

GIST

1. It is in accordance with the execution of the Divine Plan that I have been assigned this noble task of assisting all dear ones in the fulfilment of their cherished goals.
2. A disciplined life by having complete control over the senses, which in turn overpowers the soul, should be cherished.
3. If you will take one step, He will come down hundreds of steps to greet you. Each and every moment spent in holy meditation stands to your spiritual credit.
4. It is only when one realizes his nothingness that God comes and fills him with Himself. Where man is, God is not; where man is not, God is!
5. The truly humble man never knows that he is humble. The truly humble man accepts everything as coming from the hands of God. He knows that in him there is nothing praiseworthy. All the good that is in him is from God, and the praise that men give him, belongs to God.
6. "Love Thy Neighbor as Thyself" and (2) "Love Thine Enemies," says Christ.
7. "Truth," says Kabir, "is the highest of all virtues, while falsehood is the vilest of vices."
8. A natural diet, comprising vegetables, fruits, nuts, butter, bread, and cheese in moderate quantities, is highly nutritious for the health and strength necessary for carrying on obligations of life, either earthly or spiritual.
9. Daily meditations clear the gross dross that one gets at the sensuous level.
10. The Divine Ground on which Simran should be done is the centre between the two eyebrows called variously as Third Eye, Tisra Til, Shiv-Netra or Nukta-i-Sweda.

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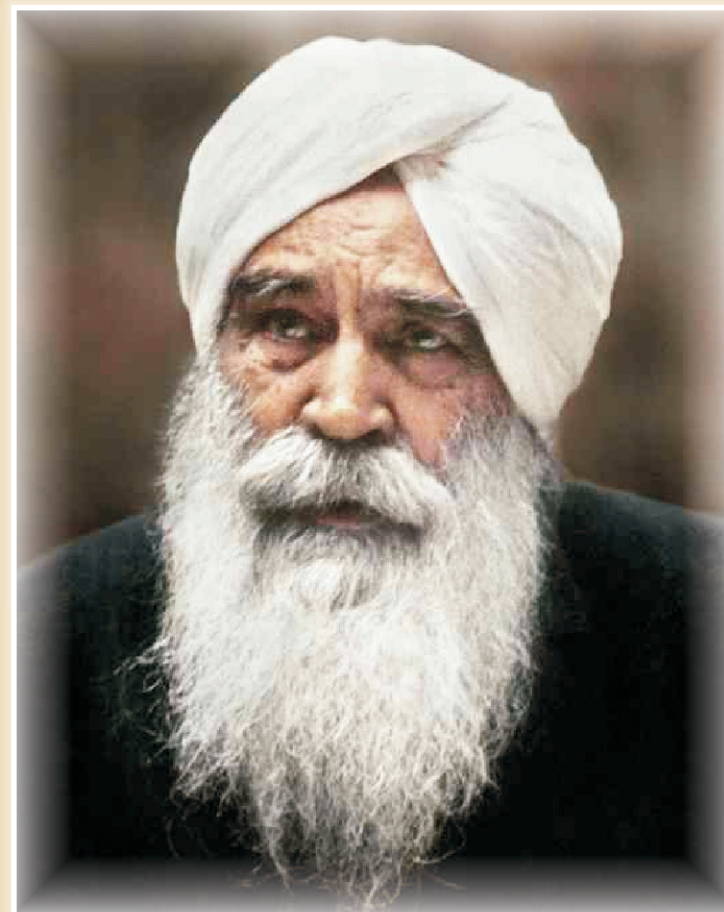
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SPIRITUALITY

Simplified

(PART-1)



Kirpal Singh

I have written books without any copyright—no rights reserved—because it is a Gift of God, given by God. As much as sunlight; other gifts of God are also free.

—from a talk by Kirpal Singh, with the author of a book after a talk to students of religion at Santa Clara University, San Jose, California on November 16, 1972.

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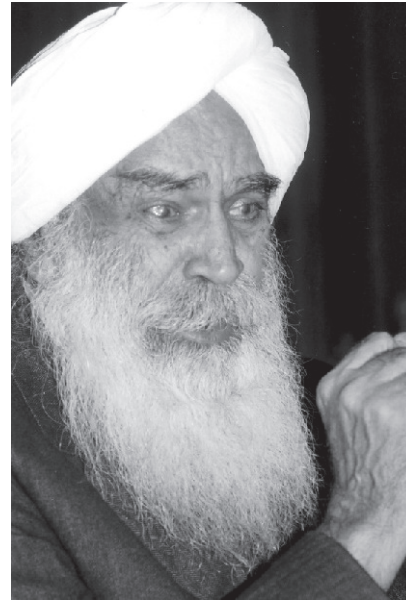
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Dedicated
to the Almighty God
working through all Masters who have come
and Baba Sawan Singh Ji Maharaj
at whose lotus feet
the writer imbibed sweet elixir of
Holy Naam — the Word

About the Author

Considered by many people who met him in the East and in the West to have been a living example of a true Saint of Spirituality, Kirpal Singh was born in a rural setting in Sayyad Kasran in Punjab (then in India, now in Pakistan) on February 6, 1894. He followed the career of a civil servant in the Government of India and retired on his own pension in 1947 as Assistant Controller of Military Accounts. Following instructions from his Master (Sawan Singh Ji Maharaj, 1858-1948), He founded and directed RUHANI SATSANG. He was commissioned by God and authorized by his Master to carry forward the spiritual work



(1894-1974)

of contacting sincere seekers after God with the WORD (or NAAM). He continued in that capacity until he left the earthly plane on August 21, 1974. Elected four times, consecutively and unanimously, as President of the World Fellowship of Religions, he upheld the truth that, though the various religions are different schools of thought, the aim of all religions is the one and the same.

In order to spread the message of God and His Master, Kirpal Singh took three World Tours in 1955, 1963-64 and 1972. In February 1974, He called a historical World Conference on Unity of Man. From his intense study at the feet of Sawan Singh Ji Maharaj and from his own personal inner experiences, Kirpal Singh was eminently proficient to convey to sincere seekers every where the importance of self knowledge and God realization.

Publisher's Note

Spirituality Simplified is a compendium of Discourses and Circular letters by one of the greatest spiritual Masters of twentieth century honorably known as Sant Kirpal Singh. In these articles, He explained the practical part of spirituality to the extent of climax it can be exposed through the words of mouth. He Himself was the embodiment of what He preached.

Topics included in this Book mainly relate to the practical side of the spirituality. Some of the them have been taken in full while relevant extracts of the topics shown as chapter No. 4, 5 and 6 of the book have been included.

This work could have been possible only with His Divine Grace and as such, all credit goes to Him. This Sabha does not hesitate to sincerely own the responsibility for any shortcomings and prays earnestly to the Beloved Master and the seekers to be pardoned.

October, 2012

Kirpal Ruhani Satsang Sabha (Bhabat)
Chandigarh

Sant Kirpal Singh left this earthly plane in 1974. He wrote many books which explain, as much as can be in a worldly language, the meaning of life. The books and the Ruhani Satsang website www.ruhanisatsangindia.org are maintained to help stir an interest in God and to help people know what to look for in their search for the way back home.

When asked about a successor, we can only offer this quote from the Master:

“Today there is a 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.

So, make your life an example of the teachings you follow — live up to them.

If you have a strong desire to get It, then God Himself will make the arrangements for you.”

*[Excerpts from a talk published
in Sat Sandesh, January 1971]*

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Chapter -1

The Way of Love

Dear Ones:

YOU HAVE been all along on my mind and your sweet remembrances have always been fresh by the presence of dear – .

I send you my loving message.

Human body is a precious asset granted to you all. It is the highest rung in God's creation. The highest object of this earth life in human form is to realize our own selves and then realize God. It is such a noble task, which can only be accomplished in the human body. Soul is a conscious entity, a drop of the Ocean of All Consciousness, and in its miniature capacity carries all the divine attributes of Godhood. Since it is environed by mind and matter, it has lost its heritage and forgotten its origin, the True Home of the Father. The Masters come to our help, to awaken us from this long slumber of ignorance. All the past Masters including Christ have been stressing the importance of this inner development of soul. An unbiased study of scriptures will reveal to you that the Masters have been coming to this earth planet in all ages for the guidance and deliverance of child humanity. Those dear ones who were privileged to sit at their holy feet, enjoyed the rare bliss of inner communion with them. The imperative necessity of such a Master-soul is still felt by such loving souls who yearn to meet Him during their lifetime. The eternal law of demand and supply continues working for

all time. So it is under divine dispensation that a living Master comes for rendering feasible assistance and guidance for such ready souls.

It is in accordance with the execution of the Divine Plan that I have been assigned this noble task of assisting all dear ones in the fulfillment of their cherished goals. I would love to assist them in this respect. It is the Divine Grace of my Master that whosoever had the good fortune of seeking inner life has been blessed with the conscious contact of the Holy NAAM within. The Holy Initiation into the Mysteries of the Beyond is a unique start for further development. Most of you have been blessed with this rare gift of heavenly nature with the Grace of the Master. Now it is up to you to develop it from day to day by regular, faithful, and accurate meditations. I am glad that most of you have been devoting regular time for your holy meditations and enjoying inner bliss and harmony. I wish you more of success in your ventures.

I would stress the importance of self-introspection, for which the maintenance of the diary has been prescribed. A keen vigil and careful living is an essential helping factor for inner progress. A disciplined life by having complete control over the senses, which in turn overpowers the soul, should be cherished. The inner divine links of Light and Sound are most helpful for controlling the senses. If you will follow these divine principles, the inner change of life will follow automatically. Truth is above all, but higher still is true living. You should love one another so that others may see and know for themselves that you belong to the Master.

God is love and love is God. The way back to God is also through love. You should always remember this

divine principle: that love begets love. The Father is always pleased to see the loving children laying their heads together for the common Holy Cause of the Master. When two lovers of the Master meet, they grow in loving devotion and right understanding.

Satsang is a great helping factor for spiritual progress. It is the Divine Grace of the Master which radiates in such holy congregations where the dear ones get together for imbibing the sacred teachings. I would say that it is an arena where spiritual stalwarts are built. The loving life impulses are radiated in great abundance by the gracious Master Power in these gatherings. You can derive immense spiritual benefit by getting together in his Name.

My heart goes out to all you dear ones. You see, distance is no barrier for the Master Power and anywhere the yearning souls would pray for his guidance, he would materialize and bless you through and through. Time and tide wait for no man. Make hay while the sun shines. You should always hie on your Holy Path irrespective of worldly gains or losses. You will appreciate that after all everything is to be left behind at the final hour of death, and only the Holy NAAM will accompany us into the Beyond. You know very well the supreme importance of regular meditations. The more you are developed while living here, the more of the inner journey is covered in the Beyond. Know it for certain that you are here in this mortal world only for enjoying the rare bliss of Holy NAAM. God and Master (God in man) first; all else secondary. It is the Bread of Life which must be partaken regularly so that your souls may become strong enough to pass through the vicissitudes of physical life. Love is the panacea for all ills. Please give up all remorse and resentment and live

cheerfully. You should remember that nothing binds the human soul more than drooping spirits of morbidity. Always keep cheerful, resigning yourselves to the Will and Pleasure of the Master. You should know it for certain that you are under the gracious protection of the Master Power and He is ever with you through and through.

One learns swimming in water. You must be alive to your mundane obligations and try to meet with the challenge as best as you can and leave the rest to Him. If you will keep the target of your spiritual progress in the forefront, the pinching effect of worldly pains will be lost with the Grace of the Master. An elegant horseman keeps both of his feet well fixed in the stirrups. If you will run Godward, all else will follow of its own accord. A disciplined life is an asset; make it a principle to be always happy, cheerful, and grateful.

Prayer and gratitude are akin. There is much to be grateful for, if we only just count the manifold blessings granted to us by the Master Power. A healthy physical body, strong enough to attend to mundane obligations, and a sound mind purified by meditations in the Holy NAAM are perhaps the superb blessings. Always radiate loving compassion for others which will invoke divine grace, and your heart will be purified.

I would reiterate that our days are numbered, and before the great final change, viz., death, comes, the initiates should develop rising above body consciousness by attuning their souls with the Holy NAAM. If you will take one step, He will come down hundreds of steps to greet you. Each and every moment spent in holy meditation stands to your spiritual credit.

With these few words, I conclude and send you all my love and best wishes for your spiritual progress.

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Chapter -2

Humility

DEAR ONES: On this auspicious day of the Birth Anniversary of Hazur Maharaj Baba Sawan Singh Ji, I send you one and all, my heartiest wishes for your progress on the spiritual way back to the Home of our Father through the Natural Yoga of Light and Life and Love the Surat Shabd Yoga.

In my previous years' messages, I have been mostly dwelling on rising above body consciousness, to be reborn, and to learn to die while alive, etc., so as to enable one to enter the Kingdom of God, which is within us—as prescribed by all the past Masters now come to us through His Benign Grace. There are many aspects of His Divine Life, but I will now dwell on the two most important ones, viz., humility and simplicity — the most needed at this hour, which if followed will set our lives in the right direction and enable us to achieve perfection.

All Masters, such as Jesus, Mahavira, Buddha, Kabir and Nanak etc., of the past, and Ramakrishna, Hazur Baba Sawan Singh, Sadhu Viswani, etc., of recent days, radiated this divine luster from their personalities.

Man knows so many things, but he does not know himself. A man has so many sheaths in himself, covering the depths of his heart. Man learns and unlearns all through life. It is wiser to remain a student than to be a teacher; a student of the Mystery of Life.

A parable goes to say that a seeker of God, in the quest

of Heaven, wandering here and there, found himself perchance at the Gate of Heaven. The gatekeeper asked him, "Who are you?" The seeker answered, "A teacher." The gatekeeper asked him to wait, and went in to report. After a while he returned and said that he could not let him in, as there was no place for teachers in the heaven-world. He was told to go back and wash the dust of dead words clinging to him in the waters of Silence.

So many teachers are vain; they parade their learning. How can there be a place in there for him who lives in a world of vanity?

Every day he sat in the silence and listened to the words of Saints, and his self-consciousness began to develop, and he became humble, and prayed to be the servant of all men, lonely and lowly ones, and animals — a servant of God's creation. Then the portals of Heaven were opened and he entered in and beheld the Master's face: pure and fair beyond compare.

All the Masters of the past and the present say that, "The Kingdom of God is for the humble of heart." So many of us, alas, are proud, vain; in ego lost; and blind to the wisdom, we do but wander from darkness to darkness.

The God that rules millions is the ego; enthrone on your heart the God of Love, and cease to wander — and what should be done to do so? Become humble as ashes and dust.

The world is full of the proud of purse or power or learning. Whereas, we should be humble and simple and empty ourselves of all "self" that the Lord might do with us what He would.

The life worth living is life in the Spirit. Its basis is

humility. We should be reduced to a cipher and God becomes all. "Let us be perfect as our Father is in Heaven."

The truly humble are the truly happy. For want of humility, men and women are leading an unbearable, miserable life. All this misery is from within. It is not a change in our circumstances, but deliverance from the thralldom of the self, the petty "ego" that sits a tyrant, robbing us of the bliss that is our heritage as children of God. We are, as it were, in a cage of self-centeredness, and until this prison is opened by the key of humility, the swan bird of the Soul is not free and cannot swim to the regions of radiance and joy.

The way to true blessedness is the way of humility and love. He who is humble has no problems. He has God as his Guide. Significant are the words of the shepherd boy singing in John Bunyan's *Pilgrim's Progress*:

*He that is down need fear no fall,
He that is low, no pride;
He that is humble ever shall
Have God to be his guide.
I am content with what I have,
Little be it, or much;
And Lord, contentment still I crave,
Because Thou savest such.*

Rightly has it been said that if there were no humility in the world, everyone would long ago have committed suicide.

When the light of humility dawns on the soul, the darkness of selfishness disappears and the soul no longer lives for itself, but for God. The soul loses itself in God, lives in God, and is transformed into Him. This is the alchemy

of humility. It transforms the lowest into the Highest. The great Chinese sage, Lao Tse, expressed the thought in beautiful words :

*How does the sea become the king of all rivers
and streams?
Because it lies lower than them.*

St. Augustine said the way to God is, "First humility, second humility and third humility." He who is proud of possessions or of learning or of authority will not go to any Saint unless he is humble. Even if he goes to the Saint, but considers himself superior to Him, he will not listen to Him. A glass which is kept above a tumbler of water will remain empty—until it is put below the tumbler. You know what you know; just listen to what the other says. Perhaps we can learn something from him.

Yes, the branches of a fruit-laden tree bend of their own accord. Even so, the man who, losing himself, finds God—finds Him everywhere and in everyone—bends before all, offers homage of his heart to all. This is true humility. It is not a forced sense of lowliness. Such a one lives in unity with all. He is in others and others are in him.

It is the fake ego-self that gives rise to the sense of discord and separation. When the illusion of ego is broken, one feels, "I am not apart from others, but others are parts of the One - God — The Master — and all of us are engaged in the same service of God."

Each one of us is unique in his own way. There is a divine purpose behind the life of everyone who comes into the world; no one has been created for nothing. We have something to learn from everyone. This is the mystery of humility.

The truly humble person does not compare himself with others. He knows that none of us, however evolved, is perfect; none of us is complete in himself. The humble person does not regard one as better than the other; he believes in the divinity of each. If one says and asserts that he is better than others, then he is not perfect as yet.

It is only when one realizes his nothingness that God comes and fills him with Himself. Where man is, God is not; where man is not, God is! God cannot enter the heart of the self-seeking person. He who is full of himself considers himself as above others and so puts a limit on himself. God is without limit. How can the limitless enter the limited?

O ye who seek God: See that you do not set yourself above others. Give up all that you are and all that you have, empty yourself of all "self," cast the ego out, and you stand face to face with God.

Wondrous are the words of the Sufi Saint, Abur Hassan:

*Brothers! This is the Law:
He who cometh nigh to God
Loseth what he hath,
Aye, he loseth himself,
But gains instead the Gift Supreme,
The gift of humility.*

A man may strive to be humble, but for all his efforts, may become all the more proud. There is such a thing as the pride of humility; it is a very dangerous thing, for it is too subtle to be discerned by the inexperienced. There are some who will take great pains to be humble; they make humility impossible. How can a man be humble who is all the time thinking of how best he can be humble?

Such a man is all the time occupied with himself; but true humility is freedom from all consciousness of self, which includes freedom from the consciousness of humility. The truly humble man never knows that he is humble.

The truly humble man accepts everything as coming from the hands of God. He knows that in him there is nothing praiseworthy. All the good that is in him is from God, and the praise that men give him belongs to God. When the young man called Jesus "Good Teacher," Jesus quietly said, "Why call me good? There is none good but God."

"Humility," says Lacordaire, "does not consist in hiding our talents and virtues, in thinking ourselves worse and more ordinary than we are, but in possessing a clear knowledge of all that is lacking in us, and not exalting ourselves for that which we have, seeing that God has freely given it us, and with all His gifts, we are still infinitely of little importance."

So the truly humble man may accept sometimes the praise which men give him, and quietly passes it on to God, keeping nothing for himself.

The man who is not truly humble behaves in a very unnatural manner when he is not praised by men. He becomes upset, loses his patience and even becomes angry. He repulses them with his irritation and creates for them an awkward situation. Sometimes he suppresses his feelings and remains silent; but he cannot forget the things that are said about him; they haunt him again and again, and do not give him peace of mind.

The humble man makes no fuss. He is at harmony with himself and others. He is gifted with a wondrous feeling of peace. He feels safe and secure, like a ship in harbor,

unaffected by howling storms and lashing waves. He has found refuge at the Lotus Feet of the Lord and the storms of changing circumstances have no power over him. He feels light as air. The burdens which we carry all our life — the burden of the self and its desires—he has laid aside, and he is ever calm and serene. Having given up everything, he has nothing to lose, and yet everything belongs to him, for he is of God, and God is in him. Having broken the bondage of desire, he is as happy with a piece of dry bread as with a sumptuous meal. In every situation and circumstance of life, he blesses the Name of God.

He who would be humble regards himself as a student. He learns many new things, but what is more difficult, he unlearns many things he has learned. A scholar came to a Saint and said, "O Seer of the Secret, tell me what I may do to live the life divine." And the Saint said to him, "Go, unlearn what thou hast learnt and then return and sit before me."

He who would walk the way of humility must renounce his earlier ways of living. He must give up the opinions he has formed, the standards to which he is accustomed. He must have a new outlook on life. The things the world would worship are to him of no value. His values are so different from those of other men. Rich food, fine houses, costly dresses, positions of power and authority, the applause of men, honors and titles, no longer attract him. He feels drawn to a life of simplicity. He is happy in living a hidden life in the Hidden Lord.

He is dead to the world; he is alive in God. At times he actually behaves like one dead.

Yes, the truly humble man is, in that sense, the "dead" man. He has "died." God alone lives in him. His self has

been annihilated. His self has vanished into God, and only God remains. God works in him and through him. and God emits in his eyes. God speaks in his words. On his feet, God walks the earth; and through his hands gives His benedictions to all.

Such men are the real strength of the world—its illumination and inspiration. To see them is to commune with God, for God dwells in them. They are the living, moving Temples of the Lord. They are the ones who keep the world intact, though they do not know it themselves. The whole earth depends on them without anyone being aware of it. Their hearts and minds are in tune with the Great Heart and Mind of humanity. They are in complete accord with all that lives. They give their love to all living beings, as though they were the sons of the one sweet Mother. They have broken all fetters and entered into the freedom of the children of God. God does their will, because they have merged their wills in His. God fulfills their least desire, for it is He Who desires all their desires. They are the little saviors of humanity.

I wish each one of you to follow the lesson of humility, born of love and simplicity.

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Chapter-3

Seven Paths to Perfection

"**T**RUTH is higher than everything but higher still is true living. Truth and true living are not exclusive of each other but go together; one supplements the other and their combination forms the God-like life. One who practices true living will always earn his living by the sweat of his brow and feed himself and his family on rightly procured foods consisting of fruits, vegetables, nuts, cereals and permitted dairy products. Furthermore, he will be honest and aboveboard in his dealings with others."

CARDINAL VIRTUES

1. Ahimsa (non-violence)

It is an ennobling virtue that brings each one to par with his or her fellow beings, and ultimately leads to the principle of the brotherhood of man and the Fatherhood of God. The cultivation of this virtue demands a broad development of toleration towards all, irrespective of their shortcomings and failures. To radiate the grand principle of the Family of Man on the divine ground of loving and compassionate desire for

the well-being of all, costs very little but counts very much. A heart full of divine compassion is the abode of all virtues.

A close review of the problem would show that ordinarily we are neither worried nor irritated when everything goes in accordance with our wishes. No sooner do we fancy that our interests are thwarted or feelings are injured, then a chain of reactions starts, resulting in violence in thought, word, or deed, according to one's physical, mental, or moral make-up. Many of us consider it our legitimate duty to repay the real or supposed insult in the same coin, and very few would consider it a virtue to forego, forgive, and forget.

Jesus always preached the two cardinal virtues: (1) "*Love Thy Neighbor as Thyself*" and (2) "*Love Thine Enemies.*" Does that mean that it is out of timidity or weakness that one should love and forbear one's enemies? No, there is something moral and divine that lies at the root of such an attitude.

The place where fire burns becomes heated first and then transmits its heat to the atmosphere around. So it is the case with fire or anger. An imagined or supposed wrong keeps rankling in the mind like a thorn. When one cannot bear its intensity, one bursts forth into flames of hatred and contempt (begins abusing right and left), loses his balance of mind, and like a canker keeps emitting a malign odor that virtually goes on polluting the atmosphere around.

Most of our injuries and wrongs are the outcome of our own process of thinking, and such thoughts breed countless others, multiplying in geometrical proportion. We can get out of this vicious cycle only by changing our attitude towards life. Why sacrifice our natural equanimity for mere trifles, for passing bubbles and vapory nothings that are things of no consequence? Instead of brooding over these supposed and imagined wrongs, it would be better by far to contemplate on the higher aspects of life, the divinity within and the divinity without, for this world is verily of the Divine, and Divinity resides therein.

If we really wish for God and aspire to attain to the Godhead, we must learn to love His creation, for God is nothing but Love. St. John has emphatically proclaimed: "*He that loveth not, knoweth not God; for God is Love.*" Saint Kabir: "The soul in man is of the same essence as of God." This being the case, we must try to live in our natural habitat of love and all that is and belongs to love, for love beautifies everything within and without. We live because of the Love of God which is but a life-principle. Love, Life and Light are synonymous. The whole creation is the manifestation of His Love, and God verily dwelleth in it. Again, it is said that the entire creation has sprung from Light and none need, therefore, be dubbed as "Good" or "Bad." Intrinsically, all of us have our roots deeply embedded in the Light and Love of God, though we may not be aware of it because we seldom get an opportunity to peep inward, for we are all the time wholly

engrossed in outer environments and have not the least idea of what lies within the real Essence of essences, the Source of all life, which is the Love and Light of God. If we only knew this and practiced it in our workaday life, we could not but live within the Love of Him by whose Love we live and all life exists. *AHIMSA* (Non-violence), then, is the practical aspect of the Divine Life, and a Fruit that grows on the Tree of Life.

2. Truthfulness

God is Truth and Truth is God. A truthful person always works in the Light of God. He has nothing to fear in the world. Ever clothed in the Divine Light, he works and bears himself in Godly simplicity, for God is his sheet-anchor and a haven of refuge. Don't tell lies. If you do so, you deceive yourself first and then others; moreover, you have to tell many more lies to cover your one lie. One should therefore follow the motto: *"Be true to your own self — don't deceive yourself."* If one is true to his own self, he is to fear none, *"for he is true to God in him, Who is in all hearts."* He would, therefore, speak truth, think truth, and deal in truth, for he is aware of the divine help at every step. Adversity cannot deter him, misfortune cannot betray him, and opposition cannot waylay him, because the gracious God-Power is his shield and help, and comes to his aid anywhere and everywhere. Such a heart becomes an abode of all other virtues, which follow of their own, to find sympathetic cooperation.

Truth does not mean simply speaking truth and thinking truth, but it is a righteous mode of life. *“Truth is above, but higher still is true living.”* Our actions should be exemplary so that they show and denote that we belong to a noble school of thought based on Truth, Piety, and Love. A tree is known by the fruit it bears. The divine tree of Spirituality needs to be nourished with the waters of Ahimsa and Truthfulness.

“Truth,” says Kabir, *“is the highest of all virtues, while falsehood is the vilest of vices.”* The Truth of Truths resides in the innermost recesses of the human soul and needs to be dug out, unearthed and freely practiced in all our dealings. The True Sound- Principle is the source of all life, and it is only by contacting It on the Divine Ground that we become truly Truthful and our life can be molded on the pattern of Truth. By practicing Truth and living in Truth, one gets clothed in the Love of the Lord and freely extends Love to all and sundry.

In all the four ages, because He incarnated in all four ages, Kabir preached of the true Sound- Principle. It is through day-to-day contact with This that one purifies one’s life and makes one’s self a fit receptacle for the Divine Grace.

3. Chastity

Chastity is life and indulgence is death. Continence is a virtue to be observed for success in all the spheres of life, be they mundane or spiritual. A clean and chaste life is a fertile soil wherein the Holy Seed of Spirituality thrives the best. It consists of restraint in thought, word and deed; as in each case

the poison is injected into the depths of the mind and multiplies with the accumulated impurities of countless ages.

To cultivate chastity is an uphill task that requires a long-drawn struggle through life— something very strenuous indeed. Fortunate are those who practice celibacy because they are in a far better position to follow the Path Godwards than those who are wallowing in the miserable mire of self-indulgence. A normal temperate married life as enjoined by the scriptures is, however, no bar to spirituality.

An analysis of the facts of life will show that normally much depends upon our environment and mode of living. Diet plays an important part in the build-up of our mental thinking. The food we take, when assimilated in the system, colors our life impulses in its own color. The very bones and blood get dyed in the color of the food we take. Adulterated or dead foods cannot be the source of Life. This is why the Masters on the Path of Spirituality always insist on complete abstinence from all meats, fish, fowl and eggs (both fertile and infertile), and from all alcoholic beverages or intoxicants and other opiates and stimulants, as one dulls the thinking faculty and the other flares up animal passions within, and renders one insensate to the higher impulses in life. *“As you think, so you become,”* is an age-old aphorism; and to it may be added; *“As is the food, so is the mind.”*

A natural diet, comprising vegetables, fruits, nuts, butter, bread, and cheese in moderate quantities, is highly nutritious

for the health and strength necessary for carrying on obligations of life, either earthly or spiritual.

An eminent physician says: “*We dig our graves in the kitchen, and more deeply with our teeth.*” Moreover, closely connected with this problem is the far-reaching inexorable Law of Karma, the Law of Cause and Effect, or Action and Reaction. “*As you sow, so shall you reap,*” is an adage too well known to need any comments. You cannot have roses out of tares. Everything in the world, or of the world, has to be paid for. Even our so-called joys and pleasures require a price. You cannot take away life without paying the penalty thereof. “*The wages of sin,*” said Christ, “*is death,*” and you can well decide for yourself if you are prepared to pay for it.

By the observance of Brahmcharya (celibacy), we not only preserve the vital fluid of life (which is rather an invaluable asset in the physical body and can in no way be underrated), but it positively helps one in attuning to the Divinity, already woven into the very pattern of our life but lost in the mighty swirl of the world. The lost strands of the lifegiving threads— the Holy Light and the Audible Life Stream—as manifested by the Master, cannot be held for any length of time, unless we are firmly embedded in the life of chastity. A vacant mind is the devil’s workshop, and hence constant repetition of the Charged Words and Remembrance of the Master are counselled. These act as powerful aids, and help in anchoring the mind and keeping it steadfast in the otherwise tumultuous sea of life. It should be clearly

understood that no amount of intellectual attainments or sophisticated reasoning can stand by you in an hour of tortuous agony, only the gracious protection of the Master.

Again, ripe fruits retain their freshness so long as they remain on the branches, but when once plucked can only be preserved either in honey or in some high-grade refrigerators. The personal aura of the Gracious Master is the embalming honey and His loving protection, the invaluable cold storage, where one may find hope for liberation from this ancient malady. The lives dedicated to the Holy Cause of God have left behind records of their precious experiences which show in abundance that there is hope for everybody, provided one is earnest in his or her endeavors, and provided above all, there is proper guidance and help from a truly competent Master-Soul.

As every Saint has a past so has every sinner a future, but nothing can be accomplished without the Grace of the Master-Power overhead. The child disciple has, of course, to keep himself busy and occupied in something useful, or at least in repeating the Sacred Charged Names mentally, shunning bad company and uncongenial environment—like study of obscene literature and art—and by avoiding looking into the eyes of others, particularly of the opposite sex, and in strictly taking vegetarian diet, conservatively cooked, and in strict moderation. These are some of the helping factors which, if pursued steadfastly, can bring in sure results in due course of time, with the Grace of the Master-Power overhead.

Here it may be necessary to say a few words about Brahmcharya. Literally speaking, it means the Path (the practical path of one's conduct) leading to Brahman or God. It consists in controlling all the senses and channelling them in the right direction. In other words, it makes a life of continence, temperance and self-restraint, including total abstinence from all kinds of unwholesome foods and drinks. A life like this is a *sine qua non*, or a necessity, for the Path Godwards or Brahman-wards; and the aspirants are well advised to follow it scrupulously.

4. Loving Humility

Humility is an ornament of the Saints. It exalts them in the eyes of both man and God. A genuine Master-Saint sees the Light of God in every living being, and hence no wonder He meets the childdisciple on a level of equality, and treats him or her as His very own.

As a fruitful branch hangs low with the weight of its own fruit, so does the Master, with the weight of the Divine Treasures within Him, lovingly meets all and sundry, irrespective of any social and religious considerations, who come to Him to partake of His riches and to tread the Path to the eternal Home of the Father.

“Service before Self” is a rare gift. When the same “Self” operates in every living creature, one ought to delight in service for its own sake. “Self” and “Service” are but two aspects of the divinity. This understanding of the shared

nature of the universe, despite its apparently multi-colored designs and patterns, brings about an attitude of equipose which, in turn, gradually leads to serenity and sublimity; and one gets engaged in the service of all, and begins to see the corresponding self-same Enlivening Principle working in all creation.

Just as a smallest cog is indispensable in a vast mechanism and serves a useful purpose, similarly, all is beautiful and full of divine manifestation, serving a purpose under His Will. Such an idea strengthens the silken bonds of loving brotherhood, and wins the pleasure of the Lord and the Master.

Sweet tongue imbued with humility,

O Nanak! is the essence of all virtues.

St. Augustine laid great emphasis on the virtue of humility. “*Humility first, Humility last, and Humility throughout*” was the supreme theme that he had to give to his audience when he rose to deliver his convocation address to students. Beyond this, he said, he had nothing more to give them. Similarly, Kabir once declared that He lived in low humility just as a fish lived in water; for this exalted man to the status of the Devas or gods.

This is the only virtue that allows a person to enter the Court of the Saints. For the advent of the Beloved, one has to empty out his very own self from within, and then live in Him all the time. Once, Kabir said, he went out in search

of a wicked person, but could find none in the wide, wide world; and, at last, when he peeped within himself, he saw that he was the wickedest of the wicked. This is the acme of humility.

Kabir also said: *“I am the lowest as compared with all others, and all are better than myself—those who see that way are my friends.”* Nanak always spoke of Himself as “lowly Nanak,” “poor Nanak,” “Nanak the slave or bondsman.”

Guru Amardas always prayed to God that He should make Him “the slave of His slaves.” My Master once said that He would like to make shoes out of His skin for the feet of His devotees.

False pride of worldly possession or pelf, assumed superiority because of spiritual knowledge or intellectual attainments, vanity of earthly things and status, may turn astray the mind of the spiritual aspirant; yet, in course of time, all these vanish into thin air. On the other hand, a heart full of reverential humility is a fit receptacle for His Grace; a receptacle, which when filled to overflowing, runneth over on its own to others. For a humble person, no sacrifice is too great in the large interests of spiritual development; whereas a proud person would endlessly wait and even miss the chance when offered.

Time and tide wait for no man. Human birth is a priceless asset granted by Providence in the ascending scale of evolution and its highest object is spiritual perfection, for

which all of us are here. Fortunate are those who are spotted, singled out, and Initiated into the Mysteries of the Beyond, and are linked with the Divine Attributes of Holy Light and Celestial Sound. It is now up to us to “make hay while the sun shines.” If we take but one step forward, He will come a million steps to receive and to greet us.

The very idea of attaining spiritual perfection is a happy augury and a prelude to the greatest venture in one’s life. It is the Divine Mercy which, when stirred, brings about such a sublime thought.

This grand Mystery of Life cannot be resolved by intellectual attainments or by sophisticated reasoning, which may bring in knowledge but not wisdom, and which also may induce that pride of learning and leadership making it all the more difficult to enter the Kingdom of God. The crown of all understanding is to realize our present state of self-complacency and the abject misery in which we are unwillingly caught and feel helpless to escape. A closer view of things will reveal that the soul is enshrouded with thick veils of ignorance and is being driven hopelessly in endless gyres up and down on the giant Wheel of Creation.

5. Diet

As already discussed under the caption of CHASTITY, diet plays an important and an integral part in the life of a spiritual aspirant and, as such, should be given its due importance. All prohibited foods and drinks should be

scrupulously eschewed, even in the face of medical advice, as none of these can lengthen the scheduled life-span nor are, in fact, conducive to nourishment. It is certainly a wrong notion that flesh or eggs give extra vigor or strength; on the contrary, these things flare up the carnal appetites which, in the long run, result in gross dissipation of energy.

It is gratifying to learn that the people, all the world over, are gradually coming to realize the benefits of vegetarian diet; and the leaders of this thought have taken upon themselves the duty of propagating its importance among the masses. So far, the world has witnessed no less than fourteen Conferences held in different parts. India, too, had the good fortune to hold one in the year 1957, when representatives from different countries of the world gathered together to exchange their views in the time-honored and historic capital — Delhi.

An advanced section of public opinion has, of late, begun to lay greater stress on what they call “*vegetable-ism*” as distinct from “vegetarianism.” If we, for instance, look at goats, horses, bulls and elephants, we find how healthy and strong they are; so much so, that in all mechanical terminology, we calculate the load-capacity in terms of “horsepower.”

St. Paul in his Epistles to the Corinthians said:

“Meats for the belly, and the belly for meats; but God shall destroy both it and them.”

Again, *“It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth.”*

(Romans 14:21)

“And God said, ‘I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree-yielding seed; to you it shall be for meat.’”

(Genesis 1:29)

From “The Gospel of the Holy Twelve”:

“Therefore ye shall eat no flesh, nor drink strong drink; for the child shall be consecrated to God from his mother’s womb, and neither flesh nor strong drink shall be taken, nor shall razor touch his head.” Now Mary and Joseph, His parents, went up to Jerusalem every year at the Feast of the Passover, and observed the feast after the manner of their brethren, who abstained from bloodshed and the eating of flesh and from strong drink.

“... and eat not that which is set before you. That which is gotten by the taking of life, touch not, for it is not lawful to you..

Son of Man is not come to destroy but to save, nor to take life, but to give Life to body and soul.”

MERITS

6. Selfless Service

Man is a three-fold entity, comprising body, mind, and

soul; and it behooves one to be of service to his fellow beings in all the three spheres. “By Love serve one another,” is the exhortation of St. Paul. A Persian text says: “*Service exalteth the server.*”

“Selfless Service” is said to be a great virtue and a reward in itself. It is the central theme of the sacred teachings of the Masters. The Living Master is an embodiment of selfless service. He always rushes to the aid of his loving children all the world over, caring little for His physical comfort. It is the Divine Law which He reveals and fulfills in His own person. Out of sheer compassion for His brethren, He serves all to redeem them from the “Great Wheel” by inverting their attention within and by linking them with the saving life-lines. The more one serves, the more one’s self expands and, in course of time, goes out to embrace the entire creation. We must, therefore, take upon us the task of bringing the Master’s message to every nook and corner, so that people may know of the wonderful opportunity that is theirs, and avail themselves of it as best as they can.

Again, selfless service may assume different forms according to one’s means and capacity. Some may like to attend the needy, the poor, the downtrodden people, or the sick and the disabled by lending a helping hand in their distress.

If you attend a sick person or stand by an afflicted one, you serve the Divine Cause. Certainly you do not and cannot take away the sickness or affliction, but surely you can help in

assuaging the sufferings by your kindly words and deeds. Every sweet word uttered or helping hand extended to those in distress goes a long way in purifying the mind and the body. A loving heart is a fit receptacle for the Divine Grace, for God is Love. “*He who knows not Love cannot know God, for God is Love,*” says St. John. Love knows no barriers and no class distinctions. It flows equally and freely towards all, transcending all impediments.

Again, a rich person with a loving heart would wish to share his riches with the indigent or the needy, and spend his money in charitable and philanthropic purposes.

The system of Tithe has been prevalent in practically all the established religions of the world, and it has a deep significance because tithe-paying shows how honest a man is, and his offerings show how liberal he is. From the old records it appears that all the countries in the East, from Egypt to Afghanistan, and all the Christian world were following the system of paying one-tenth of their earnings for the good of the people at large. Among the Muslims, there is the institution of “Zakat” which requires every person to set apart, every year, one-fortieth of his possessions for charity. Among the Sikhs and Hindus, this system goes by the name of “Daswand” which is an equivalent for tithe.

The Master, however, has extended it further (apart from one’s monetary earnings) to the dedication of time for meditation, as well — viz., about two and one-half hours out of 24 hours. The Masters further enjoin, “*Be in tune with God,*

and share your earnings with all the others in need,” Kabir said: “By giving away money, it will not be lessened. If you are not satisfied, you may try for your own self.”

But offerings should be free and voluntary, and should not be inspired by any thought of reward, or be the outcome of impositions from without; for then instead of being a source of liberation, they become the source of bondage. Again, charity should not be misplaced, but it should be given to alleviate the sufferings of the distressed in the world. In fact, the all-knowing Master is the best judge, for He knows how best to utilize the subscriptions coming from His disciples and puts them to a really useful purpose.

One must be extra discriminative and vigilant enough, lest by the misuse of his hard-earned money, one may be contracting more Karmic debts, instead of liquidating the existing ones; for every action, howsoever good, has a reaction and leads to bondage. This may be bondage with golden fetters, as Lord Krishna pointed out to the Warrior Prince, Arjuna, when He said that all deeds, whether good or bad, have an equally binding efficacy; and chains forged by them may be of gold or of iron. St. Ignatius of Loyola tells us: *“The seeds of sanctity and sin are already within us.”* It all depends which of these we cultivate in the garden of our soul.

7. Spiritual Practices

Spiritual practices form an essential part in the spiritual aspirant’s life, and should, therefore, be a daily **“must”**. The

repetition of the Five Sacred Charged Names conveyed at the time of Holy Initiation, orally or mentally, is not a difficult task, and carries a deep meaning. Although it looks so simple and easy at the outset to obtain proficiency in it, one needs extra love and fortitude. You will appreciate that the Holy Names carry the Life-Impulse of the Master, which works wonders in withdrawing the sensory currents from the body level up to the eyefocus, thus preparing the soul for eventual inner journey on to the regions of bliss and harmony.

Certain hours for meditation should, therefore, be fixed, set apart, and pursued regularly and earnestly; for each such repast brings in nourishment to the soul, and one is led within to the Divine Light which dispels the darkness of ignorance. It is like purifying the receptive vessel every day for receiving the Divine Grace. Daily meditations clear the gross dross that one gets at *the sensuous level*.

The second important part of meditation is listening to the Holy Sound Current, the Audible Life-Stream, coming from the **right side**. It is equally an important aspect of the spiritual practices, and should not be ignored or lost sight of. After Initiation, it is the disciple's duty to enrich his spiritual experiences from day to day; and he can certainly extend his field, with the grace of the Master, to any length he may like, opening up new vistas of sublime glory and beauty.

In short, self-introspection helps in cutting the branches and pruning all that is undesirable, while meditation

(spiritual practices) strikes at the very stem of the tree or worldly life.

Before closing this paper, it may be worthwhile to say something about the tremendous amount of correspondence with which the Master has to deal from day to day, and this work, as you will appreciate, is expanding limitlessly with the passage of time. All the dear ones are, therefore, to be careful in this behalf. It however does not mean that you should not write letters to the Master. You are, on the contrary, most welcome to do so and particularly in all matters of vital importance when you really feel that the local representatives are unable to offer a satisfactory solution to your problems, or you wish to have instructions covering inner mystical experiences on which the Master alone is competent to give advice.

But in all matters of a routine nature and guidance in daily life, it may be easier and speedier to discuss matters of local interest directly with the Master's representatives and they, too, have His instructions to refer to Him all matters about which they may feel any hesitation to deal with satisfactorily.

With lots of love and deep affection for you all.

Yours affectionately,

Kirpal Singh

Chapter -4

On Keeping the Diary

DEAR ONES: It appears that Column No. 6 on the diary form has caused some confusion among the dear ones, in that some record in this column failures to observe Selfless Service, physically and financially, while others treat it as a record of positive contributions made.

The confusion has apparently arisen because Column No. 6 has its own total quite separate form from the first five columns and is also adjacent to the positive record of time spent in doing the spiritual practices.

However, since it is desirable to have the diaries kept in a uniform manner by all, Column No. 6 should be looked upon as a failure to observe the virtue of Selfless Service toward others, physically and financially.

In addition, it has been observed that few initiates have been informed as to how they should fill in the diaries. Instead of entering the number of times that they fail in thought, word and deed in the appropriate columns under Ahimsa, Truthfulness, Chastity, Love for All, Diet and Selfless Service, there is a tendency to put ticks or crosses. It is the same case with filling in the column under Spiritual Practices.

The diary forms are divided into seven categories. The first six categories deal with the failures to observe the virtues indicated by the heading of these categories, while category number seven is a record of the time spent in spiritual practices. In the first six categories, you are to

enter the number of times that you fail to observe the virtues indicated, in thought, word and deed. For example, if you fail in "Non-violence" in thought, word, and deed, four times in one day, you are to enter this figure in the column provided under the day on which the failures occurred.

It is also important that all must fill in their diaries for regular submission to me every three months. Representatives and Group Leaders are not exempt from keeping the diary, as it is just as necessary for them to maintain regular self-introspection, so as to set an example to others as well as to ensure their own spiritual progress. Those who do not maintain the diary, will lose valuable ground in making steady spiritual progress. In time, they will cease to apply themselves to their spiritual practices and in consequence the virtues stressed on the diary forms will be observed less and less.

The summaries of progress made in developing the Principles of Light and Sound, and any difficulties in the way of making such progress, should be written concisely, neatly, and clearly in the boxes provided for this purpose on the right-hand side of the diaries. It would be greatly appreciated if notations, explanations, and even letters were not to be written on the backs of the diary forms but confined to their proper places on the front of the diary forms. Letters should always be written separately, if at all necessary. In this way, the report of spiritual progress may be read at a glance from the diaries and other matters not relevant to the diaries, if any at all, should be included in your covering letter. Correspondence received shows that in about fifty to sixty per cent of the cases, the letters are sent monthly and sometimes bi-monthly, which

if avoided will lessen the burden of correspondence. In cases of real importance the usual time limit can be ignored by the Representatives and others.

The diary forms should be a true reflection of your own inner state. The failures made should be as an open self-confession of the shortcomings which stand between you and the Master. Similarly, devoting regular time to the Spiritual Practices is an indication of the positive efforts that you are making toward your spiritual growth.

If you live up to the sublime purpose behind the keeping of the diary, you will progress from day to day, and achieve your goal in this lifetime.

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रोजाना डायरी

हर दिन के अंत में प्रत्येक नामलेवा को मन, वचन और कर्म द्वारा की गई अपनी गलतियों को निम्नलिखित जीवन की पड़ताल सम्बन्धी डायरी के विभिन्न खानों में भरने की प्रार्थना की जाती है:

Daily Diary

At the end of each day, every initiate is requested to recall the number of failures in thought, word and deed in the various columns of the self-introspection diary which is shown below:

Observance धारण करें	Failures भूल	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	TOTAL जोड़
Non-Violence अहिंसा	In thought मन से																																
	In word वचन से																																
	In deed कर्म से																																
Truthfulness सत्य	Falsehood झूठ																																
	Deceit धोखा																																
	Hypocrisy दुस्वाबा																																
	Fraud कपट																																
	Illegal gain परया हक भारना																																
Chastity पवित्रता	In thought मन से																																
	In word वचन से																																
	In deed कर्म से																																
Humility नम्रता	Vanity of Knowledge विद्या मद																																
	Pride of Wealth धन मद																																
	Intoxication of Power मान मद																																
	Total जोड़																																
Meditation साधन	Meditation (Simran Dhian) सुमिरन ध्यान																																
	Contacting the holy sound (Bhajan) भजन																																
	Total जोड़																																
Selfless Service निराकाम सेवा	Physically तन से																																
	Financially धन से																																
Extent of withdrawal from sensual consciousness रूढ़ कहीं तक सिमटती है?																																	
Any difficulty in meditation अभ्यास में कुछ विशेष रुकावट																																	
Daily Diary for the month of _____																																	
Name & full Address _____																																	

“जो लोग भजन सिमरन करते हैं वे अपने आप पर दया करते हैं और जो नहीं करते वे अपनी गर्दन अपनी छुरी से काटते हैं।”

“जो लोग डायरी रखते हैं वे दो - तीन महीने में भजन सिमरन में नियमित हो जायेंगे और उन्नति कर सकते हैं।”

- परम संत कृपाल सिंह जी महाराज

- परम संत बाबा सावन सिंह जी महाराज

Chapter 5

Love, Concentration and Self-Surrender The Psychology of Mysticism

When one undertakes to reach a certain goal in any field of human activity, it is necessary to take stock of one's progress from time to time. It is only through such stock-taking that one can become conscious of one's shortcomings and errors, eradicate and uproot them, and plan out future progress. Having put our shoulders to the wheel of the Great Master's Cause, it is necessary that we should, in like manner, review our activity and achievement, from time to time. Without such self-analysis and self-criticism, no real advancement is possible; and it was to encourage this practice and make it a daily habit that, in the case of individual initiates, I insisted (and continue to insist) that they maintain a daily record of their thoughts, words and deeds, and of the period of meditation. What is necessary for us as individual initiates, is even more necessary for us as members of a large movement.

Reviewing the work done in the past few years, there is much, I find, for which we may be grateful. Many have

shown remarkable capacity for selfless service and others have made commendable progress on the inner path. Nevertheless, while noting this with pleasure, I cannot help observing the growth of tendencies which must be a matter of concern for all of us. In spite of repeated exhortations and persuasions, I find growing and springing up amidst us the weeds of discord and disharmony. Competition seems to have taken the place of cooperation, rivalry that of love, and distrust that of trust and good faith.

The emergence of such fissiparous tendencies has marked the beginning of the decline of any great movement. Unless checked, they multiply and lead ultimately to serious rifts and divisions. The original goal is completely forgotten in the heat of controversy and debate, and the purpose we set out to achieve lies wholly neglected. If we are to escape this fate we must zealously watch ourselves, and rid ourselves of any undesirable traits that may be imperceptibly developing in us.

Why such disharmony should keep up is not difficult to tell. The Master cannot be present in his physical person everywhere and at all times. His mission must be carried on with the assistance of his disciples. These disciples are individuals inspired by spiritual longings, who have been put on the road, but who have not necessarily reached the goal. The ultimate end is not easy to attain, and very few indeed reach it within this lifetime. The Master's Cause must, therefore, be carried on with the aid of men and women

who, in most cases, are yet on the path and have not attained perfection. Their vision is individual, not universal, and the viewpoint from which they see and judge is limited by the degree of spiritual development attained by them. When they are entrusted with any responsibility it is inevitable that they should discharge it within the terms of their own vision and insight. And when in discharging this responsibility they have to collaborate with others like themselves, others whose viewpoint is equally individual and distinct, the roots of discord begin. So long as they work directly under the guidance of the Master, all is well, but the moment they have also to work in collaborating and cooperation, controversy begins. They should understand that they are all laborers in the field of the Master, working for promoting the Holy Cause of leading the seekers to the Goal of Life. The man who could see, could resolve at a touch the contradictory statements regarding the elephant made by the proverbial six blind men, but left to themselves, they could only wrangle and debate; each considered that he was right and the others wrong, and each distrusted what the others had to say.

If six men lacking full vision could not agree about the nature of so limited and well-defined an object as an elephant, it is not surprising that those with limited vision should be unable to harmonize completely on so vast and unlimited a subject as spirituality. And yet, while it is natural for those who lack full vision not to agree fully on such matters, we must not allow this limitation to create division and

dissension. For if we fail to find a remedy, we will ultimately have to sacrifice the “Cause” which brought us together, and what a great loss that would be.

There is only one remedy for all such discord and that is Love. He, who has not mastered its secret, can never hope to be received in the Court of the Lord. It is the beginning and the end of spirituality. He who understands Love in its true nature and who lives and moves by its light shall, surely as two added to two makes four, attain the Lord.

Love and all things shall be added unto thee.

– CHRIST

Listen! for I give you the very essence of truth:

Those who have loved have reached the Lord.

– GURU GOBIND SINGH

Love knows selfless service, sacrifice, and self surrender. Let no one interested in spiritual advancement perform service for the sake of appreciation. Selfless service is great reward in itself. It even sacrifices one’s personal interests for the cause one has sincerely taken up.

What is this love, of which all mystics Eastern and Western, have spoken so insistently? Is it like the love of the earth that we know? If you study the bonds of earthly love, you will find that at some point or another a trace of self-assertion is present in every case. Parent and child, friend and

friend, man and wife; each is involved in a more or less strong drive for possession. It is a love that can often rise to great heights of self-sacrifice, and yet it is a love that is not wholly selfless.

But the Love of which the mystics speak is a love that must be completely purified of the self. If one has not attained complete purification in this respect, one's love is still not perfect and not truly acceptable in the eyes of the Lord. And so the love of mystics is one in which one completely and unreservedly surrenders one's self to one's love. The seeker who, having found a true Master, has developed such absolute love for him, steadily purifies himself of all imperfections and makes himself a fit recipient of Divine Grace.

You may well ask why there is this insistent stress on complete self-surrender on the mystic path. The answer is simple: without this absolute surrender of the last vestiges of ego and selfhood, and without such complete absorption in the object of one's love, one cannot attain that unwavering concentration of all one's faculties which is the prerequisite of all inner progress. Absolute love and self-surrender are only other aspects of complete and flawless concentration. The moment the "self" enters into the picture and the question of "I-ness" arises, the single-pointedness of concentration is dissipated and inner advancement is made impossible. Besides, the goal of the spiritual aspirant lies far beyond the limits of individuality. His goal is union with the Absolute and such union must necessarily be a denial of the limits that

separate us from each other. He who cannot rise above the ego, the faculty which creates these very limits, cannot hope to attain to that station which is the denial of all individuality and a realization of the oneness of all life.

Hence it is that mystics of all traditions have been untiring in their stress of the need for absolute self-surrender. It was this cross of sacrifice of the self, the ego, of which Jesus spoke when he exhorted his disciples to bear their cross daily. For in every little act, word or thought, the ego is seeking to dominate us, and if the seeker is to triumph over it, he must be prepared to crucify it every moment. To achieve this degree of self-surrender, one must not look up to the Deity in Its Abstract form but in Its human form as the Master. For how else is one to know God's Will directly, in order to surrender one's self to it? What one may take as an intuition inspired by the Divine may be really one's own self speaking in disguise, and surrender to such seeming intentions may be really surrender to the self, the ego.

However, if one has found a true Master, who is attuned to the Lord and is His mouthpiece, and obeys Him in all things completely and absolutely, he will surely destroy the hydra-headed serpent of the ego, and reach his heavenly home one day. There will be moments in the course of such love when one, judging from one's own limited understanding, doubts the validity of the Master's instructions, but such moments are only tests to make our self-surrender more complete and more secure, and he who passes through these tests successfully,

will one day radiate with the glory of God.

Such love and self-surrender to the Will of the Lord embodied in the Master, has been the keystone of the teachings of all mystics and especially so of Sant Mat. Your main task as disciples, as initiates, is to cultivate these qualities to the very utmost and leave the rest to the Master. There will, of course, be moments of doubt and of questioning, but if you can pass through them with your love and your faith unscathed, you will find the spiritual road within steadily unfolding itself before you and all things being added unto you. The path is certainly not easy, but for one who has made such love the cornerstone of his life, nothing could be easier or more certain. Jesus never promised the peace and comfort with which the world is familiar. It was the cross he offered. We have to suffer; to reshape ourselves, to destroy the old and forge the new.

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Chapter -6

Simran

The Sweet Remembrance of God

DEAR BROTHERS AND SISTERS: Mr. Khanna has asked me to give some message on my birth anniversary. The day of my physical birth fell on the 6th of February, 1894. The true date of my birth is the day when I sat physically at the holy feet of my Master Sawan Singh in February 1924. Still the truer date is when I was reborn anew into the beyond and met my Master in all His glory in 1917, i.e., seven years before my meeting with Him physically. I respect all holy scriptures of all the Saints who came in the past as they all were given by inspiration of God. I had the good fortune to sit at the feet of my Master. That which I have received of my Master is what I deliver unto you. I find it parallel with what all the past Saints have said. The difference is in the language or the way of expression, but the subject matter is the same. They all talk as to how to liberate our souls from mind and matter and know ourselves and know God. At the time of Initiation the Satguru resides with the devotee. He is with you always even unto the end of the world and will be extending all feasible help. He will never leave thee, nor forsake thee. Whosoever's mind is stayed on Him with full faith, He will keep him in perfect peace. There is hope for everybody. Master Power comes into the world to save sinners and to put them on the way back to God. It is for you to remain devoted to Him, and keep His commandments.

The course of Surat Shabd Yoga, as described by Guru Nanak, is the most natural one. It can be practiced by man or woman, young or old, alike. Even a child can practice it with ease. It is designed by God Himself and not by any human agency, and therefore it admits of no addition, alteration, or modification.

It is God's Law that nobody can reach Him except through a Master-soul. This is what is given out by almost all the Saints who came so far.

The Master teaches us how to withdraw from the body and contact the Sound Current – the Word within. There are so many ways to withdraw from the body but the one devised by the Saints is the most natural and quickest and that is achieved through SIMRAN or repetition of the names of God. So I would like to just give in detail something about this subject which is very important and is the first step toward going up. As far as the Word or Naam is concerned I have already given a talk separately. I will now speak on Simran.

Everyone in the world is doing Simran of one kind or another. In fact none can do without it. A housewife, for instance, is thinking all the while of the kitchen requirements like flour, pulses, spices and pepper, lest any of these things run short. She is thinking of recipes for new dishes and delicacies. Similarly a farmer is always thinking of ploughing the land, furrowing the fields, sowing the seeds and harvesting and the like, besides his cattle and fodder. A shopkeeper is preoccupied with his stock-in-trade and keenly alive to rise and fall in the prices of commodities

he deals in, and how he can make huge profits in his business. A school-master likewise dreams of his school, classes, pupils and lessons, on all of which his attention is closely riveted. Again a contractor is engrossed in problems of labor, material and various building processes.

Thus every one of us is constantly dwelling on one thing or another. This close association leaves an imprint in the human mind which in course of time becomes indelible enough and leads to complete identification of the subject with the object – and hence it is said, "As you think so you become," or "Where the mind is there you are also," no matter where the physical self is. This being the case, Saints take hold of a person from the line of least resistance.

As no one can do without Simran, the Saints try to set one type of Simran for another type. They substitute for Simran of the world and worldly relations and objects, a Simran of God's Name, or "Word." As the former leads to distraction of the mind, the latter pulls heavenward, leading to peace of mind and liberation of the soul. Three to four hours in a day has been enjoined as the minimum for Simran, and it may be gradually increased. The Mahatmas are never without Simran even for a single moment. As it is altogether a mental process (for it is to be done by the tongue of thought), no amount of physical and manual labor can interfere with it. In course of time, like the tick of a clock, it becomes automatic and ceaseless for all the twenty-four hours. While the hands are engaged in work, the mind rests in the Lord.

I now give you some details of recipes prescribed for doing Simran or repetition of the name of God.

All persons are engaged in the doing of Simran in one form or another. Some do Simran by means of a beaded string called a rosary. In this type of Simran one cannot maintain undivided attention, for while doing it one has to roll off the beads with his fingers and reverse the head-knot on completion of each round of the rosary. In this way one cannot have single-minded devotion, without which there can be no gain. By constant practice the fingers automatically roll over the beads while the unbridled mind keeps wandering astray. This is why master-souls always lay emphasis on mental Simran or one that is done with the tongue of thought. For Simran done with concentrated attention alone is beneficial.

Again there are persons who do Simran with their tongue. This type of Simran too is no better than that done with the help of the rosary. In this type also the tongue wags on in the mouth, while the mind runs riot all the time.

Some do Simran at the seat of the thyroid gland. This as well does not count for much unless it is done with the attention fully riveted to it.

Still others do Simran at the seat of the heart in unison with the constant heart beat, but here again the *sine qua non* is whole-hearted attention before one can expect any benefit from it. Another type of Simran is one that is done with the breath vibration of the vital air as it goes in and comes out; it gives just temporary stillness and is of little value.

Each of the above *sadhans* (practices) has more efficacy in ascending order than the one preceding, but none of them *per se* is efficacious enough unless it is done with undivided attention. A person may experience a little calm

for a while but it cannot help the spirit in withdrawal and concentration at the seat of the soul just behind the center of the two eyebrows.

The Master-souls in all times and in all climes have therefore gone to the very root of the thing – the discovery of the Self called Atma-Siddhi, the experience of the Changeless One, beyond time, space and causation – something subtler, higher, nobler, purer and more powerful in the entire creation, and have enjoined Simran of the Highest Order: one done mentally on the Divine Ground, before the Threshold of God's own door, about which Christ says, "Knock and it shall be opened unto thee." Again the gospel says with regard to single-minded attention, "If thine eye be single, thy whole body shall be filled with light." This eye is called in Sanskrit as Shiv-Netra or Divya-drishti. The Muslims describe it as Nukta-i-Sweda. William Wordsworth, a great romantic poet, refers to it as an "Inward Eye."

Muslim Saints classify Simran or Zikr into five categories :

1. *Zikr-i-Lassani* or Zikr done with the tongue. It is also called *Kalma-e-Shariet* or *Nasut*.
2. *Zikr-i-Qalbi*, done with Qalb or at the seat of the heart by the process of *Habas-i-dam* (*Pranayam* or control of the breath). It is technically called *Kalma-i-Tariqat* or *Malqut*.
3. *Zikr-i-Ruhi*, done with full attention and known as *Kalma-i-Marfat* or *Jabrut*.
4. *Zikr-i-Siri*, that leads to the inner secret of reality. It is named *Kalma-i-Haqiqat* or *Lahut*.

5. Lastly *Zikr-i-Khaffi*, or one that unlocks the secret door. It is called *Hahut*.

Maulana Rumi, a Muslim Saint, while speaking of Zikr or Simran, therefore considers such Zikr alone of the highest type as helps in manifesting the Reality within, viz., Zikr-i-Ruhi as opposed to Zikr-i-Lassani.

Similarly Rishi Sandilya in his Upanishad tells us that *Bekhri* Simran (done with the tongue) is quite good, but *Upasu* (done with the breath slowly) is better still, while *Manski* (done mentally with the tongue of thought) is the best and tops all the rest.

The Seat of Simran:

Now we have to see where the repetition of Naam is to be done.

The Divine Ground on which Simran should be done is the center between the two eyebrows called variously as Third Eye, *Tisra Til*, *Shiv-Netra* or *Nukta-i-Sweda*. It is the gateway leading to the subtle planes. In the state of wakefulness it is the seat of the spirit or psyche and it is located above the six physical ganglions. We have to transcend both the astral and causal planes above the physical plane. The Yogis step by step cross over the six physical centers until they finally and completely traverse and go over the physical plane. Instead of descending down into the lower ganglions and then going up by piercing them through in the upward journey, it would be easier and better by far if one were to commence the journey right ahead from the seat of the soul in the wakeful state which is at the back of the two eyes. The easiest way to withdraw the spirit from the body to its own seat is by means of some

mental Simran, as may be enjoined by the Master-soul.

The Basic Names of God:

Let us now see what the Simran is and what the relation is between the Name and named.

For Simran there are two kinds of Names, original and derivative. Generally people engage in Simran of one or another of the derivative or attributive Names of God, as may have an appeal to the individual concerned. This may be good and useful to a certain extent but it cannot work as an "Open Sesame" to the higher and spiritual planes within.

Master-souls always do and recommend Simran of the highest type, to wit, of the Original or *Basic Names of God* for these open up charmed casements and bring to view vistas leading to spiritual realms within the body. Such Names are charged with and electrified by the thought transference that usually accompanies them when communicated to an aspirant by a Master-soul. As these are magnetized, they have the power to attract and pull the spirit up to the planes to which they relate. The engrafted words charged with the Divine Spirit of the Master very soon bear fruit. Christ in this connection says, "I am the vine, ye are the branches. and as branches cannot do without the vine, ye cannot do without me. . . . Let you abide in me and my words abide in you."

Again, these charmed words of the Master—Basic Names of God—have the power to dispel the forces of darkness that may meet and assail a Spirit on its onward journey. Simran of these Names helps the soul both in the physical plane and supra-physical planes, one after the

other. Hence it is imperative that Simran be done of such Names as the Master-soul enjoins, for they are charged with a tremendous spiritual power which negative powers can hardly put up with and from which they flee as from an enchanter driven. Immortal and everlasting as these words of the Master are, they bestow life everlasting to the soul in which they sink and take root. Death cannot come near such a soul. This is why it is said, "Take not God's name in vain."

Every name has its own significance, influence, energy and power. If one thinks of ice, he is reminded of the bleak cold and the shivers it brings; the thought of fire puts into mind its attributes of heat and warmth. The word "lawyer" is suggestive of courts and cases, and "doctor" at once conjures up pictures of hospitals, patients and medicine chests etc. It is a common saying, "As you think, so you become." Thought is said to be the keynote to success. There is always a strong link between a name and the named, and much greater and stronger is this link between God and His Names. It may be said that God Himself resides and dwells in His own Names (basic and original and not derivative or attributive).

Simran of the *Basic Names of God* has an inevitable influence on the mind. It leads to *dhyān*, making the spirit forgetful of the world and worldly objects. In meditation nothing but concentrated Simran remains and from the great and deep silence of the heart (*Hriday Kamal* of the Saints, i.e., the Divine Ground behind the eyebrows) there issues forth a ceaseless Sound Current, which helps in pulling the spirit up, leading to the withdrawal from the body (without of course breaking the silver cord) and guides

the spirit in its onward journey into various spirit realms. The luminous form of the Master always remains with the spirit helping and guiding it at every step. *This Sound Principle is the link between God and man* and in this way an indissoluble bond and relationship is established between the Creator and His creation. This Sound Current is variously described by various sages. The Vedas speak of it as *Shruti* (that which is heard); the Upanishads describe it as *Nad* or *Udgit* (song of the other world). The Muslims call it *Bang-i-Asmani* or *Kalma*. In Gurbani we have references to *Shabd* and in the Gospel it is mentioned as the "Word." The Zoroastrians call it *Sarosha* and the French have given it the name of *Elan-vital* or life current.

Once the consciousness takes root in this Sound Principle or Voice of the Silence, life everlasting is assured to the spirit. There is no other way to God than this and it can only be reached by means of Simran of God's Names. "Knock and it shall be opened unto thee" is what the Gospel preached. Emerson calls it "tapping inside." This knocking and tapping is possible only when through Simran the mind is stilled and the spirit is withdrawn and concentrated before the very door of God. This then is the way as ordained by God Himself, but no one can find it without the grace of the Master-soul, an adept in the science of spirituality, not only in theory like Yagyavalkya but in practice as well like Ashtavakra, one who has transcended all the planes (physical, subtle, causal and beyond) and holds a commission from God to lead other souls to Him.

How to do Simran

For Simran one has to adopt some convenient posture and then fix his attention on the Divine Ground between the eyebrows. Simran is entirely a mental process and is to be done mentally with the tongue of thought, while the gazing faculty is to be fixed at the spot behind the two eyebrows as said above. The Words as given by the Master may slowly be repeated mentally or with the tongue of thought. It should be done without causing any strain or pressure on the forehead. The practice may be started with a half hour or so as may be convenient, but in course of time it should be developed to two or three hours a day or even longer. Simran of the Divine Names introverts the mind and weans it from worldly thoughts and mundane matters, until it gets stilled and is equipoised.

Some do Simran with closed eyes and others with open eyes. The first in some cases sinks into drowsiness leading to what may be called *Yog Nidra*, and the second in some cases keeps the mind engaged on environments. One has therefore to guard against both pitfalls. Simran with closed eyes is preferable provided one retains full consciousness. It must be done regularly every day at a fixed time. Hafiz, Sufi poet of Persia, says "The only job is to pray unmindful of whether it is accepted or not." This means you have to remember the Lord internally without any clutching to receive one thing or the other. We have to leave everything to Lord or Master working overhead. Just as we need food for the body, so do we need food for the soul. We are very careful in giving food to the horse of the body, but starve the rider — the spirit — the life-giving fountainhead

that enlivens the body and without which it has no value. We must provide food to spirit more regularly than we do for the body; no matter where we are, whether at home or abroad, and no matter what the circumstances may be, this should be our first and foremost concern.

The Simran of Naam or Word is an elixir of life and in fact a panacea (healing) for all ills, physical, mental, accidental or ordained. It is a food for the spirit and when the spirit is strong and healthy it will charge the body with vital currents of life and light, dispelling all darkness from head to foot. It is the bread of life spoken of by Christ when he declared you cannot live on bread alone, *but you can live on the Name of God alone.*

Simran and Dhyan (meditation) flood the spirit with the waters of life. Spirit comes to its own, rises in its latent Godhood and like a tumultuous mountain stream rushes headlong toward the ocean of life which is its perennial source and merges therein, losing its separate identity.

There are no limitations as to time and place for Simran. It may be done at any time and at any place, sitting or standing, walking, or in bed, but it must be done in a state of conscious wakefulness. Early morning hours (*Amrit Vela*) is the best time for Simran. A light and frugal night meal, consisting of milk and fruits, and morning ablutions are aids in the right direction. Purity of thoughts, words and deeds go a long way to make success of the Sadhan (spiritual discipline) for ethical life precedes spiritual life and is in fact the very ground on which the spiritual structure has to be raised. For a householder, it is very necessary to observe strict discipline in life, in matters of diet, drink and speech. Again Simran must be done slowly and

the Words are to be repeated or thought out with clarity. The whole process is to be carried out with love, devotion and single-minded attention to ensure quick results. When properly done for some time, a state of divine intoxication comes upon the spirit and blessed calmness is experienced. All worldly thoughts vanish like thin air and the spirit feels freed from the bodily tenements and is irresistibly drawn upward by the Unseen Power of the Master. When it thus withdraws from the sensual planes, it gets concentrated at its own seat, the inner light dawns, and one by one spiritual experiences like the starry welkin, the moon and the sun unfold themselves. One comes across frequent references to these things in all the scriptures both ancient and modern like the Vedas, the Upanishads, the Holy Koran, the Gurbani, the Gospel, etc. The Prophets Mohammed and Moses speak of the various inner lights. In the Bible there are repeated references to the thunder and lightning in connection with the Voice of God as it spoke to the prophets.

As the spirit crosses over these initial stages and lands in the subtle plane, the luminous form of the Master appears, takes charge of the soul and leads it on the onward spiritual journey from plane to plane. With the advent of the Master the work of Simran is completed, and the aspirant's soul lies wholly in the hands of the Master-soul.

Guru Arjan, the fifth Guru of the Sikhs, has given a glowing account of the results which one can have by doing the sweet remembrance of the Word. He impresses on us to remember Him all the time in the words as used by the Saints in the past. There are so many names of the One Reality and our aim and goal is common. *We have to start from the name and contact with the Named.*

Unless you contact the Named you cannot derive the full benefit of the words repeated by you. For instance you say *water* in English, *aqua* in Latin, *pani* and *aab* in Urdu and Persian, *jal* and *nir* in Hindi, but by repetition of these names alone your thirst cannot be satisfied. It is only by drinking the particular fluid which is called by so many names that your thirst is appeased. By doing Simran of the world and its environments, they have so much taken possession of us that we have become the world and its environments. We have to use the same methods so as to eliminate all the worldly thoughts from within by remembering sweetly the Lord in the words devised by the Saints so far. So there are two uses of Simran: one use is to withdraw from the body by Simran of the electrified words given by a competent Master, and the second is to drive out the world and its thoughts from within us by the constant remembrance of the Lord in so many ways as prescribed, the description of which has been given above in detail.

Kabir on Simran:

I have given a digest of the whole subject matter in connection with Simran. It will not be out of place to put before you the sayings of the different Saints on this subject. I now put before you the statements made by Saint Kabir on the subject. He says:

*Comforting is God's Name. All ills it cures.
Remembrance of God's Name leads to Him besides.*

Further, Kabir says:

Among high and low, among rich and poor,

*Great is he who prays and greater still he
motiveless does so.*

Pelf and power hardly make a man. Poverty and riches are both transitory. A man of Simran stands far above all mankind. He is much more blessed than the rest. Most people crave for worldly things. Some are desirous of having children, others hanker after wealth and still others after name and fame. The kind Father, of course, grants prayers of all. But a man of Simran, on the other hand, asks for nothing. He seeks God for God's sake and hence is the crowning glory to Him.

Once Akbar, the great Mughal Emperor, while riding, lost his way and felt thirsty. He asked a farmer standing near a well for water. The peasant tied the Emperor's horse to a nearby tree and gave water and food to him, little knowing who he was. The King was pleased with his hospitality and told him who he was and bade the farmer to see him, should he ever stand in need of anything. After sometime the farmer had an opportunity to visit the metropolis. He went to see the King as he was bidden to do. On going to the royal palace, he found that the King was busy praying and at the end he requested God for the peace and prosperity of his kingdom. Seeing this, the farmer felt humiliated for having come to beg from a beggar; for he too could directly appeal to the Great God, who listens alike to the prayers of both rich and poor.

Guru Nanak has said, "Why should we ask for worldly things from God?" All those who love the body and bodily relations go the way of hell, but one who does Simran motiveless is truly great. We generally pray for the fulfilment of our wishes and desires. So long as a man or a

woman is full of these, the human body far from being a temple of God is an abode of Satan. So Kabir says that God loves those who love God alone: for no other purpose but for the love of God. The same is in the Sikh Scriptures: "What should I ask for? There is nothing lasting in all the world over. I see the whole world passing away."

Kabir says,

*In pain we pray to God, in pleasure we forget,
Could we in pleasure pray, then pain would not
come up.*

We remember God only when we are hard pressed from every side. It is affliction and not affluence that turns us Godward. If one were not to forget God in prosperity, adversity would never come near him. Hard times only come as a result of sins committed when forgetful of the Lord. Simran (or constant remembrance of God) is a tonic for the soul. It makes the will grow stronger from day to day. Troubles and trials, however severe, cannot cow him down. With a smiling face he pulls through the storms of fate or destiny unscathed. Simran is a panacea for all the ills of the world. It is a potent remedy and works wonders to remove worry where all human efforts fail. A man of Simran never has any worry or anxiety.

Simran to be very effective must be constant and ceaseless. Once Moses, the Prophet of the Hebrews, felt that he was the most devoted of God's creatures. In an egotistic frame of mind, he questioned God if there was in the world a greater devotee than himself. The Great God told Moses that among His devotees were included many birds

and animals besides human beings. Pointing to a solitary bird in the jungle, God directed Moses to meet the said bird, if he wanted to know the great depths of devotion. As Moses did not know the language of the birds, God endowed him with an understanding so that he could talk with him. Moses approached the bird and inquired as to how he was. The bird replied that engaged as he was in constant remembrance (Simran) he could ill afford any time for a useless conversation except for the Beloved's sake who had sent him. Next the prophet asked the bird if he had any trouble in which he could be of any help to him. The bird replied that he had no trouble whatsoever, but if the prophet wished to do him a favor, he asked him to bring nearer to him the spring of water that lay at a distance, as a flight to it to quench his thirst interfered in his Simran. This incident humbled the pride of Moses.

Guru Nanak also speaks in this wise: "If I forget You, O God, even for a fraction of a minute, this amounts to me more than fifty years." Again He says, "He who is in constant remembrance of God, only he is alive, O Nanak; all others are dead."

Simran must be done at all costs. Constant remembrance of God is life-giving to the devotee. Guru Nanak says, "If I remember Thee I live. When I forget Thee that means death to me." There are many devices to develop concentration. Some stand for hours and hours. Others keep their arms uplifted. Some engage in breathing exercises like Pranayam, and some sleep on nails or sit under the burning sun with four fires lit around them (i.e., *Panch Agni Tap* or the austerity of the five fires). But all these methods are artificial. Simran or the remembrance of God is the

only natural method and the easiest to follow and develop. It can be practiced with equal ease by both the young and the old—in one's hearth and home and in the midst of kith and kin as well as in his business.

Kabir further says:

Forgetful of prayer in pleasure, we pray only in pain;

So says Kabir: such prayers go all in vain.

Since we remember the Lord only when in trouble and never care for Him when in affluent circumstances, Saint Kabir says that God also does not listen to such selfish prayers which are muttered in vain in distress over one's ailments or when one is involved in a lawsuit, etc.

Prayer should be ceaseless, overflowing as a lover's passions are, forgetting not his love even for the twinkling of an eye. When a man falls in love with a woman, he carries her image in his mind at all times whether sleeping or awake, sitting or standing. *If one could carry with him the love of God like this, it would be grand indeed.*

Kabir goes on to explain how the sweet remembrance of God should be done. He gives another example of the same type. He says:

*Attend to the prayer as do the village maids,
Who move talking with attention always fixed on
pitchers overhead.*

The daily routine of life, says Kabir, does not interfere with the Simran. The village maids as they go to fetch water carry pitchers of water one above the other on their heads and in spite of an unseen path, they keep jesting and talking among themselves while the pitchers remain

steady on their heads. as their attention is pertinently fixed on them. Similarly one need not forget Simran even in the midst of the hustle and bustle of life and worldly obligations.

Kabir again says:

*Attend to prayer as kine do the calves,
Who grazing under lea, never forget their young.*

When a grazier takes the cows for grazing they do not forget the young ones they leave behind at home. All the while they are busy grazing in the field, their attention remains fixed on their calves. In this way while engaged in worldly pursuits, we should not forget our aim and objective in life, i.e., God Realization.

Kabir gives another example to explain and bring home the fact that we should do the remembrance of the Lord:

*Attend to the prayers as misers do the wealth,
With mind forever fixed on the hoarded pelf.*

A pauper collects his money by begging coppers and keeps counting it day and night. Whether sleeping or waking, he is dreaming all the time of his little hoarding. We too, should like a pauper always keep an account of the Simran that we do and try to accumulate bit by bit the wealth of Naam – not forgetting it for a moment.

Kabir has given so many examples so that we may understand the true value of real Simran which brings forth fruit.

*Love the prayer as the deer loves the trumpet
sound,
Who life and freedom risketh for sweet music's
sake.*

A fleet-footed deer which cannot otherwise be caught, is entrapped by the hunters, just by means of playing upon the trumpet. He is so enamored of the sound that he is irresistibly drawn toward it and helplessly places his head on the musical instrument. In just the same way, when once the ever restless mind hears the *Nad* (or the Sound Current within) it is charmed, stilled and becomes motionless. Soul when freed from the tentacles or talons of the mind is able to soar easily to higher regions.

Another example he gives:

*Love the prayer as the moth loves the light,
In its flame doth burn itself, never turns aside.*

Light is the very life of the moth. He loves it so passionately that he does not hesitate to singe himself to death, rather than to avoid it. Kabir Sahib therefore says that we must love Simran as the very breath of our life whether rich or poor, healthy or sick, awake or asleep, and like a moth be ever-ready to sacrifice our very self in our devotion to our ideal.

Again he says:

*Lose yourself in the sweet remembrance as the
keet in the bhirangi,
Who for sooth loses itself to rise bhirangi like.*

Bhirangi (an insect) after almost killing a keet (another insect) revives the latter to life by bestowing its powerful attention to it. The keet when charmed back to life is no longer a keet but becomes a bhirangi-being saturated with the life impulse of the latter. In just the same way Kabir says that one who does Simran and gets firmly engrafted therein will have new birth and new life quite distinct

from the old sensual life he has been living hitherto.

This is the "second birth" of which all the Saints speak. Christ says, "Unless you lose this life you cannot have life everlasting." "Except a man be born of water (first birth) and of the Spirit (second birth) he cannot enter the kingdom of God." "The first birth was of corruptible seed, and the second shall be of seed incorruptible." This may be called "birth in Christ," and when it actually takes place, one would like St. Paul say, "It is not I but Christ speaks in me." The principle of engrafted life works alike in plants as well as in man and is in accord with the laws of Nature.

Hazrat Baziad Bustanvi, a man of extreme piety and devotion, once looked within himself and found nothing but God. In a state of divine intoxication he exclaimed, "I am God!" His disciples, unused to hearing such apparently sacrilegious words, wondered what had happened to the Pir (Master). After some time, when the Master had come down from the super-conscious state, they inquired of him why he had exclaimed that he was God which was quite contrary to his usual instructions to them (that God could not come into a human body). The Master told them that the expression "I am God" was not uttered by him but by someone else (he could according to the Koranic Law be condemned as a heretic for uttering such blasphemous words). After some time, this Hazrat was once again seized by a fit of God-intoxication and began to exclaim, "I am God." This time some of his disciples came down upon their Master with staves, spears and swords. In the *Masnavi* by Maulana Rumi (the original poetic narrative in this behalf), it is stated that whoever aimed a blow at the Master's head, hands or legs got his

own chopped off, while the Master beside himself kept chanting, "I am God." The disciples were amazed and inquired of the Pir the significance of the incident. The Pir with a smile on his face informed them that one who merged his little entity (soul) into the greater entity (Over-soul) becomes one with God and no one could hit or harm him.

Similarly it is mentioned in *Ghat Ramayan* (a sacred book of Tulsi Sahib) that Tulsi Sahib of Hathras (a man of great devotion) when staying with Baji Rao Hulkar, a Maratha chieftain of Stara, once said: "While the people see my physical raiment (the body), I actually live out of it."

Our own Master Hazur Baba Sawan Singh Ji was once on tour to Gujranwala city (now in Pakistan) when some opponents came up with the idea of fighting. Master was inside. He rose up. He was in a state of God-intoxication and said, "Look at me, who am I?" And it was all quiet.

This is the general experience of those who sometimes become God-intoxicated. Such statements bring out the true meaning of Simran.

Saint Kabir gives so many examples. He says:

*Love the prayer as fish love the water,
Who would rather die than be separated from
their element.*

Water is the vital element of fish without which they cannot live. A fish would prefer to die rather than live without it even for a single moment. Similarly, Simran (the Sound Current) is the vital element in which we live and move and have our being. Unless we by actual practice realize

this fundamental truth, we cannot have peace.

Now He further explains:

*Pray we with all our heart in the silence of the
soul;*

*Shut off the world without to unveil the Truth
within.*

Simran is to be done with the tongue of thought and not by word of mouth. It is entirely an inner mental process, to be practiced only after the outlets of the outgoing faculties are closed up.

The treasure of Simran is to be kept hidden from the people of the world. It is the most precious wealth, the value of which worldly people can hardly realize. *The reality dawns only when you tap the veil behind the eyes.* Christ too says in this behalf, "Seek and ye shall find. Knock and it shall be opened unto you."

Referring to the outer process which we generally do by way of Simran, Kabir says:

*By telling beads we please ourselves and yet we
never gain;*

*But if we were to make a bead of the mind, an
inward light would dawn again.*

The telling of beads on the rosary gives just a mental satisfaction, but leads nowhere. If you were to turn the beads of the mind you would witness God's light within.

Kabir Sahib says that there is hardly any need of beaded rosaries for while the hands are engaged in telling the beads, the mind is fixed on the beads without and cannot possibly withdraw within; and without this there is no gain whatsoever. Conversely, when the mind is once absorbed

in Simran (mental concentration) the iron curtain will fling open (at the "Open Sesame" or enchanted words).

He says:

*Aeons have passed in telling beads, yet our
minds changed not;
So cast off the wooden beads and take to the
mental ones.*

Kabir Sahib therefore says that we waste our entire life in performance of outer works of merits, but the soul finds no inlet. The veil within does not give way and soul remains without. We should therefore turn the bead of the mind, and it will act like a push-button giving an ingress of the soul to spiritual realms within.

Kabir further explains:

*Continuous flow the symphonic strains sublime;
Divine in birth, they subdue the mind.*

By concentration a feeling of numbness gradually creeps up on the hands and feet and spreads on to the rest of the body until the sensory current gets focused on the center of the soul behind the two eyebrows (from whence during wakefulness it proceeds). The concentrated energy then falls back upon the veil behind the eyes which is rent asunder, opening a brilliant vista ahead. The sun and moon in turn appear with a melodious Sound Current emerging from beyond. These unbroken strains of music continue of their own accord. When this stage is reached an aspirant has nothing more to do except to be absorbed in them.

Kabir goes on further saying that:

*True rosary lies in the mind, the rest is all sham
and a worldly show;*

Lo, the rosary on the Persian wheel draws water alone.

Simran to be effective should be characterized by love, affection and devotion. If the rosary alone were to lead to God, then the big rosary on the Persian wheel could as well do the same thing. But our daily experience shows that they fail to achieve any such thing (rosaries on the Persian wheel are the ropes to which the water pots are attached and they fetch water only and nothing else).

Similarly the Chinese have invented what is called the "Wheel of Prayer." If it is once put in motion, it makes about a thousand rounds. They transcribe a mantra or a holy hymn on a piece of paper and put it on the wheel and set it into motion and feel satisfied that they have repeated the holy name a thousand times; but to no avail. Simran done parrot-like by repeating a mantra thousands of times in this way cannot bear any fruit.

Among orthodox Hindus there is a practice of writing the word *Ram*, *Ram* or the Word of God on paper in thousands every day. After some time they scissor down each word *Ram* and put it in a pill of flour and consign the pills to the waters of some running stream and believe that they have gained religious merit. It gives only a little remembrance of Ram. If one were to tell them that real Ram is within them, they would not believe it. So they neither find Ram nor do they get any substantial thing.

Similarly Purbias (an orthodox sect who attach great importance to outer rituals and try to perform them with religious faith) generally take a bath early in the morning in the waters of a running stream, as an act of religious merit. Once a few Purbias went to Kabul in Afghanistan

(a hilly country to the northwest of India) where the weather is generally very cold. Here one of them went for a bath in the Kabul River, but finding the water icy cold he hesitated to enter the stream. He thought of a good device to escape the ordeal and yet satisfy his scruples. He took up a pebble and threw it into the stream, saying "O pebble, thy bath shall also be mine." After saying this he turned back and on the way met another Purbia going to the river for his morning ablutions. The latter asked him if he had taken the bath in the chilly bleak weather. The former informed him of the vicarious pebble-bath that he had had, and thereupon the other fellow embraced him saying, "Your bath is my bath as well." In this way the blind leads the blind and both fall into the ditch by performing deeds blindly.

Kabir Sahib further refers to the rosary, saying:

*Over the wooden rosary you have wasted much
time;
Now take to the mental rosary, that has no knot
on the end.*

"O Kabir, the telling of the wooden-beaded rosary is a great laborious task, but continuous mental rosary, as of the breath beads (incoming and outgoing) is a natural phenomenon. It goes on endlessly without any effort."

In the rosary there is the head knot. When one round is completed it is to be reversed so as not to neutralize the effect, for beads are to be told in one direction only. So Kabir advises that we should take to the natural rosary of the breath which being an endless continuation has no knots and needs no reversal at all.

Further he says

*On continuous fruitless revolution,
The rosary cried out quarreling,
"Why do you turn me round and round?"
Turn mental rosary should you want a Master
guide.
Telling beads and counting the turns on fingers,
Hollow are such deeds of merit, performed with
wandering mind.
How can God be found with an insensate mind?*

Kabir says, "When doing all ablutions or purificatory exercises like telling the beads, etc., your mind is not still, what is the good of doing them after all? While you are telling the beads and counting the number of rosary revolutions performed on your fingers, the mind like an unbridled colt is wandering about. All such deeds are therefore of no avail. You can meet God through a living Master only, when according to His instructions, you learn to bridle the mind and turn it the other way" (i.e., inward and upward from its usual way of looking at things outward and downward). The practice of concentration and focusing of the mind can only be achieved through Simran as enjoined by a Master-soul and by nothing else.

Kabir Sahib further presses the point.

*In vain is the rosary that loosens not the mind
knot.
A true heaven lies in the Master's feet alone.
No outer shows are needed, all must be done
within;
Why lose time with the outside world?*

I am now engaged in my Lord within.

Simran as said above is a mental or inner process and as such the rosary or any other aid cannot be of any use in this behalf. By concentration at the blessed feet of the Master, by implicit faith in his instructions, and by putting them into actual practice, we can attain a stage of perfect bliss. There is no short cut but that of Simran as enjoined by the Master.

The Bible too says, "Be ye the doers of the Word and not the hearers only," and then you will enter New Jerusalem.

Conclusion

The Naam or Word is within you. This is to be contacted within. The observance of the outer rituals and performance of so-called meritorious deeds cannot be of any help in this matter. While the untold treasure of divinity lies hidden within, we search for it without and so all our efforts go in vain.

Emerson in this connection says, "The human body is a temple of God and as such God can only be made manifest from within." The contact between an individual spirit or human soul and the Oversoul is of course established by a Master-soul by means of the Sound Current or Word.

Another Saint, Bikha, says: "O Bikha, there is no man starving in this world. Everybody has a diamond of precious value within. They do not know how to withdraw from the body and concentrate the sensory current and transcend the lower chakras in the body. That is why they feel hungry. They have the thing within them but they do not know how to come out of the body to contact it."

The Sound Current or Word is contacted through the medium of Simran, which withdraws the spirit current from the body; when the current comes up to the seat of the soul in the waking state, only then it contacts the Conscious Power working throughout the whole creation. It will therefore appear that Simran or the process of the sweet remembrance of the Word is the stepping stone to contacting the Word within. The first step is therefore to do the Simran or repetition of the charged words given by a competent Master, and the second step is, when the soul is withdrawn to its seat in the body at the back of the two eyes, it contacts the Word which is called Naam, Shabd, Nad, Akash Bani, Kalma, Sarosha, etc. This Word has two phases: one is of *Light* and the other of *Sound*, which the soul experiences when it comes in contact with that Power. He sees the Light of God and hears sweet symphonies of the rapturous strains of the Sound Current going on within which gives its sweetness very sublime and ineffable; so sweet that no words can convey.

Farid, a Muslim Saint, says: "O Lord, there are so many sweet things in the world such as honey, buffalo milk, sugar, but the sweetness that Your Name conveys, O Lord, is far sweeter than all these." It is a subject to be done practically and tasted by the individual self. It is not a matter of routine only nor of mere talking. It is a matter to be experienced by *contact within*. Those who have tasted the sweet elixir of it have talked about it in glowing terms.

Once Guru Nanak met Babar, the great King of India, who was taking an intoxicant. He offered it to Guru Nanak who told him, "Babar, this drug that you are taking loses its intoxication, but the intoxication I have by contacting

the Word of God is everlasting and cannot be diminished." So it is an interesting subject. Those who have once tasted a bit of it can never forget it. All the world's enjoyments and other things lose their weight and value in their eyes.

Constant remembrance of the Lord further gives a wakefulness to the man who is engaged in it. Tennyson in his Memoirs gives an instance of his experience of a waking trance he had, which could be interesting to know. He says:

A kind of waking trance I have frequently had quite up from boyhood, when I have been all alone. This has generally come upon me through repeating my own name two or three times to myself silently till all at once, as it were out of the intensity of consciousness of individuality, the individuality seemed to dissolve and fade away into boundless being and this is not a confused state but the clearest of the clearest, the surest of the surest, the wisest of the wisest, utterly beyond words, where death was a laughable impossibility, the loss of personality (if so it were) seemingly but the only true life. I am ashamed of my feeble description, have I not said the state is utterly beyond words.

This wakefulness Tennyson had by remembering his own name two or three times, quite calmly; this was, as it were, dipping into his own self, the soul. If we but dip in our source—God—by constant remembrance, losing our own selves into the whole, how much greater consciousness and wakefulness full of intoxication we would have. We can well consider all this. Thank you for your patient hearing.

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Chapter-7

Sant: The Master

PERHAPS one might ask, "What sort of a person is a *Sant* about whom so much has been said, as distinguished from commonly known grades of Masters, such as *Sanyasis, Rishis, Munis, Tikhishwars, Munishwars, Yogishwars*, past Masters, founders and ministrants of religions, etc.?"

No doubt a Sant (or Sadhu) is an ordinary man to all external appearances. He is, however, a great deal more: a "perfect man" with experience of outer and inner life. Outer living may be different in various countries, but inner experiences wherever known are the same; although they speak of differing phases according to the degree of inner approach. These are not denied as far as they go, but direct and full phases are announced by Sants who also offer experience along with their theory. What more is needed by man?

Voluminous books recording experiences of Sants in this science of Nature are full of their praises. Still, it is very difficult to know more about a Sant even if he is your nearest neighbor or daily passes on the same road.

History shows that once the Czar of Russia, moved by the fate of certain exiled subjects of his dominion working as shipbuilding laborers on a far-off coast, went in disguise to them, worked with them for a number of years, and persuaded them to return to their homes. The laborers

protested that they had been turned out of the dominion and there was no hope for them. The Czar assured them that he had influence with the royal court, including some with the Czar, and that there would be no trouble. Those who believed him, agreed to accompany him to their homes. On the way their faith in their fellow worker was confirmed when the Czar disguised as a laborer, was warmly greeted by his men. At last when all saw in the end that the distinguished laborer was none other than the Czar himself sitting on the throne before their eyes, they heaved sighs of relief. How could they have known him or believed him before?

The Unseen High One uses a very selected human pole, who, by dint of his continued, untiring and unending endeavors, unequaled in self-sacrifice and boundless love for Him during life, contacts Him within himself, becomes His conscious co-worker, and is utilized and assigned the mission of giving solace to afflicted seekers of Him, to rescue them from the worries of the world and to unite all such ones to Him who owns them.

Man needs man to understand, and so a Sant is the High One in the guise of a man to whom those longing for Him can approach. The Unseen Almighty has His own law in this respect. Thus, Sant is God plus man. He is a mouth-piece of God, or if one is pleased to accept it, he is God in person, "personified God." He is most sacred "personal God" invested with all powers and authority and is a living altar to pray to, to seek solution of man's problems from birth to death and after; in short, to extricate man from the network of worries and bestow true salvation.

Thus God moves as ordinary man in disguise. As a man externally no one can recognize him, but only one who contacts a Master Saint within himself according to the science, i.e., the laws that He has laid down for man. Externally, if one takes a Master Saint as an ordinary man, he cannot derive any more benefit from him than he could from anyone of the level that he takes him for. If one takes him as a superman, much more benefit can be derived, and if he is taken as all-in-all, still more. If one contacts a Master within himself, he gets all and everything. It is not a matter of one's thinking range, which is blind faith. It depends on the extent of understanding of this Divine Science. That which comes from the heart will go to the heart.

A question was once put to Hazur Baba Sawan Singh Ji Maharaj: "Bodies of all men are made of the same mud (i.e., material flesh, blood, etc.), what superiority is attached to the personal body of a Sant which makes him superior to any other man?"

Hazur replied: "No doubt, all bodies are composed of mud, but the body of a Sant is made of the purest particles of it available in the universe. Every word, every look, every move, every touch, even the aura of a Sant is endowed with mercy, love and grace of God. His society is specially electrified and the atmosphere charged. The purer the heart of a man, the more he realizes and feels. Even those who listen to him, accept and absorb what he says, are not left blank. They are benefited.

"When a Sant walks on the ground, the land becomes

pure and sacred. When he walks over the grass or in walking crushes any worms or insects, they get a man's body direct, irrespective of the cyclic order and stages of evolution of creation of life on earth in Nature's science. The fruit trees and plants from which the cereal comes which a Sant uses in his diet also get human bodies directly. The tree, a portion of a branch of which the Sant uses as his *datun* (tooth brush), and the cows who provide milk for the Sants, also get man's body direct. Similarly the mares, etc., Sants ride, the ants or worms whose bodies touch the flowing water in which a Sant bathes, or any flying bird who happens to see the naked portion of the body of a Sant also get the same advantage."

An ordinary man would take this as an enigma or joke and would hardly be prepared to believe because his testing stone is his intellect, and he knows nothing of the Power of God, or such powers delegated to or concessions inherent in the bodies of Sants, unless he acquires experience in the noble science that has been designed by God Himself for man. It is true that God is unseen to external eyes, but He has not left man all forlorn on earth so far as approach to Him is concerned. The door of approach, the starting point, for any search or research in this connection lies within man. The Sant is the means.

Man therefore must adopt a course different from that upon which he is attempting to make headway; but proud of his "learning" in many fields, he goes astray, just as one examining a bowl found in the ruins of a far-off country begins to ponder, speculate and concentrate his

imaginings on the potter who made it long ago. He draws a sketch of the potter in his mind, makes images of him and his implements, and in so doing, writes books, one after the other, trying to impress others and prove that his findings are true and deserve praise. Alas, man is far from the right track.

Simple is Truth and still simpler the language of Truth spoken by the Sants, whose simple and brief words uttered from the heart satisfy, pacify and console the most bewildered and troubled souls. They speak involuntarily and unaffectedly.

*A Sant is the mouthpiece of God, and God
Himself speaks through the human throat.*

MAULANA RUMI

As a man, a Sant is always submissive to His Will in happenings in life. Bear and forbear is a Sant's creed. He is like a sandalwood tree on which a feller's axe strikes its blows, but the tree continues to give forth its fragrance, even to the edge of the blade which cuts it.

In the company of a Sant, the agitated mind becomes still. He stands for the good of man and does his work as a friend or brother, if one's mind is not prepared to accept him as a guide. He remains concealed, but by his very concealment is added fame to fame and glory to glory.

He does not see who a person is, what position he holds, or to what school of thought or race he belongs. He simply sees that one coming to him is an ensouled human being—man. The Sant is so watchful and alert a merchant of his precious goods (i.e., the spiritual science) that anybody who thinks himself the most clever, the wisest, the most highly educated, a performer of miracles, etc., cannot get even the scent of what he has, though one may try his very best. The Sant loves theists as well as atheists, or even the worst sinners or those who are drowned in sensual pleasures of the world, just as a loving mother will not throw away her child completely covered in dirt and filth.

It takes a Sant to know a Sant. A Sant alone can describe a Sant. His presence in the midst of any society or social group is its most precious adornment. He may be seen going from one place to another but he does not go there for any propaganda or selfish motive, but is attracted by the strong silken ties of love in certain hearts. He is the uplifting leader of moral cleanliness and spirituality. Whether a metal be gold or iron, it is mere metal to a Sant. He is not affected by offers of position of dignity or indignity, honor or dishonor, nor moved by joys and sorrows, praise or censure. Sovereignty, wealth and beauty of women are no attractions for a Sant. He is far above the influences of lust, anger, greed, attachment and ego and remains unaffected.

Sants or Sadhus' are above the three *gunas*. They are

selfless and reveal the Truth only. They are "Children of Light"—beacons of the world. It is very seldom that one comes across them—real ones. Like wrestlers, they are not made in one day, nor are they from any school of academic learning. They have had the experience of several past lives. Every Saint has a past and every sinner a future. They are common assets of humanity. They are experienced personalities who have analyzed themselves and realized God and can help to put us on the same path. Whatever one has, he can give it to another.

How can the ordinary man know that a Master Saint (*Guru* or *Satguru*) visits the heavens daily, takes charge of his disciples' karma, winding it up and liquidating it under his care and supervision? There are thousands of disciples and how can the Master manage it? Man hears of these things only occasionally. Sit by a Sant and you will feel mental composure, calmness, and a tranquillity never experienced before, and much more too. The minds of those who have the least spark of love of God in them, experience an awakening even when they just hear that there is a Master who can really guide them to the threshold.

In going to a Master we acquire:

1. Reciprocity of heart;
2. Staying still behind the eyes;
3. Contact with the "Divine Link."

In the places of pilgrimage, the holy ones of olden times bestowed at least these three boons which are stepping stones to direct spirituality. Words and theories have now been substituted for these prerequisites of the Divine Science.

The teachings of the Sants are, in brief:

Man has valuable treasures of Divinity hidden within him. Acquire the knowledge and experience that made the Masters so high and holy, and unlock the doors giving entrance into the Divine in practice—not intellectually—right now, during your present lifetime. Purity of heart and the simple request is all that is needed. You have to pay nothing for this Science of Nature.

In to the society of Sants come men of all characters, including those proud of their ideas, good or bad. Sants however do not employ police to keep away those who in the eyes of the public are undesirable, and the strange thing is that their own censure is the only doorkeeper that automatically keeps them away.

The problem now before man is how to recognize and identify a true Master from among so many he meets, hears and reads about. We are used to seeing outwardly.

There are hardly any universal or common marks on the person of a Sant. Still, we need some clues, some key. We may point out, "Rishis and Munis are defined as those who possess knowledge of the past, present and future. Yogis, in addition to that, have miraculous powers to exhibit and

attract. Of gods, it is said they do not cast a shadow. At least something must be said about genuine Sants and Sadhus by either the ancients or moderns."

The reply is that for the ordinary layman and the negative-minded man, there can be hardly any indications that a man may be a Sant. For the slightly advanced on the path of love of God, and for those of astute observation, there can be given some hints and clues. Much patience is needed, however, to discover them :

1. *Sants say that God is within man.* (This is emphasized and repeated everywhere today, so it is not a convincing clue for modern man.)

2. *The eyes and forehead of one genuine Master bear a strange contrast and striking resemblance to another.* (This is realized by very few of those who have lived during the lifetimes of two such Masters and who have minutely observed these features or signs in their faces. It is, in fact, the one Benign Power working through two different human poles one after the other, or even side by side, which is also the case occasionally.)

3. *They make visible or invisible three vertical veins on their foreheads at will.*

(This remarkable sign by which a Sant can be recognized is mentioned by the ancients and is not discernible by many until they learn of it and desire confirmation by this means.)

4. *When sitting in the presence of a real Sant, even with open eyes, the sensory current of the body begins to*

convene gather up, and rise involuntarily and unknowingly until felt.

(This experience is given by a Sant to a very few of the selected ones. Ancient seekers aware of this "test of self" have corroborated this.)

5. Sincere aspirants are given the experience of withdrawal of the spirit current at the very first sitting on the time of initiation.

(This is open to all coming under the protective fold of the Master. He may be a new disciple or an old one who comes to the Master to realize and correct any mistake under which he may be laboring. This experience is also open to those who received instructions from a self-styled master in whom he has had faith, but from whom he has had no experience.)

As a matter of fact, no one can know or find a true Master unless and until the Master is pleased to reveal his own identity himself to the innermost satisfaction of one desiring to confirm his faith in the Master. This is done according to the extent of one's receptivity, and to the degree that his capacity to understand and his love entitle him. It depends wholly on the kindness and sweet mercy of God through a Master. Some are given clues according to their desires. The faith of some in their Master is confirmed when a disciple is saved miraculously from some danger. A favorable response to the prayers made to the Master confirms faith in others. There are others who have book-knowledge and are satisfied by the examples of others, so they get confirmation that way. Masters have the knowledge of measuring the capacity and range of everyone's intellect and bestow faith accordingly. Sants know the

merits and evils of everyone but they never disclose them.

Divine Grace is never slow. A good mother says not, "Will you?" but gives. From among the aspirants, they are given the lion's share of Divine Faith in the Master who come with downcast heads, heavy hearts and the shuddering anguish of a lost soul, speechless with anxieties, to unburden their worries. Meekness is no weakness. It is a strong, cemented road of humility which leads to the Benign Reality.

Experience is the only criterion. If a Master is able to give us experience, we can accept him as one who knows the Divine Science. One who is connected, can contact, can give us contact. If one is in the first or second grade and someone else sits by him for a whole lifetime, he will never attain a high degree of education.

Man hesitates and fears to approach a Master Saint because his living is tarnished, may be less in one and more in another. Never fear to go to a Master Saint because you are a sinner. He is meant more for sinners than for others. He has a remedy for every wound. Approach him and through him will be found a way to become rid of sin. If one is far away, he can be contacted through correspondence. He has means and methods to meet every case. He is competent.

* * *

It will be easy now to realize that Para-Vidya has a scientific basis, though it differs a bit from the ordinary system. It is not a scholastic system of philosophy based on intellectual cleverness, much less is it a new code of social or moral conduct, which are elementary steps. It is no blind faith, but a to-the-point digest and clear-cut practical

science dealing with self-analysis, i.e., knowledge of self in man, for the one who observes minutely. All authority is, of course, vested in the practical Master Saint.

When a man is in one crowd, he will talk as the crowd talks. If he joins another crowd, he will talk as it does, and so on. But if he takes his seat on a high mound, he is able to see and hear all, and to judge the actions of man better. A Saint is like such a person. He looks down from the high upon the world. He speaks of the state of man struggling for existence, pretending that he knows all, when in reality he knows little. Man does not know how to live, what to do, what to eat, how to act in life nor why. He has to depend upon his parents and teachers from childhood to youth, for all of his physical troubles he has to depend upon his doctor, for earning his livelihood upon his employer, and employers in turn upon their subordinates. For instruction in all mundane affairs, he is dependent upon society; when faced with unforeseen dangers and surrounded by suffering and when not comforted by anything, he depends upon the words of his minister or priest; and finally he finds that all he can do is to submit Nature and her laws. In vain he puts his trust in bodily strength and in the stability of the future; at the same time he makes his own way by heedlessly pushing others down the ladder. Little does he know that he can stand still in a flowing stream, but not in the world of mankind.

Saints pity man. They care not for their own personal comfort, and day and night advise man that his life is short, very short, but the worth of holy Masters has been underrated ever since wealth and pleasure have been overrated. Repeatedly Saints have warned man that in this

Kali Yuga (iron age) man has been allotted a limited number of breaths in one lifetime. He has been given roughly 26,000 breaths a day (the amount varies from person to person and is determined by the *prarabdh* or fate karma). While sitting, he spends 12 a minute; when walking, he spends 18 a minute; and in sexual intercourse, 64. These breaths are his entire legacy and wealth in bodily life. Sants advise man to put this wealth in a secure bank of proper adjustment in order to lengthen life and derive the utmost from it. They emphasize that there is no other way; but man will not listen. Sants further say that man is subjected to the law of evolution in 84 lakhs kinds of embodied creation and gets one body after the other and in each body is further chained with iron fetters of the inexorable law of Nature, Karma: first "work and act" and then "cause and effect," and he must rid himself of this cycle of repeated births and deaths in order to attain peace. With open eyes, man watches living beings, even man, suffering, dying with untold pain and agony, but he smiles away the Truth as revealed by Sants, saying, "We know better. We have our own solid science based on facts, we have our inventions, our atomic energy, etc."

Thus the less man thinks, the more he talks, and things not understood are admired. Notwithstanding all this, the Sants continue pushing on with their mission with perseverance and offering experience in the Divine Science, *Para Vidya* to those who come to them. The Name of the Lord is a very strong tower. The sting of reproach is the truth of it. Self-evident Truth requires no proof. The sun can be seen by nothing but his own light. You CANNOT BE LOST ON A STRAIGHT ROAD.

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Chapter-8

Instructions For Meditation

1. **For Simran**

Choose time for your meditation when your food is digested, perhaps early in the morning. Most of the thoughts subside after the night's rest.

Wash your face or take a bath if you like, or walk a little to make yourself feel smart and to shake off drowsiness. Then sit relaxed in sweet remembrance of the Master, buoyantly, quite cut off from the worries of the world.

Do not think of the body, or breathing going on or beating of the heart. There should be no stress on the eyes and no moving of the eyeballs. The eyes should be closed as one does when going to sleep, but you are to remain awake and alert. Simply look sweetly with the inner eye into the middle of what is before you, repeating mentally the Five Sacred Names (which are charged) one by one very, very slowly—may be at intervals—reposing your all in the Master-power within you.

Keep your inner gaze fixed constantly into the middle of what is before you—darkness or light. It may not be visualising yet. Let there be no clutching on your part to make out something. Simply continue looking sweetly into what is before you. The Light will sprout forth, become stationary, and then will grow brighter and will ultimately burst to give you a way to pass through it. You have to gaze into the middle of the light always, even when you see star, moon, sun, eye, etc. There should be no clutching. In this way you will have splendid progress.

2. **For Sound**

When you sit for listening, there should be no repetition of the Five Names and no fixing of the inner gaze. Full attention is to be paid to hearing the sound current coming

from **right** side. The sound will become audible, draw nearer, grow stronger and will ultimately come from above. You are not to follow the sound mentally to find from where it comes, otherwise, the attention is divided and the progress will not be appreciable. You are not to pay any heed to sounds coming from the left side.

This ever-present sound (coming from the right side) is the "Audible Life Stream" or Word (as in the Bible) and is, in fact, the Master Himself with you in this Form always.

The two practices should be done one by one, separately. The key to success is "Love" and "Devotion." More of these, more of progress.

Disclosing inner experiences to anyone, neglect from abstaining from the prohibited diet (i.e., all meat, fish, fowl, eggs, intoxicants or drugs) and gaps and defaults in any part of meditation, retard the progress.

One feels refreshed and recharged after meditation rather than exhausted, tired, or fatigued.

The Divine way back to God during lifetime, i.e., the way you have been put on is – unlike other man-made sciences – definite, practical, and the unchangeable Science of Nature. The inner experience and speed of progress may vary with different individuals according to one's past background and devotion. So one should continue patiently, and the Master-Power will always be extending all feasible help.

With all love and best wishes,

Yours affectionately,
Kirpal Singh

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OUR OTHER PUBLICATIONS

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