are freed from body and space,  
And they pass into the freedom of  
timelessness!

(5) *Renounce moha* (attachment)!  
All *moha* is rooted in desire. Kabir  
says:

They who renounce attachment  
And seek alone the Word Divine  
within,  
They attain to the Supreme!

Kabir's mother, Nima, reproaches him, one day. His father, Nur Ali or Niroo, is dead. The family must be looked after. Kabir has spent his time in singing the Name of Rama. The mother, Nima, cannot bear to see her children starve. She reproaches Kabir on his neglect.

"What are you doing, my son?" she  
says. "Your father has gone. There  
is none else to look after the family, if

you will not wake up. Open your eyes and do your weaving.”

Then says Kabir to her, in a beautiful poem enshrined in the “Guru Granth Saheb”:

Say, who is son?  
Who is father?  
And uncle who?  
In separation from Hari,  
How shall I live, O mother?  
No longer can the world deceive me:  
For I have known the deceiver (maya)!

And Kabir continues:

My God! Compassionate art Thou  
to the poor!  
I trust in Thee!  
And all my family have I put in the  
boat:  
Let it float on!

Kabir’s mother sobs and weeps. She says: “O Allah! how shall my children live? Kabir hath given up his weaving. Kabir inscribes Rama’s Name on his body!”

Yes, Kabir has no *moha*. “Who is my father ? Who is my mother?” asked Jesus. “Who is my mother?” is also the cry of Kabir’s emancipated heart. “Who is son, and who is father, and uncle who?” In answer to Nima’s loud lament, Kabir answers thus, in a beautiful song which, also, you may find in the “Guru Granth Saheb”:

Yes, mother! while the thread  
Was passing through the bobbin,  
I forgot my Beloved God.  
Yes, mother! my understanding is  
poor

And my caste is that of weaver.  
But this I know, mother!  
Losing in money,  
I have gained the Name of God!  
Hear, O mother! hear!  
The one God will provide for us all!

Kabir was illiterate but illuminated. In this regard, he reminds us of the great western mystic, Boehme. Kabir was, essentially, a man of interior illumination. But he was, as Boehme was not, a great musician and a great poet. Kabir was also, an expert craftsman. He made his living at the loom. In this regard, he reminds us of Raidas. Kabir was a simple weaver as Raidas was a simple cobbler.

Kabir was not an ascetic. He did not leave the world. His renunciation was inner, not outer. He mingled as a man with men: he toiled, he recognised the sanctity of labour and he rejoiced in the interior life of communion with the Supreme.

Kabir blended mystical vision with industry. He believed in the harmony of hands and heart, And the more I think of him, the more I feel that Kabir had a natural dislike for institutional religion, for all externalism. In this regard, he reminds me of the Quakers of England, who believe in the “Inner Light.” Kabir spoke, again and again of “simple union with God.” He sang of “*sahaj samadh*” “simple union,” the “*samadh*” of the simple heart. Kabir did not attach value to pilgrimages. “Not in Ka’aba nor in Kailash, but in thy heart within must thou meet thy Lord,” he says. One of his songs has the significant words:

Where dost thou seek me?  
Lo! I am beside thee!  
Neither in temple nor in mosque am I:  
Neither in Ka’aba nor in Kailash!  
I am not in outer rites and ceremonies.  
I am by thee, with thee, within thee!

“Do not tell me.” says Kabir, “that the saints of God belong to this caste or that.” The saints transcend all castes, all countries, all creeds. Hath not God revealed Himself in different castes and different

faiths? Barbers and washermen, carpenters and masons, sweepers and cobblers have communed with God, face to face.

So Kabir asks us to recognise the value of home-life for spiritual advance. He sings:

Lamps burn in every home.  
Thy Lord is within thee:  
Why climb the palm tree to seek him?  
The telling of beads is nought to him!

Kabir raised his voice against those who identified religion with externalism. Of the interior life, he spoke, in rapturous strains, again and again. Misled, he says, is the man who, leaving home, wanders afar. Call back, says Kabir, call back the wanderer home. And Kabir urges, again and again, that the Home of homes "is in the heart within."

Kabir did not stand aloof from life and its obligations. To him life itself was a revelation of the Real. Kabir was a singer of life. "In life," he says, "deliverance abides." Here and now mayst thou find the God! Not in a far-off forest, in thy daily life, mayst thou greet thy God if thou wilt but awake. In one of his poems, he says:

If your bonds be not broken  
Now and here, in this earthly life,  
What hope is there for deliverance  
for you in death?

And again:

If God is found now, He is found  
in death and beyond.  
If you find Him not now, you but go  
to dwell  
In the City of Death.

Kabir emphasises the value of the immediate. Precious is your life. Do not waste it in distraction, but so live that you may find Him before death

overcomes you. God is now, here, or He is nowhere! Do not therefore, miss the golden chance this life gives you for self-realisation. Here is pure water before you. Drink it in. Be filled; be full. Do not leave the world empty-handed. Why do you pursue the shadow-shapes which come and go? Why do you wander after the mirage? The "water of life" is before you. Listen to the words of Kabir:

Dhruva, Prahlada and Sukdeva  
Have drunk of the nectar:  
And Raidas, the cobbler, too,  
Listen to me, brother!  
Weave no longer your chains of falsehood!  
Hold no longer the load of desire  
on your head!  
Be light, if thou wouldst, indeed, be  
liberated!

How may I be light? Kabir's answer is significant. (1) Be detached. And (2) be true,—no matter what suffering you may have to pass through. Be true though persecuted by men, though assailed by suffering and pain. Bear witness to the truth. And (3) be thirsty for love. This triple secret—detachment, worship of truth and thirst of love,—is the key to that higher life to which all awakening must aspire as its crown. "The saints," says Kabir, "are drunk with love."

The secret of the *Prem Nagar*, the City of Love, was seen by Kabir. He lived a life of detachment: he adored truth, day by day. and his heart was filled with love. Thinking of him. I say to myself, what a joy in the thought that in this world of strife and pain, this world of conflict and contradiction, this broken world of tragedy and tears, have appeared, again and again, singers and seers like Kabir who saw the Secret of the beauteous face of the Beloved.

Bayazid was a *sufi*, a *fakir*, a *dervish* of God, And of him, one day, they ask: "Master! how old are you?"

And the *sufi* saint answers: "Four years am I."

"How can that be?" they ask.

And he answers: "My God was concealed from my soul by the conspiracy of the world for seventy years: but I have glimpsed a little of the beauty of God during the last four years, and they are the years which count as the period of life."

The conspiracy of the world is the action of *maya*. It throws a veil upon us: and God, the great Reality, the only Reality of life, is concealed from our souls. The *guru* removes the veil. The *guru* is the veil-withdrawer. The *guru* is he who lifts the curtain. Hence the very first step to be taken by a sincere seeker is, as I have urged again and again, search for the *guru*. The *guru* is the lift to raise us to the heights,—the lift which may take us, little ones, to the *Satya-loka* (the Realm of the Supreme). And so the Disciple's Way must needs be understood by every seeker after the Life Divine. In the teaching of Kabir, the Disciple's Way is indicated thus:

(1) One thing emphasised by Kabir over and over again, is longing (*pyas*). The disciple should become a *pyasi*, should grow in longing, before he can truly profit by the teaching of the *guru*.

(2) Again, he who would be a disciple must learn "renunciation." Dharandas, the greatest disciple of Kabir, was a very rich man. He "renounced" his wealth, spent it in spreading the message of his *guru*. *Tyaga* (giving up) is essential to the life of him who takes *saranam* (refuge) at his *guru's* feet.

(3) Thirdly, there is, in Kabir's *bani*

emphasis on *seva* (service). By *seva* is meant service of the *guru* and of the *sadhus* (pure ones) and of the community (*satsang*), in whom the disciple sees his *guru* reflected. *Seva* reflects itself naturally in objective acts. But the interior spirit of *seva* is humility. It is the secret of true holiness to which the true seeker aspires.

And what is humility? In its perfect flowering, humility is self-abnegation, emptying out of all "self," all ego. The true disciple serves his master, day and night, and yet never feels that he has served. He says to himself: I have done nothing, for I am nothing."

(4) Then there comes into the life of the disciple a strange, joy-filling experience. The disciple feels the grace of God moving upon him. The grace of the *guru* to him is the grace of God Himself. The disciple, in this strange experience, feels the thrill of what true love is,—the love of the *guru* and the love of God. The disciple, at this stage realises that the true vocation of life is love. "I shall be love," he says to himself. And the way of love is not to scramble for "great" things. The way of love is the little way. In little things, in simple things, in lowly things of life, the disciple knows, is his destiny fulfilled. And the aspiration within him grows from more to more: "May I be little! May I grow, more and more, a little one!"

The joy which comes to the true disciple, to him who has learnt to walk the little way, the way of love, the way of *guru-bhakti* and *guru seva*, is indescribable.

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

# *Nothing dies in nature*

*Kirpal Singh*

DEATH and deathlessness both inhere in the nature of all that is—all that combines in itself both matter and spirit. Matter is but a projecting screen for the spirit—the all-prevading spirit that attracts matter in varying degree of densities and vibrations to manifest itself in various patterns of forms and colours, at different levels of existence. Spirit by itself without material mantle to manifest itself on the earth-plane is a void; for spirit without the covering of matter cannot be seen with the eyes of flesh just as the power of spring makes itself felt only when it acts on flowers and fruits making them bloom and blossom with juicy fragrance and luscious flavour.

Man represents in him the doctrine of trinity on earth, as he combines in himself body, mind and soul, the last being of the essence of God, the life-breath enlivening both the body and the mind making one a living man, with the breath of God surging in him from top to toe.

The human body is individualised matter inasmuch as spirit enshrouded therein seems to be an individualised spirit like the sun reflected in so many water pots. At death, the body, composed as it is of different elements, dissolves and returns to the cosmic reservoir of substances, ultimately merging in one primal substance; and the soul returns to God: "As soon as the silver cord is loosened, the golden bowl is broken like a pitcher at the fountain or the wheel at the cistern. Then the dust returns unto the earth as it was and the spirit returns

unto God who gave it." (Eccl. 12:6-7).

A living man is something independent of, and apart from the Supreme Power, that flows in him. He is a product of the Supreme Power acting on the material plane through an organised body of waves which produce a state of consciousness in him. Man exists when the Supreme Power runs in and through his bodily mould, but when that Power withdraws unto Itself, he is no more a living entity for all functional activity in him ceases and what remains?—nothing but a mass of inner matter the same as before in shape and substance, but without the living life-impulse that was pulsating in him moments before.

Like man, the entire universe is a manifestation of the one life-principle, the principle of living consciousness in varying degrees, right from Logos down to the atoms of the material elements perpetually moving in rhythmic motion, forming and reforming in quick succession many patterns by the Supreme Power acting in and upon them. In short, the intelligence of the universe abides, and abides forever and anon, in the heart of each atom which is dancing to its tune like the eternal dance of Siva, the living embodiment of Shakti, the Mother of the universe. In the esoteric cosmogony, the theory of 'dead' matter does not find any place whatsoever for matter cannot exist by itself without the cohesive Power inherent therein. Matter in fact is energy in consealed form.

In ancient philosophy, a sharp distinction was drawn between 'being' and 'existence.' The Logos, the Archetypal world is that of true being, changeless and eternal; while 'existence' is an expression and expansion or a moving forward and outward into the world of becoming, a world of ceaseless change and transformation from moment to moment.

Physiologists and physicians like botanists, horticulturists, floriculturists, tell us a lot of the mechanical and chemical processes going on in the human metabolism or in fact in any living organism, be it a tree, a flower, a fruit, an ant or an elephant ; but cannot tell us why they live, how they live, what for they live, what is life itself, and above all what is consciousness that characterises the life-impulse on any and every plane of existence.

The cosmic cycle proves that life is eternal. It is an endless process. It continues on and on, assuming one form after another in endless series, appearing, disappearing and reappearing like waves and bubbles on the stream of time—time rolling down from eternity to eternity. Nature is but one vast reservoir of life and matter in which nothing is lost and nothing dies, no matter how forms may change, and change kaleidoscopically in less than the twinkling of an eye. It is this changing process that is commonly called death—death of one form at one place and birth in another form at another place or on another plane. Invisible vapour arising from the sea dies so as to change into visible solid snow on the mountain-top and the visible snow in its turn taking once again the reverse process—the process of death, melts into liquid water and water changes back into invisible gaseous aeriform or vapour again, making a continuous chain of cause and effect. Similarly, man becomes a visible entity when spirit puts on a human form

and then in course of time that very man of so many parts on the stage of life (at once son, brother, husband and father ; now an infant, then a young man and lastly a dotard), ultimately becomes invisible when the spirit in him withdraws causing to the consternation of those around, a void in the vast web of relationships that he wove around him during his existence on the earth-plane. This is what actually happens at the time of the final change when the physical body disintegrates and resolves into the cosmic order of things, and life-currents merge into the great cosmic life-principle which is vitally organic in nature; and not chemically inorganic and mechanical.

Death is not what it seems to be, and what it is taken for in common parlance. Death and life are correlative terms on the earth-plane only, but in reality there is no difference between the two, and in fact one cannot be contradistinguished from the other ; for death cannot swallow life nor can death put an end to life. It is just an interchangeable process as two sides of a coin rotating on its axis. Do we not see day and night, light and darkness, alternately coming and going, as the rotating earth spins and revolves round the sun casting shadows of varying lengths at different places while the sun itself continues to shine all the time. Death does not mean total extinction or annihilation as, at times, it is believed to be. It is nothing but a change of consciousness from one place of existence to another place of existence. Life, on the contrary, is one continuous process which knows no end for the so-called death that follows life is not lifelessness but life in another form at another place, here on earth or elsewhere and in a different form, with a different name, and under different set of circumstances as is adjudged by Divine Dispensation working on the inexorable law of action 'as ye



sow, so shall ye reap.' Life being a positive expression of the Supreme Being, is not subject to the negativity of death, and the latter cannot, therefore, extinguish the former—the eternal flame of life.

We have the testimony of an unbroken line of Masters who taught that life and death are mere words in the world of duality, meant to describe the surface effect or the circumferential shifting of the state of consciousness of the Inner Being dwelling at the centre. These are merely visible and invisible stages in the cosmic cycle through which the inner man passes. The lamentable, horrifying and much dreaded death is, in reality a rebirth (being born again of the inner man) into a life which may be more joyous and more beautiful than known hitherto. "Death the awe-inspiring and heart-rending death," says Kabir, "is to me a harbinger of joyous life, and I welcome it fully." The Gospels also tell of the Kingdom of God that awaits one beyond the deathdoor :

Except a man be born again, he cannot see the Kingdom of God.....

Except a man be born of water and of spirit, he cannot enter into the Kingdom of God.

That which is born of the flesh is flesh : and that which is born of the spirit is spirit.....

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth : so is every-one that is born of the spirit.

(—John 5:3-8)

Thus with each successive death or dissolution of form, the spirit freed from the solid mould, renews from strength to strength and from power to power, growing in greater and wider consciousness than ever before.

Death then is another name for a change in the central life-principle, the pivot round which organised life-monad moves and functions. It is a change from one set of circumstances to another set of circumstances, in different forms and under different conditions as most suited to the ultimate unfoldment into full efflorescence of the Self or the living-monad, leading to greater and greater awareness of, and arising into the higher, spiritual values of life :

Behold. I show you a mystery ; we shall not sleep (in death), but we shall all be changed, in a moment, in the twinkling of an eye.....raised incorruptible ... putting on incorruption ..... and immortality ..... swallowing Death in victory ..... (defying) the sting (both) of death and (the fear of) grace.

(—Cor. 15:51-55)

In 'man the unknown', Alex Carel says: "Man is made up of a procession of phantoms, in the midst of which strides the unknowable Reality." Nanak, likewise, speaks of himself, in much the same strain: "In the midst of the outer physical mould, called Nanak, plays the invisible Power of the Supreme Being."

In the Bhagwad Gita, the Song of the Adorable One, Bhagwan Krishna, the seventh avtar of Vishnu, one of the famous triad in the Hindu mythology, tells us :

Know thou, O Prince of Pandu, that there was never a time, when I, nor thou, nor any of these princes of earth was not; nor shall there ever come a time, hereafter, when any of us shall cease to be. As the soul, wearing this material body, experienceth the stages of infancy, youth, manhood and old age, even so shall it, in due

course of time, pass on to another body, and in other incarnations shall it again live, and move and play its part. Those who have attained the wisdom of the Inner Doctrine, know these things, and fail to be moved by aught that cometh to pass in this world of change—to such Life and Death are but words, and both are but surface aspects of the deeper Being (within).

Thus it is clear that under the cosmic cyclic law, all things move in a circle and all things are eternal. The dance of Siva, at once the god of death, and death leading to rebirth, not unoften at a higher level of existence, goes on forever and forever. Under this ever-revolving wheel of life, man, by a process of evolution or growth, keeps changing from a mere physical to an astral, then to causal and finally to a spiritual being on various planes of existence until he rightly comes to his own; knows and realises the ever-revolving principle of consciousness in him in its fullness which he potentially is and embraces the totality of his being. All the same, we live, move and have our individual being in God (the Universal Being), for we are His offspring and He is the very being of our being and without His Power working in us, we cannot exist and function.” (Acts 17:23-24).

Man at the highest rung in the ladder of life on earth is not fragmented from his Maker. The Father is in the son in a potential form and the son is firmly rooted in the Father, though he may, circumstanced as he is, not know it owing to limitations of the fleshly raiments in which he lives all the time functioning on the earth-plane. Because of the Power of God working him, he verily but unwittingly lives in the temple of God : “Know ye not that ye are the temple of the holy God, and the Spirit of

God dwelleth in you” (and therefore you). The term ‘man’ is merely a name applied to the incarnated God-spirit on the earth-plane. This then is the famous doctrine of holy trinity : A whole consisting of three parts—the Father (the Universal Spirit), the Son (the individualised spirit clothed in body, mind and intellect) and the Holy Ghost (the saving links or life-lines between the two by following which the human-spirit transhumanises the human trappings)—all combined in man. Hence the exhortation of the Prophet of Galilee: “Be ye Perfect as your Father in heaven is perfect.”

Perfection then is the goal of human life which consists in self-unfoldment or evolution of the individual spirit by transcending the limitations of body, mind and intellect and by tapping the deep-rooted latencies in the depths of the great sea of unconsciousness yet unexplored and unknown. It is indeed a difficult task but not impossible to achieve, if one is lucky enough to contact a Master-soul, well-versed both in the science and art of *Pravida* or the knowledge of the worlds that are heavenly and lie beyond the senses which help us only in the realm of *Apravida* or the knowledge of the empirical world of observation and experimentation. “The Kingdom of God cometh not by observation—the Kingdom of God is within you.” (Luke 17:21). The Kingdom of God is not to descend from the clouds above. It is already there in man and one can witness its glory by the process of inversion (akin to death), a voluntary process of course while living, as was taught by the Masters to their chosen disciples from time immemorial. What a man has done, man can do if there is proper help and guidance from some Godman. Every saint had a past and every sinner has a future.

(Extract from the Master's latest book “*The Mystery of Death*”.)

# From the editor's desk

LIFE on the earth-plane, as we know it, is characterised by change, a constant change, an endless change and change from moment to moment with no rest at all. We are ever in a state of continuous flux, moving rapidly along the current of time, of course in the timespace, long or short, as the case may be.

Change is the law of life—life commingling with matter. Apart from matter there is no change in the current of life and life per se is all effulgent, radiantly ecstatic and yet dynamic and full of energy. And again, this energy or force is not blind nor it acts blindly as other forces of nature are and do but vitally sentient and orderly, presenting a pattern which is at once powerful, mindful and blissful (*Sat+Chit+Anand*). This then is elan vitae, the vital life-force, full of vivacious dash. It makes and unmakes vast creations with countless forms of various colours and designs, as it meanders through the mass of matter. It is by far different from matter and it makes itself felt and known through matter that serves as its reflecting mirror.

We are a curious mixture of life-spirit and matter, two highly disparate principles in themselves and yet wonderfully held together. It is in the human material that the spirit shines forth the most and works out to the fullest either way, running down through subhuman strata of existence to inhuman and unhuman condition or rising upwards through superhuman to divine forms of godly humans and Godhood, as one may choose to direct, control and manipulate the potential in him. In short, it is given to man, a micro-god in essence.

to reach the highest heights of Godhood or to fling himself down to the deepest depths of degradation and downright damnation.

We are precariously perched on the axle-tree of a delicate sea-saw. By ourselves we are unable to hold our balance and are frequently tossed up and down or from side to side, as the winds and waters of life splash fiercely and furiously around us and more often than not lose our hold on the barque which springs, leaks and unwittingly sinks down with all our wits about us. The siren songs of the world allure us to our doom in spite of our best resolves. It is only a bold, brave and sagacious Odysseus who can save his mariners by binding them down and steering clear between Scylla and Charybdis (mind and matter) and take us back safely through the perilous journey of life to our Home in the happy valley of gods, there to dwell eternally free from sorrow and pain.

This then is the only way of escape from the buffets of the world. A true horseman keeps himself firmly entrenched in the saddle with his feet rooted in the stirrup on either side. The world is but a training ground for the soul and the soul that is truly trained by the Master shoots out of the body as arrow flies from the bow and becomes one with the bull's eye. He who hits the mark unflinchingly with no thought of himself and of his environs gets the hero's award—life everlasting. This crowning glory only comes through the grace of a Perfect Master well-versed both in the theory and practice of *Pravidya*, or the Science of Soul, which lies beyond the senses, mind and intellect. True knowledge is an action of the soul, independent of the senses.

# Wisdom of the ages

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

August

- 1 Always try to go in for something bigger than yourself.
- 2 Begin not with a programme, but with a deed.
- 3 Resolutions are like eels, easy to catch but hard to hang on.
- 4 Love cures both, him who gives and him who receives.
- 5 No one can reach heaven by creating a hell on earth.
- 6 A spark of humour makes all of us kin.
- 7 In silence, great things fashion themselves.
- 8 Strength lies in quietness and confidence.
- 9 Internal balance is health and internal imbalance sickness.
- 10 Sit easily in the saddle of life; let nothing disturb nor frighten you for everything passes away except God and He alone is sufficient.
- 11 Rejoice in the Lord and again rejoice in Him.
- 12 Learn to invest your life in the upbuilding of others.
- 13 Faith is the healthiest form of thought.
- 14 He profits most who serves best.
- 15 The inflamed and distended ego leads to hallucinatory omnipotence.
- 16 Without suffering, man does not really humanise himself nor liberate his spiritual aspirations.
- 17 Practise whole-hearted giving yourself to God; and God will, with equal whole-heartedness give Himself to you.
- 18 Pray the hate out and pray God in.
- 19 So long you do not know what causes a disease, you live in a state of perpetual fear.
- 20 Life is a great gift from God that one may not waste nor allow it to let slip.
- 21 He who gives quickly, gives ten times.
- 22 Self-surrender is the only way to self-expression.
- 23 See deep enough and you see musically.
- 24 The tragedy of life is individual self-consciousness as it sunders the individual from cosmic-consciousness.
- 25 Great men rejoice at crosses of fortune as brave soldiers do at war.
- 26 Sufferings rightly understood and wisely borne lead to the ending of sufferings.
- 27 When the poor and the lonely are taken care of then the mercy and grace of God descends.
- 28 The way of a superman is three-fold: be virtuous, be wise, and be bold.
- 29 All things are possible to him who believes; less difficult to him who hopes, easier to him who loves and still more easy to him who practises and perseveres.
- 30 Death is but the change in the form of the deathless spirit.
- 31 Woe to the soul that clings to the body.

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