# Sat Sandesh

the message of the Masters

September 1970

# Song of Praise

He has within His controlling power all the potentates,
Nay, the vast creation itself is under His sway.
His will reigns supreme everywhere,
And nothing lies outside His Divine Will;
O offer thy prayer to thy Master alone,
For He shall fulfill all thy heart's desires.
His seat is in the highest heavens, and
Devotion unto Him lies in communion with His Word.
All-pervading, He is complete in Himself,
And His light shines in every heart,
His remembrance dispels all sorrows,
Even the angel of death does not come near His devotee.
The dead come to life by the Power of His Word, and
The lowliest and the lost are received and honored.
O Nanak! thy prayer has been heard and accepted, and
Through the Grace of the Master, His Light has been made
manifest within.

GURU ARJAN

# Sat sandesh

**September 1970** Volume three number nine

FROM THE MASTER

The Master's Talk:
Protector and Protection 6

The Cage of the Soul 24

How to Maintain Ashrams 26

OTHER FEATURES

The July Celebrations 2 *A Pictorial Report*

Six Years with the Master in India 21 *Stanley Shinerock*

Book Review:
Vegetarian Recipes, by Shilla A. Judd 28 *Judith Perkins*

The Universal World-View of the Masters 29 *Dr. George Arnsby Jones*

Poem: When You Were a Child 20 *Jane Humphrey Miller*

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*The Master with some of the religious leaders who spoke at the celebrations: (from left) Swami Suriya Dev (a disciple of the Master); Pir Zamin Nizami; the Master; Swami Ved Vyasanand.*

# The July Celebrations

This account of the great Bhandara held in the memory of the Master's Master, Baba Sawan Singh Ji, from July 26-28, 1970, was prepared by the Sat Sandesh staff at Sawan Ashram.

THE 27th of July arrived rainless in Delhi, but it was humidly hot in Sawan Ashram where the birth anniversary of Baba Sawan Singh Ji, the Master's Master, was being celebrated—attended by approximately thirty thousand people from all parts of India.

Perhaps the chief difference this year was the bustling arrival of the television experts from All India Radio and Television, who busily pushed their way through the thronging crowds. They must have been thankful for the absence of rain; as surely were the devotees who have often over the years sat faithfully and cheerfully for the five or six hour Satsang sessions in the pouring monsoon rain, facing the prospect of more sop-

ping wet clothes to don afterward from out of their sodden luggage. However, those very damp occasions held their own special kind of quietly excited devotion.

Had it rained this year, very few of the Sangat would have huddled in the wet for lack of coverage; for, due to the recent hard-pressing efforts of Bibi Hardevi Ji, the Ashram now has a number of newly constructed rooms and halls which will do much to solve the problem of accommodating the many thousands who attend the three principal yearly functions at Ruhani Satsang.

The short television film—shown to the viewing public on Indian TV screens on Thursday, July 29—included a talk by the Master at Satsang, and close-up interview impressions from the visiting speakers of different religions, who voiced their feelings of respect for both the Master and Baba Sawan Singh Ji. The talk that Master gave on this occasion is summarized on page 5.

A number of religious speakers took part in each Satsang—one on the evening of the 26th, and again on the morning and evening of the 27th. As is usual at large programs, the Master spoke last and briefly. During the various meditation sittings, many among the Sangat's mixture of initiated and non-initiated saw the radiant forms of the Master, Baba Sawan Singh Ji, Kabir Sahib, Guru Nanak and other Saints. On Wednesday, July 28, four hundred and fifty-four people were initiated into the Holy

*The television staff at work in Sawan Ashram*

*The Master and the television team*

Science of Spirituality, marking the conclusion of the celebrations held in sweet memory of a great Master who walked the earth giving Light and Life to tormented, blind humanity.

The Master's children arrive at his feet via diverse channels. Some are encouraged by friends; some "accidentally" wander into a Satsang being held in their own town; a lucky few are even guided personally from within by the Master's radiant or spiritual form. Among the fortunate brethren who received the priceless boon of the Holy Naam on the 28th were two dear souls, husband and wife, from the southern part of India. The following day found them sitting joyfully at the Master's feet. They explained to him that for many years they had held devotional puja (a Hindu ritual), attended by the public, to worship God in His various forms, and to show particular respect to Lord Shiva. The Master smiled, and commented that he too had worshiped Lord Shiva as a small child, with his parents. "Now we know," they explained, "that without a doubt, only you will give us salvation." The Master asked them why they were so sure of that, and the husband replied, "Because, during our devotions, Lord Shiva himself came and gave us your name and address, and that's how we came here; so we know you are our true Guru. But what do we do now? Do we con-

# Summary of Master's Talk

THE Master spoke on integration, which today is one of the most highly discussed subjects in India and the world. He said that true integration can be achieved only at the level of man or the level of soul.

Due appreciation can be extended to the World Fellowship of Religions, which has so far succeeded in removing narrow-mindedness to some extent and gaining some cooperation between religions. They, however, aspire to even greater achievement in integrating their own followers in every part of the globe: all Hindus to join together, all Christians, all Muslims, and so on, to form pillars of strength within each religion. But for how long will the toleration last? While either politically or personally selfish motives exist beneath all efforts—individual or collective—tolerance will not last, for tolerance can live only in the hearts of selfless men and women.

All great Masters who came in the past have had the same life's mission before them: to bring all children of God together on one platform, that they may gain right understanding and have right thoughts, words and actions. True integration already exists within man—it is not something separate to be formed—but it is a matter of realizing it. As man, we are already one, with the same inner and outer physical construction. As soul, we are already one; each being a drop of the Ocean of All Consciousness, each controlled by the same Controlling Power which is controlling the whole of creation. Man can only realize all this in the company of one who is himself fully realized and is competent to raise the soul above body consciousness and give it an experience of the Truth. All true Masters give out the same teachings and revive this old, old Truth which never changes and which is for all mankind. Even today there are sincere students who are putting these very facts into their daily lives.

Herein then lies the answer to the problem, for having once accomplished true integration within man as an individual, as mankind is made up of individuals, true integration of the whole human race will follow as a natural course, bringing true brotherhood, true knowledge and lasting peace all over the world.

tinue with the puja or not?" The Master gently asked them if it was good for a wife to have one husband or many. "Oh, of course, only one," they both replied. "Then is it not clearly better to have one Lord, and a single-pointed attention in worshiping Him? We should, however, be thankful to the persons, for whatever we have learned from them." Gratefully, they acknowledged the simple truth in the Master's common sense explanation. It was yet another demonstration of the Master's often repeated maxim that Truth is one, but man makes it varied and complex on account of the want of right understanding.

# THE MASTER'S TALK

## *Protector and Protection*

THE festival of Raksha is observed by our Hindu brothers, and the true meaning of Raksha Bandan is to have good intentions toward someone and be a protection to them in every way—to protect them from difficulties, unhappiness, calamities, etc., or to save them from the force of such occurrences as cannot be prevented. The custom has been upheld in India for many generations, and at the time of wars for instance, sisters would tie a small token on the wrists of their soldier brothers, and whisper the prayer, "May God protect you!" It is a common custom, still continued nowadays, but unfortunately with time it has deteriorated from its true meaning, and we find that when the sister now ties the token, she feeds him some sweetmeat and then expects some money in return, and so the true reason for the custom is lost.

What is Raksha or protection, and who can give it wholeheartedly? When a child is born it has no awareness of anything, but its mother protects it from birth until it is fully grown. The father is the bread-earner, but the mother is the protector. First, for nine or ten months she carries the baby in her womb, giving it all her love and attention; then when it arrives in the world she starts to take care of its every need. She keeps him clean, for he is constantly dirtying himself. If he gets wet and there are no more dry clothes, though it be the depth of winter she will keep him warm on her breast and cover him with her own clothes, oblivious to the danger of catching cold herself. When the child gradually begins to have some awareness of his surroundings, he starts to realize a little of the love of his mother toward him, for the mother first loves the child, not vice versa. The child's love comes in response, and when he learns to love he is reluctant to leave his mother's lap. She spends her life in worrying about the child—his health, his food, his education, good character, and his future. Everything concerning him is dear to her heart until he stands on his feet and gets established in life. Even then her worrying does not cease. You will find that most mothers are like this, the whole world over.

However, this worldly life is not the true living—we have to be born again, not physically but into a new and different world. Christ said that unless a man be born again he cannot enter the kingdom of God, and only after getting this physical form can we get rebirth into the Beyond. Just as the mother is the physical protector, it is even more necessary to have a protector through the second or spiritual birth and on through the spiritual life until one has grown in awareness and is able to stand

upright spiritually. With conditions as they are today, even man's closest ties offer little protection. A brother is not a true brother; father is not for his son and the son will do nothing for his father. Even the mother has started cursing her child, who has in turn lost all respect for its mother. It is such a terrible and degraded condition that mankind has sunk into—I feel like weeping. Anyway, one might have the sympathies of a righteous person, but for how long can he protect one? For as long as he stays in this world—not beyond that, and in the process of rebirth he will be of no avail whatsoever. So who can protect us in the new world? He who dwells there. The true Raksha Bandan happens when you have a protector for your soul, who can take care of you in this world and the next, and without whom nothing can be achieved; with all due respect and gratitude to our physical and material protectors.

The mother hen sits on her eggs with full concentration, so that the chicks will form. When they are fully formed, she conveys to them that they are ready for the world which is waiting for them with open arms; the sun is brightly shining, the grass is green and fresh, and there is plenty of food to eat. But the chick is in darkness, and cannot realize there is any other state. The mother then has to resort to tapping on the shell with her beak, and on hearing this he instinctively feels encouraged to do the same from inside and in a short time he is putting his head into a new atmosphere filled with light and life. Only then does he understand the promise conveyed by his mother.

If we want to be born into the new world, we need the help of someone who will not only take us there, but who will protect us to the end of the journey. Do you think this is work for our mother, father, sister or any friend? No, it is impossible. The whole world is unable to assist you. There is an account of an incident during the life of my Master, Baba Sawan Singh Ji, of a woman disciple whose only son was arrested on a false charge of murder, and was given the penalty of death by hanging. The session judge presiding over the case was also a disciple, and before the final verdict was concluded, Baba Sawan Singh Ji requested him to help the accused, and said, "I know he is innocent and falsely implicated;" but the judge disregarded the Master's words and gave the death sentence. A few days later, I was present when this same judge came to pay his respects to Hazur, and when the Master passed very close to him, without even looking in his direction, he said casually to another person, "I have no need of a judge—I can ask the Lord to do my work." Just then, the mother approached the Master and started crying. "He has been sentenced to death," she said. Baba Sawan Singh Ji replied, "Don't worry—you just put in an appeal." It was not the type of case that had the slightest chance through appealing, but on the Master's advice the mother did appeal; and when they re-examined the case, certain facts came to light and eventually the son was released. So one can see that even when there is no hope in any direction, a true protector can give the maximum help. Frankly, what is a human being's life but a series of interruptions? At each step there is a barrier — what one wants does not happen. Some people are dying, some are sick, some are in difficulties of various kinds. There are thousands in poverty, and in appallingly afflicted conditions. The whole of mankind is lamenting its un-

happiness every step of the way. Who is there to give consolation in this world, and guidance in the next?

Guru Nanak has said on the subject, *O Nanak, break off all connections with the imperfect, and search for a perfect Master; they will abandon you even while you live, but he will never leave you even after death.* Maulana Rumi has also said that one should grasp the coattails of a man who knows the secrets of this world and the Beyond. The protection of such a personage cannot be described, but the individuals who experience it hold the knowledge close in their hearts. His single thought is very powerful, for God is Super-consciousness. He is a part of the Creator—a drop of the Ocean of All Light. Remember, with one thought God created the world—from One, many came into creation. If we, the soul, become the mouthpiece of the Oversoul, then how powerful will we be! Our soul, though it is the same as the Oversoul, is surrounded by the mind and the senses, and is enclosed in the carcass of the physical form. The Masters come like motherly hens to foster the children, which is very necessary, for unless they sit at some Master's feet and absorb his words they cannot be reborn—remember that—though in the beginning it may be by mere words that the facts of life are conveyed, of a new world more beautiful than this, viz.: And, Brahmand, Par Brahmand, and Sat Lok or Sach Khand. O soul, you are the dweller of *that* land—why have you allowed yourself to be captivated here?

On hearing the words of the Masters we slowly start thinking, and want to know what else there is. When the Master gives the soul a connection with the Beyond, it hears it, and responds. *There is no way without the Shabd to leave this pot of clay.* With repetition or Simran, you can achieve single-pointed concentration, and with concentrated attention—Dhyan—you will come to a standstill; but Shabd is the only power to take you up into the Beyond. The Master is that consciousness which has become the mouthpiece of the All-consciousness and his single penetrating glance can lift the consciousness of not only one but hundreds at one sitting, if necessary. To be connected to such a personage is the true Raksha Bandan, otherwise it is merely a worldly custom.

What are a Guru's responsibilities, and what does he do? When one gives real thought to this, one's soul shivers to realize the extent of his protection. People do not understand that the Guru's responsibilities are vast. They are overjoyed with the prospects of becoming Masters themselves; forgive me for saying this. Each one's desire is to be a Guru, Sadhu or Sant, and spellbound with these thoughts he forgets his duty toward himself and what he has to become in reality, thereby spending his precious time in leisure and wasting away whatever he has got. But the Master, with each breath, goes on saving the disciples all the time. Whenever he initiates, he sows a seed for a new life; like the seed enters the mother's womb and then develops. *Howsoever God's words come, he brings them into outer knowledge.* He is a perfect being—the mouthpiece of God, the conscious co-worker—who sees that it is God sitting within him who is doing everything. This kind of Master sows the seed of attention and gives a way up into the Beyond, which is a new experience.

In India some time ago, the Masters who gave Initiation into the Beyond

were termed *Brahmins*—the supreme caste—but today only the caste remains, and initiation is but a mantra; mere words, that is all. The raksha or protection is a question mark. You are in the *custody* of a true Master from the very day he gives initiation. He becomes the very breath of the disciple. Baba Sawan Singh Ji used to say that from the day the Master gives the blessing of Naam, the Guru becomes the indweller, along with the soul. From that very moment, he starts forming the child, with love and protection, until ultimately he takes him into the lap of the Oversoul. Until that time, he does not leave him for one minute. This advancement may take one, two or three lifetimes. Masters have mentioned up to four, but if we become receptive it can happen in one lifetime.

God is working in the Master, and if you think of him in this way, then whatever you desire will be given. In physique he looks the same as other men, but he is not man alone; he became a man to dispense the treasure of God to the souls. *He is not in birth and death. The benefactor came for the souls, to give them the treasure of devotion and join them back to God.* Like a father gives the germinal seed of life, the Guru bestows the Life Force—the incomparable gift. There are many kinds of gifts, but the gift of Naam is above all others, and having given it, the Master then develops it within you, because he wants you to reach the same stage as himself. He wants you to enjoy the bliss that he enjoys. The Master goes on protecting and giving, whether the disciple knows it or not; for he is like a small child which never realizes how much worry and trouble it is to its mother. The child may turn out to have a bad character, and perhaps become a gambler, but the mother will continue to concern herself with his needs, that he may not starve and so on.

A child thinks that he knows his mother very well, but what child understands about a mother's heart? We also think that we know our Master, but we can know only as much as he wishes to reveal to us. We can see only as much as our eye is developed. To convince us of the Truth, he will approach us in various ways: as a brother, or a friend, and will sometimes appear to be inferior in knowledge or intellect. He acts in whatever way will help the disciple to gain confidence in his Master. In this depth of humility, his greatness is revealed. Thus, this great personage gives rebirth to the soul, protects the life of the soul, and gradually makes us as great as he is. Truly, it is a profound blessing to have a living Master, who has come to give new life.

You may ask, "Is all this the truth?" but you can prove it through your own experiences; and in the many letters I receive daily there are numerous accounts of the Master's protection. For example, a car was traveling along the road and it overturned into a very steep slope. The disciples in the car remembered the Master, and the car righted itself onto all four wheels again. Disciples who have faith in their Master can go through many dangerous experiences and will be astonished how they are saved and protected. These things are daily occurrences. Become receptive and obey his orders implicitly, even though at times he may show anger and displeasure, for he has taken this task upon himself, and he has to make you into something. A sculptor will pick up a rock lying on the roadside and chisel it to make eyes, nose, etc., and finally it becomes a work of art, a valuable thing.

The Master will make the disciple into something priceless, and those who are receptive will progress quicker, regardless of how long they have been traveling along this path. What good would it be if the stone started fighting with the sculptor, saying "I do not want a nose chiseled—I do not want my face like this"? He has to make something of it and he does so with great love.

Sometimes, due to the *prarabdh karmas,** many difficulties cross the student's path, and who is there to console and give strength to bear them? A single word from a perfect Master goes to the depth of the heart, that it can stand upright and bear the burden. I remember when Pakistan was formed—you know the condition at that time—whole families died, friends were killed, many people starved, even rich people were destitute and hungry for a slice of bread. Naturally they tried to console each other, but the misery and hurt was so deep that they were inconsolable. However, when they came to Hazur he would say, "It is all right, don't despair—God will give you more," and he would lift his hand in love and blessing. His words were like soothing balm on their raw wounds. The truth is that there is great power in this Attention, and when one is helpless and feels that there is no hope, one will get full protection and assistance by turning one's face toward the Master.

For example, if a child has to undergo some minor operation by the doctor, he will feel more assured and protected if his mother holds him in her lap, where her tender concern and love will help to take his attention from what is happening. There are many disciples who, while going through serious operations have seen their Master as the surgeon performing the operation. It is a question of love and faith in the Guru. Some have seen the Master standing near them with loving and concentrated gaze; they lost their fear and forgot the operation completely. These are not stories from invention, but true facts which have happened and are still happening. It is very necessary to have a living Master.

On this subject, Guru Ram Das, the fourth Guru of the Sikhs, says:

*She who has given birth will look after the child with all her strength,*
*He may be in the house or outside, but she is concerned for his every morsel.*

As the mother takes care of the baby selflessly with all her strength, in all his needs, even going without herself if necessary, so does the true Guru take care of the disciple through all the tribulations of life. If the disciple's eye is open enough, he will see for himself how he is being protected, and even if he does not see he will still receive the protection. If the child gets dirty, the mother does not spurn him, but washes him clean and lovingly embraces him to her breast. We are covered with the filth of ages of worldly living, and the Guru with all love and concern teaches us how to refrain from soiling ourselves.

*Many times she will reprove,*
*But always press you to her heart in love.*

Guard the invaluable gift from the Master with your very life, for it will remain with you in this world and the next. It is not a trivial thing to meet a Guru, but with deep sorrow I observe that many people do not have respect

* Fate or destiny karmas; past actions causing the present life's conditions.

for their Master. A child can never forget his mother and all she has done for him; if anyone does forget their mother's love, it is a great sin. To forget all the blessings the Guru has bestowed is unforgivable. Kabir Sahib says, *This sigh will never leave my heart; that I can do nothing in return for all that the Guru has done for me.* Forgive me, but the task of the Guru is not an easy one. To make something of the disciple, to put him on his feet, to give him new life, to reach him to his true home—this is the Guru's work. Giving lectures or fine talks is not the Guru's work. His talks are merely to help them be aware that they are in deep forgetfulness, but the Master's duty is a matter of custody.

*O Lord, we are the children of God,*
*But in ignorance.*

The Master unfolds our understanding, first as a teacher and then by taking on all the headaches, like bringing up a child from infancy; worrying about everything we do, just like a mother. When the child is fully grown, the mother knows that when he is hungry he will himself come for food, but if by chance he does not come, she again goes looking for him everywhere. If the disciple does not listen, the Master will offer alternative ways to help his progress, but if he is clever and keen to learn he will understand much from but a single gesture, and so learns accurately and advances rapidly. When the disciple does not learn from Satsang, books and messages, the Master uses many other ways to encourage him. There is the indirect method. Baba Sawan Singh Ji would sometimes rebuke a man when the actual wrongdoer was another, standing nearby. He would say, "This is not right; it should not happen again," and the person being addressed would wonder in his heart, "What have I done, that he is saying this?" not realizing that the words were indirectly meant for someone else. The ways of Masters are often misunderstood, through lack of spiritual growth. At times the disciples would perpetrate wrong deeds (it is very easy to fall) but when they came to Hazur he would show special love and say, "It is good you have come." This special attention was given particularly to save them from themselves, but many would foolishly think, "If we sin, our Guru is very happy with us!" This is our intellect misguiding us. Fortunately for us, the Master's purpose is always the same: to save the child, that he may stand erect. The road is very long, but he gives his time to each individual; after all he has great love for each and every one—what can he do?

If, after all these means are applied, the disciple still does not understand and progress, he uses yet other means to keep him on the straight path. Forgive me, but when he pulls the rope, the soul writhes in torment. When the child does not obey and wastes his life, the Master shakes him hard, and though he might be a hopeless case the unceasing love of the Master will infuse a breeze of enthusiasm into his heart eventually. If you go on sitting at his feet, you will come nearer to realization. That is why it is advised, *Don't leave the Satsang—whatever has gone wrong will right itself.*

Why is your condition today so appalling? Because of the mind and the senses overpowering the soul, and too much living for outer enjoyment. There are grievances in your hearts against others: you cut each other's throats and squeeze the blood out. In this condi-

tion, what is the saving factor? Go to the Satsang regularly: one day you will think a thing is right, another day you will think a thing is wrong, but do not cease to attend and your condition will right itself. The more a child is obedient to the Guru's every wish, the quicker will be salvation.

A certain Mahatma by the name of Panap Das has said that a man should have three blessings: first God's, second the Guru's, and third your own soul's. God's blessing you have already got; He has given you the human form and to come across a perfect Master is His very special blessing. The Guru's blessing you received when he gave you rebirth by taking you above the senses and rejoining you to the Sound Current within, which will take you back to the source of all Life. But what about the third blessing, which is your own? What is that? Having received the experience and connection with the Truth from the Master, then whatever he advises, you should do. Give whatever is the time requirement necessary to your inner progress. This is your own blessing on yourself. When the child learns with interest, he benefits from the teacher's pleasure also.

These days, most teachers are just paid, but when I used to study as a child, they were people dedicated to humanity in children. If a child was promising, the teacher would wave aside the question of fees and call him to his own home for extra tuition. We often went to our teacher's home. He did not have any water laid on there, so we used to bring it in buckets and do other work around the house, purely out of love for him. He loved us and taught us with love.

There are Satsangis and near Satsangis. By near Satsangi I mean one who has come in closer touch with the Guru. This teaching is the same for all children, but those who become receptive come closer to the Master; they get a special protection. Though his protection is extended to everyone—all are fed and eat the same bread—yet the child who is more hungry will receive more food. O Lord, we are your ignorant children. The Guru teaches us and makes us open up into awareness. Today you may do one thing, tomorrow something else; you are unstable and always wanting new things, from which you go on desiring other new things. The Master always gives permission for what you want, and remains with you in all you do, but gradually continues turning you toward the Truth, that your interest in It becomes more and more powerful. When he has your interest well established he will make a new life for you and take you into a new world. Now, tell me, is there anyone who would not like to have such a Guru?

When the world turns its back, the Guru is standing beside you. Through desert and forest, over seas and mountains, in this world and the next, he is with you. In the other world the Guru is called *Guru Dev* (the Radiant Face of the Master) which appears within the Light. A man's face cannot appear inside, only the God-power. When the Guru Dev comes, the disciple will know that he has become a true disciple. If you would all keep daily diaries and honestly note in them all happenings, you would see what a grand treasure you would accumulate; but we listen to the Master's advice and then forget it. We even forget the subject of the Satsang after a few minutes. How can we expect success? Christ said, *If ye love me, keep my commandments.*

*Satguru's words—*
*Words* ARE *Satguru.*

The words of a Master are the Master himself, and those who respect his words will most certainly get salvation. Generally we respect him only when we see him, and when not in his presence we do what the mind tells us; but remember, he sees our every action. Our Hazur used to say that when a man comes to the Master, he sees him just like a clear glass bottle, and knows whether it is pickle or preserve. But no one knows what goes on behind his bland expression; he is completely unfathomable, and will not show what he sees in a person but will try and wash him clean. Some think he knows nothing, but he gives them his protection always. Those children who are in a dangerous condition get extra care—though very often they think they have succeeded in hoodwinking the Master. What foolishness this is!

*Glory, glory to the Guru—Satguru the Teacher;*
*By whose various teachings we gained great wisdom.*

The Guru awakens us from our unconscious state, gives physical and intellectual food, that we may have good living and right understanding, and protects us in all phases of life. Our Guru is the Blessed One who has bestowed all this wealth upon us; whoever has such a Master is blessed also. I want to emphasize that if after getting this priceless gift, no consideration is given to it—then that is the greatest of all misfortunes. There are certain birds, which when migrating fly many hundreds of miles, but their thoughts are with their children for they have left their eggs behind. The Master might be anywhere, but his thought and protection is constantly with his children, wherever they may be.

*The Satguru protects the disciple with his life.*

Breath for breath, he remembers you. Without the Master's remembrance, love for him cannot be born in the disciple. He sends out rays of love, and the disciple experiences a strong pull toward his Master. This is also a gift. Now the question arises, should one always be near to the Guru physically? To be always close to the physical presence of the Master takes extremely good karmic background, and only happens with great destiny. Should the followers leave their homes and cast aside their duties? A true Guru will never recommend this; why should he? If he was only on the physical level, then he might advise this, but he tells us that he has another form other than the physical and can travel thousands of miles from where his physical form remains. A true Master stresses that it is not necessary to be always close to his physical form. There is no doubt, that if one is receptive, by being near him one will be enriched with greater wealth, but it sometimes happens that those near him become critical of the outer happenings around him, with the result that they do not gain anything. You can live far or near, but your face should be ever turned toward him; that is the point. Kabir Sahib said that even if the seven seas are between the disciple and his Guru, the disciple's attention should be directed toward his Master. The speed of attention is very fast. One can judge from the force of electricity; the pranas or life current have faster speed than electric current, and the attention is faster than pranas. With

a radio set, one has to just tune it to a certain point and one can hear the sound immediately. Even if the disciple does not set his attention on the Master, the radiation goes on emitting, and the effect of this is the making of him. If he becomes receptive, then the Master appears before him.

There are disciples in various parts of the world—North America, South America, Africa, England, Germany, France, etc.—and who is protecting them? It is not the physical form that travels around, but the higher power, the God-power; you can call it the Guru-power, and it is also called the Christ-power too. This power is protecting the disciples, many of whom have seen clearly the form of the Master—the Master-power—in their daily lives. The power that works in the human pole *is* the Guru, and if messages can be transmitted and received through radio, then why not become a human pole connected to the Guru through the Guru-power? There should be no obstruction in the way, like worldly affairs, children, one's own physical form or wandering thoughts. Another thing is: purity is very necessary, in living and in being free from ill or impure thoughts. A radio will not work properly if it is jammed up with dirt and dust.

We frequently hear accounts of how the Master has protected his children. At death, he appears before the child, who in full consciousness happily states "The Master has come." When a child learns to rise above the body consciousness at will, the Master is there to protect and guide him, talks to him and takes him upward from stage to stage. If Gurudom is looked down upon today, it is purely through incompetency and material motives. They themselves are doomed, but the tragedy is, so are the thousands who follow them. However, there is always hope, and if any have a sincere longing for the Truth, God will see that they are in torment to realize Him and make it possible for them to meet a true Master. *How is it possible for the servants to be well fed, if the master is starving and naked?* If, at the time of initiation, the man you are following does not give you anything—it may be little or more, according to one's background—and open your inner eye, then it means that he is not competent. He should give you something; and that is the criterion of a true Master. Even if he gives a little at the beginning, then there is hope for much more; and whatever he gives, protect it with your life. After you have got contact with the God-into-Expression Power, where will you go from there? To the Formless and Nameless—the Source, from where the expression is coming. The word "religion" is derived from the Latin *religio,* through *re* and *ligare,* which mean "back" and "bind"—so we have, "to bind back to the Source or God." This is the actual meaning of the word, but we are satisfied with sticking a label on ourselves and performing customary rites and rituals, which are merely the elementary steps to prepare the ground for higher things. No matter what you do, your life will not bear fruit until you meet someone to give you rebirth and connect your soul back to the God-power.

Only recently I received an urgent news that a certain disciple was dangerously ill. I wrote and told the people to advise the patient to concentrate within. They wrote back and said that my instructions had been conveyed to the patient by telephone, and within

hours she had started improving, and is now on the way to recovery. This was just through a word on the telephone, so you can see that the thousands of miles between cannot stop the protection of the Master-power. However, that physical form in which the God-power has manifested is also pure, though it is not a question of praise for the physical; it is worthy of respect because God is manifested therein.

I will tell you of another instance. There was a man in America, named Walter Kirel. When I initiated him, he had a very good experience, but after some time he fell ill. When a man is in a helpless condition, he gets restless and worried. He wrote and told me that the doctors were pressing him to eat meat and drink wine. Each time he wrote I tried to make him understand that the non-vegetarian diet would not help him, and he should remain on the vegetarian diet. After a few months he wrote that he could not fight any more, that he had become helpless and could not breathe, and that the doctors were insisting on a meat diet. I replied, "All right, do whatever you feel like." When I visited America and reached Santa Barbara, the doctors had then given up hope for him, and he was at the door of death. Violet Gilbert, one of the hospital nurses, was a Satsangi, and she met me and told me about Walter Kirel who was dying in the hospital: "He cries a lot and goes on saying that he has disobeyed his Guru who is now in America but will not want to see his face. Do you think you could visit him, Master?" I said, "Of course I will." When I arrived in his room, Nurse Gilbert told him, "The Master has come." He opened his eyes and saw me, and the tears started flowing down his cheeks. I put my hand on his forehead, and said, "Do not worry—whatever has happened has happened, and it is finished. Do you hear the Sound?" He said, "No." "Do you see the Light?" Again he said, "No." I put my hand on his head and told him to close his eyes and forget all outer things. When he did so, not only the Light came, but the Radiant Form of the Master too. His ears were closed for him and he heard the Sound clearly. I told him, "Now go, with rejoicing." His wife was there, and she was a non-initiate. She said, "Master, I know that he has been forgiven and saved, but I wish he would speak to me before he goes." I again put my hand on his head and said, "Your wife wants you to say something to her before you go." He opened his eyes, and said, "All right," and turning to his wife, he smiled and said, "I am going now." This is what is called protection; it is not a story but a true incident.

I feel sorry for those who get this valuable gift and do not live up to it. Nanak says, *He who has met the Satguru—whatever is written in his destiny is finished.* It is true that the Master winds up the karmas, but not just like that; he adjusts them to further the man-making of the disciples. He takes the children in his charge, but he will make them into something worthwhile before taking them home. It is his duty to clean them first; nobody packs dirty clothes away in storage. When people are initiated, they rejoice and say, "We have got a Master; we have got salvation." When meeting the Satguru, you will get salvation if you obey his words.

*Satguru cuts the bonds of the disciple,*
*If the disciple withdraws from wrong deeds.*

Obey the Master. As I have said before, dirty clothes cannot be packed away in storage, and no one wants to wear dirty clothes. The Father wants to embrace you — if you have got clean clothes on. But this kind of cleanliness means having no other thought but of Him.

*Clean the core of your heart for He who is coming;*
*Take the thoughts of others away, so that He can sit there.*

This is what is meant by cleanliness. At times we try to do business with the Master and say, "If our wishes are fulfilled, only then we consider him a Guru, otherwise not. If the Master shows love and affection then it's all right, but if not, he is no Master." This is the sad condition we are in. A Guru is a Guru and will never leave you—even if you leave him. It is a wonderful protection and a great great blessing. The volumes of praises for the Guru which are written in the Ved Shastras* have not been written idly. They also state that the Guru is greater than God. In the Guru, God Himself is working and there is no difference between the two. For example, here is my watch. That which is holding the watch is my hand, and if the watch could see and think, it would consider that it is just a hand; but who is in the hand? I. God is working through the human pole, and the pole says, "I am not the doer, but He who is in me." God is working from within the Guru, and they are one and the same.

First, the Guru works like a teacher. He shows sympathy, and even allows tears to flow from his eyes for you—sometimes he rebukes, and sometimes he shows love. In fact, he does everything. Then he says, "I am not the body, and neither are you; come, let us go up." He does everything to teach the disciple to break his outer attachments and concentrate within; he has no other motive. He has no desire for people's love. His own love is connected with God and his Guru; there is no place for anyone else. So become receptive to him, and through receptivity, become the image of him. A child grows on milk; and to love the Guru and be receptive to him is the food of life to the soul.

One Master said that though there be thirty or more teeth in the mouth, yet the tongue is not harmed by them. Similarly, the Master is protecting the disciple from all the perils of the world around him.

*When difficult times come, no one helps—*
*Both enemies and friends forsake;*
*All hopes fade away—life becomes hopeless,*
*But if God is in the heart, the flames of misery will not be felt.*

When a man gets disheartened and there seems to be no chance of hope from any direction, then the Satguru comes and takes him across all his tribulations. He first waits patiently until we remove all intellect, worries, attachments and ego from our path, and then when we have fully reposed ourselves in him, then we come under his complete protection. If the disciple falls, the Guru will lift him up, for in this world who is free from difficulties? One cannot find even one man without problems in his life. But if a man has a perfect Master, he is fearless even when confronted by enemies. Kabir Sahib says, *He who lives in constant remem-*

* Ancient Hindu scriptures.

*brance of his Master and keeps his Master's words, will be fearless in all three worlds.* Why should he be afraid of anything? After all, his Master is not merely a man. Understand this also: it often happens that the disciple is due for heavy suffering, due to the karmic reactions from the past, but through the Guru's protection it can be reduced to perhaps a slight prick from a thorn.

All the ups and downs of life are like passing phases, and should have no pinching effect on the disciple. The worldly life is full of perplexities, and existence here is impossible without them. My Master used to say that if one thinks one can remove all the thorns from the worldly life, well, it is an impossibility; however, if one wears strong boots, one will not feel them. To wear strong boots means to live within the protection of the Master's radiation —not physically, but through thought and attention—be so much in his radiation, and never step out of it. Nothing should change this.

One can be so much within the Guru's radiation that even the powerful Lord of Death cannot come near. For example, I will tell you of one incident when I was living in Lahore. There was a lady who hailed from my village, but she was not a disciple. She became seriously ill, and her family endured constant sleepless nights in looking after her. I heard that she was sick, and went to see her, accompanied by Dalip Singh (now treasurer in Sawan Ashram). I told them, "You have spent so many nights awake, and must be tired, so you all sleep tonight and I will watch beside the bed." Dalip Singh and I sat together for some time. She was not initiated, but that did not matter, and I asked her, "Do you repeat any holy name?" She affirmed that she did. I told Dalip Singh to go and rest, and return about 4 A.M. and I continued to sit beside the dying woman. She went on repeating her holy names, as I had suggested, but she suddenly said to me, "There is an old man here." I looked up and saw the old man, and he explained to me that she was his granddaughter, and that he had come to take her away, but I told him that he could not do so as long as I was sitting there. He tried his best to take the soul out of the body, but did not succeed, so after some moments he went away. I asked the woman if she had recognized the old man and she said, "Yes, it was my grandfather; he was a very pious man."

After some time, Yama, the Angel of Death, appeared in the doorway. I looked straight at him, and he ran away —he could not even enter the room. He returned several times, but could not enter. Then Dharam Raj, the Lord of Death himself, appeared, but he also could not come into the room. He said, "This soul belongs to me." I said, "Yes, that is true, for she has not been initiated, and I know also that you cannot come near her because I am sitting here, so you had better go to my Guru and ask him what is to be done now. If he gives you permission to take this soul, then I will leave." My friends, just see—how great is the Naam! Dharam Raj left, and in a matter of moments returned and said, "I have got the permission to take the soul." I said, "All right, take it." He replied, "How can I when you are still sitting there?" Whatever is written regarding the protection power of the Holy Naam is all true, for I am telling you what actually happened. Dharam Raj said, "Unless you leave, I cannot take this soul." I asked him, "What benefit will she get from my spending the whole night beside her?"

He said, "She will receive the fruit of that before any other rewards or debts are accounted." Just then, Dalip Singh entered the room, and I said to him, "Come brother, let us go away from this room, for while I am here she cannot die." As we were leaving, I asked her husband to give away in her name some money which was still due from her, to some needy people—that her give and take may be squared up and she may leave the body. Dalip Singh and I stepped out of the room, and in one moment she was gone. Dalip Singh is here, you can ask him about it.

If a person who has got the Naam is sitting somewhere (not necessarily the Master, but anyone who meditates) then Yama or Dharam Raj cannot come near that place. What do you people imagine the Naam to be? I am sorry to say, that you hold it to be of little value.

*Whenever Masters come, the world speaks ill of them;*
*But God takes care of them.*

The world has always insulted the Masters. For their own gain, self-centered people will say many things against them, but there is not one who can harm a single hair of a Master's head if he does not wish it himself, for God's protection is impenetrable. Is it not natural that the Lord will protect him who belongs to Him? A good wife gives herself up completely to her husband, who takes care of her needs and protects her. But worldly examples are poor caricatures compared to the Master's protection. Even the mother, who has such deep love for her child, has a selfish thought that when he grows up he will look after her, etc. A true Guru wants nothing from his children; he only feels grateful that another soul has become free and is returning to its own home. He has true love for the soul.

*Brother, do not think that all is in your hands;*
*Everything is already ordained.*

Never think for a moment that man has anything in his control. The Controlling Power is doing everything. Fear, death, heat, cold, etc., would never come near him, but for the reaction of the karmas; and it is not in man's control, for they come without him being able to stop them. A person may suddenly be bitten by a snake, and die from it; another will die after reaching a very old age. These things occur in life according to man's past karmas. When God's pen runs according to one's past karmas, man has nothing to say in it.

*Such Name of God should be daily repeated within,*
*O Nanak, that would free one from all bondage.*
*Be tied to Life's Precious Thing,*
*Which will be with you here and in the Beyond.*

Who can connect you with the Naam? *In the Guru, He Himself manifests and distributes the Shabd.* St. John tells us that *The Word was made flesh, and dwelt among us.* True Masters have always exhorted all mankind: O man, you have got this physical form, so connect yourself with the Naam, or with the manifestation of it in the human pole, which will protect you now and after death. Whosoever *claims* knowledge in this world is praised by the people, who strive with all their might to believe in him; while the Masters are proclaiming the very Truth itself. *Guru and God are both before me; at whose feet shall I fall? I am full of*

*gratitude to my Guru, through whom I discovered who the Satguru is.* God Himself is working in the Guru, and these words are expressing the gratitude that one should have toward one's Master. We cannot truly know and praise God and neither can we know or praise the Guru. He is in the world for the sole purpose of joining the souls back to God, and it is a great privilege to meet such a personality. When you meet him, obey his commands. Make your life as he wants it to be; in this, will be your own triumph. He says, "Do your bhajan and make your life chaste and pure." His protection will always be over your head; keep your attention constantly on him, and you will become a true disciple of the Master.

## When You Were a Child

When you were a child,
I was the music
that brought you to dance
on the cool grass
of soft summer evenings:
My music followed you,
flowed over you,
lifted you like you had wings.

Now you are grown, child.
The outflowing music
can no longer uplift you:
now the music
must come from within
and the dance
be a dance of all seasons.

*Jane Humphrey Miller*

# Six Years with the Master in India

*Stanley Shinerock*

MY WIFE and I were privileged to spend the past six years at the feet of the Human Pole, known as Sant Kirpal Singh, where God has chosen to manifest Himself for the sake of those souls who have some desire, maybe little or great, to know Him and to return to their rightful Home in Him. These years were most revealing and priceless in what we learnt at the feet of the Master, and an endeavor is here made to convey to our brothers and sisters in the West a small part of the benefits which we received from being in his gracious company.

First of all, we saw in the Master the Great Example of all the qualities which we have to develop in ourselves. We witnessed daily how tirelessly he works for the good of his children. When he is not out on tour in the interior of the North, East or West of India, which can take two to three weeks out of every month, he is busy from early morning till late at night meeting the needs of all who flock to him at the Ashram. A great part of his time in the Ashram is spent in answering the enormous volume of correspondence from his disciples in the West as well as in India. It is truly staggering to see the workload which only a Godman could carry. This workload is increased at certain times, such as the Bandharas and monthly Initiations which are held at the Ashram, and it is not unusual for 200 to 300 people to be initiated at one time. Invariably, most of this number receive excellent experiences, even to seeing the Radiant Form of the Master within, while others see strong inner light, etc.

The Master is so full of compassion for his children that even though we understand that he is mindless, karmaless and is not in any way affected by the physical body, he has on occasion allowed his body to take on a sickness for all our benefit. We have witnessed on these occasions how Master not only suffers for our misdeeds but also draws out from some of us a love and compassion for his suffering that we could not have expressed but for the opportunity afforded to us at such times. However, as though to show us that the Master is in no way affected by the body, we have seen him to be quite low, as it were, on one day, and perfectly fit the next, as though his body had never been affected by the malady that it had suffered the day before. All this goes to show that we little know the inconveniences that Master puts himself to on our behalf, which is one aspect of what he does for us that we can outwardly witness.

Just prior to our departure from India, the Master went on a tour to Kashmir, and we were fortunate enough to follow him a few days later. The Master never spares his physical body, and he completed the arduous journey by car (almost 650 miles, at least 300 of which are over twisting mountain roads) in 36 hours, whereas three days are usually taken, as it is normally necessary to stop overnight on the mountain part of the journey because of the dangerous driving conditions and un-

marked hazards which abound on the way. As usual, Master had a busy program of Satsangs and other meetings booked for him in Kashmir, although time was found to visit one or two Himalayan mountain resorts. On one such visit to Pahalgam, the Master suggested that we stay there for a few days to enjoy the magnificent scenery, although he could not remain because of his program in Srinagar, the capital of Kashmir. However, we respectfully declined because to us, the scenery would not have the same beauty without the presence of the Master. On June 2, the Master left Srinagar on his return to Delhi. Again, the first and most strenuous part of the journey over the mountain roads to Pathankot in the state of Himachal Pradesh, was done in one day. On the evening of his arival in Pathankot, the Master, after hardly any rest, gave a long Satsang in the town. The next morning, he gave Initiation to about 150 people, and after lunch, left for Amritsar in the Punjab. After spending a few hours there, he left for Delhi, about 300 miles away, and arrived at two o'clock on the morning of June 4. At 8 a.m. the same morning, Master began his long day of giving interviews to seekers after truth as well as disciples, settling routine matters pertaining to the Ashram, and last but not least, answering the huge pile of foreign correspondence that had accumulated during his absence. To do this, the Master worked in the afternoon, evening and far into the night, so that his western children should receive replies to their letters and spiritual diaries without further delay.

In addition to the above, the Master also gives Satsangs in other areas of Delhi and New Delhi and grants interviews to prominent members of government and society, who request his advice on matters pertaining to their various responsibilities. When the Master has completed his commitments in Delhi, another local tour or work connected with Manav Kendra takes him once again outside.

The foregoing description is a typical three weeks out of Master's life. In our opinion, no one else except a Godman could keep up such an exhausting routine year after year. However, at our level, it is not possible to fully appreciate the Master's qualities and we tend to vest in him the qualities which we believe he should possess rather than strive to live up to his commandments and possess his qualities, which is really the only way to begin to know and appreciate his greatness. We have been fortunate enough to have had ample demonstration of Master's compassion. Whenever the going was particularly difficult, specially during our first two years in the Ashram, Master often revealed that he knew, was quite aware of all that was taking place. Never can we forget the times when we received his compassionate glances, a softly murmured "What's the matter" as he passed us by, or the strengthening clasp of his hand to our shoulders. It was a matter of everyday experience that I was blessed with the Master's grace and protection during my sixteen-mile journey on my pedal cycle to and from my office at the Canadian High Commission in New Delhi. It is only due to his divine protection that I emerged unscathed through some of the worst traffic that it has been my lot to experience. This is especially true of the first year or so, when I cycled far too fast and without having my full attention on the traffic conditions. We are fully convinced that these few examples are only a fraction

of what the Master did and is still doing for both of us.

We have also observed how very practical the Master is in the most ordinary matters. In this day and age, the emphasis appears to be, as the Master puts it, on learning swimming in water, not on dry land. We have seen how he has encouraged school children to do well in their studies and initiates to progress in their jobs. Our material life cannot be divorced from our spiritual life. In fact, we have to spiritualize our life in every way. This is what we learnt at the feet of the Master, and what is more, we had the benefit of the practical, spiritual guidance that he gave us from time to time. However, even if the Master had never spoken one word to us, his company was in itself worth the self-revealing trials and tribulations which we went through, for such inevitably occur on the Path, and perhaps more so when close to the Physical Master.

During our final two years, there were indications that we would have to return to the West in the interests of furthering my career. Happily, these indications did not mature until the early part of this year, although our return to Canada could not be delayed later than July. As the days brought us nearer to our departure, it became more and more difficult to imagine that we could be physically parted from Master. It all seemed like an unreal dream from which we would awaken at any moment. How could we bear to be parted from One who had become the life of our life! When the final day came, an inner serenity descended upon us, and that evening, we were showered with his loving and affectionate attention.

We left strong in the knowledge that our parting was in the best interests of our spiritual progress as well as our material welfare. That both cannot be entirely separated from one another we know, for we have found that many of our most valuable lessons are to be learnt in the world, where our faults and shortcomings are reflected back to us in our dealings with others. Only by weeding them out, can our continued progress be assured, and we believe that only in the world can we spiritualize our lower nature. By meeting the stresses and strains of modern society in the way taught us by the Master, we are confident that one day our responsibility as initiates shall be successfully fulfilled, and our goal in life realized.

For one month now we have been in England, visiting our families and also meeting with the initiates here. We have experienced for ourselves something of what the Master meant when he said that there is no parting, for he is always with us, and manifests more to the degree that we develop receptivity to him. However, we do greatly miss his physical presence, and the loving glances that we received from him, and we hope that the time is not too far distant when we shall receive them again.

Too much talking dissipates spiritual energy. You should try to control your speech by resorting to Simran of the Names silently. You will be able to tide over the difficulty and improve in due course. Think twice before you speak. Think out as to what you speak is true, kind and necessary.

From a letter by
KIRPAL SINGH

# *The Cage of the Soul*

This description of the pitiable state of man and explanation of some of the difficulties in the way out of that state is taken from a letter of the Master's, and was originally published by the New York Satsang.

MAN has got himself so enmeshed in mind and the outgoing faculties that his release from them can only be brought about by struggle and perseverance. His plight is, in a way, similar to that of a bird that has been kept in a cage for so many years. Even if you should open the door of the cage, the bird will be loathe to fly out. Instead, it will fly from one side of the cage to the other, clinging with its talons to the wire mesh, but it does not wish to be free and fly out through the open door of the cage.

Similarly, the soul has become so attached to the body and the outgoing faculties that it clings to outside things and does not wish to let go of them. It does not wish to fly through the door that has been opened by the Master at the time of holy initiation, at the threshold of which the radiant form of the Master is patiently waiting to receive the child disciple. True discipleship does not start until one has risen above body consciousness.

It is from this point that the disciple will feel not only comfort, but will begin to experience the joy and bliss that awaits him in the Beyond. He will have as his companion the charming radiant form of the Master, who is ever at hand to impart the guidance that is so necessary in order to avoid the pitfalls on the way. Until this point is reached, the disciple is, as it were, on probation, but such probation that cannot be severed. It is during this probationary period that the soul will feel some discomfort. It has become so besmeared with the dirt of the senses that it has lost its original purity of heart and is not fit to be raised up out of the prison house of the body.

Even though the door has been opened, it is so attached to the things of the outside world that it does not wish to be free. It is only when the soul begins to regain its original purity of heart and mind that it can at last want to be free of the desires of the flesh and outward attachments. The loving Master tries to avoid all possible discomfort to the child disciple by explaining what are the vices to be avoided and the virtues to be developed in order to regain this purity.

Unfortunately, more often than not the words of the Master do not sink in and little or no action is taken by the disciple to amend his ways. Therefore, the Master Power must take firmer measures to bring home to the disciple the importance of the truths that have been explained in words. Hence the discomfort that is sometimes felt by the dear ones in their day-to-day living. If implicit obedience would be given to the commandments of the Master, all difficulties and discomforts would vanish. If a child gets itself so dirty that the only way the mother can wash it clean is by using a scrubbing brush, can it be said that the child will feel comfortable during the scrubbing process?

It will only feel comfortable after the scrubbing has ceased and it is shining clean and pure.

Help and protection is always extended by the Master to his followers. He looks after their comforts in every way, both outer and inner. Even the effects of the reactions of the past — from the gallows to an ordinary pin prick — so much concession is given. As the mother sacrifices everything for the sake of her child, even so does the Master sacrifice everything for the sake of his children. The follower in fact does not dream of what the Master does for him. He fills his followers with his own thought, with his own life impulses. When we remember him, he remembers us with all his heart and soul. He is not the body. He is the Word personified, the Word made flesh. To get the full benefit of the Master Power, the disciple must develop receptivity. It is impossible to develop receptivity until implicit obedience is given to the commandments of the Master. When you pay heed to the Master's commandments, then that is a sign that you are growing in love for him and the more you grow in love for him, the more receptivity you will develop.

When you begin to develop this receptivity, all discomfort will vanish and you will truly begin to tread the Path in the firm assurance that you are on the right way, together with the loving companionship of One who will demonstrate more and more his greatness and his power on each step of the way until you find that it is the very God Himself who is your Guide and Mentor, who will never leave you until He has safely escorted you back to the true home of the Father.

While on the way, one of the main functions of the Master is to wind up the back karmas of the disciple. It is through conscious contact with the Sound Current only that the karmas of back lives can be burnt away. This process is started at the time of holy initiation, at which time the disciple is given a contact with the Light and Sound Principle, or God-into-Expression Power. To avoid opening a new account of bad deeds, the disciple is enjoined to lead a clean life and weed out all imperfections in him by self-introspection from day to day. This is the sublime principle behind keeping the diary, which the disciple is asked to maintain in order to become aware of the shortcomings which stand in his way to God.

Ego is the self-assertive principle in man that makes him feel that "I do this" or "I do that." When one rises above body consciousness and knows himself and he becomes a conscious co-worker of the Divine Plan, he sees that he is not the "doer" but is a mere puppet in the hands of God, he will cease to be responsible for his actions and will become jivan mukta, or a free soul. The ego in man is part of the grand delusion that he is laboring under. It will cease to act or will be nullified only when a great degree of purity has been attained by the disciple, in which all of his actions will reflect the Master in him. Like Christ, he will proclaim, "I and my Father are One."

*All service that one does seemingly to others is to your own self. When you develop this attitude, you will develop a "state of selflessness" . . .*

KIRPAL SINGH

# *How to Maintain Ashrams*

This brief, clear manual, first issued by the Master on February 22, 1963, serves as the written guidelines for all his ashrams throughout the world.

THE fast-growing spiritual activities of Ruhani Satsang have led to the establishing of many Ashrams (centers) in India and abroad. It is felt that some detailed instructions may be issued for the maintenance, scope and smooth working of these places of divine dispensation. The following principles are brought to the notice of all concerned, for strict adherence, guidance and help.

1. *Ashram*, as the term implies, means a place of refuge—a spiritual sanctuary from where the gracious Master Power has chosen to radiate its loving life impulses for the benefit of the aspirants for spirituality. It is a place where the hungry souls can congregate for spiritual advancement, in sacred precincts charged with the right type of atmosphere conducive to spiritual growth. It is, therefore, necessary that all those entering into such blessed centers should leave behind all their domestic worries and woes, all thoughts of the world and worldly cravings so as to derive the maximum benefit possible from the holy vibrations overhead and while there, they do nothing in thought, word or deed, as may encroach upon the sanctity of the place and retard their own progress.

2. It is an axiomatic truth that all is holy where devotion kneels. The sanctified spots chosen for the purpose should not be regarded as centers of a social or cultural get together, where persons may meet for idle gossip and indulge in unbecoming activities. It should be the endeavor of all to maintain and preserve sanctity of the place chosen and reserved for the sacred cause of the Master. It is, therefore, of the utmost importance that all initiates and others, including visitors to the Ashram, should observe and maintain integrity, piety and sobriety of the highest degree possible and try to serve one another with reverential humility and loving grace, so as to become fit channels of receptivity.

3. Like religious discipline, spiritual discipline is a further step for the smooth working of the Ashrams and requires of all an extra care in decorum. Here are no priests to greet you, or help you to conduct any rites or rituals, for they are not adopted there and have little to do in the field of spirituality. It is only the outstretched guiding hand of the gracious Master Power, in all loving compassion and mercy, ever ready to afford possible help and guidance on the inner Path. What is required is silence, serenity and seclusion. All are, therefore, expected to be calm, cordial and composed; deeply receptive for the ever-present grace of the Master. In the hushing silence and thick verdure of green foliage, you will be blessed with the white radiance of the Master Power. The rich fragrant breeze will reveal to you the heavenly melodies of the Audible Life Stream, reverberating through the charged atmosphere. Each pilgrimage will bless you with soul-stirring experiences of the divine vibrations.

4. The atmosphere within these premises, as said before, should be free

from all idle pursuits and discussions of non-spiritual subjects like politics, economics, philosophy and the like. The place should be reserved solely for contemplation of the sacred teachings of the gracious Master, and the scriptural texts of the past sages and seers of the Surat Shabd Yoga, for conducting discourses on spirituality and practicing regular meditations both in the mornings and evenings, for in such congregations, the Master Power is stirred to its deepest depths and one can gain immense spiritual benefit.

5. The celestial gift of the Holy Naam, as you all know, is granted freely and in abundance like all other gifts of Nature, viz., air, water, sunshine, etc. It is not the practice to accept any donations from visitors, casual inquisitic souls and others coming to the Ashram. The expenses of the Ashrams should be met with from voluntary subscriptions from the initiates only, which they may do. All such collections should be accounted for carefully and the funds thus raised should be utilized for the propagation of the holy teachings, with the concurrence and approval of the Managing Committee at each place. It is in the fitness of things to keep regular account of incomings to and outgoings from the Ashram funds and periodical statements thereof be forwarded to the Central Office at Ruhani Satsang, Sawan Ashram, Shakti Nagar, Delhi-7 (India) for information and record.

6. "Selfless Service" is a great purifying agent and is a powerful aid in spiritual advancement. All those who have been privileged to be entrusted with the blessed task of the maintenance of these Ashrams should set an example of complete self-dedication in body, mind and spirit. He who serves most with a spirit of self-denial and abnegation is honored much and earns the pleasure of the Master. Everybody attending the holy congregations should compete in selfless service and reverential humility coupled with loving cooperation and mutual toleration, so that the people at large, visiting these places of divine dispensation, should see for themselves that you are under the protective and competent guidance of the living Master. The sphere of selfless service should be extended beyond the Ashram to the really needy —the sick and the helpless. "Service" you should bring before "self" which in turn exalts the self to great heights. It should be free, voluntary and in a spirit of loving dedication to the Lord, the indweller in each heart. The "self" should so expand as to embrace the totality of which it is an integral part, for in the welfare of all is indeed the welfare of the individual.

7. The members of the Managing Committees and the Trustees are vested with the sacred task of helping their brethren. The earning of one's livelihood by the sweat of the brow is a cardinal obligation. So it is desired that all should try to support themselves by resort to honest occupation earned only by honest means. There is, however, no harm in economical utilization of the Ashram funds in serving simple, strictly vegetarian and nutritious food to those coming from outside stations after Satsangs, for which, of course, proper accounts are to be maintained.

8. There should be a small library equipped with literature published from time to time or as may be recommended by the Master. All such books carry his life impulse and as such are truly charged and will enable the dear ones

to understand the true import of spirituality.

9. Equality, fraternity and liberty are the cornerstones of spirituality. All entering the blessed precincts should forget about their status in life and cooperate with a sense of the brotherhood of man and the fatherhood of God. There should be no distinctions of rich or illiterate as all are the children of the same Father and are entitled to share the divine grace in equality. The Kingdom of God is the heritage of all and everyone is entitled to the lost domain.

10. The differences of opinion arising out of certain issues should be resolved by amicable and polite discussions in private and in case of any knotty problem, reference may be made to the Master for clarification. Loving tolerance should be the guiding principle, for who is there who would not err.

11. All should know it for certain and inscribe on their heart of hearts that the Unseen Eye of the Master is constantly watching the spiritual interests of His children, and all endeavors for maintaining the sanctity of these places will enable you to be blessed with ever-increasing grace. The acts of omission or commission outside these sanctuaries may be pardoned, but lapses in personal behavior or otherwise in these places of divine dispensation are considered to be too heinous and cannot possibly be pardoned, as they spoil the sanctity of the place.

If you will observe the aforesaid fundamentals by assimilating their serene sense, you will surely be blessed with the protection of the Lord.

With all love,

KIRPAL SINGH

# *Book Review*

TRIED AND TRUE VEGETARIAN RECIPES, compiled by Shilla A. Judd. Illustrated by Stuart Judd, Jr. Paperback, 66 pp., $1.10.

THIS lovely little book is a greatly revised and expanded version of the earlier edition, with more thought given to nutrition. The recipes — mostly main dishes and desserts, with a few soups and breakfast dishes — offer variety, moderation and balance, following the Master's teaching on diet. It is attractively printed in easy-to-read type, and the directions are clear and easy to follow.

The beautiful and appropriate illustrations by Stuart Judd, Jr., which are scattered liberally through the book, add greatly to the pleasure of using it.

Mrs. Judd has written a helpful preface, including a beautiful comment of Master's on "the moral duty of the housewife to cook Satvic food with the heart engrossed in the sweet remembrance of the Lord."

No attempt is made to avoid chemicals, and little to avoid devitalized foods. However, the vegetarian who is aware of the dangers of these things can apply his discrimination and substitute more wholesome foods.

A few ingredients are used whose purity may be questionable ("noodles" usually contain eggs, while "spaghetti" and "macaroni" are pure), and some which are obtainable only in certain areas. For the most part, however, the recipes are varied and interesting and generally useful. This book, the only one of its kind, should be a welcome aid to vegetarian cooks.

*Judith Perkins*

# The Universal World-View of the Masters

*George Arnsby Jones, Litt.D., Ph.D.*

MOST of the great social religions attempt to present a world-view—or theology—of the liberating force, which is God, and to relate this force to the entire spiritual and physical universe. The term *theology* presupposes both a synthesis or philosophy of religion and a critical study of religious teachings. Ideally, such a theology should set forth a broad statement concerning the nature of God and His attributes and His relations with mankind. The theologies of the major world faiths contain several doctrines which are common to them all, but each one of these faiths also has garnered accretions of dogma and doctrinal arguments and speculations over the course of thousands of years. The theology, or universal world-view, thus set forth here will be derived from the pure teachings of the mystic adepts themselves rather than from professional theologians and metaphysical scholars. At the core of the mystic adepts' world view is the Supreme Being, Whom—the mystics insist—cannot be named; thus, He is often "known" by the term *Anami Purusha*—"Nameless Spirit" or "Nameless One." This exalted, supernal Being dwells on a plane that is so spiritual that its nature is completely beyond the comprehension of the human mind. But there are many dominions and realms below this supreme Dominion of the highest Being. These dominions, "Mansions in the Father's House," can be conveniently divided into the four Grand Divisions of the cosmic scheme of creation. The mystic adepts set forth these Divisions in the following way:

1. The purely spiritual region.
2. The spirituo-material region.
3. The materio-spiritual region.
4. The material region.

The highest Division, the purely spiritual region, is termed *Sat Loka* in Hinduism, *Sach Khand* in Sikhism, and *Muqam-i-Haq* in the teachings of Islamic sages. It is the highest and truly spiritual realm, entirely devoid of physical, mental and spiritualized matter. In the terminology of the mystic adepts it is "unchanging and eternal; all joy and all bliss; all wisdom and all love; the Abode of God. Here, in ineffable wonder, dwell the perfected spiritual beings and the supreme saints of all time." The Lord of the lowest plane of this wondrous region is known in oriental terminology as *Sat Purusha*, the True Being. The esoteric scriptures of the East state that this Being radiates a light which is the equivalent of billions of suns, although this is still a poor description of Him, for He is beyond the capacity of human language or intellect to describe. *Sat Purusha* directs and controls the creation and the dissolution of the entire cosmic universe, but His own region is immune from any such change. This True Being derives His power from *Anami Purusha*, the Nameless One.

The second Division is termed *Brahmanda* (the Egg of Brahm) in the oriental teachings. It is so called because of its apparently elliptical shape. It em-

braces within its totality both the materio-spiritual and the physical regions, but it is far more immense than the combination of both of these. In fact, the three lower Divisions of the cosmic creation can be conceived of as a totality, with the summit of this region as *Brahmanda*, the spirituo-material region itself, and the middle section as *Anda*, the oriental term for the materio-spiritual region, and the lowest section as *Pinda*, the oriental term for the lowest material region—the physical universe.

The inhabitants of Brahmanda, the spirituo-material region, are unutterably happy, but they are not immortal as are the beings in the highest region of Sach Khand. However, they live in an infinitely vaster time-scale than do the beings in the lower two divisions. Brahmanda is subject to dissolution at the end of each major cosmic life-cycle. Brahmanda is the region of *Brahm* and *Par-Brahm*, who are also known as *Kal* and *Maha-Kal* in the oriental terminology. Brahm is the being who is entrusted with the direction of the material creation and is an assistant to Par-Brahm. He is the ruling deity of the three lower divisions: Brahmanda, Anda and Pinda. Par-Brahm resides in the upper and more spiritual section of Brahmanda, and Brahm himself resides in the lower, more material region. In this lower section of Brahmanda, mental matter is supreme, for it is the plane of mind; mind itself being composed of a subtlized form of matter with a certain admixture of spirit. *Trikuti*, the oriental term for the lower section of Brahmanda, is therefore the region of Universal Mind, which many metaphysicians and theologians erroneously conceive of as "God."

*Anda*, the third and materio-spiritual region, is the nearest Grand Division to that of the physical universe. The central power-source of Anda is known in oriental terminology as *Sahasra-dal-Kanwal* (the Lotus of a Thousand Petals), and it is from this power-source that the physical universe derives its motor energies. The time-scale in Anda is shorter than that in Brahmanda, but it is still much longer than that in Pinda, the physical universe. The region of Anda, up to and including Trikuti, goes into dissolution at the end of a lesser cosmic life-cycle, which lasts for many millions of years. The "heavens" of the world religions are located in Anda and in the lowest realms of Brahmanda. The Heaven of Christianity, the Paradise of Islam, and the Swargas of Hinduism are all located here. These "heavens" are very beautiful, but they themselves are all subject to eventual dissolution.

Pinda, the fourth and lowest Division of Creation, comprises the entirety of our physical universe: all the planets, suns, stars, solar systems, galaxies and cosmic schemes known and unknown to modern astronomy. Matter in our physical universe is in its most coarse, most dense form, with a very limited admixture of spirit substance, just enough to vivify matter and maintain life. The physical structure of our universe is the lowest projection of a cosmic idea channeled through the medium of Universal Mind. At some primordial point in what we call space-time the first downward waves of energy from Brahmanda and Anda differentiated that primal matter (known in some esoteric literature as "fire-mist") into the first worlds of physical creation. That mass of fire-mist which was to become our Earth was once floating near to the great sphere of its Sun. Its mass of primal atoms were multiplying at a tremendous rate, and the formation of that

planet upon which we now dwell was in progress. This creative process was speeded up, through aeons of time, by the reproductive principles immanent in the primal life-forces emanating from Anda and Brahmanda. Waves of cosmic force were descending the spiral of creation, and the planet Earth evolved upon one of the wave-lengths of the Being who controls all the orders of manifestation within all life-forms.

This downward-flowing cosmic force, which impels living souls into lower creation, is the negative pole of the same audible life stream which—in its upward-surging, positive manifestation—can liberate souls from bondage to mind and matter. This negative aspect of the primal spiritual force was necessary to the purpose of universal creation; through its pulsating flow that primordial fire-mist, eventually to become our home, increased its density and gravitated toward the Sun. The Sun's magnetic power molded the fire-mist into a flat, disc-like condition, and this Sun-Earth relationship continued through further epochs of time. Then the Sun gradually impregnated the primal atoms of the fire-mist with the transmutative atomic potentialities of the minerals and gases, which now constitute our present planet and its surrounding atmosphere. The fire-mist now rapidly increased its density and began to experience the attractive force within its own nucleus. This inner vibratory activity caused the spheroidal shape of the Earth and it began to whirl away into space away from the Sun. It became a self-motivating system, thus preventing its continuing movement away from the Sun, and it began to form its present functional relationship with the Sun and with the other planets which comprise this solar system. The negative pole of the cosmic creative force keeps the Earth in its present elliptical relationship with the Sun. Thus the creation of this tiny speck of dust in the vastness of Pinda—the primal home of mankind. The mystic adepts teach that this planet is a vast complex of living souls. There are degrees of soul-consciousness functioning through all grades of matter: through neutron, proton, electron, atom, molecule, cell, colloid, and onward and upward on the ascending scale of life until man himself is reached. How long has man been on this Earth? And how much longer will he elect to stay?

Man is still chained to the lower three Divisions of mind and matter by the negative pole of the cosmic life stream. Gross matter is cosmic energy at its lowest vibrationary level, and subtle energy is matter at its highest point in the spiral of creation. Matter and energy are in constant interaction in the three Divisions—Brahmanda, Anda and Pinda—and this state of affairs has gone on for countless aeons; there is no escape from the continual cycle of ascending and descending these lower levels of creation until the human being has merged his consciousness fully with the upward-surging, spiritual current that leads to man's True Home, the abode of bliss. It has been said by some metaphysicians that matter can be "liberated" by speeding up its vibrations, so that it is transformed into energy. Likewise, say these wise ones, man can transform himself into higher "energy." There is a half-truth here, for the "energy" spoken of is still that of the materio-spiritual or—at its best—the spirituo-material world. Matter is real—despite the negations on this subject so beloved of certain religious schools of thought—but with all its reality, matter

is still impermanent and ever-changing because of the continuing forces of the evolutionary process. And the same truth applies to the subtlized forms of matter in the second and third Divisions of Creation. Therefore, what is known as the "illusory nature of our external world" can be seen as the impermanence of creation in all three lower Divisions of the cosmic universe.

Man had to have this planetary home in order to evolve to a state of self-consciousness and self-realization. He was given an intelligent planet on which to achieve his goal. When the Earth took its present orbit in the solar system it was in a super-heated condition. This concentrated heat caused a release of energy from the radiant sphere, and this energy produced a cloud-mass which completely surrounded the Earth. This cloud-mass, consisting of several gases which have been created by the cooling process of the planet, eventually became transformed into the present atmosphere. Through the intelligence immanent in all creation, this early cloud-mass served as a protection for the evolving earth-sphere from the powerful cosmic radiations of the highly condensed stars. The present atmosphere surrounding the Earth, with its highly advanced degree of innate intelligence, now filters out these outer cosmic radiations in a far more efficient manner than did the primordial cloud-mass. The solar sphere then focused its beneficial sunlight through the cloud-mass, and thus enabled the infant-Earth to attain the stage where it could produce organic forms.

Through the cooling process it had undergone, the Earth reached that temperature whereby primordial species of vegetation could come into being. These early forms of vegetation and crude mosses and peat possessed rudimentary morphic delineation. The early animal forms were also cumbersome and grotesque. The morphic principle inherent in the downward-flowing creative forces gradually evolved finer structural developments in mineral, vegetable and animal forms. And soon the planetary stage was set for the eventual type of physical organism which would house the highest ensouled entity—MAN. And man himself has now moved through many epochs of human history, experiencing so many things in the outer world that he forgets that he was an outgoing spark of the divine Flame before he became an ensouled body. It is time for him to remember that the *summum bonum* of all his earthly existence is that point where he is ready to return to the True Home as a fully conscious and liberated soul.

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Once we are able to rise above the body consciousness, we enter into an awareness of the higher order, which lies behind the reach of all philosophies and psychologies, for then you are on your way to the Causeless Cause, the Mother of all Causes, knowing which everything else becomes known of itself, like an open book. This then is the Alpha and Omega of the Religion of the Soul, which begins where all religious philosophies and polemics end. Here all thinking, planning, imagining and fantasy fall off like autumn leaves.

*From a letter by*
KIRPAL SINGH