A large, dark blue, stylized letter 'S' graphic that serves as a background for the text. The 'S' is composed of thick, rounded strokes and is centered on the page.

Sat

sandesh

the
message of the Masters

January 1971

The path of the saint is a strange path;
The path of the saint is strange indeed.
He walketh by a hard road;
He renounces avarice, greed, self-will,
And attachment to the goods of the world;
And he maketh but little use of speech;
He walketh by a way sharper than a sword's edge,
By a way narrower than a hair's breadth.
By the grace of the Guru,
The desires of those who renounce self-will
Are set upon the Lord.
Saith Nanak: In every age, the path of the Saint
Is a strange path.

GURU AMAR DAS

Sat sandesh



January 1971

Volume four number one

FROM THE MASTER

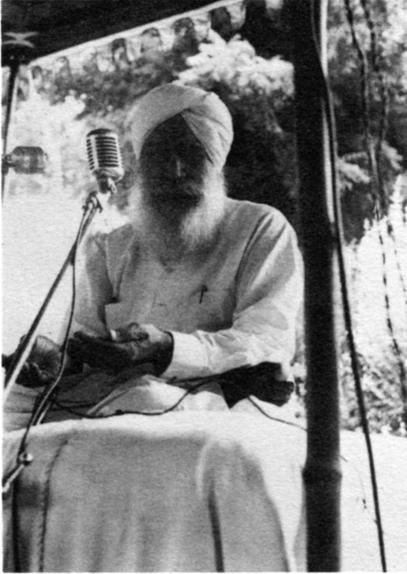
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THE MASTER'S TALK

It Is a Noble Search

THE TRUTH and God are one and the same thing—the nature of which is not compound, but is a single substance: permanent, unchangeable, ever-existent, which does not revolve in cyclic evolution. When that God or Truth came into expression, creation took place, whereas that which remains unexpressed is Nameless, Formless, Absolute Godhead—into which one must become fully absorbed to experience. When He expressed Himself, God said, “From One I shall become Many.” We have, *The Source was one, but millions of rivulets issue from it.* The Power which was expressed—the God-into-Expression Power—is called *Naam, Word, Kalma, Sarosha, Nad,* and various other terms, and can be apparent in creation. *The world we see is God's own image; His image is apparent.* But it can be seen when in

the human form alone, wherein the full realization can take place. When we become the true seers of the Lord, we are then fully competent to sing His praises.

All Masters have declared that seeing is above all else; otherwise it is much like licking someone else's empty plate. Whatever the Masters have described is true, there is no doubt, but we have not seen it. *Listen to the words of the Sant; He says whatever he has seen with his own eyes.* Their information is not from theory or from hearsay, and although their message is for all, only sincere seekers will reap the full benefit from them, when their spiritual eyes are opened to see the Truth within. A certain Muslim fakir says, *O Man, outwardly you seem to be a small human form, but inwardly you are a great be-*

ing, with a whole world inside you. He refers to the fact that the great macrocosm is in the microcosm of the human body.

While the God-realized Masters were on earth, the work flourished, but when they left, the “schools and colleges” were formed, the labels of which we wear. These religions were begun with noble purpose, that people would be able to realize the Lord, and in the olden days only those who had realized the Truth were allowed to preach; only after many years of meditation did they go about from place to place awakening the souls. As time passed on, for want of practical people, the same formations stagnated and resulted in deterioration. It is unfortunate that since paid preaching started, much of religion has become corrupted. The basic truth remains the same of course, but it has been forgotten.

There is some indication no doubt in the different holy scriptures and some flashes in the prayers which are repeated outwardly—we also go on lighting lamps and ringing bells (which are symbols standing for the Light of God and Music of the Spheres)—but we do not actually receive anything. That is why we should sing praises only after seeing the Truth, not like a man who, blind from birth, tries to describe the light of the sun by what others have told him. Kabir Sahib says, *The whole world is blind*. It is a very sweeping remark, and he adds, *If there were only a few, then I would make them understand*. Swami Ji Maharaj says, *The Guru says the whole world is blind; No one has gone inside*.

When the Masters say that man is blind, it does not mean that he has no eyes in his head. *Do not say that he who has no eyes is blind; He is blind, O*

Nanak, whose inner eye is not opened to see. If that eye through which the Lord is seen is not open, then all are blind. So after getting this human birth, we must have the aim to realize God. We must go toward Him, for a start. We may have read philosophy, or have probed into intellectual findings in every field of study—we have done this and we have done that—but we have not seen Reality. The Masters say however, and with great authority, “We have seen the Truth.” Where? In the very physical image, which is the temple of the Lord. With great clarity they make this statement.

Have you ever thought about this subject? You think of many things, but have you ever considered the matter of your true self? *He who made this house gave the key to the Guru*. When that Power withdraws, we also have to leave the body. *O Nanak, through the Naam everything is controlled; It can be acquired only through great destiny*. The Controlling Power can be realized in the very temple of God, within which it is radiating in effulgent Light. Those who realized the Lord realized Him in the form of Light and Sound Principle, yet ultimately God is Nameless, Formless, there is no Light, etc. Out of His expression came forth a vibration which has the two aspects of Light and Sound. These are the true image of God, to be realized while on earth—but only after we realize who we are. Practically, this is done when our senses are controlled, the mind is at a standstill, and the intellect immobile. It is a practical science. If one attempts any spiritual practice with the aid of the mind and senses, when one is actually already strongly under their influence, then how will one be able to rise above them? It is most necessary to find a person who has

himself risen above these faculties, and can give a demonstration of that.

He who has controlled his attention, by giving a little of it to others will withdraw their attention from its playing-grounds scattered among the outer environments. By giving a “boost” and a way up and out, the student will begin to know a little of what he truly is. When he sees himself in truth, he will see that God is also present, Who is the Sustainer of our very life. And he will see Him in the form of Light and Sound Principle.

Reading, writing and reasoning is like a garland adorning the neck of a spiritual man, for he will explain the spiritual science in many different ways. Yet even if he has no academic learning, he will still show you the Truth. When Bulleh Shah went to Shah Inayat (who was a gardener), he asked him, “How can one get God?” Shah Inayat replied, “It is not difficult to realize God; just uproot your attention from here and plant it there.” It is very clear—that which we have to uproot from outer pursuits is our very attention which is the expression of the soul, and then we must direct it inwardly; then we shall be able to see inside. It is a matter of withdrawal from the body and outward environments. The holy scriptures are records of the past Masters’ experiences in this human form, that we might understand that there is Light and Sound within man, and when this revelation is had by the grace of some competent person, we see that the body is the temple of God, after whose model the outer temples were made. Then the purpose of the outer temples has been served.

Little girls learn about adult life and housekeeping, etc., by playing with dolls and other toys, but when they grow up and marry they live these actions in-

stead of playing make-believe, and the toys are put aside. Similarly, outer religious rituals are outgrown when the inner spiritual experience is received. It is not experience for the eyes of flesh—*O Nanak, that eye is different which sees the Lord within.* If even one man has seen, then it is significant that others can also see. Who can make the Light visible within? He whose soul is joined to God, who has withdrawn from outer environments and has become the attention itself—his one glance can have inconceivable effect upon us, because we are a drop of that Ocean of All-consciousness. If man becomes in tune with the All-consciousness—what a tremendous power will that be! When he who has become all-consciousness directs that consciousness for a while, not one but hundreds of souls will rise above the body-consciousness. One fakir has said, *One glance of Yours is enough to take me Beyond.*

To find our true self—does it mean that we are lost? If you ask me for the truth, I would say we are *completely* lost. In the old Urdu primary textbook there is an amusing story which holds a profound meaning. It relates that a man was sitting quietly on his verandah, sincerely thanking God. Some people asked what he was thanking the Lord for, and he replied, “Last night, brothers, thieves broke into my compound and stole my horse.” They were amazed and said, “You have lost something valuable, what is there to be thankful for?” He replied, “You don’t understand, I am thanking the Lord that I was not riding that horse, or they would have stolen me, too.” It is not a laughing matter—he was concerned with his own safety, not the loss of his property. He saved himself and lost the horse, but we are clutching the horse, having lost the

rider. Do you understand this? The Masters tell us, *You are the rider, you are not the body, or the senses, mind, intellect—it is you who are enlivening the body.* Then they bring you above body-consciousness and withdraw your scattered attention, to prove their statements. They open your inner eye, and then you are the one who sees.

The whole play of Spirituality is with the attention. *Where the attention is, there you are.* Through putting your attention wholeheartedly on physical exercises, with a little training you can be a wrestler of powerful strength. With your attention directed on scholastic subjects, you can become an intellectual giant. If you put all your attention on the Greater Attention (God), you will grow in spiritual stature. On the spiritual health depends the health of mind and body both. This teaching is for all, but most of us are still playing with toys. *We are disinterested with this doll's play when we see the true form of our Beloved.* How beautiful must the real thing be, if the imitation is so attractive! But, unfortunately, while the blind lead the blind, both continue to fall into the ditch. This is a very frank talk.

He who is completely competent will simply tell you to “sit and see”—that is all. Then, when you sit you will forget the outer attractions; each and every one will have some inner experience, according to each individual's background. *In the company of the Sant, you see the Lord within.* How? *The Master gave me the key to the inner door.* He gives a portion of his own attention. He never says, “Do what I say and eventually you will get something.” The true Masters' words are very clear on this subject. *As long as I see not with my own eyes, I cannot believe even the Guru's words.* The so-called master usually tells the

seeker, “Follow my instructions, and we will see what happens—you are in my hands and even after death will come to me.” But he never shows anything, so what is the proof of his words? Something practical must be received by the seeker. “A bird in the hand is better than two in the bush.”

This pure subject—the study of the attention, which you can call Spirituality—is ever in existence, but sad to state, we are not interested in this higher knowledge. Our attention is on the body, on sensual pleasures, and on intellectual deliberations. Bookish knowledge is all wilderness; there is no way out. By reading the stories and anecdotes of the Masters, we can enter a state of pseudo-intoxication, but first we should see something of the Truth, and then sing the Lord's praises. It is said, *How can I have the protection of the unprotected?* We are also told, *Know in truth, that he only is a true disciple, in whom the Light shines in all fullness.* Such a disciple is the Guru's very image, and the Guru will say, “I reside in him.” The Guru is a friend who will never leave you until the end of the world, and even beyond that. *The true Light was given by the Master; And the Shabd burned out the I-hood and attachment.*

When the Light shines inside you, you see for yourself how the Power is working and not you. *What can a poor wooden puppet do? The puppeteer is in control. It is also said, Nothing happens by my efforts; Whatever God wants will occur. Also, Nanak the servant speaks when prompted.* The Masters speak as inspired by God. They have no ego, and when there is no ego, there is no coming and going and no binding by good and bad karmas which are like gold and iron chains.

In the book *Naam or Word* I have

given many quotations to help resolve the doubts. If the doubts persist, then one should read the Vedas. In the Upanishads it states that there is a sun in the Brahmand (causal region) through which the Sound is vibrating, the secret teaching of which Ingris Rishi gave to Krishna, the son of Devki. Even in the Gita, in the eighteenth chapter, you will find that Lord Krishna told Arjuna that if he left all and came under his protection, he would give him the secret of all secrets. That secret teaching is the very same as the science of the Masters. The Light and Sound is God into expression, called variously as Naam, Shabd, Kalma, Word, etc. They are names given by which to remember Him. He is within all forms, but can be realized through the human form. *Oh mind, take one Name; The Sat guru has given me this boon. Also, Whatever is, is through the Naam; There is no place without the Naam.* We also have, *I glorify Thee by any name.* Some people call the Lord by the word *Ram*, some *God*, some *Allah*, some *Wahiguru*. These are all words to denote that Power which came into expression—which is controlling the whole Universe, and on a smaller scale is within the temple of the physical form. Just as the world was made, so was this physical form which He made in the womb of His mother, and then He took up residence therein. He has never been separate from us, and we must come to know this very Power, but we are lost in the outer search. Water is a liquid, referred to by various names: *jal*, *neer*, *aab*, *water*, *pani*, *aqua*, and others, but to what avail is the mere repetition of the words? One must drink to quench the thirst.

There is the story of a child, who, during the course of learning the Persian language was taught the words *aab biya*

—meaning “bring water.” (It is said that the stubbornness of a child, a woman, and a royal personage is world-renowned.) When this child reached his home, after the day’s lessons, he felt very thirsty, so he approached his parents and said, “Aab biya.” As they had no knowledge of the Persian language, they did not understand him. He stubbornly refused to speak in his native tongue, and the story tells that he died of thirst. We go on repeating *Ram Ram*, *Allah Allah*, and make much ado about it, but we have never seen God. The attitude is all right, and the action is good, but we should try to understand the meaning behind all this, for the I-hood will not be erased this way. If the soul is a conscious entity, then its food must be something conscious, and the expression of the Lord, which is Light and Sound, is the bread and water of life. And he who has it, can give to others. *My Beloved is everywhere, no place is without Him; Glorify that body in which He is manifested.*

We can consider for a moment just how Guru Amar Das Ji worked and searched before he realized the Truth. For more than seventy years he did all that was recommended to find God: *Jap* (repetition of a name), *tap* (strict austerities), *brat* (fasting), *puja-path* (devotional ritual and reading holy scriptures), *tirath-yatra* (pilgrimage), *havan* (fire-ritual), *dan* (giving alms), *kirtan* (singing and playing holy music), and many other things. All were good actions, but he did not get a contact with God. Eventually he said, “I am extremely tired, performing these karmas.” With deep sincerity he had done all this. We approach our worship like a routine.

There is an instance in the life of Namdev, whose grandfather was a devo-

tee of idols, and would daily take milk as an offering. Everyone was familiar with his daily journey to the temple with the milk, and he would say, "I am going to take the milk for the gods to drink." One day he had some affairs in another town, and he called Namdev and told him, "You do the puja, and take the milk while I am away." The child knew that his grandfather took the milk for the gods, but did not know that his grandfather himself drank the milk, according to the custom. So, the following day, Namdev performed the puja and then placed the milk before the idols. He closed his eyes and prayed that they may accept the offering of milk, but when he opened his eyes the milk was still there. Again he prayed, but the milk remained. He wondered why they were not drinking it. (I am telling this story to illustrate the difference between a prayer by routine and a true prayer.) Namdev then said to the idols, "Every day you have been drinking the milk, what has happened today?" On receiving no reply, he became very unhappy and bothered and cried, "If you don't come and drink the milk, then I am going to cut my throat!" and he took out his dagger. At once, the Lord appeared and drank the milk.

Our prayers are more like a business, or an automatic action of going through the ritual with the mind wandering away on other matters. The very reason for the erection of idols was to help the devotees concentrate on the Lord; they were not placed there for people to worship the stone. A certain Muslim fakir said, *Never say that the Kaaba is better than a temple, where statues symbolizing God are worshipped.* Kaaba Sharif is where Hazrat Ibrahim's *Hajar-ul-Aswad* (stone) is kept in his memory, and Muslims go there to pay their respects.

In the Hindu temples, the idols are stone images of past Masters. One Master was asked which was better, and he replied, "Wherever He has manifested Himself is the best place." He is residing within you, who are a very temple of God, and that lamp which is alight can go on lighting others. The company of such Masters is called *Satsang*—the company of the Truth. So after a long, long search, Guru Amar Das Ji said, "I was extremely tired, performing these karmas." He felt almost defeated at the end—so how did he get to the Truth? He says, *Without any effort of mine, I found the Satguru.* If the search is there, then God who sees everything makes the arrangements Himself for His child to meet the true Master. When he got the contact within, he said, *Without good luck, you cannot get such a Satguru, and also When you meet a Satguru, you see with your own eyes.* So listen carefully to Guru Amar Das's shabd:

*An initiation that holds no seeing
will have no meaning.*

If by merely saying the word "wealth" one were to become wealthy, then there would be no poor people. Wherever one goes, people are advising that God's name should be repeated, in one form or another. *Everyone is saying, repeat the Lord's name.* But, *Without seeing, how can you meditate on Him?* One person sees and then speaks, and another speaks without seeing—there is great difference between the two. Naam Power has two aspects—Light and Sound—the connection to which is given only by a God-realized man. It is the very Water of Life. You will remember, when Jesus met the woman of Samaria at Jacob's well, he asked her for water to drink, but knowing that Jews had no dealings



with Samaritans, she was reluctant to serve him. Christ observed that had she known who he was, she would have herself asked him for the living water. He told her, *Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life.*

Another Master says, *O Man, continue to eat and drink on this earth; But your thirst will never be satisfied.* If you get the true Water of Life, you will never thirst; all desires will be fulfilled. In the Upanishads it is said that the answer lies within man. Withdraw your senses from without, and get the connection from within. This work is important above all other. If you can do it by yourself, then by all means go ahead.

The senses, mind and intellect must

be controlled and brought to stillness; only then will the soul experience the realization. It is a subject of self-analysis, of rising above the body-consciousness. If you think you can succeed alone, then well and good—but remember that with a single glance from a God-realized soul, thousands can be uplifted to this very level and put on the way. After all, the holy scriptures all praise the Masters; there must be some reason for this. The Satguru is a complete soul, a perfect soul, in whom God has manifested Himself in fullness. He is so much at one with God that he is God's mouth-piece; and he is competent to connect the souls back to the Source. Ice and steam are basically the same substance; so, when one serves the Master, one serves the Lord Himself. *By serving the Satguru, you get the Naam.* Become a servant of the Lord.

*Serve the Satguru, extend your
destiny beyond description;
Then the true Naam of God will vi-
brate through you.*

This is the result of service. The meaning of true service is to carry out the Master's orders with deep love and devotion—no matter what the orders may be. Whether he is physically near or far makes no difference. Only in this way can we realize what the words are endeavoring to convey. *He became one with the Guru, then distributed the Shabd.* The Lord appears through him in whom He has manifested. St. John tells us, *The Word was made flesh and dwelt among us.* The Master has the same physical form as other men, but although he lives in the world, he remains aloof from its effects. He is in perfect control of all his faculties, and can rise above the body at will. Or he can work in the bodily senses, at his own choice. We see his body on this earth, but his soul travels in all the spheres. Contrary to this, we are tied to the body and cannot rise above it. Therefore only in his company and with his assistance can we have true realization. Yet while I utter these words you will not have true conviction unless you see for yourselves.

Ultimate God is nameless, is absolute, has not come into expression—we must become absorbed into that Godhead. No one can see that God, and no one can show Him to another. But the Naam Power or Shabd came into expression, and has two aspects: Light and Sound. God is Light, and God is the Music of the Spheres. This very Power makes the body of the child in the womb of the mother, and then takes up residence in the house which He Himself made. If right understanding is

developed in all men, there will be no strife, no killing or malice in the name of religion. This is true integration—true oneness. By simply sitting together in holy buildings, integration will not be achieved. Though it may be of some help, yet the doubt and antagonism for each other will not leave the heart. The religious leaders of different faiths do commune together for discussion, but this does not mean that all the followers are sitting together amicably. Toleration is there, but for how long will it last? I am simply placing before you the common sense of the matter.

The Naam has an indescribable intoxication. *Delightfully sweet is the beloved Naam.* Also, *Nanak is perpetually intoxicated with the Holy Naam—day and night.* Who gets it? *Those who have merit from the distant past will get the gift of Naam to bring them near to God.* Those children whom God has decided are to return to Him are connected to the Naam by the Satguru, and the Naam takes them back to whence it emanates. A Muslim fakir says, *You have sacrificed the true mosque for the outer one.* The outer mosques and temples are for those whose inner eye is not open to see the true Light of God. He cannot be known through senses, mind and intellect, or through pranic practices (i.e., practices involving the motor current in the body)—but only by self-analysis. When we achieve self-knowledge, then the Life Sustainer will be met. *The attachments will break, salvation will be given, and you will go home.* You will be released from all ties, and living in this world, yet you will be free.

*The Surat-Shabd carries you across
the ocean of life;
O Nanak, praised be the Naam.*

Like the lotus flower which lives with

its leaves and roots submerged in the water, yet the blossom remains aloof on the surface; like the water-fowl whose wings are not affected by its swimming in the water, and when it wishes it rises above in flight; so with the connection to Naam, one can live in the world free from harmful entanglements, and can rise above the body at will. And this is made possible by giving sincere service to a Satguru, and thereby getting realization of the Truth. How can one experience coolness or heat by just repeating the words “ice” and “fire”?

God is found in the form of Light. In a certain branch of the Hindu religion, they light a small candle and place it in the hand of a dying man, believing that he should see the light before he goes. Others go to the holy river Ganges and light a flame in a small vessel made from leaves and float it on the river. They become very happy if the flame is not extinguished by the waves or the breeze. If it does go out, they light another and set that afloat. Dear friends, this world is the sea which we must swim across with the aid and support of God’s inner Light. It is really very clear and simple when one sees everything from the right angle of vision. And the definite indication that a Master is true, is when he lights that flame within another. There are those who see the Light, even before initiation. This is good, and is reaction from the good karmas of past lives—but to progress farther into the Beyond, correct guidance and protection is necessary.

Most of the world’s population is in the dark; not knowing whence they came, to where they are going, or what their purpose is on earth. Basically, all religions indicate that there is Light and Sound; I have mentioned that Lord Krishna spoke of it. The Muslim fakirs

also referred to it. It has been termed the Music of the Spheres, Truth clothed in Light, and the Unstruck Fire; Buddha called it Intrinsic Hearing. The teaching remains the same, though man forgets it; but the Masters come to revive the Truth again and again, and give the right understanding of true integration. Some people want to know, “What do we get out of this?” Apart from the benefit of becoming detached while living in the world, we are told *Unhappiness will not touch us; The illusion will be revealed as mind and matter*. What a wonderful blessing! He who becomes one with the Unchangeable Permanence, life and death are the same to him. Someone is born, someone dies—he feels neither happiness nor misery. Such elevated existence comes through development of the inner being. You cannot start to dig a well on becoming thirsty, for you will die of thirst before reaching the water. The spring of the everlasting nectar of life comes through the inner contact, and to drink from this spring daily will render ineffective all the pinching consequences of worldly experiences.

It is said, *After meeting the Satguru, one knows*. When is this? *When attachments and outer effects are finished*. Is it possible to be free from attachments while living in the body? If one is in full control of one’s attention, and can direct it at will, then it is possible. If one daily rises above the body and journeys into the upper regions, how will one remain attached to the world and its environments? Also, one will work in the world with a double zeal without that clinging nature to hinder.

There are three kinds of heat which burn within man. One is *adibhutak*, connected with the physical body. Another is *adhivevik*—through the outer, un-

toward happenings. The third is *adhi-
atmik*, and that is when one gets a high-
er contact within and one is then no
longer dragged around by the mind
and senses. When death comes, one
merely says, "Let's go." A true disciple
is thus ready for the change. When your
condition has become like this, then you
will know that you have met the Sat-
guru.

*The Guru abides in the physical
form in all serenity.*

Though the Satguru dwells in the world,
he watches the outer play and is unaf-
fected by it. When Guru Amar Das Ji
got Naam after seventy-two years of
seeking, this was the result. In the Surat
Shabd Yoga, no hypothesis is to be
made, as in other yogas. It is the straight
path back to God. Philosophy deals
with theory only, but mysticism deals in
contact with the Reality direct. This is
the very basis of the teachings of true
Masters.

*O my mind, why are you so angry?
You have true profit in the Name
of the Lord, in the Iron Age!*

Be grateful that you have got something
at last—even if it is after a long search.
Only the power of the Naam can over-
come the difficulties of this age. What is
the essence of the Naam? *It dwells in
the heart, by Gurumat.* Though it dwells
in every heart, yet it is under the com-
mand of the Guru. This teaching is per-
manent, eternal—it is already within,
the very sustainer of life itself, but with-
in the command of the Gurumat. There
are two kinds of Gurumat: one outer,
like customs, rituals, mode of living, etc,
and each religion has its own rules; the
other is the teaching of the Guru.

*O Nanak, understand the Gurumat,
which will make you truly love
Him;*

*It is to be in tune with the Naam,
which is pervading all Creation.*

The clue lies in the Guru's teachings
through which you will develop true love
for God, wherever He has manifested
Himself. A small spark of fire can burn
to ashes a huge pile of logs, and simi-
larly life upon life's sins can be burned
away through a small spark of Light
from the Satguru. On the very first day
of Initiation, he manifests the radiance
of Naam within the seeker, who should
then take great care of it and value it.
*By repeating the Naam, the Light of
millions of suns will be seen. Also, In
the darkness, He came and lighted the
Lamp.* You receive the very thing that
the true Master teaches, for the Light is
manifested in him, and he gives a spark
of that Light. *The Master placed a small
share in my safekeeping.* Guard that
small share carefully. In the ages past,
the Master would keep the disciple at
his feet until he had become ready to
receive the precious gift. These days,
which disciple has the patience and will
to learn? So, on the very first day, the
connection is given, and then it is up to
the disciple what he makes of it. The
value of Naam can never be estimated—
always remember this. Keep a watch
over your whole life—each action—day
by day, and through meditation increase
your inner progress.

*The papiya (sparrow hawk) is cry-
ing in anguish.*

Guru Amar Das explains that the papi-
ya's heart-rending cries liken to those
of his own heart, during his long search
for the Lord. Just think of the condition
of such a true seeker:

*No sleep for the eyes, no rest for
the joints;
He did not come, and sent no mes-
sage.*

How can such a person have peace unless he sees his Beloved? There is just deep despair and yearning in his soul. On this subject, one poet has observed, *Oh mathematicians, you have calculated how long the day, the night, the year; How long is the night for that anguished heart which cries for its Beloved?* One cannot expect fruit on the tree when even the flowers have not yet formed. *Whosoever got Him, did so with tears; Could He be got with laughter and joy, none would be without Him.* Through sobs which rack the body, one receives the Lord. The water from the eyes washes away the sins of many many lives; the accounts are washed clean.

*Without seeing the Beloved, sleep does not come;
This separation has now become unbearable.*

When the seeker goes through this, he is often advised by others to cease the searching and desiring for God, but Guru Amar Das replied, *Do not utter such words, for even in this pain there is a sweetness.* Then after crying in vain for so long, the soul becomes both desperate and helpless, and she appeals to the Masters: "O Masters, you go to God daily, my voice cannot reach so far; take this message and tell Him, 'O Lord, she is pining with the separation from You. She does not know the road which leads to You, and her voice does not reach You, so she is sending this message.' Please tell Him that 'Night and day she is crying with flowing tears, and cannot exist any more without the Beloved—she cannot fly for she has no wings and does not know the way. How can she reach You?' Please tell Him my condition." A true seeker reaches this condition.

*This cobra of separation has filled my mind and cannot be controlled by any mantra;
The would-be lover cannot remain alive, for if he does, he will be in a baffled state of mind.*

We must all pass through this condition. Ramakrishna Paramhans has said that if a man could remember God every second for three days perpetually, then quite definitely that would be his last day on earth. After all, He is residing within us, and if He sees that the child desires Him so intently that it is writhing in agony, then what would a loving Father do? He makes the arrangements that the child may come into contact with Himself, wherever He is manifested. A blind man cannot catch one with sight; he must be led. And what should be the attitude of a true seeker? He should have no trickery or scheming in his mind, no cunning speeches; he should be anxious to serve selflessly, have respect without pretence, and a real humility in his heart. Then? The Guru himself will come. Without such sincere approach, there is no real access to God.

*Without seeing the Beloved, sleep does not come;
Without the Naam there is only misery;
Desires are burned but the hunger remains;
When the Satguru came, He came without my effort.*

There is only one cure. In the lives of the Saints you will find many anecdotes illustrating this point. For instance, during the life of Lord Krishna, we find that certain of his disciples lived close to him physically, and he once had to leave them for several months. They became

very unhappy at the separation, and sent him many messages about their tearful plight. So Lord Krishna sent his trusted disciple, Udho, telling him to console the unhappy ones by comforting and enlightening words. So Udho lovingly explained that Lord Krishna was not far from them, but indeed closer than their very souls—and therefore there was really no separation, and no cause for weeping. They listened to these words, and many more, in his effort to satisfy them, but finally they replied, “O Lord, the words you have uttered are all true, but kindly tell us this: the eyes that are dim with yearning to see the player of the flute—what cure have you got for that condition? Kindly repeat this question to Lord Krishna himself, and get the cure from him.” So there is no cure for such a pathetic state, but the sight of the Lord Himself.

He says, *Without the Naam there is only misery; When the Satguru came, He came without my effort.* Nanak says, *O Nanak, the world is so unhappy.* Some have physical suffering, some mental, some have poverty, etc.—all are in misery of one kind or another. *Only he is happy who is dependent on the Naam.* Naam is the very bread and water of life. He whose soul is spiritually strong will easily carry around even a broken-down old body. On the spiritual health depends the life of mind and body, both. Kabir Sahib says, *I have not seen a single happy soul in this physical form; Whosoever I saw was unhappy.* Tulsi Sahib says a similar thing: *Everyone has some unhappiness or another.* Is there any cure? They say that one who serves the Master is happy. Without the Naam, the fire of desire is daily consuming the people. Anyone can give empty words, but the connection and the direction—which in practice is the

planting of such a seed of true desire, a sip of which will quench the thirst forever—only a true Master can give. The Masters have shown very clearly in the holy scriptures that after getting the Naam Power of the Lord, then nothing else is needed.

Without great good fortune, you cannot get the Naam;

I was so tired, doing the outer practices.

He did all the outer devotions, including the most difficult sadhnas (practices)—in fact, there was nothing he did not do in his efforts to realize God.

The Vedas have mentioned Trigun (third stage).

Three are mentioned in the Vedas—but on this path we have to go beyond these three—even beyond Brahmand. Brahmand controls Pind, And, and Brahmand (the physical, astral, and causal regions), and as long as we do not transcend Trigun, the mind center does not break. The circle of mentality goes on revolving, and reading, writing and thinking continues under the influence in which we live. Unless we surmount this level, the wheel of life goes on rotating, and so does our coming and going in earthly existence. The cure?

Get connected with the Guru's teaching and receive salvation.

The Guru's teaching, the Holy Naam, is also called Light and Sound—the same sun that is in Brahmand and the same Sound that was given to Lord Krishna by Ingris Rishi. Guru Amar Das Ji also tells us, *If you get the Guru's pleasure, then you have everything, and The words of the Guru bring great serenity to the mind.* Out of the abundance of the heart, a man speaks. Whatever is the state of mind at the time, so the

speech will have similar effects on others. If the mind is filled with anger, lust, greed, etc, even though these thoughts be hidden behind sweet words, yet the effect produced will be drastic. The breeze which passes through fire will bring heat, and on the other hand that which passes through ice will bring coolness.

There is great charging in the Master's words. Due to his elevated condition, there is a sweet fragrance radiating from him. If you visit a perfumery, though you may buy nothing, yet will you freely enjoy the delightful perfume permeating the atmosphere. A Saint's name is glorified throughout the four corners of the earth. He may or may not declare himself, but his radiation is spread everywhere. *O Nanak, the Gurumukh is a rarity.* It is seldom one meets such a personality, but the world is not without them. He is our true friend, meeting whom all doubts are erased and right understanding established in our hearts. He who can do this is a friend indeed. Such people have always been hard to find, but when they do come, through radiation a flood of Spirituality pervades the world.

Today there is great awakening beginning. Some have got the answer, some have not, but the search to solve the mystery of life has been born all over the world. The day that question arises in the mind is the greatest day of one's life, for once it is born it does not succumb until it is satisfied. This was Guru Amar Das's life which I have placed before you. All the words of the Masters have deep meaning in them, and this was based on his own life's experience.

Paltu Sahib says, *Under the sky is an upside-down well in which a Lamp is burning without wick or oil; Through*

the Light of this Lamp vibrates a Voice. Who sees and hears this? He who goes into samadhi (deep meditation). The true Masters only tell of that which they see, and furthermore they give the seeker something to start with, and then go on to increase what they have given. So one should remain in one's own religion, for religions have been made with noble purpose. No one is high and no one is low, but because of our own narrow-mindedness, brother has been separated from brother. This is all due to lack of true Masters. *Noble is the hangman, for God resides in his heart.*

When Ravi Das was asked if he was a cobbler, he replied, "That will be seen according to the person's eyes and attitude." Whoever approaches a Master with full devotion and humility will get the rareness of the gift. After getting the human form it is our hereditary right to realize God. Of course, if we do not make the best use of our life, then who is to blame? Read the words of the Masters, and you will find that they do not come here to rupture any religion, neither do they make new religions—are there not enough already to serve mankind? Basically the teachings are the same in all religions, and the Masters come to revive them, for we have forgotten the old, old truth. When that happens, the very facts which we have read and re-read suddenly start to appeal to those who are more awakened and have more awareness. The Masters do not teach by inference—they give a direct talk.

It matters not to which religion you belong—if the Light is burning within you, all is well. *A true Master is one who brings everyone together.* With right understanding, man and man become one, for each has a soul and that soul is of the same essence as that of

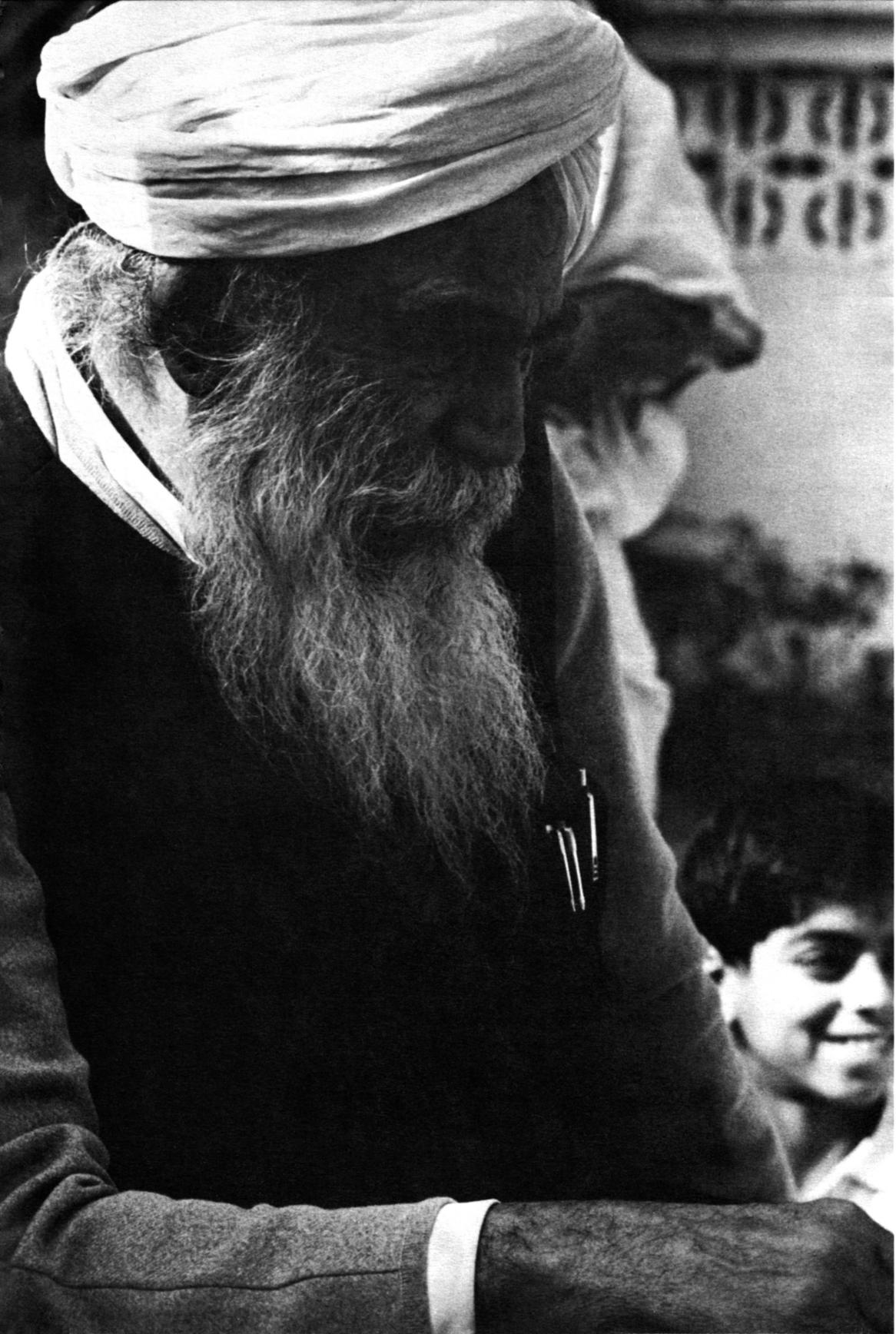
God, the Life Sustainer of all things. If all men truly realized this, then who would hate their fellow, and who would cheat or take another's goods? The police and military forces would become superfluous, for man's very neighbor would be his protector. Mahatma Gandhi wished fervently to see such a state of true living, which he called RAM RAJ-YA (God's Kingdom on earth). Only by keenly following the teachings of the great Masters can this be possible. My friends, no matter in which town or country you live, you should live as true brothers and sisters of the one Father. The morals of all daughters and daughters-in-law, their protection and welfare, should be your concern, for in this will be your own family's protection. Live in love for one another. If husband and wife are happy, loving, and loyal together, then no one and nothing can come between them. Similarly, if the people of any country are one in each other, then no power or politics can disturb their peaceful living. All laws are for the lawless; if you are good, nothing touches you. Each one of you should make your life a model, and you will see that the whole world will have peace and happiness. Lack of this simple existence is bringing unhappiness everywhere.

As long as the higher contact is not made, the world's misery will not be resolved. As it stands, whatever a man sows, so shall he reap. When one hears the Masters' stories from their own lips,

it is more enjoyable. As they have journeyed, so can we, for the road is the same and it leads to the same place. Mansur, another Saint, says, *If you would realize Him, place your head on the guillotine.* Also, Christ said, *Let him deny himself, and take up his cross daily.* They mean we should daily leave the body at will—to die daily. And this is the only way.

Just see, only by talking about these things so much peace enters our hearts. How much more happiness will we gain through true realization — received through the radiation from a perfect Master. So, make your life an example of the teachings you follow—live up to them. If you have already got the connection, take the utmost care of it, and value it. If you have a strong desire to get it, then God Himself will make the arrangements for you. When you get the contact with the Holy Naam, remember it is the soul's very food. Furthermore, introspect your daily thoughts and actions and see where you have reached. Many ages have passed by since you were first given a human form, and many years have passed since you joined some religion; now consider, where have you got to?

As long as inner contact is not established and practiced daily, and you avoid all that may lead you away from it — through self-introspection — then wherever you have reached up to now will be hidden by a dark curtain and your path of progress will be obstructed.



To the Honest Seeker

Selections from the Master's Introduction
to his book, *Naam or Word*

WE HAVE an Upanishadic text that tells us that Truth is one, though sages have described it variously. But to define It is to limit, and since Truth (i.e., the whole Truth) is illimitable, It, by Its very nature, remains undefined. It is more a matter of inner experience and realization than of comprehension and apprehension on the intellectual level.

“The surest way unto Truth,” says Henri Bergson, the great philosopher, “is by perception, by intuition, by reasoning to a certain point and then by taking a mortal leap.”

Again, “True knowledge is an action of the soul and is perfect without the senses,” says Ben Jonson. . . . “Man is a little world made cunningly of elements and an angelic spirit” (John Donne). He is a composite entity that unites in himself the physical, the subtle and the causal principles: the body, the mind, the supermind and the soul, one behind the other, the last one being the source of all life, the very life principle enlivening everything that lives.

There is within the all-comprehending ambit of animal instincts, some secret urge which drives the chosen few, called the elect, toward the transcending of animal impulses, leading to complete disinterestedness by total disregard of the animal-ego on the one hand and willing submission to a self-sought death on the other, in spite of the strong opposition of instincts, impulses and ego arrayed against an inspired soul. There is a subtle communication between mystery and mystery, between the unknown soul and the unknown Reality and it is only at one particular point in the texture of life that the hidden Truth seems to burst through the enveloping veils of ignorance; and this happens only when one is able to disimprison the soul from the facts of life. . . .

The secret of Truth then lies in the little “great self” in Man, the self, the seemingly little thing of no consequence neglected and cast aside and almost lost in the mighty swirl of mind and matter, and yet a great thing once it comes to its own after breaking through the prison bars of life; the senses that keep one enmeshed all the time. The inner man or the spirit-in-man is, therefore, to be freed from the tentacles of the outer man, consisting of matter and mind, before the Self can rise in self-consciousness and become aware of the Cosmic Awareness. All this is a practical possibility by a process

of self-analysis and withdrawal, and not a figment of the imagination as most of us might think. . . . This is exactly what Jesus meant when he taught, “He that findeth his life shall lose it” and “he that loseth his life shall find it.” Thus one has to choose between the two lives: the life of the senses and flesh on the one hand and the life of the spirit and Awareness on the other, for one cannot have both at the same time; and unless one is able to rise above body consciousness, one cannot make his or her choice between the two. “No man can serve two masters: for either he will hate the one and love the other, or else he will hold to the one and despise the other.” Guru Nanak has said,

Without actual transcendence of the spirit
The magic spell of the world dissolves not.

This then is the way Truthward or Godward. “Truth is one,” says Nanak, “and comes as a pure and simple gift from a Master of Truth.” When we say “One,” that too is incorrect for that means limiting the Limitless and finitizing the Infinite. Kabir, therefore, speaks of God or Truth:

If I say He is one that too is inapt,
The idea of duality in Him is but a blasphemy.
He is what He is, neither the one nor the other,
Something, yet whole and self-contained.

The numeral “One” is but a pointer and an index to the Great Being beyond numerology itself. . . .

“Mysticism,” says Dean Inge, “is the core of religion,” and language has no means of conveying the super-sensual experiences of the mystics. “The Light shineth in the Darkness and the Darkness comprehendeth it not,” is the fate of the common man today.

Man’s spirit can return to God through the deepest of man’s
conflicts and negations . . . (and by) total denial of his finite
being.

A. C. BRADLEY

Walter De La Mare, in the “Dreams,” gives us a glimpse:

And once—from agony set free—
I scanned within the womb of night,
A hollow in-woven orb of light.
Thrilling with beauty, no tongue could tell,
And knew It for life’s Citadel.

But can we have this beatific vision? “Yes,” say the Masters, “as surely as two and two make four.”

Feel we these things? that moment have we stept

Into a sort of Oneness, and our state
Is like a floating Spirit.

JOHN KEATS

To return to the point from which we began—namely, that Truth is infinite and can be only inwardly realized and not mentally comprehended—let us touch upon the claims of science. Science too declares that it seeks to arrive at Truth in an objective and a detached fashion, called the “scientific way,” and most of its adherents even go on to say that science is the only means to Truth, for mysticism and spiritual realization are too personal, too subjective and too rare a phenomenon to be trusted. But can science really bring us to Truth? Can we equate factual knowledge with Truth? Does not Truth imply a knowledge not only of the various objects composing the sum total of existence but also their interrelations to the finest degree, and is not this aspect of Truth the more important one? Science of course does give us factual knowledge about objects and to some extent their interrelations as well. But science, at least at present, seems to be an endless process: the findings of today being outdated by those of tomorrow. Thus its picture of Truth, whatever it may be, is an ever shifting one and in fact it can never be a picture of Truth for Truth in Its very nature is changeless. The adherents of science fail to see this significant limitation of science for they mistake knowledge for Truth and forget that if science is to be our only means to Truth, then man can never hope to reach that goal. Looking on the other side of the picture, the side which we have already discussed, there is the incontroverted testimony of the saints and the mystics who tell us that Truth can be realized by man, and who go on to say that a pursuit of objective factual knowledge is a distraction from It. The poets speak of intuitive moments when they feel the presence of a spiritual unity behind the material diversity.

And I have felt
A presence that disturbs me with the joy
Of elevated thoughts: a sense sublime,
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man.

WORDSWORTH

While the mystics of all times and climes tell us with one voice that this Inner Reality or Truth is not only a matter of intuition and feeling but of actual super-sensuous realization, and it is in this connection that the study of Yoga—Surat Shabd Yoga in particular—reveals its importance. . . .

The Master's Message for the New Year of 1967

Let Us Live a New Life . . .

December 5, 1966

Dear Ones:

THIS YEAR is going out and the New Year will soon be ushered in. The present year is gone old. Let it depart. You need not worry. It had been kind to you; not so kind as it should have been. But God willed it so.

However, you must strive to be different from what you are during the present year. Strive to reach Him; be a true devotee; crave for blessings from the Almighty. Pray for His mercy. Promise unto Him that you will go up the Divine Path at any cost and nothing shall deter you from achieving this object.

The New Year will be happy for you if you do not waver in the Divine Path or slacken your pace therein. Remain firm and go ahead, caring for none and heeding none except the One—the Master. Follow your Master with full faith embedded in your heart. If the faith in the Guru dims, the disciple falters and falls. Faith carries him forward in the regions which are otherwise impossible of traversing.

This New Year means a new life to me and those who are attached to me in the Noble Cause of God. In this period we have to make sacrifices which alone lead to Bhakti. These sacrifices will be of one's low desires, hatred, ill will, malice, name and fame, pride and egoistic life. Unless we are ourselves symbols of sacrifices, we cannot ad-

vance any further in the Divine Path. Without sacrificing all that we have, how can we reach His Bhakti?

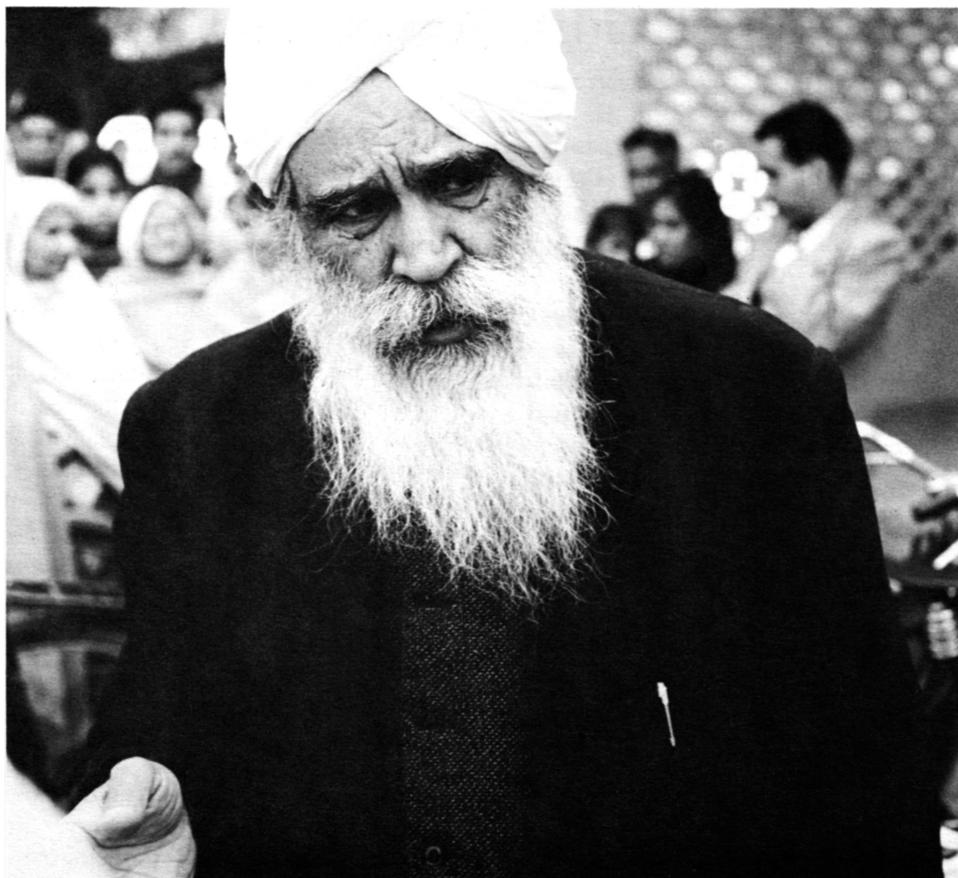
New Year has come. *Be new*; leave the sloth of the old. Implicitly follow what is required of you. You failed to do so this year and you suffered. The mistakes are not to be repeated.

A central place of worship should be established in the East and West of U. S. A. and everywhere, where the refreshing waters of NAAM may rain forth to soothe the lacerated hearts of thousands and thousands of the grief-stricken human beings. They are unhappy because they are drifting away from Him evermore. Blessed are they who are chosen in the set-up of Master's work.

The Christmas and New Year is starting with happy congratulations. May your life be devoted to the service of the Lord and the Guru. May your body and mind get imbued with intense love for the Beloved.

The teachings of the Masters have been:

- 1) *He who loveth not his brother abideth in death;*
- 2) *My children: let us not love in word, neither in tongue, but in deed and in truth;*
- 3) *Beloved: let us love one another (especially who are linked with the silken bonds of love of true brotherhood at the feet*



of the Master), *for love is of God and every one that loveth is born of God and knoweth God;*

- 4) *He that loveth not, knoweth not God; for God is love;*
- 5) *God is love. And he that dwelleth in love, dwelleth in God and God in him.*

The law of the Kingdom is love. The entire code of conduct of one who belongs to the Kingdom may be summed up in two thoughts:

- 1) Love of God, and
- 2) Love of man.

Let us live a new life of peace, harmony and love. The essence of religion is love, peace, humility, service, and sympathy. Love all—not merely your relatives and friends. Love the sinner, too. Bless them that curse you.

Pray like Guru Nanak:

*Peace be unto all the world over,
under Thy Will, O God.*

With all love.

Yours affectionately,

KIRPAL SINGH

The Life of Guru Amar Das

Michael Raysson

GURU NANAK came and spread the flame of Sant Mat to the wide world. Lehna Ji he molded into his own image as Guru Angad; and Guru Angad in turn made Amar Das his own.

In this age there was pitch darkness; he arose like a Sun.

With him the field of Truth germinated and the fruit of Truth was produced. . . .

The wise being Guru Nanak descended in the form of Amar Das.

BALWAND AND SATTA

PROLOGUE

With Guru Nanak the great history of the Sikh Gurus began, a history which extends in an unbroken line to the living present in the form of the beloved Kirpal. Third in this glorious line was Guru Amar Das, whose life presents many striking parallels to the present day Father of Naam. He searched many long years for a true Master, at last finding him in Guru Angad. When his Master appointed him as his successor, he (Guru Angad) foresaw that his own family wished the guruship as a throne and so he sent Amar Das away to start a new forum where all brothers and sisters in God could sit together on one platform and imbibe the teachings of the Masters. Guru Angad's relatives brought propaganda against him and claimed his seat as their own; so he gave his seat to his rival saying, "You are the true king," and made no claims of his own. The sun is the sun. Wherever he went there was Light and those who came in search of Light found him.

The brahmins and kings who came to see him had first to eat from "the Guru's Kitchen" with common people and untouchables, before a sight of the Guru could be had. To the Muslim women with veiled faces he said, "If you want to see the Guru, why veil your face?" and this practice too was ended among his following. He continued the teachings of Guru Nanak, and explained to all genuine seekers that the greatness and fullness of the Word can be found only at the feet of a True Guru. He said, *The avatars came but never found the true extent of things. God gave Lord Brahma the Vedas, but he did not understand their true import and wandered in transmigration. . . . O Nanak, this contact comes through a Godman alone.*

So the people who were hungry for this thing came to Guru Amar Das and he gave them some of that very Life Impulse, a drop of all consciousness from the limitless Reservoir . . .

THE SEARCH

Guru Amar Das spent full seventy years in search of God. He went to all sorts of sadhus and "holy men" in his search, but he could find no one who would show him the Truth.

How can the lotus bloom without the sight of the Sun?

How can man obtain salvation without a Guru?

He saw that his life was passing in vain in spite of all his efforts.

O Saints, how may I find the Lord by whose glance of grace I may get enlivened?

*Without the Lord I cannot live, O
contact me with the Guru that I
may drink the Water of Life.*

Every year in his search Amar Das went barefoot on pilgrimage to the Ganges at Hardwar. On returning from this pilgrimage one year he stopped to eat with a fellow pilgrim. Noticing Amar Das's piety, the man asked him who his Guru was. "I have no Guru," Amar Das told him. "Alas, I have committed a great sin! I have eaten from the hands of a man who has no Guru."

In deep distress Amar Das lost all desire to eat or perform his secular duties. From deep in his heart he prayed:

*O God, mercifully grant I may
meet such a Guru
Who has the alchemical power of
turning dross into gold.*

Such prayers cannot but bear fruit. It so happened that at this time Bibi Amro, the daughter of Guru Angad, was married into Amar Das's family. She would arise early every morning and recite the Jap Ji and other hymns of Guru Nanak and do her meditation. One morning Amar Das heard Bibi Amro's chanting and as he listened to the verses relating to the saving grace of a true Guru he fell into a state of deep intoxication. He went out to Bibi Amro: "Who taught you these songs?" "My father, the great Guru." "You must take me to him!"

As soon as arrangements could be made they set out to Guru Angad. When Amar Das arrived, Guru Angad came out to embrace him but Amar Das fell at his feet. It is said that Amar Das's delight was like that of a poor man who has gained the wealth of the whole world.

DISCIPLESHIP

A beautiful gem is the story of Amar Das's discipleship at the feet of Guru Angad. It is the sublime story of his transformation into the Gurumukh-son of his Master.

*Guru Amar Das obtained the same
mark, the same throne, and the
same court.*

*The grandson was acceptable as
the father (Guru Angad) and
the grandfather (Guru Nanak).*

*Guru Amar Das by the force of
love threw into the churn the
rope of the snake (mind),*

*And churned the ocean of the
Word with the churning staff of
Meru.*

BALWAND AND SATTI

Guru Amar Das served his Master night and day. At his feet he learned the secret of Naam, a story which no book has ever told. He made his worship at the living altar of Guru Angad.

Having met such a Master all the outer practices lost their savor, for he had found that for which all outer practices were meant. His old friends, though, would still come by and press him to come with them again on pilgrimage. Amar Das declined, but he gave them instead a tumbi fruit, that is sweet on the outside and bitter within. He told them to bathe that fruit in the holy rivers and bring it back. When they brought the fruit back after their long pilgrimage, Amar Das cut it open, filled it with water and gave each some to drink. When they remarked on the bitterness, Amar Das asked them how it could still be so bitter after so many holy dips. Then he said to them, "This mind which is so full of filth, how can it be washed clean by merely bathing the physical form?"

After he had been with the Guru for some time there came a great drought in the land. There was one ascetic who was very jealous of Guru Angad and he told the people that it was because of Guru Angad that they were having a drought. If they expelled Guru Angad and worshiped him, he said, then he would bring rain by his supernatural powers. Soon the people began to believe him and they went to Guru Angad. He humbly told them, "Rest satisfied in God's Will. God has no partner in his designs and no one can influence Him." But the people would not listen and so he said that would gladly leave if that would gain their object. In this way seven villages in succession refused to receive Guru Angad, and he took refuge in a forest.

So when Amar Das came to see his Master the next day, he found the place deserted. He was shocked when he found out what happened. He asked the people if they had taken leave of their senses or if they were plain stark fools—how could a lamp substitute for the Sun? But the people went to the Sadhu and asked him now to produce some rain. For all his incantations and supernatural powers nothing came. Amar Das told them that no one but God had the power to send rain. How foolish they had been to send away one who had the power to manifest Naam in their hearts! The people quickly repented. They punished the monk and went to ask the Guru's forgiveness.

Guru Angad was far from happy when he heard of the ascetic's punishment and he turned to Amar Das and said, "You have not obtained the fruits of companionship with me which are peace, endurance and forgiveness—You did this only to please the rabble." Amar Das was completely abashed at hearing

this and he fell at his Master's feet, begging for his pardon.

Guru Angad then gave Amar Das the following advice: "You should have endurance like the earth, steadfastness in weal or woe like a mountain; you should bear pardon in your heart and do good to everyone irrespective of their acts. You should deem gold and dross as the same and practice humility, for the humble shall be exalted." These words Amar Das placed on his heart and he became a living embodiment of those virtues.

True Saints are perfect in every respect yet sometimes out of sympathy for their disciples, in order to teach lessons or for other reasons unknown to us, they take on physical ailments or defects. Guru Angad had a sore foot, and occasionally it would appear to pain him greatly. One night matter was issuing from it and the Guru told Amar Das that he could not sleep because of the pain. Amar Das immediately applied his mouth to the sore and sucked it. By Amar Das's loving devotion the Guru was relieved. He told Amar Das to ask for a boon. All he asked was that his Master should heal himself; but Guru Angad quoted Guru Nanak's verse which begins:

*Pain is medicine, worldly pleasure
is a disease;
Where there is such pleasure, there
is no desire for God.*

Guru Angad saw that his two sons were not fit to succeed him and he also saw that Amar Das had grown into his own image. As the time drew near for his final departure from the body, one incident occurred for him to show the true worth of all three. On a moonless night a great storm came. The cold winds

blew furiously, lightning flashed and the world seemed flooded with rain. In the middle of the night, Guru Angad woke one son and then the other, asking them to fetch water at the Beas River which was a great distance away. When neither would obey their father, Amar Das, who was also there, stepped forward and said, "Great King, thy slave will fetch the water!" Guru Angad objected saying that Amar Das was too old for such service, but Amar Das replied that he had grown young on hearing the Guru's order. So he put a pitcher on his head and started toward the river. The night was so dark that he had to feel his way along but at last he made it to the river and filled the vessel. Full of the intoxication of devotion he headed through the darkness. On the way was a colony of weavers who had dug holes in the ground to put their feet while working at their looms. Amar Das fell into one of these and struck his foot on a peg. Nevertheless he saved the water. The weavers, hearing the commotion, thought perhaps some thief was about, but on peeking out they heard Amar Das singing the Jap Ji.

Because of his uncompromising and seemingly superhuman devotion to his Master, Amar Das had - acquired the reputation of a madman among the worldly people. So when they saw it was only Amar Das, the weavers began to taunt him. Amar Das never minded a bit, but when one lady began to insult his Master too he could not bear it and told them that they themselves must be mad or how could they say such things about the Guru? Then he continued on his way to Guru Angad.

It is stated that the lady who insulted Guru Angad did indeed become mad, and it was only by taking her to his feet that she was cured. Then Guru

Angad spoke to them of Amar Das, telling them:

*You describe him as homeless and lowly,
but he shall become the home of the homeless,
the honor of the unhonored,
the strength of the strengthless,
the support of the unsupported,
the shelter of the unsheltered,
the protector of the unprotected,
the restorer of that which is lost,
the emancipator of the captive.*

After saying that, the Guru had Amar Das placed in his own seat and said that he it was who would be his successor.

Significant are these words that Guru Angad gave out to his disciples before his leaving: *The Saints of the Satguru are of the nature of clouds. They assume a body for the benefit of the world and confer benefits on men. The body, which is merely a storehouse of corn, shall perish. As a rich man casts aside his old clothes and puts on new ones, so do the Saints of the Satguru put away their crumbling bodies and take a new vesture for their souls. A man in his own house may remain naked or clothed, may wear new or old raiment—that is the condition of the Saints—they are bound by no rules.*

It must be said that millions of histories can hardly begin to do justice to the Great Souls for their story takes place on planes unknowable. Yet sometimes in their own words we may get little hints of the great unrevealed story. Guru Amar Das, whose own life included those many years of hard and bitter searching, tells us himself, by way of autobiography, of his disillusionment with outer rituals and of his inner unfoldment at the feet of his Guru:

I got exhausted in my search, in performing outer rituals, etc.

We who are without understanding, foolish, stupid and blind, Have been put on the Way by the Satguru.

I wandered through the whole world calling out for my Beloved yet my thirst departed not; But on meeting the Satguru, O Nanak, my thirst departed and I found my Beloved in my own home.

I have been led astray through so many births, But now that I have found Thee I am as if I never strayed.

Elsewhere Guru Amar Das added this description of his experience at the Guru's feet:

*I have completely altered since I met the Guru;
I have obtained the nine treasures to spend and eat.
The eighteen perfections follow in my train;
My mind ceases to wander outside.
The Unstruck Shabd ever plays for me,
And I direct my attention to absorption in God.
O Nanak! Devotion to God abideth in whose forehead
Such fate was written in the beginning.*

THE LIGHT OF THE WORLD

*Ever in thy kitchen, O Amar Das, are ghee and flour to eat.
Thou knowest the four quarters of the world; the Word is dear to thy soul.*

Thou hast removed the transmigration of those on whom thou lookest with favor.

BALWAND AND SATTA

When the time was at hand for Guru Angad to end his worldly mission he sent for Amar Das and gave to him the duty of dispensing Naam to the world. He gave him instructions on his sacred mission. During his life he had commissioned Amar Das to build a city (nowadays called Goindwal) on the banks of the River Beas. Guru Angad told Amar Das to leave his own seat in Khadur and go there to Goindwal, where all children of God should be brought together regardless of caste or outer trappings. He then had his sons, who looked down on Amar Das as a poor servant, bow down before him. Later, however, one of Guru Angad's sons, Datu, took up his father's seat in Khadur and claimed the Guruship as his family inheritance.

As instructed Guru Amar Das set up his place at Goindwal (then called Goindwal). There people of all castes were brought together and all outer forms and rituals laid aside. Visitors would all eat together at the free kitchen and forget their social position; if they did not, they were denied the Guru's darshan. The Guru freely distributed the heavenly manna of Naam to one and all who came with hungry souls. Guru Amar Das himself had only one suit and lived on the coarsest fare. Whatever was contributed to him was given over for the maintenance of the free kitchen and the care of the poor and needy. All were taken care of according to their wants and there was great love among the brotherhood.

Many wonderful stories are told of Guru Amar Das's grace, and the little

city of Goindwal became the center of Light in the dreary world. It is by the grace of God that wherever that human pole is, that place becomes a veritable Paradise on earth. Guru Ram Das, the successor to Guru Amar Das who spent many deeply devoted years at his feet, paid homage to the presence of the Saints or Sadhus:

*Wherever a Saint walks the land,
the entire region becomes purified.*

*All the places of pilgrimage set up
after the various gods and goddesses
pine for the dust of the Sadhus' feet,*

*All, all wish for a devotee of the
Lord so as to be blessed with the
feet of a Sadhu.*

Guru Amar Das himself says:

*When the Satguru recites his verses
and hymns,
The world blooms again by his
Love.*

Such was the the case also in Jesus's time, and nowadays some of us have seen that same grace still pouring out, an unending well of bliss at the feet of Baba Kirpal.

Attracted by such grace, people of all sorts came to the Guru. Pandits, brahmins, yogis and those enamored of outer rites and rituals came. The peasants and the nobly born came. At his feet their angle of vision changed. That which the scriptures hinted at was made manifest. That which they had sought outwardly they were shown in their own body-temples. One such seeker, Bhikha, having been transformed at the Guru's feet, wrote the following:

*By the Guru's divine knowledge
and meditation man's soul is
blended with God . . .*

*I have continued searching for a
Saint and seen many holy men—
sanyasis, ascetics, and sweet-
voiced pandits—*

*I have roamed for a year, but none
of them satisfied me.*

*I heard what they had to say, but I
was not pleased with their con-
duct.*

*What shall I say of those who, re-
nouncing God's Name, attach
themselves to mammon?*

*God has caused me to meet the
Guru;*

*As Thou, O God, keepst me, so I
abide.*

The great emperor Akbar was a shrewd and just man. Having heard of the Guru, he traveled to his place. He ate of the coarse food with everyone else. He was impressed with the large number of people who ate freely there. He went to the Guru and asked him to accept some land for his work. The Guru replied that God had given him land with everlasting tenure. After a while with the Guru, the emperor said, "I see you desire nothing. From your kitchen countless beings receive bounty and I entertain similar hopes."

In the times of the Gurus there are many people who seek Guruship for worldly reasons. One such was Datu, the son of Guru Angad mentioned above. When he heard of the reverence in which Guru Amar Das was held and the contributions which were pouring in for his work at Goindwal, he could not bear it; since he was claiming to occupy his father's seat at Khadur, he thought all these were due him alone. He went to Goindwal. "How can you, who were just a mere water-carrier in our house, be sitting as a Guru today?" he asked, and kicked Guru Amar Das

off his seat. The Guru, who was all humility, replied, "Great King, please pardon me, for you must have hurt your foot!" And he left that seat for Datu to sit on. He then retired to his native village of Basarka singing this song of Kabir:

*O Kabir, heart-burning ariseth from
claims, he who hath no claims
is without enmity.*

*He who hath no claims deemeth
Indra poor in comparison.*

And he went into seclusion and sat in samadhi.

Datu in the meantime was free to sit in the Guru's place and felt very proud. However, he found few followers at Goindwal, and so he packed up as much wealth as he could take and returned to Khadur. On the way he was attacked by robbers and struck in the very foot with which he had kicked Guru Amar Das.

Those disciples who had been used to the bliss of Guru Amar Das's presence were now in great distress. They left the place and searched all over for him but he was not to be found. At last they prevailed on Bhai Buddha, a very advanced disciple of Guru Nanak, to help them. Bhai Buddha was afraid the Guru might be angry with him if he found him but the distress of the disciples was so deep that he had to give in. Bhai Buddha had the Guru's mare put at the head of the search party and sure enough she made her way to the Guru's house at Basarka.

But when they came to his dwelling they found the door bricked up and a sign reading, *Whoever opens this door is no Sikh of mine, nor am I his Guru.* However, as there was no prohibition against finding another entrance the desperate disciples broke open the side of the wall. The Guru arose from his deep

meditation and asked why they had opened the door in disregard of his orders. The poor Sikhs explained they had not come in the door, and Bhai Buddha pleaded: "Guru Angad has attached us, O Guru, to thy skirt; yet you have left us and concealed thyself. How are we to receive spiritual consolation?" The Guru smiled and remained silent. Unable to disregard his loving Sikhs, he mounted his mare and returned to Goindwal.

The Guru was the lover of all mankind. His heart was a great ocean of compassion which drenched all the world, continuing as he was the great work begun by Guru Nanak. The work of the Guru is really the work of God and goes far beyond our mortal ken. In return for sorrows, heartaches, pain and all the misery of the world, he gave out the wine of Bliss and Truth. Full of pity for the suffering humanity, he worked from early morn to late night with no recompense. For all this the worldly people looked for some hidden motive or perversion, while the religious leaders who made their money and worldly fame in the name of Religion waged open opposition to his work. Never once do we find that Guru Amar Das uttered a bitter word against such people but always prayed that God should change their hearts to love.

Once some Mohammedan leaders sent their followers out to beat the Sikhs and break the earthen pots in which they gathered water. When his disciples asked him what to do, Guru Amar Das told them to use goatskin bags which were harder to break. When they pierced the goatskin bags with arrows he told them to use brass utensils, but they knocked those over with bricks and stones and continued to beat the Sikhs. How long should such tyranny be borne?

he was asked. "As long as you live." He counseled the virtues of patience, contentment and mercy, and told them that there was no greater weapon than forgiveness. "Whatever a man sows, he shall reap. If he sows trouble, trouble will be his harvest. If a man sows poison, he cannot expect Ambrosia."

The Guru also faced the long and bitter opposition of the Hindu Brahmins. When their lengthy hostility failed to disturb the Guru they decided to complain to the emperor. They told him that the Guru had abandoned all the Hindu customs, rites and rituals, and had eliminated the four castes. The Guru, they said, speaks of Wahguru instead of Ram, does not reverence Brahmins or Yogis, gods or goddesses, and because of him no one obeys the Vedas or Smritis anymore. And they added that such conduct was likely to lead to political disturbances or insurrection. The emperor, after repeated complaints, decided to have the case brought before him. His summons to the Guru was not the stern order of a modern court but rather read, "Kindly grant me a sight of thee."

The Guru, on hearing the request, said that he was too old to go and called for Jetha Ji (who later became Guru Ram Das) to go in his stead. He embraced his loving disciple and addressed him in a very moving manner. With intoxication flowing from his eyes he told Jetha that the disciple had become one with the Master and so none could prevail against him; he was entrusting him to uphold the Great Truth; if he could not answer any question, Guru Amar Das told him, he had merely to think of the Guru and a proper reply would come. With great devotion Jetha fell at his Master's feet and said, "O my Lord, I know nothing of myself. Your darshan is my morning and eve-

ning prayer; my thoughts will ever be on the Guru and I will do whatever you order."

So the Brahmins made their complaint and the emperor asked Jetha to reply. He said, "In the four ages God was worshiped under the names of Wasdev, Hari, Gobind, and Ram. The Guru took the initials of these four names and made the word *Wahguru* which is praise of God and the Guru. The great Rishis who composed the Shastras wrote that when the Saints meet and repeat the Name of God, there are the Ganges, Jumna, Saraswati and Godavari (places of Hindu pilgrimage). It is true that by bathing at these places the body is cleansed, but in the company of Saints and by repeating the Name of God the mind itself becomes pure. Better than idol worship is to see the Light of God in all and to hurt none; no place of pilgrimage is equal to mercy. To bear no enmity is tantamount to fasting. To renounce hypocrisy and repeat the Name of God are the main elements of our faith. The Satguru gives honor to all while he himself remains humble. . . . Selfish and ambitious men roam and wander in search of wealth, but the Guru has no worldly desires. He knows that God is in all creatures, pervading all, and so is ever firm in faith, harboring no doubts and renouncing all superstition."

The emperor, who was a man of justice, was deeply impressed by Jetha's answer and said that the accusers of Guru Amar Das should in fact ask him for forgiveness.

Once the Guru, who was the Living Pilgrimage, did return to the Hindu holy places which before he had frequented in vain. There were pilgrim taxes in those days, but by order of the emperor, the Guru's party was exempted

from that. Wherever he went, he gave out the age-old teachings of Naam. People of all sorts joined the Guru's party. Some came just to be near the Master and hear his words, others came to be free of tax and safe from robbers. Wherever he went, the unfortunate tax collectors went home with empty pockets, for everyone would cry out Sat Naam, and say they were with the Guru. Guru Amar Das told the people, "As the tax collectors have not been able to prevail against you, so Death, another tax collector, shall have no power against those who know and repeat the True Name of God."

Bibi Bhani was the daughter of Guru Amar Das and also the wife of Guru Ram Das (who became Amar Das's successor). She was extremely devoted and worked all day in the Guru's kitchen. One night she was sitting before her father while he was in deep samadhi. She noticed that the couch he was sitting on had a broken leg and was on the verge of collapse. She put her hand under it and stayed like that through the long night. When the Guru came out of meditation, he saw his daughter there and asked why she had endured such torture. She said that if her wretched body could do any service for the Guru she was indeed fortunate. The Master was very pleased and told her to ask a favor. Her request was that the Guruship should remain in her family. Guru Amar Das told her that a universal saviour (Guru Arjan) would be born to her, but added, "You have dammed the clear-flowing stream of the Guruship and consequently great trouble and annoyance shall result." As is known, the Guruship did stay in that family for six generations. During that time, two Gurus were put to death and

two others, Guru Har Gobind and Guru Gobind Singh, had to organize their followers into an armed force to protect the innocent people.

Like his Master before him, when the time appeared for him to leave the physical vesture, Guru Amar Das tested his disciples so as to demonstrate to all who was fit to succeed him. That story is now well-known: how he had his disciples make and unmake platform after platform, moving from one spot to another, always finding something wrong. After so many times of this only Ram Das remained building; all the others lost faith, doubting the Guru's sanity. (According to tradition, he was 125 years old at the time.) They say that Ram Das built and unbuild some 70 platforms for his Master and said he would spend his whole life in such work if the Master wished. He had seen both within and without the true greatness of his Master; how could he doubt him?

So when he had to leave, Guru Amar Das told his disciples: "God's summons has come. I am about to depart. Let no one mourn for me lest they incur my displeasure for I am returning to the Feet of God. When I have gone, sing God's praises, hear the inner Word of God and obey God's Will."

* * *

The story of the Saints is full of sweetness and inspiration, a bubbling oasis in the desert of the world. It is a story which continues in every age. It is told in the man body, a most precious boon given by God. The living Master tells this mystic tale; his disciples may hear it day and night without cease. Otherwise the world is all in torment with no way out.

Naam or Word Reprinted

NAAM OR WORD, by Kirpal Singh. Ruhani Satsang, Delhi; Third Edition, 1970. 336 plus xvi pages, paperback, \$3.00.

THE CONCEPT of the *Naam*, Word, or *Logos* is both the central theme in the teachings of the Masters, and the basic common denominator of all the great world religions; just as a *fact*, it is the essence of all life, so that if the body, mind, ego, habits, desires and subconscious reservoir of memories are all swept away, only the *Naam* remains; so in the same way, as a *concept*, when all rituals, prejudices, theology, language barriers and dogma are swept away, again only the *Naam* remains. When the expressions of the ego, no matter on what level, are removed, then all that is left is the expression of God.

From time to time, people, no different than the rest of us in the beginning, are granted the full vision of the true possibilities and potential and purpose of their life, and, by virtue of the strength and intensity of their desire, and the grace of God working through some Master, succeed in penetrating through to the essence of their own being and become One, fully and wholly and solely One, with the expression of God they find there in the depths of themselves; and this is the real and only meaning of *The Word was made flesh and dwelt among us*.

This then is a book about the Word, the expression of God, written by one who has made that Word the sole reality of his life; living on the level of the Word, just as we live on the level of the ego, *we behold his glory, as of the only begotten of the Father, full of grace*

and truth. For there is only one begotten of the Father, and that is His own Word, His Name, His projection, His Son; and he who becomes One with That radiates that glory too. How could it be otherwise?

So in this beautiful book on the love of God, the Master has shared with us his understanding and knowledge of the Word based of course on his own personal inner experience; but, while *he teaches with authority and not as the scribes*, he demonstrates his continuity and agreement with past Masters and spiritual leaders by documenting every statement he makes from one or another scripture, incidentally revealing his really incredible scholarship in the field of comparative religions. While the majority of quotes and extracts are taken from the *Adi Granth* of the Sikhs, (and the Master's familiarity with and knowledge of this huge sacred book is breathtaking), he quotes extensively from the Bible also; and the Vedas, various Upanishads, the Bhagavad Gita, the Ramayana of Tulsidas, the Surangama Sutra, the Tibetan Book of the Dead, the Tao Te Ching, the writings of Jacob Boehme, the Sar Bachan, the Koran, the Tazkrai-Ghousia of Amir Khusro, the Divan of Shamas-i-Tabrez, the Masnavi of Jalaluddin Rumi, the odes of Hafiz and many others are represented.

The basic principle of the Word is presented ten different ways, according to its ten different aspects:

1) As the Name or Word, the funda-

mental expression of God, creating and sustaining the Universe, and enlivening all that has life;

2) As the Sound Current (*Shabd*), the Audible Life Stream, making Itself known to men, by listening to which men can become one with It;

3) As the Nectar or Water of Life (*Amrit*), drinking which produces the only genuine intoxication (it is a terrible misunderstanding of this aspect of Naam, referred to symbolically in the Vedas as *Soma* and by the Sufis and sometimes by Christ as “wine,” that has led to the tragic and misguided attempts to find God by chemical means, as well as the use of intoxicants in the various rituals of organized religions);

4) As the Music of the Spheres, or the Original Hymn (*Kirtan*), sung by God Himself out of pure love for His own;

5) As the substratum and inspiration of all scriptures and verbal expressions and teachings of the Masters (*Bani* and *Gurbani*);

6) As the original and basic mantra, pronounced and charged by the ultimate Guru (*Guru-Mantra*);

7) *As the riches in heaven, where neither moth nor rust can corrupt, nor thieves break through nor steal, as mentioned by Christ (Vakhar);*

8) As the life-impulse conveyed by the Master at Initiation (*Deeksha*);

9) As the ultimate Knowledge of all things, in answer to the Upanishadic question, *What is that, knowing which, all else becomes known?* (*Gyan* or *Jnana*).

10) As Light emanating from the Godhead and referred to as the Lotus Feet of God or the Inner Master (*Charan Kamal*).

The text of the book, the kernel of which was originally written in Punjabi as part of the Master’s classic *Gurmat Siddhant* and later enlarged and rendered into English by him and published first in 1960, was, at the orders and under the supervision of the Master, revised from the point of view of the English language last year in India. The section “Evidence from Various Religions” has been somewhat expanded, and the entire text of this Third Edition has been reset in large readable type.

The book includes also a beautiful introduction, written by the Master, which sets the poetic and reverent tone of the entire work; and one photograph each of the Master and his beloved Guru, Baba Sawan Singh.

Russell Perkins

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Standing at the crossroads of Time, we must make a firm resolve to do better from day to day; at least from the New Year's Day that beckons us on with a promise of rosy dawn. As there are landmarks on earth, so there are landmarks in Time. The past and the future are like sealed books to us: the one is in the limbo of oblivion while the other is in the womb of uncertainty. It is only the LIVING PRESENT that is ours, and we must make the best use of it, ere it slips away through the fingers and is lost forever. "Human birth" is a great privilege and offers us a golden opportunity. It is for us to make or mar the same, for it is given to each individual to forge his or her own destiny as best as one may like to do.

With lots of love, and hearty best wishes to you all for a bright and Happy New Year.

KIRPAL SINGH

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