

# DISCOURSES ON SANT MAT

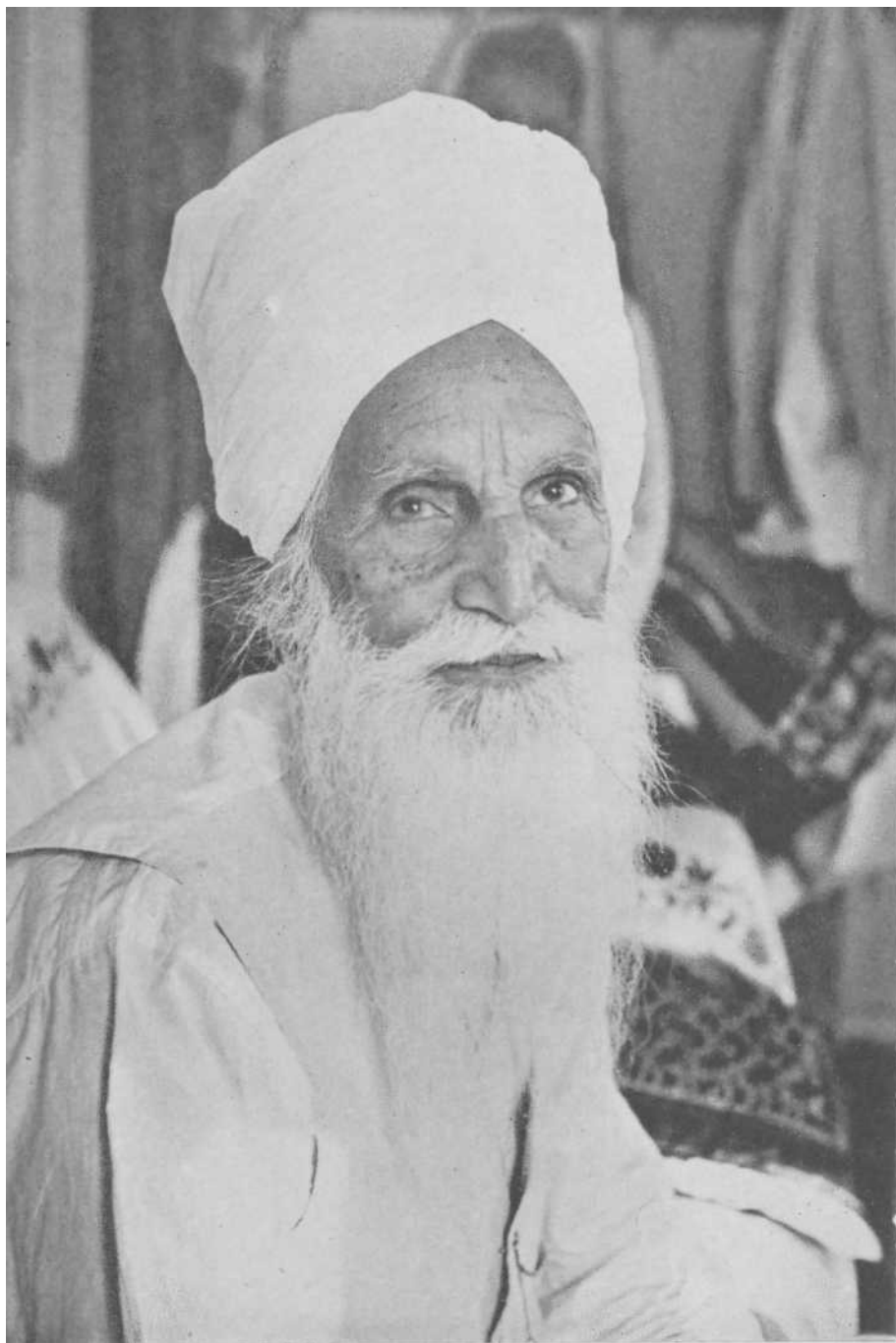
*(as delivered in Satsang)*

*By*

HAZUR MAHARAJ SAWAN SINGH

RADHA SOAMI SATSANG BEAS

PUNJAB—INDIA



HAZUR MAHARAJ  
BABA SAWAN SINGH JI  
1858-1948

*published by*

**Shri K. L. Khanna**

*Secretary*

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## PREFACE

With a rapid rise in the number of English knowing satsangis there has grown a keen demand for further literature on Sant **Mat**, in English. Seeing what mine of esoteric wealth is contained in **the** discourses which Maharaj Baba Sawan Singh Ji delivered in the Punjabi language over a period of nearly four decades, the present Master, Maharaj Charan Singh Ji, asked for these Satsangs to be rendered into English for all the English knowing initiates and seekers. He personally selected the Satsangs to be so translated and gave constant guidance and inspiration during the progress of this work, explaining at length the meaning of the various Shabds and quotations used by Hazur Maharaj Ji. The present volume is meant to meet the demand and is the first of the series to be published.

The Master has also graciously passed on the copyright, in respect of these publications, to the society, viz: Radhasoami Satsang, Beas. It is hoped that this series will meet a long felt want and will greatly benefit all those who wish to understand the great purpose of life and endeavour to realise it.

It may, however, be pointed out that no English translation can ever possess the quality of the original work either in freshness or in vigour of thought. For one thing, it is difficult always to find exact equivalents in a foreign language, and for another, idioms, aphorisms and phraseology in their new clothes lose much of their subtlety.

For aDy failings, therefore, in not being able to bring out fully the elegance and excellence of the original Satsangs, the responsibility is entirely ours and we seek the indulgence of our readers.

The translation has been a team work lovingly undertaken by several devoted satsangis : Mr. Joseph Leeming of Washington, U.S.A., Professor A.P. Kapur of the Arya College, Ludhiana, and Mr. K.L. Khanna of the Radhasoami Colony, Beas. Both Professor Gopal Das Kapur of the Sanatan Dharma College, Ambala, and Professor Janak Raj Puri of the Government College, Patiala, also cheerfully gave of their time in the early stage of this work. The entire typing work has been done by Dr. Mrs. Edna Stone of Chicago,

U.S.A., who has laboured hard and long hours in utter love and devotion to complete the book. Sri Ramdas Chadda of the Radhasoami Colony, Beas has been a source of help, throughout, in properly placing the quotations and references.

We greatly appreciate their labour of love in the service of the Beloved Master.

Radhasoami Satsang Beas  
Punjab, India

R.D. Ahluwalia  
*Secretary*

## FOREWORD

I vividly recall Hazur Maharaj Ji's satsangs. For four decades, they were looked upto as nothing else had been by tens of thousands of people. Every word and every syllable that He uttered became the very life of His disciples. The satsangs thrilled. They inspired. They enthralled the mind and heart of men. They answered all their questions. They resolved all their pressing problems. They met all their needs. Every word was a healing balm that soothed their anguished hearts. Every word was an ambrosial drop that quenched their thirsty souls. It was a memorable sight to watch the vast multitudes listening with rapt attention; men, women and children sitting in pin-drop silence; their faces lit with light, love and peace. The deep and melodious voice of the Master created a musical effect that completely magnetised the audience. Everybody was edified beyond measure and inwardly refreshed.

The satsangs given in this volume are so penetrating in thought, so profound in wisdom, so rich in spirituality and yet so lucid, discerning and practical that they leave no room for any addition or elaboration. To do so would be to hold a candle to the sun.

Saints of all ages and countries have sung the same one song. They have all preached the same one Truth. They have all emphasized the unity of God and brotherhood of man. Their message has always been the same one of love, compassion and humility. They come not to found new creeds and religions. They come not to gain suzerainty and dominion over lands. They come to unite, not to divide. Their mission is to take the longing souls back to their Home, not to take them further astray. They come to lift mankind out of the cobwebs of illusion, not to sink them deeper into the mire. Their life is one of labour and love, work and worship, service and sacrifice. They are entirely wedded to poverty, purity and spirituality.

Belief in one God is the cornerstone of all religions. They are different roads, leading to the same destination. The soul of religion is, indeed, one; only it is encased in a multitude of forms. 'Many roads hast thou fashioned: all of them lead to light.' Doubtless their rites and rituals, their customs and ceremonials, their rules



and conventions are diverse, but the substance of Reality, the essence of Truth, the basis of Spirituality, underlying them all, is one and the same. The Saints, the lovers of the Lord, turn away from the outer religion of form and ceremony to the inner religion of the heart. They discard the shell and hold on to the kernel. They preach pure and untarnished spirituality, for while the outer differences tend to divide us, the inner silver-cord assuredly makes us all one. 'The object of sight is one, but the angles of vision are many. Even so, Truth is one but we see it from different levels.' Only deep understanding of this underlying oneness will enable us to meet on one platform and bring peace to the intolerant and the strife-torn world.

Nobody denies that God is one; that He has created the world; that we can gain salvation by meeting the Lord, the Creator, alone; that the Lord resides not in forest retreats and mountain caves, but in the inner recesses of the heart; that to meet Him, research has to be carried out within the human body and nowhere else; that none has ever found Him outside nor will anyone do so hereafter.

They all admit that mind is the veil between man and God; that He can be seen only when this blinding screen is removed. Mind revels in pleasures of the senses. It can be weaned from them only when it gets something supremely superior, sweeter and nobler. The Saints say that this 'something' is the Divine Melody, the Audible Life Stream, the Voice of God, the Holy Ghost, the Word, the Logos, the Nam, that ceaselessly reverberates at the third eye. It is here that the Supreme Giver bestows His gifts; where flows the ambrosial nectar and it is to this point that the body consciousness has to be retraced, retained and put in the orbit of ever-resounding immanent power. Then shall we gain God-realization.

This process calls for no change in religion, no shift in avocation or profession, no distinctive garment or the like. The path is as easily trodden by young as by old. The Saints do not make cowards of men. They explicitly enjoin upon all who come under their influence to do their duty by their parents, family and children, friends and relations, the poor and the downcast. Those who love the Creator love His creation, too.

Self surrender is the key to God-realization. 'It gives strength to the weak, sight to the seeker, Beloved to the lover, God to the devotee, happiness to the server, holiness to the sinner, freedom to the bound, and immortality to the mortal man.'

Hazur Maharaj Ji has very lucidly dealt with these and other points in His satsangs. He has brought to us a practical way of searching God within us and realizing Him here and now. I hope that those who are real seekers will benefit from the book.

"His Love is infinitely inexpressible,  
How shall I describe it ?"

Charan Singh

## INTRODUCTION

The discourses contained in this volume were given by one of the most widely-known Saints, Perfect Masters or Spiritual Adepts of recent times in India. Although he left this earth in 1948, he is still known to millions in India and nearby Eastern countries as the Great Master, or Bara Maharaj Ji, the great King of Kings.

His given name was Sawan Singh, and he was born in the small village of Mehmansingwala near Ludhiana, a large city of the Punjab, on the 27th day of July, 1858. After an extremely active life, he left this mortal coil when nearly ninety years of age, on April 2nd, 1948.

Erect, eagle-eyed and handsome until the very last, dignified and regal in bearing, yet at the same time utterly humble and unassuming, and with a heart overflowing with loving kindness for all, he was filled with an irresistible spiritual magnetism that drew to him people from all walks of life, from the lowest to the highest. Many from both the East and the West, who were fortunate enough to spend some time in his company, reported that never before or since had they seen such a God-man whose face, filled with mercy and compassion that was plain to see, presented such an amazing combination of spiritual beauty and nobility, august majesty, utter serenity, and quiet but overwhelming spiritual power.

This was not all. The Great Master, at all times, radiated an almost tangible spiritual radiance; a higher joy and absolute serenity that no words can describe; continuous waves of light and peace and strength. His voice, vibrant with love, put all at their ease, no matter what their position or social status might be; and his smile and frequent hearty laughter seemed to light up with the highest joy whatever place he happened to be in. His manner, in spite of, or rather because of, his unquestioned spiritual power, was always simple and friendly, with never the slightest trace of pose or superiority. He was a supreme example, to many, of infinite love and compassion combined with infinite power and infinite humility.

But words are of little avail in attempting to describe such extraordinary Elder Brothers of the race of men. They must be

seen for their true greatness and spirituality to be recognized and realized.

During India's long history there have been many so-called "lines" of Saints or Gurus, during the continuation of which each Master has officially and indisputably appointed his own successor. One of the most widely-known of such lines, historically, consisted of the ten great Sikh Gurus, the first of whom was Guru Nanak (1469-1539), the founder of the Sikh religion. The last Master of this line was Guru Gobind Singh, who died in 1708. Thus, the line lasted for nearly two hundred years.

Sawan Singh Ji Maharaj was the third Guru of a line of Masters, that was founded by the great Saint, Swami Ji, who was born in Agra in 1818 and died at the age of sixty in 1878. Swami Ji's teachings, which attracted wide attention in India, were basically the same as those of all of the other hundreds of great Spiritual Teachers or Saints who have lived in India and the countries of the near East down the centuries of history. They are embodied in two volumes, the "Saar Bachan" (The Quintessence of Discourse) in poetry and the "Saar Bachan" in prose. These teachings are essentially the same as those of all other Masters, because the truths given out by the Radha Swami Gurus, who are Masters of the Word of God, have been and always will be the same. They are not man-made, but God made. Swami Ji began to hold public satsangs, or to give discourses to spiritual seekers, in January, 1861, when he was forty-three years old, after having spent seventeen years in virtually uninterrupted meditation.

Swami Ji's unique contribution to spirituality was the simple and extremely clear manner in which he taught the ageless and unchanging Truths of the Ancient Wisdom. His gift and his mission of clearly and openly explaining esoteric truths, which had formerly been partially veiled or even hidden entirely by the use of mystical allegories, brought this teaching within the reach of all who were seeking for the real purpose and meaning of existence, whether they were highly educated princes or illiterate peasants. It was in this way that Swami Ji became the founder of, what is now known as, the Radha Swami faith, science and philosophy. The term Radha Swami means "Lord of the Soul", and is an appellation of the Supreme Lord, God, which was first used by one of Swami Ji's favorite disciples.

Swami Ji's clear and simple method of teaching was continued

by Hazur Baba Jaimal Singh Ji Maharaj who, in 1891, settled at a spot on the west bank of the Beas river in the Punjab, a few miles north of the village of Beas. During the first few years, Baba Jaimal Singh lived in a simple hut. But gradually, as the number of his followers increased, other dwellings were built, a well was dug, and a small village came into existence.

In this way, there was established the nucleus of the present-day headquarters of the Radha Swami Faith, a colony which is called both Dera Baba Jaimal Singh (The Camp of Baba Jaimal Singh) and the Radha Swami Colony of Beas, Punjab. Today the Radha Swami Faith has hundreds of thousands of followers in India and nearby countries and a steadily increasing number of devoted adherents in Europe, Africa and America. It is interesting to note that this growth has taken place and is continuing at an accelerated pace despite the strict rule followed by all genuine Saints and Masters that forbids proselytizing, advertising or any of the other methods that are commonly used to increase the membership of organizations.

Baba Jaimal Singh carried on his work at Beas as a spiritual teacher and guide for more than twelve years. Then, early in 1903, he appointed Sarder Sawan Singh to be his successor and the third Master of the Radha Swami line at Beas. Baba Jaimal Singh departed this life on the 29th of December, 1903.

It was under the humble and unassuming but indescribably magnetic spiritual leadership of Hazur Baba Sawan Singh Ji Maharaj that the membership of the Radha Swami Faith had its first great period of growth, its followers increasing from no more than a handful of a few thousand to well over a hundred thousand.

To many in the West who have only a partial or limited knowledge of India's long and rich spiritual history and of the lives of the country's hundreds of Saints and genuine Masters, it sometimes comes as a surprise to learn that all true Masters of the highest order have, almost invariably, followed the rule of earning their own living. This is directly opposed to the idea current in the West that all of India's holy men, both past and present, have lived as mendicants, who begged their food from door to door, or else as ascetics who were fed and supported by their devoted followers. Kabir Sahib, one of the greatest of all Indian Saints, was a weaver at Benares, while his contemporary, Guru Nanak, worked as a cultivator at Kartarpur. Numerous other examples could be cited.

Hazur Baba Sawan Singh Ji was no exception to this rule. Although he was deeply interested in matters spiritual from boyhood onwards and kept up a continuous search for a genuine and perfect Master, he entered government service as a young man. After studying at the Thompson Civil Engineering College at Roorkee, a small city about a hundred miles north of Delhi, he became a military engineer. In this capacity, he served for twenty-eight years, finally retiring in 1911. Among various other duties, he planned and supervised the building of several key high-ways in the Punjab.

During all of his early manhood, he searched with great diligence for a real Master and made visits to many holy men who he thought might know the essence of Truth. But none of them gave him what he needed, a sense of total conviction that his mind and character required before he could commit himself.

For a long time he associated with a holy man named Baba Kalian, who usually remained in a state of absorption in trance, developed as a result of fourteen years of persistent spiritual meditation. Hoping that Baba Kahan would show him the right path, Sardar Sawan Singh asked him for initiation. He answered, "No, your Guru is somebody else." The young officer then asked him who his Master was so that he should go to meet him. Baba Kahan replied, as have so many other Masters when placed in similar situations, "When the time comes, he will himself find you out."

Finally, in 1894 when he was thirty-six years old, he had the good fortune to encounter Baba Jaimal Singh who was visiting the Murree hills in the northwest Punjab and holding Satsang there. By that time, three years after settling by the Beas river, Baba Jaimal Singh had become well known, throughout the northwestern India, for his saintliness, for the spiritual radiance and power that continuously emanated from him, and for the unshakable conviction which his teachings and inner guidance inspired in his disciples.

One day, shortly after Baba Jaimal Singh's arrival in the Murree hills, he passed Sardar Sawan Singh, who paid him no attention whatever, mistaking him for some Sikh litigant bound for the commissioner's Court. But on seeing him, Baba Jaimal Singh is said to have remarked to Bibi Rukko, one of his disciples, "That is the man we have come to initiate." Bibi Rukko replied, "How may that be when he does not even notice you?" In reply the Master said, "On the fourth day he will come to us." And so it happened

that on the fourth day the young officer, Sardar Sawan Singh, having heard that the holy man was holding Satsang, went to hear him. He was profoundly impressed and within a few days was initiated, as Baba Jaimal Singh had foretold. The day of his initiation, an auspicious date in the spiritual history of modern India, was the 15th day of October, 1894.

From the time of his initiation until the time of Baba Jaimal Singh's departure from this world in December, 1903, a period of nine years, Baba Jaimal Singh trained his chosen disciple to succeed him as the third Master of the Beas line of Radha Swami Satgurus. When Sardar Sawan Singh became the Master, following the death of Baba Jaimal Singh, he was still serving as a military engineer. He continued in this service till 1911 when he came away on premature pension. He was then fifty-three years old. From that time until his death in 1948, just before he reached the age of ninety, for a period of thirty-seven years, he served a growing multitude of disciples as their Satguru.

For approximately the first twenty-five years of his service as the Master, he devoted himself to providing spiritual training and guidance and to increasing and improving the housing and other facilities at Dera Baba Jaimal Singh. This was necessary because of the increasing number of disciples who came there to visit the Master, to attend his Satsangs and listen to his discourses, and in addition because a growing number of his initiates, at the Master's invitation, made their permanent homes in the village.

About the year 1936 the work at the Dera was completed for the time being and the Master, yielding to many requests, began the work of touring or visiting all parts of the Punjab and many other regions of northern and central India where moderate or large-sized groups of Initiates or Satsangis, as Radha Swami adherents are most commonly called, had their homes.

The term Satsangi is derived from the word Satsang, which means, literally, True Association. Association with a Saint or Perfect Master is external Sat Sang, and association of the soul with the Word of God within, a term that is explained further on in this introduction, is internal Satsang. When a group of disciples or spiritual seekers is addressed by a Master, that is also Satsang. A Satsangi is one who has been initiated by a True or genuine Master of the Word and who is, therefore, free to enjoy True Association with his Master, both externally and, when he has made sufficient

progress, internally.

Until the end of his life, the Great Master continued his work of travelling to almost all major cities and districts of northern and central India, to give spiritual discourses and also Initiation to those who thronged to hear his words wherever he went. Scarcely ever before—and never in recent times—had India seen a Satguru to whom so many were irresistibly drawn, or so many thousands upon thousands whose lives were changed and transfigured by his spiritual teaching.

It is extremely difficult to convey an adequate idea of the spiritual power that such Gurus wield, of the good that they can do, and of the deep and ever-increasing love that they inspire in their disciples. We who are spiritually blind cannot even form an idea of the immense power that the Masters possess. To the present writer, it seems best to give here some excerpts from descriptions given by an eye-witness and a highly-qualified observer of the Great Master's work, an American disciple, a doctor who, early in his life, was a Baptist minister and missionary, but who was in his last years a deeply devoted disciple of his beloved Master, Hazur Maharaj Baba Sawan Singh Ji.

This American, Dr. Julian P. Johnson, came to Dera Baba Jaimal Singh in 1932, and spent there the remaining years of his life. Many of his descriptions of the Master performing his manifold duties, contained in his book, "With a Great Master in India," are unforgettable, at least to those who have followed in his footsteps. Here, for example, is one account that throws light on a fact so little known in the West but so common a thing in India and other Eastern countries for the last five to eight thousand years or more—the relationship between a True Master such as the Great Master, Sawan Singh Ji, and his myriads of disciples, and what takes place when Indian disciples perform the function that is equivalent in the West to "going to church":

"This writer has frequently watched the crowds that throng to the Master, many of them men and women of culture, offering some of the most phenomenal demonstrations of devotion. He has many times tried to analyze it into its psychological elements; often with tears in their eyes, hands folded in an attitude of worship, and on their faces the radiance of joy and love. There is nothing else like it to be found on earth.

"Nowhere has the writer witnessed such beautiful, spontaneous



and joyous worship as that given to the Master, the beloved Sat Guru. In their faces, thousands of them in one great throng, they show combined love and joy and hope and cheerful realization. Sometimes accentuated by tears of gladness their eyes sparkle as if lit up by the light of the third heaven. Here is worship with perfect understanding, mingled with love. They know exactly whom and what they are worshipping. It is no theological belief, guesswork or blind faith with them. Their living Lord is right there before their eyes, and He is not a theory.

"I am aware that all of this is probably beyond the ken of the average American, brought up as we have been, upon an unholy mixture of dogmatic theory and materialism. But to these people, the Master is all there is of God and of Heaven and of eternal life, combined and embodied in this human form. The most astute and analytical philosophers among them see nothing inconsistent in the idea of God and man being fully expressed in one form right among them. To them in fact it is the normal thing, and they cannot imagine the full expression of divine love on earth in any other manner. When they have seen the Master and learned to love him, they know that they can depend upon him for eternal life. They know in their souls that seeing him now, today they have that boundless life already. It is not a far away hope, a vague intangible something to be wondered about. It is a present possession. And so why shouldn't they be filled with joy?"

"The worship of the Master is a living joy, unlike anything else on earth. In the Master's presence it is all light. No shadow can remain, and it carries with it its own internal and incontrovertible evidence of truth and reality. Borne up upon this reality the heart takes wings like an eagle. And yet probably nothing but a personal experience would ever have convinced this disciple of that sublime reality. He does not expect every one to accept it all at once."

Speaking again of Sawan Singh Ji Maharaj and of the magnetism of his message, Dr. Johnson says:

"All classes wait upon the Master, and it is very interesting to note the different types among the Master's disciples. Just yesterday for example, out of a gathering of about three hundred, we noticed sitting humbly at the Master's feet and listening to him with rapt attention, four doctors, six university professors, five lawyers and judges, and a considerable number of others who have such degrees as Master of Arts, Doctor of Science, Bachelor of Arts,

and so on. It must be a marvellous message indeed that can appeal to such men so strongly and at the same time appeal with equal force to the lowly and ignorant. While they cannot follow the scientific aspects of the teachings or system, they absorb the spirit of it in their souls and so reach the goal at the same time together with the learned and the great.

"It is a blessed thing that the ignorant can love as well as the learned, and it is love that takes the soul up. Wherever the Master goes he is loved and honoured alike by all. At his holy feet, all meet on a common level, and all worldly distinctions are forgotten, Even kings have bowed before him and sought to make gifts to him. But the Master accepts no favours or gifts from anyone, high or low. He remains always the giver himself, never the receiver. He insists that his mission in this world is to give and not to receive."

Concerning his own reaction to the Great Master, Dr. Johnson speaks with utter frankness. He says:

"No earthly father was ever more kind and solicitous even concerning the small material comforts of his children. How can I bless him enough! If only I could serve him better. How has he become my very life? It is a deep mystery, but an infinite joy. And how has this heavenly mystery come about in my life? It is so out of the beaten paths of ordinary experience. To the average westerner it is quite beyond understanding. But all who have themselves walked this holy Path know well that in all the world there is no relation so close and so sacred as that between Master and pupil.

"There is no other relation so crowned with the frenzy of divine joy. When the disciple feels that every ray of light that radiates from the Master carries with it streams of life itself, he must love him. When he realizes in the depth of his being that the Master is the embodiment of the Supreme Essence, now engaged in re-creating the disciple after the image and likeness of the ineffable Supreme Lord, then he knows that life without the Master would be an insufferable calamity."

During his period as the Master, Hazur Baba Sawan Singh Ji initiated about 125,000 persons, the largest number ever initiated into the secrets of the Word by any known Saint or Perfect Master. Before leaving this world, the Great Master by written will and in the presence of Dr. Pierre Schmidt, his sons and others, appointed as his successor Sardar Bahadur Jagat Singh Ji, a retired Professor

of Chemistry and Vice-Principal of the great Agricultural College at Lyallpur. Deeply spiritual during all of his adult life, his devotion to his Master had been for many years an inspiration to thousands of other satsangis. Even during his professional career he was known at the Agricultural College as Guruji or "Reverend Master," because of his saintly character and the unusually long periods of time that he spent in meditation.

Sardar Bahadur Jagat Singh Ji served as Master at Beas from the time of the death of the Great Master in April 1948, until his own death when sixty seven years of age on October 23rd, 1951. During this short term of three and a half years he initiated about twenty-six thousand seekers.

Prior to his death, he appointed as his successor Sardar Charan Singh Grewal, B.A., L.L.B., the eldest grandson of Master Baba Sawan Singh Ji. Assuming his duties as Master following the passing away of his predecessor, he is now the Master of the Radha Swami Sat Sang, Beas. His following today numbers several hundred thousand disciples.

All of the Radha Swami Masters and many others beside, have themselves seen and experienced the higher worlds and higher states of consciousness that are hidden from and unknown to other eyes. Their identical findings while in the higher worlds have proved that Truth is unchanging and that those who find it, in all ages and in all times, speak with unchallengeable unanimity. They never argue, but simply affirm to those who wish to hear, that anyone who is in earnest can rise upwards and discover for himself the hidden mysteries and secrets of human and spiritual life. The facts and discourses given by the Masters, however, are not within the awareness of those whose consciousness is still dominated by the desires of the senses for ceaseless gratification.

The Masters have said over and over again that when a seeker gives his heart and mind and soul to the search, and clears away the mists of the insistent passions, he inevitably draws nearer to the Truth and its light inevitably begins to fill his being.

They also say that while the man of intellect and logic is endlessly puzzling over the mysteries of consciousness, time, space, the nature of the deity, free will and other such matters, the initiated man, with simple faith and love and purity of purpose, is going steadily forward, discovering ever newer and higher worlds and states of

growing awareness of the indescribable beauties of the Spiritual Regions.

In all ages and times men have sought and found Truth, with the help of the Saints and Perfect Masters. And, today as well, there are many who are following the same higher path. But the mass of Mankind listens to the message of the Masters with incredulity and continues the futile and harmful pursuit of sense objects and sensual pleasures. As a rule, it is only when the mind grows weary and disillusioned, when there is sickness of the soul and when the fatal fascination of the world ceases to allure, that true desire takes birth in the anguished heart and the awakening self begins to seek the path of salvation.

### THE TEACHING OF THE SAINTS

The Radha Swami Faith is also called the Radha Swami Science, the Science of the Soul. The word "Science" is used because the method of achieving spiritual progress taught by the Radha Swami Masters is not based upon blind belief, but upon facts which any sincere student can prove for himself by using precisely the same methods as those used by scientists—research, experimentation and then repeated demonstrations and proofs of higher spiritual experiences, identical with the experience of all others who are on the higher Path. Both the physical sciences and the spiritual science of God-realisation are governed by demonstrable and universal laws. The system is a definite and exact science which is based, not upon theory, but upon positive knowledge, and concrete facts that have been observed and experienced many thousands of times by the Masters and their disciples.

Stated in the simplest terms, it is the scientific method taught by all genuine Masters and by the founders of all the world religions, of entering and realising the Kingdom of Heaven while still living on earth in the human body. It is a method by which the spiritual seeker before shuffling off this mortal coil, can attain to Immortality. The science of doing this is not a system of beliefs, dogmas, prayers, affirmations or ordinary yoga meditation. It is a method of achieving definite and certain spiritual growth and advancement that provides its own proofs of progress as the spiritual scientist or student follows the instructions given to him. He thus conducts

the necessary individual research and experimentation, and then commences to prove or demonstrate for himself all the facts given here or contained in other Radha Swami publications, as well as in the writings of all of the great Indian, Persian and Arabian Masters of the past.

In this age of scientific achievement, despite modern man's great temporal advancement and power, he has made but little headway towards the discovery of the basic truths of human life. He is still spiritually blind. Nor does he know aught of or even care about, the transcendent path, the path that leads to the highest fulfilment of human life, which is union with the Supreme Being. The teachings of the Saints, however, do tell one how and where to make these discoveries and apply them in one's every-day life.

The system taught by the Saints offers a definite method of spiritual progress that meets every demand of science. It shows the aspiring or world-weary soul precisely how to enter and enjoy the Kingdom of Heaven spoken of by founders and prophets of all religions, and how to do this while still living here on earth in the human body.

It may be noted here that this spiritual science embraces all of the values and goals of religion and then goes far beyond the teachings and goals of any extant religion.

Without wishing to confuse the reader by introducing too many unfamiliar terms, it may be stated that the Radha Swami Faith is also widely known as Sant Mat, which means "The Teachings of the Saints." The Indian word for Saint, it should be made clear, differs from the usual western conception. As used in the Radhk Swami teachings and throughout the writings of scores of India's well-known Perfect Masters, a Saint is one who has descended from or who can ascend at will to the Fifth Spiritual Region above the physical universe. This region is far above the heavens and paradises of the world's religions. They are, the Saints say, in the First Spiritual Region and in the lower part of the Second Region.

The Teachings of the Saints, are therefore, spiritual teachings given out and carefully explained by highly advanced souls who *speak only of what they have seen themselves with their own eyes* during their daily journeys upwards through the five vast and beautiful spiritual Regions or heaven worlds that lie above and beyond the physical universe. This may sound dogmatic, but they have not the slightest wish or intention to be so. Each reader must

judge this subject for himself. All of the statements made in this brief outline of Sant Mat have been proved by many thousands of people, and are being proved daily by many more at the present time.

To many, one of the most interesting facts in connection with the Radha Swami Faith is that it not only appeals to one's highest hopes and aspirations, but can also held its own on the anvil of intellect, the logical, scientific reasoning power, which is so highly prized today. The days are gone when intelligent, thinking people would accept almost any doctrine on the authority of a book or a priest. Today, to be accepted by the intelligentsia, any system or method of spiritual advancement must satisfy the rational intelligence. It is exactly at this point that the teachings of the Saints make their strongest appeal to many in the Occident and the orient. The Teachings are rational. They are scientific. For those who are seeking and are ready, they satisfy every question raised by the intellect.

Many books give hints of the Truth, but they do not describe any definite method by which one can rise to the highest heavens during this life. As a matter of fact, the writers of most of these books cannot do so, because they themselves do not have the knowledge and do not know the method. Only the highest Masters, called Sants or Saints have the knowledge and the method. They alone hold the key that unlocks the gates of the Great Mystery.

For many centuries men have been told that they themselves are the temples of the living God—the Word or Nam. As St. Paul wrote to the Corinthians: "Know ye not that ye are the temple of God, and that the Spirit of God (the Word or Sound Current) dwelleth in you?" But no one, at least in the West, has shown mankind exactly how to enter the temple and there to meet God. The Perfect Masters, however, teach this method. They give their disciples the key to the temple, and urge them to knock, open the door, and enter.

While this is true, as any interested person can ascertain for himself, there is but little, if any, contradiction between the basic precepts of the orthodox religions and the teachings of the Perfect Masters. Those who are seeking should bear this in mind and not permit any dogmatic or preconceived ideas to interfere with their investigation. This science is a supplement to what people already have, no matter to what church or other organisation they may belong. It does not aim at doing away with what individuals

already have, but at giving them additional light. One does not have to give up one's regular religion in order to find out about the Radha Swami Faith or to be initiated into it.

The essential truths or principles of Sant Mat are the same as those taught by the founders of the world's religions. But during the course of many centuries and because of the interpretations and changes made by many hundreds of scholars, theologians and others, the history of all religions has been the same. The teachings of the founders, who were indeed God-men, have been lost in a maze of misinterpretations.

In the beginning, each religion was a means of communion between man and his Divine Father and Creator. The spiritual science of the Perfect Masters living today is still a religion of this kind. It deals exclusively with the soul or spirit, and gives it freedom from mind and matter here and now, instead of in the life after so-called death. Its purpose is to teach those who are ready now to contact and commune with God while they are living on this earth. The method by which the Supreme Being brings redemption and salvation to mankind is unchanged today and always have been the same. It aims at the union of the soul with the Word or Holy Spirit, the Power, Life and Love of the Supreme Lord.

At the outset the two major principles of every religion were the living Master and that which the Bible calls "the Word". A living Master is needed, the Saints say, because we do not know how to contact the Supreme Lord, to learn from Him what we should do. A living God-man is needed to teach us and help us to discover how to contact God and in the end to unite us with Him. As the Saints of the East have always taught, one or more of such Perfect Masters have always been in the world to give the sincere spiritual seekers the needed help and instruction.

God's method of working among men, according to the Saints, is by and through living God-men. How, in fact, could it possibly be otherwise? A lower being cannot teach us the highest spiritual truths, and because of our physical limitations we cannot see or talk with any being who is higher than man.

Concerning "the Word", St. John commences his gospel with the words:

"In the beginning was the Word and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through Him (the Word); and without Him

was not anything made that was made."

Here St. John definitely states that something which is called "the Word" is identical with God, the Creator.

To understand this, the true meaning of the Word of God must be known. It is not a spoken or written word, as is commonly supposed, such as, for example, a scriptural book. Quite to the contrary, it is a Power, the Creative Power of the Supreme Lord God in dynamic action. This fundamental Truth has been taught for many thousands of years by the holy men and spiritual adepts of India and other Eastern countries.

This great spiritual Current is the supreme and basic Power and factor in the universe. In actuality, it is God Himself continuously pouring Himself out in waves of spiritual energy that vibrate throughout the universe and at the same time resound within every living creature. It is divine energy in the actual process of manifestation. Through its dynamic power the universes were created and are now sustained and kept in being. Through the powerful vibrations of the Word, the Creator sends out streams of life to the billions of beings who are dependent upon Him. These streams of life reach out to the outermost bounds of all creation.

Thus, the Word is the Supreme Current of spiritual life, the very essence of life itself, flowing out from the Creator to every soul in the universe. This Spiritual Current is also the means by which the Creator will ultimately bring each and every soul back to Himself.

It is this great Spiritual Power that is the vital and all important factor in the Teachings of the Saints. It is the principal thing that distinguishes the Radha Swami Science from all other systems of yoga and from all religions. The ability to put the student into immediate contact with this Current, which is God, is the one sign by which a Saint or Perfect Master may be known and distinguished from all others. No one is or can be a genuine Master unless he teaches and practices the Power of the Word. This is because it is impossible for anyone to become a spiritual Master of the highest order unless he can consciously utilize the Spiritual Power of the Word to achieve his development.

The very same Word or Name of God that is mentioned in the Bible is also mentioned in the scriptures of the other great world religions. In other words, the founders of all world religions taught their followers the true meaning of the Word,



and in addition put them into direct and conscious contact with the Word, which is God Himself. This is what the Masters of the Radha Swami Faith do today when they initiate a disciple into the secrets of the Word.

Concerning this point. Hazur Baba Sawan Singh Ji denned the Radha Swami Faith as "The science of connecting the individual soul with its Creator." The definition is very accurate, for this is exactly what takes place at the time of initiation by a Perfect Master of the Word.

The primary purpose of the Saints and Masters is to re-establish the divine union or Oneness, between the immortal soul and its Immortal Creator. Such a reunion with God is, in fact, the fundamental aim of all spiritual aspiration. It is also the professed aim of the great world religions.

In the Bible the Word is also frequently referred to as the Holy Ghost or the Holy Spirit. In the Hindu Scriptures the Word is called by a number of different names. These include Nam, meaning Name (of God) or Word; Shabd, which means spiritual Sound; Dhun or Inner Sound; Bani or Word; and Nad, which means Inner Music. In the Koran, it is called Ism-i-Azam, the Greatest Name; Nad-i-Asmani, the Heavenly Sound; Kalam-i-Ilahi, the Voice of God; and Bang-i-Asmani, the Sound from the Sky. In the scriptures of ancient Zoroastrianism, whose modern representatives are the Parsees of India, the Word is called Sraosha, meaning something that can be heard. The great Greek philosophers referred to it as the Logos or Word and Plato gave it the name of Music of the Spheres. Socrates spoke of an inner sound that lifted him to a higher state of consciousness and transported him to higher spiritual realms. In Chinese scriptures it is known as Tao.

It will be noticed at once that many of these terms refer to the Word as being Inner Music or an Inner Sound. This is factual. The great outward and downward flowing Power of God, through which He manifests Himself to human beings and gives them immediate and conscious contact with Himself, is heard by properly initiated students as an Inner Sound and as enchanting and all-absorbing Inner Music. For this reason, the Radha Swami Masters frequently refer to this Power as the Sound Current or the Audible Life Stream.

This celestial music is not only heard; it glows with radiant

light and it also purifies and draws upward the mind and consciousness of those who listen to it. After purifying the mind, it enables the soul to rise to the spiritual regions above and beyond the physical universe. It is in this way that the soul returns to its Original Home when its period of discipline and evolution has been completed.

The True Masters have always taught that the earth, or any other part of planet of the physical universe, is not our home. As a matter of fact we, or our souls, our real selves, are strangers here and are far from happy and at ease. Our Real Home is in the Eternal, and we are here as travellers or sojourners in a desert or a wilderness. Those who follow the Teachings of the Masters soon make the supreme discovery that the world and its transient pleasures quickly grow fiat, stale and unprofitable, and that the Eternal alone is of lasting value. As Swami Ji puts this truth: "This world, which is a wilderness, has been mistaken for a residence."

There are eight Spiritual Regions, according to the Teachings of the Saints. The first is the so-called Astral Plane, in which the soul having left the physical body, functions in the astral body. Beyond this region is the Causal or Mental Plane where the soul, leaving the astral body behind, functions in the fine and subtle causal body. In the third Spiritual Region, the soul functions without any encumbering body. Thereafter, the soul rises still higher, passes through the Fourth Region and enters the Fifth Region. This vast realm was been called by many of the True Masters of the East, including those of the Radha Swami Faith, Sach Khand or the True or Imperishable Region. This is the real Home of the soul. It is this region in which the soul first dwelt, and the region to which all souls will eventually return.

This is the domain of pure Spirit, and those who dwell **here** are pure spirits in such countless numbers as no man can estimate. It is the supreme heaven of all heavens, but is so different in every way from the low material worlds that it is utterly indescribable. This region, moreover, is so vast in extent that no real understanding of its immensity can be conveyed to the human mind. No mind is capable of grasping it. All that the Saints or Perfect Masters can say of it is that it is limitless. It is the great centre about which all other and lower regions revolve. Anything that might be said about it would be incomplete and only partially

true. This is what the Saints who ply between this physical land and that supreme heaven would say about it. It is possible, however, to give a hint as to the vastness of its extent, based upon statements made by various great Saints and Masters. Bring before your mind's eye the physical universe with its countless millions of suns and their planets, each sun being distant a million light-years or more from any other sun. As everyone knows, this universe is so immense that the most powerful telescopes cannot pierce through to its outermost limits. But if the entire physical universe were to be placed in the clear and luminous sky of Sach Khand, it would appear to be no more than a few specks of dust.

This region is the great capital of all creation, the centre of all universes, and from this centre of all light, life and power, the great Creative Current of the Word flows outwards and downwards to create and sustain all regions and all living beings. This Current permeates every atom in every one of the numerous lower universes. Sach Khand, the grand headquarters of all creation, is the region of immortality. It is unchangeable, deathless, perfect. It is for ever untouched by dissolutions or grand dissolutions, and similarly exempt are its denizens.

During the entire upward journey through the spiritual realms until the True Home is reached, the individual or soul is accompanied and aided at every step of the way by his Master. For the Master has made the journey to the Fifth Region many, many times and is as familiar with the different Spiritual Regions as we, in this world are with places that we have visited many times.

When the soul has reached the Fifth Region, the Lord of that Region takes over the responsibility of guiding it to the end of its journey, which is the vast and indescribable Eighth Spiritual Realm, called Radha Swami Dham, the Abode of the Namless One, or of Radha Swami, the Supreme Lord of all that exists. Although the name Radha Swami is ascribed to Him, it is fully recognized that He is Nameless and that no name or words of any earth language could possibly even begin to describe Him.

He is the formless, all-embracing ONE. He is the impersonal, infinite ocean of love. From Him flows all life and spirituality, all truth, all beauty, all nobility, all joy, all reality. He is all wisdom, love and power. He is universal Spirit; everywhere present all-pervading life.

The Teachings of the Saints take for granted the twin truths

of karma and reincarnation. There are many more persons in the world who believe implicitly in these two aspects of life than there are those who do not know of them or do not believe in them. Many students of the history of the Christian religion have pointed out that both karma and reincarnation were included in the original Christian teachings, but that they were debarred from the official church doctrine and theology by a Council of bishops held in the sixth century. Anyone who is interested in this subject can ascertain the facts of the matter by a little study of the literature dealing with the history of the early Christian Church. It is believed that the leaders of the church who voted to ban the teaching of karma and reincarnation probably feared the loss of their power and prestige over the masses of the people if these freedom-giving facts were widely known and taught.

Actually, life does not end at the time of so-called death. At the time of death the soul, which is the real man, is released from the physical body and rises to spend a longer or shorter period of time in one of the higher regions. It then returns to the material universe in another body. Life is continuous, and its purpose is development, unfoldment and growth. The lessons taught by experience are carried over from one life to the next and help or oblige the seeker, little by little, to discover the real purpose of his life here on earth.

Karma is simply the law of Cause and Effect. As St. Paul expressed it: "Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap." According to the age-old Teaching of the Saints, the sowing may be done in one life, and the reaping may be done in the same life or during subsequent lives.

The Law of Karma operates with minute and precise exactness. According to it, hate and you will be hated. Steal, and you will be robbed in turn. Do good, and good will be done unto you. The consequence of every deed returns to us in a corresponding manner and in exact proportion. We receive precisely what we deserve from our past thoughts and deeds, neither more nor less. Under the Law of Karma, we are meted out even justice.

The True Masters have always taught that the Lord of Karma is the ruler of The Second Great Spiritual Region. He is the Jehova God of the Christian Bible, the Brahm of the Hindu religion. By the Saints, this ruler is called the negative power, as contrasted

with his overlord, the Positive Power, the Lord of the Fifth Spiritual Region. Acting under the direction of the Lord of the Fifth Region, the, True or Imperishable World, this lower ruler administers the affairs of this world with exact and absolute justice. This includes his administration of the karmas, or actions of the people in this world.

One of the greatest boons bestowed on those initiated into the Path of the Word is the fact that at the time of the initiation the Master takes away from the negative power the administration and the paying off of the disciple's karmas. From that moment on, the Master sees to it that unbelievable mercy is shown to the disciple during the process of paying off his karmic account.

Concerning the Law of Karma, it may be pointed out that under it each one of us is our own judge, our own benefactor, our own creditor, our own debtor, our own enemy, and our own friend. Whichever role we wish to play, depends upon the choices and decisions we make. But our future lies in our own hands. Karma does not imply fatalism, as many western students of the Eastern wisdom have wrongly assumed.

Another important point is that the consequences we reap of our actions are not solely intended as punishment. They are chiefly designed to correct us and to push us towards the right path.

To an increasing number in the West, karma and reincarnation appear to provide the only logical explanation for any and all human experience. They explain why, for example, one person is born wealthy and another poor, why one is healthy and another ailing, and so on. They can account for our likes and dislikes, our friends and enemies. They explain the world's infant prodigies and why, due to past experience and training, some are better at this task and others at that. They explain why to some of us certain things are a temptation, while others are indifferent to the same things because in past lives they have lived and out-lived these desires which at one time were temptations to them also. We outlive our worldly desires simply by having them granted and then experiencing the inevitable consequences, sometimes pleasant, sometimes unpleasant and usually in the end unsatisfying—a characteristic of all worldly pleasures on which the Masters frequently comment during their discourses.

The purpose of life on earth is to make spiritual progress so

that the soul, the prodigal son of the parable of Jesus, may return to its Original Home. When a person does not understand this, he usually resists any change in his outlook. But gradually, as his consciousness evolves, he begins to realize, at first dimly, that there is a purpose behind everything. By slow degrees, and often unconsciously, he begins to seek the real Truth or Wisdom. In the end he becomes a conscious, sincere and determined spiritual seeker and is then drawn to the feet of a True Master of the Word.

The Teaching of the Saints, the Super-Science of God-Realization, is the oldest science on earth, being as old as creation itself. It has been one and the same since the first Saint came to this planet many millions of years ago. It is not man-made but God-made and is implanted in every human being. For its implementation, the Supreme Father keeps at all times one or more of His Saints or Perfect Masters in the areas where they are most needed or in which there is the largest number of sincere spiritual seekers. It is the method designed by the Creator Himself to bring back souls to their original Home when they are ready and long to return. Never has it changed and never can it change, because it has been a perfect science from the beginning and by its very nature can only be taught and practised successfully by perfect men. The Supreme Lord Himself is the Creator of the Teachings, which in essence consist of learning how to contact the Supreme Creator in His dynamic and ever-active form—the Word.

"It is a natural science," says Sawan Singh Ji Maharaj. "It is complete in every human being. When the Supreme Creator is one, and the structure of the body human is everywhere the same, then how is it possible that there should be different ways for Hindus, for Mohammedans, or for Christians?"

"The Teaching of the Masters has for its aim the joining of the souls that have been imprisoned for innumerable ages and births with the Supreme Being and thus taking them to Everlasting Bliss."

To be initiated into the secrets of the Word, it is necessary to give up alcoholic drinks and to follow a vegetarian diet—no meat, fish or eggs, or foodstuffs that contain eggs. It is also necessary to agree to do one's best to devote two and one-half hours daily to meditation, according to the instructions given by the Master at the time of initiation. The initiations are given

in Europe, South Africa and North America at present by duly authorized representatives of the Master. It is not necessary to go to India.

There is no need for those who are members of one of the orthodox world religions to abandon their religion, if they wish at the same time to study the Radha Swami Faith or to be initiated by the living Master. By following the teachings of a living Master one does not thereby deny the spirituality, love and power of any Master of the past. The teachings of the Masters, whether or not they became the founders of organized religions, do not change with time. They are the same in the past, present and future.

In conclusion, it may again be emphasized that without the conscious contact or companionship of the Supreme Creator through the harmonies of His Word or Sound Current, there can be no real spiritual progress. Furthermore, the Word cannot be discovered and heard until one is initiated into it by a living Perfect Master, no matter how learned, cultured or intelligent one may be. The Word, moreover, is the only means of redemption and salvation. Its Power is the only Power that can free the soul from captivity in the lower regions and take it back to its True Home where all is Love, Peace, Grace, Mercy and Perfect Bliss.

Without a living Master there is no contact with the Word, and without the Word there is no salvation. This is the core, the essence, the sum total of the Teachings of the Masters.

"The toils have ended for those that practise Nam (the Word).

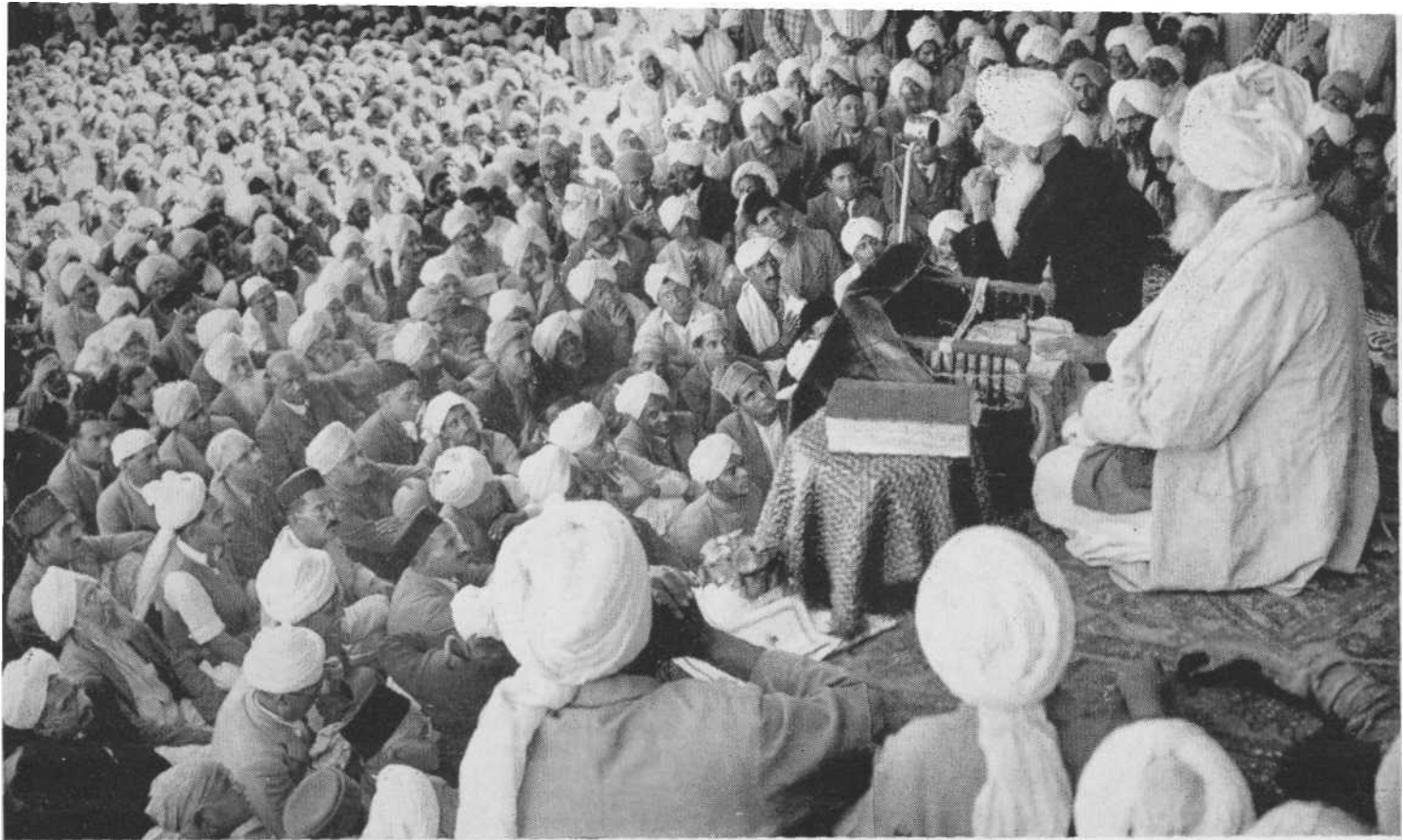
O Nanak, their faces are lit with joyful radiance—many others they set free."

"By hearing the Word is acquired the Widsom of all Scriptures."  
(Guru Nanak)

"While Peter yet spake these words, the Holy Ghost (Holy Spirit) fell on them all which heard the Word."

(Acts 10 : 44)

Joseph Leeming



HAZUR MAHARAJ BABA SAWAN SINGH JI HOLDING SATSANG



# O BROTHER, TURN THOU HOMEWARD NOW

(Dham apne chalo bhai)

By  
SWAMI JI

1. O brother, turn thou Homeward now,  
Why dwellest thou in a foreign land ?
2. Attend thou to thine own real task,  
Be not involved in others' work.
3. And hold thou just to Guru's Nam,  
This wealth alone shalt thou retain.
4. Impure are all the worldly dyes ;  
Heed my advice, let them be washed.
5. All worldly pleasures are short lived,  
Renounce them, then, as time goes by.
6. Steadfast in surrender to Satguru be,  
Tirelessly in this task engage.
7. Withdraw the mind and soul within,  
Upwards attend: catch Word divine.
8. Ensnared in this vast net art thou,  
There's no release except this way.
9. Compassionately the Master says,  
These words obey: cherish always.
10. Why waste thy life in straying out ?  
'T will lead thee not to thy True Home.
11. And dwell thou now, betwixt thine eyes,  
Focus attention therein thou.
12. Thus shalt thou abjure duality  
In Jote<sup>1</sup> attention fix within.
13. The darkness shed; to light hold on,  
To Melody Divine attune thyself.
14. The gateway of Bunk now pass thou **through**,  
And reach the Realm of Trikuti.<sup>2</sup>

<sup>1</sup> The first Spiritual Region above the physical universe.

<sup>2</sup> The appellation of the second Spiritual Region.

15. To Sunna<sup>1</sup> then thou shouldst ascend,  
And cleanse thy soul in Maansrovar.<sup>2</sup>
16. Pitch dark; Mahasunna<sup>3</sup>: this region pass through,  
To Gupha, then, thou 'It have access.
17. Purified thus, Sach Khand<sup>4</sup> achieve,  
To heavenly veena's sound lend ear.
18. A wondrous land there doth exist,  
Which lies Alakh,<sup>5</sup> Agam<sup>8</sup> above.
19. There, Radhaswami meet, the highest Lord  
Gain mind and soul Eternal Bliss.

The saints, sages, mystics and prophets of all ages, in whatever part of the world they were born, have been unanimous in declaring that this material world is not our Home. They say:

"Man, thou art a stranger in this land."

We are in an alien land, where nothing is our own; nothing is lasting. We are not permitted to stay in the same body forever. The wheel of Karma turns: man and beast, bird and insect, god and goddess—many are the forms that the soul dwells in here. If this were our true Home, we should continue without interruption to be human beings and our body should suffer no dissolution or decay. Such, however, is not the case and the life of man is puny, contemptible and short: it is indeed an illusion. We have complicated matters still further by forging artificial barriers between man and man. Religions, castes, creeds and vocations

<sup>1</sup> Daswan Dwar, the third Spiritual Region.

<sup>a</sup> The Pool of Immortality in the third Spiritual Region.

<sup>3</sup> The region of intense darkness situated above the third Spiritual Region, Daswan Dwar and below the fourth Region, Bhanwar Gupha.

<sup>4</sup>The fifth Spiritual Region, presided over by Sat Purush (True Lord).

<sup>5</sup>The sixth Spiritual Region: literally, indescribable.

<sup>6</sup>The seventh Spiritual Region: literally, inaccessible.

turn us into separate entities and make confusion worse confounded in this dark region, earth. A man is not a man: he is a Hindu, a Sikh, a Muslim or a Christian. Even a Christian is not simply a Christian: he is a potter, a blacksmith, a weaver. Man is a creature "moving about in worlds not realised."

"Recollect thou that which is from the blissful spiritual . Realms, but which cometh not into thy memory. Since those realms hast thou forgotten, art thou helpless and bewildered."  
(Maulana Rum)

"Wherefore art thou rolling in this earthly existence? Go thou into those orchards and gardens, where thou hast been."

(Shamas-i-Tabriz)

Feeling instinctively that the earth is not his Home, man has been investigating restlessly to try to make a true appraisal of his predicament in this "Isthmus of a middle state," and to discover his real Home. Two principal methods have been adopted by him for this purpose: one of science and the other of religion. Scientists seeking for truth outside the body, have delved into the earth, flown in the sky, crossed the mountains, reached the poles and formed some idea (even though their conceptions go on changing from age to age) of the nature and formation of the earth. They have not, however, discovered the Ultimate Truth by their investigations and have no inkling at all of our True Home. As a matter of fact, even modern philosophy, borrowing indiscriminately from modern science, has moved farther from the Truth by emphasizing the material aspect of the mind and the mechanical nature of the body.

But the second group of investigators, whom we call Saints, Perfect Masters, Mystics and Prophets had found a complete answer to man's query about his real Home. Working with much finer instruments and on higher planes, they have made remarkable discoveries which the world is as yet far from appreciating fully. A most wonderful fact is that their researches, conducted within the human body, which is itself a natural laboratory, have yielded similar results in all ages, climes and countries. They have rent the veils of illusion and have discovered truths that are eternal and immutable. In their books (which we call scriptures) they have left details of the inner spiritual journey. Now let us find out what they have to say about our True Home and the Path that leads to it.

"These are truths on which hundreds and thousands of mystic adepts are one. Not even by a hair's breadth do they differ, as intellectually learned people do."

(Maulana Rum)

The analysis of the self, as given by the Saints, reveals that there are three separate entities in man: the physical body, the mind and the spirit. The essence or real man is the soul or spirit, while the mind and body are accretions that the soul has acquired during the course of its endless wanderings. This earth is the home of the physical body alone (we have two other bodies, the astral and the causal, but these belong to higher realms). The home of the mind is in Trikuti (the second Heaven) whereas the home of the soul is in the highest of heavens called by Swami Ji as Radha Swami Dham, meaning "Abode of the Lord of the Soul."

"Thou art such that without the" body (physical) thou hath  
 a body (astral). Be not afraid of getting out of thy mortal  
 frame"  
 (Maulana Rum)

And yet our attachment to this earth, which is not our true abode, is extraordinary. When the infant arrives in this world, his attention is turned inward. But soon he opens his eyes, beholds the material world and forthwith falls a prey to its lure, gradually forgetting all about his Divine Home. The child harkens with his ears and starts listening to the conversation of those around him. His contact with the earth becomes closer. When he learns to talk, he is firmly bound to father and mother, sister and brother and the like. And in the end, after passing through all the seven stages of life, after fretting and strutting its hour upon the stage, the soul of man finds itself burdened with its earthly freight, that has been collected during its lifetime.

"Birth after birth art thou humiliated and shamed,  
 And art in countless genera tossed.  
 Anguish'd each breath in distress and pain,  
 In spirit broke, thou dost invoke in vain.  
 Fruitless thy calls for help remain,  
 In hell art thou cast, in Yama's domain.

Much wander-vex'd this body thou dost gain,  
 Sway of mind and senses thou dost retain.  
 Though Saints and Masters much exhort,  
 And of the Tenth Gate give you supreme import.  
 Thou art not firm, thou dost follow not,  
 Time and again dost thou in nine doors rot."

(Swami Ji)

The Saints warn us against becoming too much engrossed in this material world, which is a land of

Kal and Maya (the male and female principles of the Negative Power). The former is the deity generally known in this world as "God". This world belongs to him and he permits no one to stay in one place permanently. The body is a rented house. It is a cage of Kal and after the allotted span, we are all obliged to leave it here.

"The world holds us in thrall,  
A vast and deadly snare."

(Guru Nanak)

"Illusion hath conquered the world,  
Vanquished, it all lieth at her feet.  
Yogis<sup>1</sup> ascetics and those with supernatural powers  
Never can they escape, them she doth also beat."

(Paltu Sahib)

"O simpleton of man,  
Thou hast completely forgotten thy original Home  
And wandereth thou in endless births and rebirths,  
Lucifer hath treacherously woven a spell around thee.  
How sad that caravans upon caravans go down the abyss.  
Amazing that thou dost not take heed and pitieth not thy  
wretched condition  
Awake, O lone traveller ! There is still time and  
opportunity."

(Shamas-i-Tabriz)

"What all thou beholdest is bound to vanish  
Even as the shadow of a cloud.  
Sayeth Nanak, Regard the world as unreal,  
And take thy refuge in the Lord."

(Guru Teg Bahadur)

So far as our own activities in this world are concerned, none of these is of any real benefit to us.

(1) Those who practise yoga.

We are toiling either to earn for our family and children, or to serve our friends and companions, or to enable our mind and senses to enjoy worldly pleasures. None of these constitutes our real business. The only activity of lasting value is Simran (repetition of the Holy Names revealed by the Guru) and Bhajan (listening to the Celestial Melody from within). Parents and children, power and pelf, wealth and possessions—none of these can we carry away with us to the land of the Hereafter. Two things alone are our permanent companions—the Master and the Word. If we have any true kinsmen in the world, it is these two. Yet our affection for these two true friends is woefully meagre.

"Seek ye some saint, o brethren  
True Nam. from him obtain;  
And treasure:  
For every creature doth this Nam **Sustain**,  
Both hereafter and here."

(Guru Arjan)

"Forsake this domain of pleasure and pain,  
Rise to the skies and Sat Nam attain.  
Transient and shortlived is this life,  
Leavest thou here after weary strife  
Wealth and relations, so valued here  
Avail us not when death draws near."

(Swami Ji)

"Who ignores the Word and its meaning forgets  
Suffers at death dismay and regrets."

(Guru Nanak)

"Most unfortunate is the poor blind soul  
Who does not knock at Satguru's door.  
This human life, so dearly bought,  
He throws aside without a thought."

(Guru Ramdas)

"Sing the praises of Satguru, O Paltu,  
 These alone by thee will stand.  
 Floweth out the water (life's breath)  
 Hurry, wash thou thy hands."

(Paltu Sahib)

The whole world is engaged in carrying burdens that are not its own. Throughout life people trudge along with heavy packs on their backs—just like oxen and donkeys.

When death arrives, they give up the ghost in an ignominious manner. Empty handed they leave this plane, with nothing that they can call their own.

It behoves us, therefore, not to waste the gift of precious life in merely working for another, but to do something that will ultimately liberate us from this 'prison house'. The wealth of Nam alone can we carry with us to the next world: and this we should, in right earnest, try to accumulate. Every second should we value, and every moment should we take inventory of our own activities, in order to know if we are really doing something worth-while that will help us both here and beyond. Liberation can come only if you look within and ascend to the Kingdom of Heaven through the repetition of the Holy Names.

Yet these words alone do not constitute Nam, which cannot be brought within the confines of any language, be it Arabic, Turkish, Sanskrit, English or Persian. It transcends language and is not to be found in books. It is something that obtains in the realm of the spirit. If words alone constituted Nam, we could easily get them from our holy books. Nam is an unwritten law: an unspoken language. Wandering in exile in this gross material universe, we have lost touch with that luminous kingdom wherein it resides.



Thick veils hide it from our vision. The Master alone possesses the magic key or the 'sesame' that will unlock the gate giving access to the realm of Nam—a realm which lies within our body.

"With the dirt of many lives is the mind rusty;  
And in the company of Saints is it cleansed."

(Guru Ramdas)

"In this cavern (body) lies an inexhaustible storehouse, in it dwelleth God, the unseen, the illimitable."

(Guru Amar Dass)

"The invisible is inside but is not seen,  
Because of the separating wall of egotism."

(Guru Arjan)

The wealth of Nam alone is imperishable and indestructible. Steady and unremitting labour is needed for ascending to those heavens where it is forever resounding, just as it is necessary to work persistently and regularly if we wish to awaken the power of knowledge that lies dormant within us. The university of spirit has its own teachers whom we call Masters and requires the same constant application as is needed for winning academic honours.

Usually, however, we do no such thing. We crave sensual pleasures. Lust, anger, avarice, attachment and the ego keep the mind in eternal flux. Without giving up this material dross—this delusion and dust that slips our hold, time and again, as we try to catch it—the soul cannot be cleansed of its impurities and finds itself powerless to ascend to the inner worlds. All earthly activities are coarse and mutable. Look, for example, at kings. Today they hold sway over vast kingdoms; but tomorrow a war starts and they

lose everything. Consider a business magnate. He has a host of factories: a fire starts and everything is reduced to ashes. Take the case of a house-holder with a large family: plague breaks out and all his children are swallowed by it; he is left utterly alone. The other worldly boons are equally sordid and transitory: a sudden collapse, and like bubbles, they burst and disappear.

"They who forsake the beauteous Lord  
And set the desire of their hearts  
On objects rather than on Him,  
Are like leeches sucking a leper."

(Surdas)

"Man flingeth away a ruby,  
And runneth after an empty shell.  
He forsaketh truth  
And yearneth after falsehood."

(Guru Arjan)

"What is your life? It is even a **vapour that** appeareth for a little time and then vanisheth away."

(James 4:14)

"Though life cannot be prolonged,  
Still foolish people sin recklessly."

(Dadu Dayal)

The first step that leads us towards our Home is detachment from the world. The transitory carnal enjoyments must be gradually discarded, for so long as they persist, the soul finds it impossible to attach itself to Nam. As you keep firmly rejecting material gratifications, your love for the world will go on decreasing.

Estranged from voluptuous sensations, the mind will automatically incline towards the spiritual side,

for its nature is ceaseless activity. After getting initiation from a Master, it is the duty of the disciple to learn what pleasures are taboo and which ones do not urgently need to be curbed. Developing love for the Master and listening to His discourses constitutes your own work. As you rise above worldly temptations and lie in complete surrender at His feet, you become free from all sins and weaknesses that impair.

Spiritual wealth may be accumulated in two ways. First: by toiling hard at meditation; second: by a complete and unconditional surrender to the Master. The first is the easier way. It is not hard to lie awake at night, to limit oneself to frugal repasts and to work ceaselessly at one's salvation. The second method is, however, hard to practise, though it is much more efficacious. If the disciple lies in absolute surrender at the feet of his Master, he has really completed the course of meditation. It means that he has given up the ego, like Guru Angad who had merged himself completely in the Guru and had forgotten his separate individuality. The word of the Master is law for such a disciple, as sacred as the Quran or the Vedas. This type of absorption in the personality of the Guru pulls up the soul forthwith and it rises within, without any let or hindrance.

But the mind is a great hurdle in the way; it does not permit you to annihilate your ego. Many a disciple initiated by a perfect Master is in despair because, even after the lapse of a couple of decades, he may not have been able to see a single flash of the inner light. The reason is that he has never taken refuge in the Master. It is no self-abnegation to permit the mind to wander and stray outside to rivers, mountains and forests while you are sitting in medita-

tion. So long as thoughts are being secreted and ideas keep chasing one another in the mind, self surrender is but an illusion and a deception.

Implicit faith in the Master is a pre-requisite on the path. Determination must be firm, and surrender utter and complete. It is then that the disciple takes the next step: meditation on the Master's form,

But first, we must answer the question—why meditate on the Master's form and on no other? In order to find an answer to this query, let us consider the entire world that stretches before us in all its diversity and richness. So long as God Himself does not appear to us, we have got to worship some sentient being. Now everything around us has been woven out of the five states of matter or Tattvas—earth, water, air, fire and ether. In accordance with the type of matter that constitutes it, Indian sages have divided the entire material creation into five classes made up of the tattvas (essences or elements) in different combinations. To the first class belongs man, whose body is made from all the five elements. Animals, who have only four tattvas, come next. The Akash (Ethereic) tattva is lacking in them. Birds form the third class; they have three elements (fire, air and water) in them. Insects and reptiles such as scorpions, lizards, newts and so forth are lower still. Fire and air are the only two elements active in their composition. The vegetable kingdom comprising of trees, fruits, flowers and crops, is the fifth in this order: water is the element that dominates its bulk.

If man worships vegetables and trees like the Peepal tree or the Tulsi (Basil) plant, do you think he will progress? Rather, he will sink lower in the scale of evolution. Similar will be his fate if he worships

forms composed of two, three or four elements. A man, who is at the top of the evolutionary ladder, is the equal of any other man. Why should he bow down in adoration to another of his own species? This line of thought may lead one to become a scoffer and an atheist.

After taking these facts into consideration, the Saints point out why we should meditate on the Master's form and on no others, by using the following illustration:

Consider the telegraphic system of sending messages through wires connected by batteries. If the circuit is complete, a message can be sent or received from one end to the other. But if it is broken, no transmission or reception of messages can take place. If a number of batteries are placed in a room beside some jumbled wires without connection, do you think there will be any type of communication with the outside world? Of course, not.

Now, like a telegraphic system, man's mind is equipped both with batteries and wires. The course of spiritual training under a Perfect Master, who alone is an expert technician in handling this mechanism, consists in making your spiritual telegraphic system work actively. Our soul and the Word (the Audible Life Stream or the Divine Melody) must be connected like the wires and batteries of the telegraph system. The Master Himself has His network of wires arranged so perfectly that He is receiving and transmitting messages all the time. Him must we worship and adore, for He is in tune with the Infinite. And yet •He is so modest, so utterly lacking in vanity, that He shows us how to attune ourselves to the Creator in the most unassuming manner. As you continue working

at your own inner mechanism, under His instructions, He charges you no fees and is always ready to call Himself your servant, rather than your Master. The Master is:

"He whose heart is filled with love of the Lord,  
Who considers himself less than the dust,  
And all others his betters."

"Arrow like the Word of a Perfect Adept,  
Flieth in directions all.  
It arouses the sleeper,  
And he whom it smites  
Finds true salvation."

(Dadu Dayal)

"Renounce thou thy ego  
And turn thou into dust  
And on thy body let the grass grow  
If in the radiance of thy Master  
Thou dost turn into ashes,  
These ashes would be an alchemy  
That would transmute thee into gold."

(Shams-i-Tabriz)

It behoves us also to follow His directions completely with full faith in Him.

It would not be out of place here to say a few words about the real nature of the Master, since we are to become completely absorbed in Him. The Master is an embodiment of the Lord Himself. He descends from the highest of heavens—Sach Khand—bestows upon us the gift of initiation and ultimately takes us with Him to our True Home in Sach Khand. His only purpose in incarnating Himself on this gross plane is to shower illimitable grace on man. He denounces no established creed and founds no new one; He willingly offers Himself as a servant who will ask no

recompense. Nevertheless, many among whom He works, quite often regard Him with suspicion. They mistrust Him, presuming that He has some axe of His own to grind in the matter. They are like the lout who went to a certain shopkeeper, made a few purchases from him and, even though the shopkeeper forgot to collect his charges, grumbled that he had profiteered. There is another anecdote with a similar moral that illustrates a common attitude towards a Perfect Master. A porter was sitting in the scorching sun, when a kind hearted man took pity on him and invited him to come under the cool shade where the latter was sitting. The porter wished first to know how much he would be paid for doing so! In like manner the Master also invites us to accompany Him heavenward, to the land that is free from the eating cares of this world.

"Whatever cometh to them is welcome  
Be it nectar or torture fire."

(Maulana Rum)

"Knock, and it shall be opened,  
Ask, and it shall be given."

(Christ)

"Dispelling their darkness  
The Satguru hath opened the closed eyelids;  
The ears of the deaf hear,  
The dumb begin to speak."

(Dadu Dayal)

While the disciple is in the physical body, the Master too is in the human garb and has wife and children, caste and creed. But His real form (and the true form of the disciple as well) is very different. The disciple is really Surat (pure spirit) and the Perfect

Master is "the Word become flesh". If you wish to behold the real form of the Master, it is necessary for you to work hard at your meditation, and this you can do only if you are frugal in diet, moderate in converse and keep a vigil at night. The disciple is just like a school boy "creeping like snail, unwilling to school", whereas the teacher wants him to work hard so that he can get his graduate and post-graduate degrees.

When the disciple has surrendered himself unconditionally to the Master, He exhorts him to withdraw his consciousness from the nine portals of the body (two eyes, two ears, two nostrils, the mouth, two lower outlets). These nine orifices in the human body are called nine doors on which the spirit-current plays, thus directing its energies outward. When this consciousness is turned inwards, then alone one finds the tenth door, which is a narrow lane lying between and above the two eyes. It is by opening this "gate" that the oscillations of the mind cease, it becomes motionless and the soul of itself ascends to higher planes. But the conquest of the mind is not easy. It leads' to the conquest of Brahmānd (the entire creation on the physical, astral and causal planes).

"He who conquers the mind  
Is Lord of all mankind."

(Guru Nanak)

"Mind is the Satan and 'tis not without,  
But doth within our inmost being live.  
No kindness can this imp subdue.  
Gainst it by valiant fight hold out,  
And to this dog no quarter give;  
Make of it useful servant true.  
When piece of wood's chiselled and planed,  
Both charm and smoothness hath it gained."

(Shamas-i-Tabriz)



So long as we do not succeed in entering into the eye centre, we remain utterly destitute of spiritual wealth and keep wandering in the labyrinth of lives. Time and again we come and go and find no satisfaction anywhere.

"The light of the body is the eyes, if therefore thine eye be single, thy whole body shall be full of light."

(Math. 6:22)

"In the pupil of the eye is a black spot,  
Which concealeth the entire secret of the Lord.  
Gaze thou beyond this dark veil  
(If thou dost wish to realize Him)."

(Tulsi Sahib)

"And above that, Brother,  
Lotus Ambrosial view,  
See two forms—white and the other  
That is sable in hue.  
At the back of the eyes is this domain,  
Where Nijman doth in glory reign."

(Kabir Sahib)

"Open thou thy inner eye, to behold the Lord's splendour,  
Become thou eyes alone, shut thy mouth and ear."

(Moinuddin Chishti)

On the earth plane, our soul has three states of being—wakefulness, dream and slumber. The tenth gateway, however, leads to a state of superconsciousness known as Turiya.<sup>1</sup> This lies beyond the experience and comprehension of ordinary mortals. So long as we are awake, the soul occupies a position in the middle of the forehead, between the two eyes. Thus even a blind man, if you call him, will answer by exerting pressure at this centre. In the dream state

<sup>1</sup> Turiyapad: another name for Sahansdal Kanwal. The state of super-consciousness, where the soul makes its first contact with the Real Shabd.

the soul lies at a point in the throat, while in slumber it falls to the navel. Just as the farther we are from light the darker does it appear, so also dreams, which come when the soul has fallen from its refulgent position in the forehead, are vague and incomplete. The spirit cannot function normally and our experiences are chaotic. One may see a head but no feet; or the feet may be visible and the head invisible. In the state of deep sleep, the soul drops still lower to the navel, and coarse covers envelop it. Those who practise pranayam (the science of breath control) do so at this low navel centre. True peace can be found only in the regions above the eye-centre. As you draw nearer this centre, you feel greater peace descending upon you, exactly as you begin to get a cooling sensation when you are climbing a mountain and begin to approach the summit. That is why the mind and soul must be fixed and made motionless at the eye centre. As soon as this is done, the current of consciousness in the entire physical body will withdraw and collect at that centre and the body will become senseless. This is real pranayam and leads to the fourth state of existence—Turiyapad (the state of super or transcendental consciousness). The lower pranayam is wasteful.

The Masters now reveal the inner or esoteric experiences that the soul enjoys while rising upwards through the various heavens, step by step. The first step for rising within is the repetition of Holy Names. This will result in collecting the entire consciousness at the eye centre. The Audible Life Stream will then make its appearance in the form of a divine, unending Melody, and the Soul will cross a starry region, the Sun and the Moon. These are not the planets with

which we are all familiar but orbs far more luminous than the sun or moon, which lie at the top of the physical universe. Beyond these regions is beheld the Master's Radiant Form.

The mind and the soul now acquire an inward tendency. The astral land lies open to your gaze and you find yourself in the thousand petalled Lotus—Sahansdal Kanwal—with a central Jyoti (Flame) of intense light. Muslim faqirs have called it the Land of Allah. When sages of the past reached this region and saw this effulgent light, they gave us an imitation of the inner light by burning a Jot (a flame that burns in Hindu temples and on shrines of Muslim saints, and which consists of a cotton wick immersed in oil, contained in an earthen holder). Instead of ascending to those realms, we now build temples of bricks and stones and place burning jyotis in them. We prepare lamps of dough and pouring a little ghee (clarified butter) in them along with a wick, we make an imitation of that inner flame.

From the great Jyoti, or Light of Sahansdal Kanwal emanate countless Melodies and Harmonies. These we now imitate in this world by beating gongs and blowing conch shells. Actually, however, the overpowering light of the Kingdom of Heaven has no parallel in this material world. It is this light that is referred to in the Quran, the light that Gabriel was afraid of nearing, as it would singe his wings, when he brought Mohammed, the great prophet, to the astral land and regretted his helplessness to proceed any higher.

"The strains of bani (Word) emanate  
From deep within the flame."

(Guru Nanak)

"There's a well inverted, in skies within,  
A flame-eternal, still-doth burn therein."

(Paitu Sahib)

"Where the Divine Melody plays,  
Burns there the resplendent Flame."

(Surdas)

"The eternal flame is devoid of fire,  
And is met within thyself."

(Keshodas)

"Losing thyself thou dost realise true life,  
And beholdest the eternal Flame."

(Darya Sahib)

On reaching here the mind, which had been lying dormant for millions of lives, awakens to consciousness.

From the astral land emerge two paths: one through the dark side and the other through the bright one. The dark side is the side of Kal (the Negative Power) and the luminous one leads to the land of Dayal (the merciful one; the true God). From the central Jyoti ascends a fine pathway that leads to the plain of Set Sunn (the white Void). Just as a marksman shoots at the target while holding his breath and with his attention fully concentrated, so also are you to shoot your soul carefully into those regions with intense love and devotion. In this place thousands of rishis and munis (sages and holy men of the past) are found absorbed in meditation. Embodiments of spiritual powers, concrete and visible and endowed with consciousness, are the guardians of the heavenly path. They are known as *Riddhis* and *Siddhis*, and they stand as sentinels of those inner realms in order to obstruct the onward spiritual ascent. Countless prophets—major and minor—incarnations and her-

mits are stranded there, unable to proceed to higher stages. But for the soul initiated by a Perfect Master, all does stand, open.

You are now mounting to Trikuti, the land of Brahm, through a crooked tunnel, a U-shaped pathway known as Bunk Nal (the curved pipe). It extends straight along for some distance, then descends suddenly and again ascends, leading you on to a level road which takes you to the second heaven. This pathway is infinitesimal in breadth.

"Strait is the gate that freedom gives,  
 Fine as the needle's eye,  
 The mind like an elephant is,  
 How may liberation be? "

(Kabir Sahib)

Our mind has through the aeons become coarse and elephantine. The ego sticks to property, to sons and daughters; it swells with pride, vain of being a scholar, a learned man or a man of parts. How can the narrow gateway be passed through unless we give up worldly attachments and purify the soul ?

It is said that Guru Nanak went to Kaaba (the sacred shrine of the Muslims at Mecca) where Qazi Rukun-ud-Din, a celebrated Muslim divine, asked him to give a description of the Palace of the Most High. The Guru replied that the Mansion of the Lord is the human body—a palace that has nine outer portals, with a tenth inner portal that leads to Nur Mahal (the refulgent Celestial Abode) in which God Himself resides. This Palace has twelve minarets and fifty two turrets (thirty two teeth and twenty nails). The twelve minarets are the two hands, two forearms, two upper arms, and the two feet, two legs, and two

thighs. In short, it is in the human body that the kingdom of heaven lies.

To continue: the Bunk tunnel has the breadth of a hair.

"The pathway to heaven is narrow indeed,  
Its breadth is the tenth of a mustard seed;  
The elephant cannot through it pass,  
For ego bars the gate, alas !"

(Guru Nanak)

It is not God alone who lives within the human body that is His temple; there are also millions of lands, divisions of creation and abodes of Brahms within. But without hard labour the way cannot be traversed. To obtain this wealth, devotion is the price; it cannot be begged or borrowed.

After crossing Bunk Nal, the soul hears the Divine Melody, playing tunes of "Om". Muslim saints interpret this music as Allah-Hu (the sacred sound of God) and name the region after that. Hindus call the region Trikuti. It is the second spiritual region above the physical universe, and is a vast storehouse of karma—a reserve that has been accumulating for endless lives. The devotee is obliged to stay here for a considerable length of time since before he can ascend higher, the entire karmic burden must be liquidated. Swami Ji Himself refers to His long sojourn in this region. The soul is cleansed of its impurities through a lengthy period of meditation. As soon as purity has been achieved, the Master exhorts you to ascend to the region of Par Brahm (beyond Brahm), which is also called Daswan Dwar (the Tenth Gate). It is the third great Spiritual Region above the physical universe and it is here that all veils, or coverings, are removed

from the soul. The soul then shines forth in all of its innate and pristine radiance and glory.

The soul here bathes in Maansarovar, the lake of the Nectar of Immortality, and becomes immortal in its then pure state. Cleansed of its last impurities, it yearns for the divine Bliss of union with the Absolute Lord. Next, the soul rises to Tribeni, the confluence of three streams, or currents, of Love, Light and Power, descending from the Highest God to support and sustain the universe of universes.

When the Sikh Gurus built the Golden Temple at what is now the city of Amritsar they surrounded it with a pool of water, to represent on earth the Maansarovar Pool or Lake, of the third Spiritual Region. This pool they called Amritsar, which has the same meaning as Maansarovar—the pool of the Nectar of Immortality. In the same way, the Indian Rishis and Munis (sages and holy men of the past), called the confluence of the Ganges, Jamuna and the now vanished Saraswati, Tribeni, to symbolize on earth the meeting place of the three great streams of refulgent Light in Daswan Dwar. But the real thing that gives liberation lies within and not without.

"Ira, pingla and sushamana<sup>1</sup> at one place do the three meet,  
Their confluence, O Beni, is true Paryag and there doth **the**  
mind bathe."

(Beni Sahib)

"In Tribeni, **the** confluence of the three,  
Do thou merge thyself and then go beyond."

(Kabir Sahib)

<sup>1</sup> In the Turiyapad there are three veins: the left, the right and the middle, called ira, pingala and sushamana. The path lies in sushamana. The Tribeni of Par Brahm is different and it is here that the soul loses all its coverings.

Par Brahm is the shrine where the spirit has a bath of purification and becomes immaculate. It has now transcended the three bodies—physical, astral and causal—and is neither black nor white. Its light is now the light of twelve suns. This sounds incredible to us in this world where the light of one sun is enough to dazzle us with its glare. Actually, however, on this material plane the soul is like an incandescent lamp thickly wrapped in several coarse covers, which create an impression of darkness. In Par Brahm the atman is without any coverings and is, therefore, radiant and effulgent.

Guru Nanak calls this Tribeni, Amritsar—the pool of the Nectar of Immortality. It is the true centre of pilgrimage lying within every Hindu, Muslim, Sikh and Christian. If you bathe in that pool, your spirit will be purged of all the sins that have covered it for countless ages. This dirt cannot be washed off by means of bathing at a place of pilgrimage on the earth.

"True Amritsar exists,  
 Within the human frame;  
 If mind in love persists,  
 It nectar drinks from same,  
 Ambrosial pool so pure,  
 Here, there and everywhere."

(Guru Nanak)

"The microcosm holds the macrocosm.  
 Bathe thou in the pool of Immortality."

(Kabir Sahib)

"In the body floweth the Pool of Immortality,  
 By drinking its nectar thou dost lose egoity  
 And birth and rebirth do for ever cease."

(Namdev)



The soul, when it has been cleansed of all impurities, becomes absolutely free to stay in the higher worlds or to incarnate at will on lower planes.

"Free is the Gurmukh (true devotee of the Guru)  
to come and go."

Most world religions emanate from Brahm, the ruler of Trikuti, and only in exceptional cases from Par Brahm. Saints and devotees who ascend to higher regions are very rare indeed.

Above Daswan Dwar lies Mahasunna, a vast void of such utter darkness that the spirit, which is now a glorious thing giving forth the radiance of twelve suns, finds itself overwhelmed by the pitch darkness and cannot pass through it without the benign Grace and guidance of the Satguru. In this region there are many thousands of spirits, each with the light of twelve suns shining round it, yet unable to extricate itself from this region of darkness. But the spirit that crosses it once with the help of the Master is, thereafter, free to do so at will.

"If a hundred moons appear,  
A thousand suns anear,  
If Master be not here,  
Its veils you cannot tear,  
The darkness is so sheer."

(Guru Angad)

"The Saints are like proverbial hens,  
That lay the golden eggs.  
In the fourth watch of the night  
When they ride on seven heavens  
They become their suns.  
When they sleep,

They make sun and moon their pillow.  
 Beyond the three worlds,  
 They go into the fourth.  
 And to thousands of born-blind  
 Thro' their compassion do they grant sight."

(Shamas-i-Tabriz)

"How many in this dark age have become immortal through  
 Guru's teachings:  
 How many are continually perishing for lack of these!"

(Dadu DayaO)

It is clear, therefore, that a living Master is the pre-requisite for a safe journey to the regions beyond Maha Sunna. Yet people commit the blunder of depending on saints and prophets who left the earth plane centuries or, in some cases, aeons ago. Those holy men are not able to help the people now living on earth. A schoolmaster, for example, who died fifty years ago will not arise from his grave to teach your son. If some one should insist on having his wrongs redressed by Vikramaditya, a semi-legendary king of long ago, we may pity him for his illusion. Dhanwantri, the celebrated physician of a bygone age, is not going to treat your dying son, nor is Lord Ramchandra going to be the husband of some lady of today. If she wishes to have children, she must marry some living hero.

After emerging from the expansive sombre void of Mahasunna, the soul reaches the Fourth Spiritual Region, which is called by the Saints Bhanwar Gupha, the whirling cave. This region is ruled by the great spiritual Lord Sohng whose name means "*That Am /*". Here the soul realises its kinship with the Creator, and learns that it is a drop of that divine Essence which

constitutes the Ocean of Spirit, the Eternal Deep, whom we call God.

From here the soul journeys to the Fifth Spiritual Region, Sach Khand (the Region of Truth). This is the Father's House, its True Home, from which it descended ages ago. The music emanating from this land is that of the Veena (a stringed instrument). All the Saints who have reached this Region, mention the enrapturing sweetness of this music.

"In the changeless abode  
Of the Formless Lord,  
Shall Veena play,  
The endless Melody;  
And Rama will I say,  
Detached inwardly."

(Namdev)

"The glory of the Lord,  
Forever I behold,  
Where tunes of Veena play,  
O Nanak, night and day."

(Guru Nanak)

"In the Fourth Realm doth Sat-purush reside,  
And in that bliss the saints do ever abide.  
That Home was shown to me by the perfect Guru  
Wondrous the dulcet strains of vina play."

(Swami Ji)

"In the Sat lok above  
There emanate the sweet strains of vina."

(Gulal Sahib)

"The sound of vina ringeth in heaven,  
Where the Supreme Lord hath His throne."

(Bhika)

Tens of millions of worlds like ours are under the benign governance of Sat Purush (the True God), who is the Ruler of that Region. Eighty-eight thousand Islands of the Blessed are revolving round this Region, as the earth revolves round the sun. These are the abodes of Hansas, pure souls who never descend to lower planes. This may well sound incredible to us. But our position and our inability to grasp the immensity and beauty of the Higher Worlds may be illustrated by the following parable:

A beautiful white swan, whose home was the sea, was once flying from one ocean to another. Feeling tired, he descended to the earth and rested on the edge of a well. A frog from inside the well hopped up to him and asked him who he was. He replied that he was a poor swan from the sea. The frog then enquired how big the sea was, and the swan replied that it was vast in area. The frog retreated a few hops and asked if he had covered as much area as the sea. The swan, greatly amused, told him that the sea was much bigger than that. The frog then hopped a much larger distance and asked if he had now correctly measured the area of the ocean. The swan of course said no. Desperately the frog jumped around the entire curve of the well and asked if that indeed gave an exact estimate of the vastness of the sea. The swan again replied that it did not. Thereupon, the frog called him a liar and a knave, for the sea could never have a bigger area than the world in which he (the frog) was living.

Now the entire world, which at present forms our home, consists of seven Dweeps (islands) and nine Khands (divisions). Even this area we have not explored fully. Our intellects are limited: our minds

narrow. Never have we ascended to the inner realms of the spirit. We have been petrified by the worship of idols. The Vedas and other scriptures reveal to us the existence of tens of millions of suns and moons that are in the kingdom of heaven within us. But if we do not go within, how shall we ever behold them ?

In Sach Khand, as has been already said, the Audible Life Stream sounds like Melodies played on the Veena. But this simile is used simply to give an idea of that enrapturing music, which is matchless and ineffable. The muslim faqirs call this land Muqam-i-Huq (the abode of the True God). The Master who has initiated us in this body, has the duty of taking the soul as far as Sach Khand. Thereafter, it is Sat Punish, the Lord of this vast region, who infuses His own divine energy into the soul and sends it to the higher worlds—Alakh (Invisible Land), Agam (Inaccessible Region), and Anami (the Nameless Region, the Eighth and Highest Spiritual Region).

"Next (to Sat lok) is Alakh lok, O brother,  
Ruleth there the Lord Alakh-purusha.  
Billions of suns equal not one hair of His,  
Such Alakh have I beheld."

(Swami Ji)

"Then comes the Agam lok, a unique place,  
Wherein the soul of a rare saint findeth access."

(Swami Ji)

Cross Alakh and Agam and look beyond. What indescribable Bliss! Here in Anami or Radha Swami Dham (literally, abode of the Lord of the soul), there is "the peace that passeth understanding".

"Above that there's Akeh lok, Brother,  
Inhabited by Anami Purush, no other.

Who reach that land know only they,  
For words can naught of that convey."

(Kabir Sahib)

In this Highest Spiritual Region the soul, which is a drop of the Highest God's divine essence, merges into the sea of which it was a drop, and loses its separate entity. Life and death, pain and pleasure, joy and sorrow—all these terms now become meaningless. But how is access to these lands to be effected except through great good fortune?

Radha Swami is what has been called Anami and Swami by Guru Nanak (Anami—Nameless one; Swami—Lord or Highest).

"Beyond the realm of death art thou, and dost no kal obey,  
Alakh, Agam—these names are thine, and some Anami say."

(Guru Nanak)

"Supreme is He: beyond access,  
The Swami Lord is limitless."

(Guru Nanak)

"Of Swami shall I always sing,  
First Cause of everything."

(Tulsi Sahib)

"From there comes in view the eternal Tower,  
Wondrous is indeed the palace of Radha Swami.  
Supremely enchanted,  
The soul mergeth in the Anami-Purusub."

(Swami Ji)

That region is the true home of the Saints and indescribable is Their greatness, for They are one with the Supreme Being, yet so meek and humble are They that They never speak of being Perfect Masters

while They are in the human body. You may regard the Master as friend or elder brother. It is only when you rise within that you will realise His greatness. Meanwhile, it is well to be thoroughly imbued with devotion to Nam and Satguru.

FROM NAM ALONE CONTENTMENT GROWS  
(Nam Mile Man Tripteye)

*By*

Guru Nanak

1. In calm content's a bliss  
That Nam alone doth bring,  
Sans Nam this life accused is.  
This treasure shall I gain,  
From souls who do to Masterhood attain,  
For they the glories of the Lord shall sing.
2. My flower of life shall at his feet be strewn,  
Through whom refulgence of the Word I'm **shown**.
3. O Love ! 'tis Nam that life in me sustains,  
Which else a burden is;  
And Nam my Guru retains,  
A priceless jewel this  
With perfect Master is;  
To whose true service bent,  
With veils of darkness rent,  
Light of the wondrous gem the true devotee gains.
4. Thrice blest is he whom Fortune thus befriends,  
And to preceptor sends.
5. The souls that do no Master gain  
Are luckless wretches all,  
And slaves to Kal remain !  
Like any worm,  
In filth they squirm;  
And in the slough of endless lives **fall**,  
That Fates for them ordain.



6. Thou must for e'er his company eschew,  
The man who's filled with ire, through and through.
7. The Master is immaculate,  
A well of nectar undefiled,  
The soul that favoured is by Fate  
Bathes and is purified.  
Of sins of endless lives purged,  
The soul in stainless Word is merged.
8. Love-rapt in Master's form divine,  
Such heights sublime, O Nanak ! now are thine.

In this world Nam is the most valuable possession of all. No other treasure can equal it in any manner. It is the only antidote to the poison of repeated births in this low material sphere. It unites you with the Lord.

"The name of the Lord alone  
For the mind is the wherewithal,  
And this in the heart, shouldst treasure.  
'Tis inexhaustible,  
And is by the Gurmukh won."

(Guru Amardas)

Nam is the power that subdues the mind and stops its oscillations. As many as are the waves of the sea, so many are the impulses of the mind. Nam alone shatters the blinding screen that separates us from our Creator. But the secret of this Nam is in the keeping of Saints and Masters who must be contacted to obtain the key that unlocks this mystery.

"In the Word full rapt,  
In its tunes enwrapp'd,  
Is the mind entrapp'd."

(Guru Ramdas)

"The mind was pierced when I  
 On Nam did meditate.  
 What else is there to cogitate?  
 Word doth the spirit beatify,  
 Thus bliss of Saar's enjoyed, rapt in th' Divinity."

(Guru Nanak)

True worship lies in the soul's contacting the Audible Life Stream for it is this that can lead the spirit to its salvation and take it to its true destination. It is this worship that purifies the mind, rids it of its various coverings, physical, mental and causal, and merges it in its Source.

"Lost in the Shabd the Mind,  
 Immaculate doth, O Saints, become.  
 This is the worship true that takes thee Home."

(Guru Amardas)

Without Nam the soul, completely sodden with carnal appetites, can never find escape from the snares of the mind. Its deep involvement in the phenomenal world, complete forgetfulness of its high Origin and utter indifference to the great purpose of human life are the direct result of the magic spell that the mind and the senses lay on it. Nam is the only charm that can break the spell and revive its consciousness of its supreme heritage.

"The basket in which is put a snake  
 Doth of its poison and fury partake.  
 As the Fates assign so 'tis,  
 Whom shall we blame for this?  
 But when Gurmukh, snake charmer, is found,

Through Nam doth peace abound.  
And Nam then bringeth bliss."

(Guru Amardas)

Our scriptures say that the Kingdom of Heaven lies within us, but no priest or clergyman can unravel this mystery for us. That Kingdom is the Kingdom of Nam, or the Word of God, which emancipates and gives ineffable peace. The bliss that it brings is everlasting, whereas the pleasures of this coarse material plane are transitory and devoid of real happiness. Indeed, they are the so-called merry-go-rounds, constantly going up and coming down, pleasure yielding place to pain and the latter after its allotted time resulting in pleasure again. This pair of opposites is an essential feature of life in the phenomenal world and the one cannot exist without the other.

The vast empires, the close kinships, the alluring sensual gratifications—all these are dust as compared with Nam. Penance in one life may lead to a king's crown but rulership over a kingdom results ultimately in damnation. Moreover, worldly pleasures and pursuits bring in their wake disease and death and actually reveal the emptiness of man.

Religion is supposed to bestow calm and content, but actually many of its votaries appear contemptible in their littleness and indulge in senseless disputes and dissensions. Nam lifts us above this smallness and pettiness and broadens our outlook.

"He who on Hari's Name,  
Doth ponder not;  
O heart, dear heart !  
A slave of the mind, fool;  
A dolt is he.

Who in attachment's lost  
 O Lord !  
 Illusion hugs.  
 Dear heart !  
 In the end repines.  
 O Lord ! "

(Guru **Ramdas**)

Nam is the "sesame" which opens unto broad refulgence where bliss reigns. Without it the soul follows the mind and its cravings, and is never at rest or peace. It hardly comes out of one consuming fire when it hurls itself into another conflagration, ever tossing in turmoil and travail.

"That tongue which to the bliss of Hari's Nam  
 Doth not attain, deserves to burn.  
 To coarsening appetite it doth for e'er turn,  
 And lost in carnal joys it finds naught but pain."

(Guru Amardas)

The thought of the world and its objects brings us again and again into the world to fulfil our sensual desires. Further, these cravings tie us down to the eternal wheel of transmigration moving from one species to another. And yet the remedy is simple and most efficacious. This consists in devotion to Nam, Shabd or Divine Melody that reverberates in all humans and is the Voice of God. It emanates from Sach<sup>j</sup> khand. Saints are in communion with it and help to connect us with this Immanent power.

"He who hath Nam forgot,  
 He liveth not,  
 But deathward wends his way.  
 The bliss of Nam with him doth **ne'er** agree.  
 Then in the end in filth shall he **absorbed** be."

(Gnru **Amardas**)

"Why wander like mad, my poor mind!  
 The rapture that is Nam, thou taste.  
 Ah me, why art to coarser joys inclined?  
 For naught this life doth waste."

(Guru Amardas)

But one great difficulty is that the man does not value the treasure that he has in his possession. So long as his attention is playing in the nine gates or openings in the human body, he has no inkling of the greatness of Nam. He is just like a child who has been given sweets, but does not relish them because he has never tasted them. But once a sweet is put into his mouth and he enjoys its toothsome-ness, he clings to it like a vice. In the same way, if the disciple labours at the spiritual exercises and tastes the sweetness of Nam, he will be overwhelmed with love for this greatest of all blessings. Thereafter he will never permit his tongue to wag unnecessarily. A deep peace will descend upon his soul—a peace that dominion over millions of empires could never provide.

"A million joys, a million dowers,  
 Each glance of Perfect Master showers;  
 To Nam alone my mind attends,  
 Through which peace on my soul descends."

(Guru Nanak)

Once this stage is reached, caste, creed and colour cease to have any meaning. The soul transcends them all. It becomes the denizen of the whole world, the son of the Divine. It claims fraternity with all. Its parochialism gives way to Universalism. From many it shrinks into One whose splendour it deeply enjoys to the exclusion of all else. While others consort with the members of their own caste, the man of God,

the Knower of Nam, observes no distinction. When understanding of Nam comes, only then can we discern the Truth.

"In love grown heathen do I  
 Islam no more desire.  
 When every vein is as a cord of love  
 No holy thread require.  
 For doomsday or for the Judgment,  
 Have lovers little care.  
 Behold they sweetheart's glory,  
 And all else do abjure."

(Amir Khusro)

Love then is the only commodity in which it deals, for love transforms; love purifies; love redeems and love confers immortality and bliss.

"Love for my sweetheart fills  
 This bulk, which is my body.  
 Each pore doth Love invoke,  
 Here's naught, Dadu, but He."

(Dadu Dayal)

It is the love of the Beloved, the Great Father that captivates them in their entirety. Heavens attract them not; nor do hells repulse them. They live steeped in His affection.

"In my heart none save my Friend findeth room  
 O give thou both the worlds to my enemies,  
 For His presence doth content me."

(Khwaja Hafiz)

"The lover's heart hath no room  
 But for the One Beloved, so  
 That who is lost and who in whom  
 Or who is who, 'tis hard to know."

(Maulana Rum)

Such a great treasure of bliss is in Nam; but those who do not enter within, fail to comprehend its Immanence.

"Who know not Shabd, are deaf and blind.  
 Why came they here on earth?  
 The bliss of the Word they never did find,  
 In life they got no worth,  
 And will incarnate here birth after birth."

("Guru Amardas)

No greater ill luck could befall a human than his being bereft of Nam. He remains foreign to the sweet taste of this Elixir and, perforce, partakes of life again and again.

"He who a stranger is,  
 To the joys of Hari's bliss,  
 Is luckless and with Yama doth abide."

(Guru Ramdas)

Nam also bestows untold power, though it is a secret that the devotee will not easily give out and a power that he does not willingly dissipate.

Without Nam life is no better than a curse, and the soul keeps wandering aimlessly from one body to another. The wheel of birth and death keeps turning endlessly—the soul is born as grass or reed, as dog or donkey, cat or hog, ant or vermin and the rounds go on, the soul tumbling sometimes into hell and another time into heaven, but always tortured by Kal, the negative power, and kept in eternal bondage within the confines of the Three Worlds. Without Nam, man is but a luckless wretch, for his mind is like an uncontrollable elephant that has gone rogue or mad and tramples him underfoot. At the instigation of the mind he leads a life of sin and wastes this priceless gift of human life

in stealing, cheating and lustfulness, until in the end the burden of his sins lies heavy on his soul. Ultimately the messengers of death drag him to Dharam Raj, the Great Judge, who may cast him into hell.

Nam is not a mere word or phrase. If words alone constituted Nam, there would be no need to seek a Master, for the scriptures are full of words. Nam is a Divine Power that lies within all of us. It emanates from the Kingdom of Heaven but unfortunately we have been exiled from that Kingdom and have forgotten our great Father who resides therein. Thick and coarse veils of Maya or Illusion shut us out from this Kingdom within.

Nam is the same in all countries and climes. It is a treasure that is the common heritage of all mankind. **The** thieves and the immoral have it as much as the Saints and the Sages but alas ! they are absolutely ignorant of it.

When you begin to accumulate the wealth of Nam, your soul will go within and you will find yourself in a bright and radiant land. Within this physical body is the astral region, and behind the veil of the astral lies the causal region. There are also other covers over the soul. There are the three gunas (the three states of mind—lethargy, activity and calm content); the twenty five prakdtis (tendencies of the mind that determine the temperament); the mind itself; and Maya or Illusion, the female principle of the negative power.

The gift of Nam you can get only from a Saint or Perfect Master of the Word, who has himself rent the veils of illusion and seen the worlds within. He is the True Master. Like a teacher who has passed his **M.A.** examination and **can help** the student to win



academic honours, the Master trains his disciples in the science of the soul. Never can we go within unless we sit at the feet of a living adept of this kind.

"Get thee some Pir<sup>1</sup> as preceptor, for if thou hast no guide,  
This voyage doth verily teem with calamity, horror and  
strife."

(Maulana Rum)

Finding a preceptor and working hard at meditation—these two are the essential requisites needed to realise the bliss and power of Nam. Without these two, the great treasure can never be yours, for the key to the body's Tenth Door, which leads to the Kingdom of Heaven, is in the possession of the Master. And the Master one gets when our Gracious Lord so wills it.

"Tis he alone doth rise,  
Whom wakes the Lord,  
Through meditation on the Guru's Word.  
O Nanak, that man dies  
Who Nam remembers not.  
Such life through contemplation by true devotee's sought."

(Guru Amardas)

"Endless melody is the treasure,  
Key to which is with the Saints."

(Guru Arjan)

"The vault of mind lies above the chamber of the body,  
And it is locked,  
None but the Master doth possess the key,  
And none but He reveals this mystery,  
And doth the lock dismember."

(Guru Angad)

<sup>1</sup> Persian word for preceptor.

The treasure of Nam is within the human body but we search for it without. How then can we ever attain it? Our condition is like that of a person who has a buried treasure in his house but owing to his ignorance roams about in streets begging alms. If he met a person who knew where the wealth was hidden and who revealed to him its location, by digging at the spot he would become wealthy.

"Elsewhere is the wealth thou dost desire,  
 And not where thou dost enquire.  
 How then shall that be won?  
 The wealth (saith Kabir), thou shalt discover,  
 If thou dost take as a guide some Knowing One.  
 Such an one to me revealed the treasure,  
 The path that would have endless lives defied,  
 Was done by his grace in a moment's stride."

(Kabir Sahib)

Nam is not easily available. Initiation was a wealth that I was blessed with only after a great deal of search. In Peshawar there was a Mahatma known as Baba Kahan. He was generally to be seen in a state of God-intoxication. He often came to Nowshera when I was posted there, and I would enjoy his company sometimes for as many as twenty days on end. One day I begged him to shower his grace on me. He replied that the time was not yet ripe and that he himself was not destined to bestow spiritual wealth upon me.

This prophecy was fulfilled many years later when His Holiness Babaji Maharaj, visited the Murree hills where I was working as a Sub-Divisional Officer. It so happened that a friend of mine became interested in Babaji's satsang, and I too was attracted by what this

friend told me. All my doubts and misgivings that had accumulated during a search lasting over twenty two years vanished at the magic touch of Babaji, and I was blessed with initiation.

When the disciple comes into his spiritual fortune he is quite often overwhelmed. He is overpowered by the Guru's grace and is ready, so to say, to tear his body in shreds at His behest and to lay down his life like a flower at the Master's holy feet. The Master is an ocean of Nectar from which the disciple is never tired of drinking. Great is the good fortune of such a disciple, for his veils of illusion are rent asunder and he attains union with the Lord.

"For all the eight pahars<sup>1</sup> and gharis<sup>8</sup> sixty four,  
 In none but thee keep I absorbed ever more.  
 My eyes to sleep grown stranger, harbour thy **form alone**,  
 Whoso shall to the Lord keep troth,  
 As a woman unto her Love Chaste,  
 Must shrink inward, with world's charms wroth,  
 And speak in words sweet, temperate."

(Kabir Sahib)

This, however, results when one-pointed devotion to the Master comes into play. While the mind remains unsteadfast, no communion is possible; when the mind gets fixed, with ease is He found. This transformation is brought about by the Master who is, indeed, a true alchemist whose touch converts everything base into gold.

<sup>1</sup> Equivalent to three hours: In a day of twenty-four hours there are eight pahars.

• Equivalent to 3-18 of an hour: In a day of twenty-four hours, there are sixty four gharis.

"Never could the Muslim divine have grown  
 Into the Great Savant of Rum,  
 Until to Shams-i-Tabriz he did allegiance own."

(Maulana **Rum**)

"Soft thee, O cup bearer, as a mendicant I beg of thee,  
 Lend of thy grace to Maulana of Rum,  
 A slave of slaves to Shams-i-Tabriz to be."

(Maulana Rum)

Human beings are superior to birds and beasts because they have within them the vast treasure-house of Nam. But they can find the treasure only by giving up indulgence in carnal appetites. This is the first requisite.

"Seek Nam within the body,  
 From which all treasures spring;  
 The greatest of all pleasures,  
 The Guru's Word doth bring."

(Guru Nanak)

So long as the mind is attuned to worldly objects, its force is turned against the Lord. The more it wanders, the farther it goes from its destination. Only when it gives up the filth and dross of this world and leans towards the Lord, can it behold Him. He, whose mirror is bright, sees His reflection in it. In the soiled looking glass, on the contrary, none can see his face.

"If cleanseth thou thy mind  
 With emery stone of Nam refined,  
 Then through thine heart shall shine anon,  
 The splendour of thy loved one."

(Maulana Rum)

What avails our meditation if the mind is not pure ? How zealously do we guard our body so that nothing defiles it. And yet the mind remains unguarded. It desires the noble and the base. It devours good and evil.

"What shall avail external purity  
If inward pollution there be?  
Without a Master true hath been  
All thy oblation, O Bulleh, in vain."

(Bulleh Shah)

The second requisite for contacting it is service of a living Master. When we meet a true adept and surrender to Him our body, wealth and mind, then do we see the Light, the glory, the divine effulgence.

"Who body, mind and coffers  
To the Master offers,  
His very life gives so,  
'Tis he alone should to that presence go."

(Guru Amardas)

The ideal of this service and surrender was exemplified by Guru Ramdas who, in service to his Master, prepared a small platform of clay and at the behest of the Master, destroyed and rebuilt it seventy times. Service to the Master is not washing his feet or offering him material wealth. True service is working hard at meditation and ascending within.

You have to withdraw the currents of the spirit from the entire body and to concentrate them at the eye centre. Then a starry sky will burst upon your gaze. Cross that, penetrate the Sun and the Moon, detach yourself from this body, and behold the refulgent form of the Master within. You are now in a

position to converse with him. He will answer all your questions and will ultimately take you to Sach Khand. All this he will do without charging any fees. He is not a man, but a Divine Power.

However, so long as the vessel is unclean the Sat-guru will not pour the wealth of Nam into it, exactly as you do not put milk into a dirty tumbler. So long as the student has no control over his mind and is a slave of his senses, he can get nothing even if he sits in meditation for eight hours every day. On the other hand, a pure mind gets concentrated in a few minutes. Purity of thought, word and deed is thus a prerequisite on the path.

The mind is wayward. It cannot be curbed and brought under control except through hard labour. A diligent student toils at his lessons, completes his homework every day, and gains the approval of the teacher who consequently pays greater attention to him. Ultimately he passes the examination and wins high honours. In a similar manner, the disciple who works hard at his meditation, earns the special grace of the Master, who is always ready to help him.

Regularity and punctuality in meditation should be adopted by every student of this science. Keep sitting in meditation, even if you fail to achieve concentration. This is the remedy for all your ills. Ceaseless effort will be crowned with success; if not today, a few days later. Sometimes the mind is so obstinate that it refuses to take to the exercises, even though it might be compelled to stand in the battlefield and face a cannon. Even then you must fight it and keep struggling against it. Do not give it what it demands. It is your enemy. If it seems to be going out of control, seat it in meditation. If you follow its dictates, it

will assuredly take you to hell. Of course, in the beginning, it will never take kindly to meditation. Loving devotion and service to the Master will alone enable you to dominate it.

"Quote thus the Prophet: "Lion of righteousness,  
 O Ali, thou art stout and brave and dauntless,  
 Yet trust no valour nor lionheartedness,  
 But in that tree of Hope seek sanctuary.  
 Of all the modes of worship, O Ali,  
 Tis best in holy men anchored to be.  
 These favoured sons of God, they are thy prop,  
 Who take devotees to the throne of the Lord."

(Maulana Rum)

In fact, without true devotion to the Master, the path remains sealed. It is dangerous to tread it without His protecting hands.

"Without a guide never  
 On this voyage embark,  
 For fear of floundering there,  
 As all within is dark."

(Khwaja Hafiz)

When His grace accompanies the disciple, his path becomes smooth and his pace rapid and he covers the arduous journey not only with ease but also in the shortest possible time.

"The path that's hard as stone,  
 Grows soft as silk,  
 When he (the Perfect Master)  
 Thou dost as pilot own."

(Shamas-i-Tabriz)

If we fail to find the Master, we may wander all **our** life but never shall we come across the priceless

wealth of Nam that our Great Father has **kept for us** in this human body.

"Within thy home are diamonds, rubies, yea !  
Such jewels all galore,  
And yet alas ! thy mind,  
Which doth in illusion stray,  
Can win this wealth no more."

(Guru Ramdas)

However, with the help of the Master, it is truly amazing how soon we come upon this wealth of Nam and utilize it for cutting asunder our eternal bondage.

"As the water diviner doth quickly  
The hidden well uncover,  
So doth the Guru easily,  
The wealth esoteric lay bare."

(Guru Ramdas)

Nam being a rare pearl, the Guru does not scatter it before swine. The veils of illusion are rent only when the disciple is fit to receive this wealth. Ibrahim Adham, the King of Bokhara, had to spend twelve years at the feet of Kabir to gain spiritual wealth which no worldly possession and treasure can ever equal.

Nam is not a thing to be regarded lightly. Nor is it as easy to come by as many people seem to imagine. Guru Nanak had to sleep on a couch of pebbles for eleven years when he was seeking Nam. For twelve long years after the age of seventy, Guru Amardas fetched water for his preceptor. Guru Tegh Bahadur meditated in an underground cellar at Baba Bakala for nearly twenty seven years. Prophet Mohammed remained in a cave of Hara for six years. Swami Ji meditated for seventeen long years in a secluded



chamber in his house to devote himself to this piactise. Baba Jaimal Singh was for years lost in meditation in the gullies of river Beas. He used to buy chapattis<sup>1</sup> from a nearby railway station and whenever pangs of hunger tormented, ate them after softening them in river water.

The purer the heart, the quicker is the action of Nam. Today, some people come and ask for initiation, saying in the same breath that they have a train to catch, as there is no one else at home to look after the house, as though Nam were a lump of sugar that the Saint would obligingly dissolve in water for them. As a matter of fact, it requires a great deal of time even to learn the etiquette of sitting in the presence of Saints, or genuine fakirs.

It will facilitate meditation if you keep good company. It is necessary to avoid people who are activated by lust and anger. Their company will defile you in the same way as the society of Saints will purify you, and cleanse the spirit or soul of sins. Guru's Satsang is a holy place of pilgrimage where theft and sensuality are abjured.

"The wrathful or av'ricious man,  
 Or one consumed with lust,  
 Souls of this type never can  
 Devotees be, I trust.  
 Some spirit rare eschewing caste,  
 In pride of place or creed not lost,  
 Shall for the path of Masters thirst,  
 And be in love engrossed.  
 Lasciviousness and carnal joy,  
 The pleasures that the senses taste  
 Do precious human life waste,  
 And love of God destroy.

<sup>1</sup> Bread baked in an Indian oven.

The rare jewel's gone,  
And no advantage won."

(Kabir Sahib)

As has been said above, it is the mind that has to be curbed at all costs. Unless this is done, the way to God does not become clear.

"With mind dispute, with mind debate  
Tis mind alone thou hast to abate."

(Guru Amardas)

You can read in the Puranas how Rishis and Munis, Seers and Sages of olden times, engaged in meditation for centuries and doing severe penance, were ultimately overwhelmed by the lower tendencies of the mind. Durbasha, the great Rishi, is an outstanding example. Again and again he lost the spiritual wealth that he had accumulated by laying others under curses when he lost his temper.

It is said that one needs a vessel of gold in which to keep the milk of a lioness. The treasure of Nam is so wonderful that the man who gets even a glimpse of it, is likely to lose consciousness of his body, and to start dissipating spiritual energy by working miracles and granting boons and powers to others. One should try to conserve spiritual energy and not dissipate it.

It is by acquiring Nam that you obtain access to the inner realms of the spirit that lie within the human body. This body has been compared by Guru Nanak to a castle.

"The lofty heights of castle strange,  
Which two and fifty spires crown,  
A glittering palace do adorn

And all within its range,  
 Ambrosial tanks which brimful do remain  
 A wondrous changeless lotus do contain."

(Guru Nanak)

God Himself resides within this palace, and Nam  
 is His Voice which is resounding therein forever.

"From far above a palace high,  
 The Lord doth call you all,  
 Yet here do all man sleeping lie,  
 And never hear His call.  
 Though He doth keep awakening every one,  
 His words, alas, on luckless deaf ears fall.  
 The wakeful one alone,  
 Shall bliss of union gain,  
 And to the Lord attain."

(Guru Nanak)

In the end, the disciple reaches the abode of the Lord and attains a very high spiritual status—all because of the Master's grace. The soul, after having been entangled in the labyrinth of the physical universe for millions of years, is ultimately liberated and reaches home. Every hair on the disciple's body then blesses the Satguru who showered such wonderful treasures on him. But it is not everybody who enjoys such good fortune.

"O Nanak 'tis in millions one  
 Who's gifted with devotion."

(Guru Tegh Bahadur)

"Full rare indeed are they,  
 Who walk in the Lord's way."

(Guru Arjan)

Thus we learn that the soul is deprived, at present,

of its radiant power and effulgence by a number of very thick covers which hide the wealth of Nam. But as you keep removing these, the inner light will start filtering through. In Sahansdal Kanwal the physical body will be discarded; in Trikuti the astral body; and in Par Brahm the causal body. After that the atman or soul will shine forth in all its beauty and pristine purity. Then you will be dead to this world, even while you live, and the true nature of Nam will stand revealed to you.

## AVAIL THYSELF OF THIS GIFT OF HUMAN FORM

(Mili nar deh yeh tumko banao kaj kuchh apna)

*By*

Swami Ji

1. Thou hast with human form been blessed;  
To task of salvation be thou address'd.
2. Be not bewildered in this maze,  
The world's a dream of mighty haze.
3. The body and its home below  
Are but a passing shadow show.
4. In av'rice lost are creatures all  
And none, alas ! is safe from Kal.
5. The fires of craving burn the world  
In raging flames are creatures hurl'd.
6. There's no escape, no way to go  
And all are engulfed in flames of woe.
7. By day and night they ever burn,  
In endless wheel of life they turn.
8. In bodies varied, souls do roam  
For ever lost, they find no home.
9. Their anguished dole can none explain,  
Their endless woe and ceaseless pain.
10. So mark what Saints and Masters say:  
Repeat the Name, for that's the way.

11. In vain exhort: in vain they plead,  
Yet none to hearken sound doth heed.
12. Sans aid of Guru and meditation,  
'Scape is but fool's expectation.
13. No heed they pay to what I say,  
Albeit I teach them day by day.
14. Obey the mind and in misery stay,  
For words of Master, care not they.
15. To gratify self they work a lot,  
In Guru's service their effort's naught.
16. For soul's reprieve they do not try,  
In fires of hell they roast and fry.
17. Come, grasp it well, in mind retain,  
Radhaswami's word amain.

This human body, in which we are at present dwelling, is the most wonderful organism that has ever been created. It contains a storehouse of treasures, all of the greatest value. Little do we realise its potentialities, entirely ignorant as we are of the riches that lie within it. There are tens of millions of suns, moons, stars, trees and rivers in it; myriads of divisions of creation, Brahmandas (abodes of the god Brahm), gods and goddesses. God Himself, Whom we call by various names in different languages and countries, also resides within. He is not to be found in scriptures, holy books and erudite commentaries; nor in pilgrimages, idols, mountain fastnesses and wildernesses. But He may be seen in all His glory in the kingdom of heaven which lies within the human body.

In the physical body there are six centres of energy in each of which resides a presiding deity. In India, practically everybody knows the names of these deities, and many Hindus worship them. The Atman, the soul or spirit, has its seat in the waking state in the top-most centre at a point in the forehead midway between the two eyebrows. This is called the Third Eye or the eye-centre. It is also called the Tenth Door. The body has nine other doors, the two eyes, two ears, two nostrils, the mouth, and the two lower apertures. All of these lead outward and downward to the material world of sense objects. But the Tenth Door leads "inward" and upward to the higher, more beautiful and more blissful heavenly regions of the Spirit. At the throat centre there is Shakti, the goddess known as the Mother of the Universe, and the mother of the gods Brahma, Vishnu and Shiva. In the heart centre lives Shiva. Vishnu is in the navel, Brahma in the sex centre, and Ganesh at the lowest orifice.

Thus man's soul, the real man, is higher in the scale of creation than these gods, to whom many offer their devotion. It is not for nothing that the different world religions emphasize the greatness of man. The Jews and Christians believe that God made man after His own image. The Hindus agree with Christ in calling this body "the temple of the living God." Muslims call man "Ashraf-ul-Makhlooqat", the highest of all creatures.

"For human form the gods do pine;  
Serve thou with it the Lord Divine."

(Kabir Sahib)

"Within the human frame,  
Are life's crowded scenes, and nine **earthly regions**."

Within this human body too  
 Are Brahma, Vishnu, Mahesha, all the gods,  
 Who activate creation and world with life imbue."  
 (Guru Amardas)

"A tuft of grass that in a wasteland grows  
 Hath an ocean und'rneath that unseen flows;  
 This body likewise, a speck of dust so mean,  
 Hath light inside of numerous suns unseen."  
 (Shamas-i-Tabriz)

"Wearily I sought in many lands.  
 Yet in the human form alone,  
 The nine treasures have I found.  
 For me there is no going hence  
 Nor any coming hither.  
 The Lord in prayer have I invoked,  
 Who doth pervade the universe,  
 Dwells also in this human frame;  
 And whoso seeks doth find the same."  
 (Raja Pipa)

"Farid why roameth thou,  
 From one forest to another  
 Seeking through thorns and brambles?  
 The Lord resideth in thee  
 Why search Him in forests?"  
 (Sheikh Farid)

"For behold, the Kingdom of God is within you."  
 (Christ)

The Lord has divided all creatures into four kinds or classes: Andaj, Jeraj, Setaj and Utbhaj. The first is the kind born of eggs as, for example, all the birds. To the second class belong all living beings whose offsprings are born wrapped in a membrane. This class includes human beings and many kinds of



animals. Creatures of the Setaj class are products of the changes of season. Such are flies and mosquitoes. The fourth type includes all living things that spring from the earth, such as fruit, vegetables, grass and flowers.

There is another way to divide or classify all living beings. This is known as the Wheel of Eighty-Four. The Saints have always said that the total number of classes or species into which jivas, or living beings, are divided is eighty four lakhs. One lakh is one hundred thousand, so the total number of species of living creatures is counted as 8.4 millions.

There is a total of 3,000,000 types of trees and plants; 2,700,000 kinds of insects; 1,400,000 kinds of birds; and 900,000 varieties of marine and aquatic creatures. Of men, animals, heavenly beings, gods, goddesses, disembodied spirits and others who inhabit celestial spheres, there are 4,00,000 types. All of these beings are continually being "tossed about" from one body to another. All go spinning as in a merry-go-round, in one life after another. This is the cycle of lives, the "Wheel of Births and Deaths", or the "Wheel of Eighty-Four", in which all living beings have been imprisoned for countless ages.

"For countless lives thou diverse forms didst take,  
 Of elephant, insect, fish or snake,  
 Of horse or deer, bird or tree,  
 And thus were aeons passed by thee;  
 Much time in misery hast thou spent,  
 Till thou a human form wert lent.  
 In this form Fortune brought to **thee**,  
 By effort **right** thou God canst see."

(Guru Arjan)

"From mineral, I became a plant,  
 A sentient frame did that supplant.  
 For hundred thousand lives past  
 Lived I, each better than the last."

(Maulana Rum)

"Ages may pass by to come in man's estate,  
 Don't waste this priceless thing as vain;  
 The wheel may turn and turn in haste,  
 You may never come by it again."

(Shamas-i-Tabriz)

The human mind is incapable of visioning the vastness of this cosmic evolutionary cycle. The air around us is literally packed with minute microscopic creatures and all of these, the Saints have always taught, have souls, just like human beings. Both land and water are filled with creatures that must subsist on one another, or, to put it more plainly, must eat one another in order to live. It is really an extraordinary spectacle. In the ocean, the whales eat millions of fishes and marine organisms, and the big fish live on small fish and other creatures. On the land, lions and tigers eat deer and other animals, and wolves satisfy their hunger by killing and eating goats and sheep, which in their turn live on plants and trees. The hawks devour sparrows, and other birds whose food is insects and worms. Man eats all. In short, all living beings, including humans, sustain life by killing and eating some other form or living being.

Every creature, even ants, flies and mosquitoes, it should again be emphasized, possesses an immortal soul, according to the age-old teachings of the Saints. To many western people, this is an entirely new idea. But to those who live in the East, it has always been

an accepted and unquestionable fact. Even vegetables and food grains have souls.

"Each particle of grain,  
Same Spirit doth contain."

(Guru Nanak)

"Each leaf thou pluckest, **O, gardener's dame,**  
Hath selfsame soul in God's **own name.**"

(Kabir Sahib)

There are countless germs and other microscopic organisms that we inhale and kill in this way day after day, while thousands of others strike against our bodies and perish. Even in fire there are jivas, or living beings. Lord Krishna, one of the great religious teachers of India, is said to have pointed out to Udho, one of his disciples, that an ant which Udho was looking at, had, during the course of its transmigration, been Indra, the Lord of Paradise, and Brahma, the creator of the physical universe. If such gods can be incarnated as tiny ants, there is no reason why human beings should believe that they are exempt from this law of Karmas.

After death many souls, heavy with a burden of sins, sink to the lowest hells where they stay for many ages. And in many cases, even after a soul has suffered untold agonies there, it is not always permitted to enter a human body. A serpent, a blade of grass, a bird—these are some of the forms into which it may be born. But after a seemingly endless sojourn in inferior bodies, the soul will come back once again to the human body. If, however, a soul is descending directly from Swarga (Paradise) it will always incarnate first as a human being.

To pass the entire round of 8,400,000 different forms of species would take the soul many yugas (aeons) to complete. Even if an average of ten years were to be allowed for one life,—though this is an underestimate since there are trees that live on earth for two thousand years, and even the ordinary banyan and peepal trees in Indian villages live for five or six centuries each—it would require eighty four million years for a soul to get the human body again. In addition to the trees there are other living things such as, for example, snakes, that are proverbially long-lived. Man's average span of life is five or six decades. But even if, for the whole of this human life, one should live happily, would it compensate for the many ages spent in the lower forms of existence that preceded the life as a human being ?

Actually, no words can describe the agony experienced by the unliberated souls as they travel, life after life, through the round of eighty four. Thousands of them in animal bodies, are butchered every day. They keep crying out in anguish, but who pays any heed to their shrieks? What court is there to grant them justice? Millions of goats and sheep are sent bleating with fear to slaughter houses and have their throats cut mercilessly. The necks of hens are wrung while they struggle in intense pain. Time was when they too were human beings, and quite possibly of a higher status than you or I. They may well have been aristocrats, millionaires, kings or emperors. But today they are hens or goats. And who will listen to their agonized pleading? None, of course.

Consider the plight of a bullock, still yoked to the plough and working late at night. Hungry, thirsty, unable to speak, he collapses and lies exhausted on

the ground. Soon, again, the farmer beats him and forces him to resume his labour. Some farmers use sharp-pointed iron goads, and jab their bullocks' sides with angry stabs. Sometimes the bullock is so utterly exhausted that even the goad fails to rouse him to life. Then the farmers use another method. The bullock's mouth is bound tightly with a rope. Feeling suffocated, the tortured beast writhes and lifts up his weary body. Surely, this kind of life is no pleasure.

Similarly, in many oriental countries, one often sees a caravan of camels travelling along a narrow mountain defile. Each animal is heavily laden with a pack of merchandise and the driver, who has been ordered by the owner to make all haste, never tires of applying the lash. In the end, one of the camels loses his footing, slips off the path, and drags behind him all the others. The bodies of all of them are crushed and broken, and every animal in the entire caravan perishes.

This world is indeed full of misery. Some are able to delude themselves by saying:

"Sweet is this world, who knows the next?"

If in this world there really is a certain amount of pleasure, it is usually obtainable in the human body only. Yet, if you study your own situation and that of your friends and relatives, it will probably become apparent that even human beings are very often far from being happy. Gratifications they do snatch; that is true enough. But real and lasting happiness there is none. Some groan under heavy debts. Others suffer from disease or illness. Some are worried by

lawsuits pending in the court; others because of widowed daughters. Children are often the cause of sorrows, as also are unhappy marriages.

"In this earthly abode of sorrow,  
Pleasure free from pain does not exist;  
Even the laughter of the rose,  
Hath in it a bitter grief."

(Maulana Rum)

"In pain, O Nanak, creatures all remain  
Yet happy they whom Nam doth e'er sustain."

(Guru Nanak)

"Affluence is unhappy,  
In agony poverty;  
The Sadh alone, O Sebjo,  
Enjoys felicity.  
To him revealed is  
A wondrous mystery.

For peace is not in erudition,  
Nor yet in endless contention;  
The Sadh alone, O Sehjo,  
Enjoys beatitude;  
For on him is bestowed  
A rare ecstatic mood."

(Sehjobai)

It is not uncommon to see priests or preachers becoming upset and angry while attending meetings arranged by other religious groups, because they are not allowed to speak out and expound their own beliefs. And yet they are the very ones who deliver learned sermons on serenity and peace of mind. As a matter of fact, there is no true joy in this world or in its possessions. Nor would you find lasting happiness even though you were to become the ruler of

the entire Brahmand—the physical universe, the Astral Plane or first heavenly region, and the Causal or Mental Plane, which is the second heavenly region.

"Cravings, lust and sensuous pleasure,  
Thou didst in life greatly treasure."

(Dulandas)

"With over-indulgence we purchase pain,  
Lust, anger and greed do never cease,  
And bring sorrow again and again.  
In chains of pain and pleasure bound  
We come and go in anguish'd round."

(Guru Nanak)

"Cravings and desires  
Lead to disease and hellfires.  
The Time's sly Archer draws his bow,  
And in a moment lays you iow."

(Tulsi Sahib)

Yet in this vast "vale of tears" there is a way by which human beings can gain lasting bliss and peace. That is attained by following the advice of the Saints and the True Living Masters. Let us study their message.

True Happiness, the Saints repeat over and over again, can be achieved only if we obtain liberation from the cycle of births and deaths. This can be done in no other way except by piercing through the veil of illusion that blinds us here, transcending this coarse material plane, and rising to the higher realms in which there is neither suffering nor sorrow. Without the help of a Saint or living Master this is not easy to do, since Kal, the so-called Negative Power, has been given the duty of keeping us here until we are

thoroughly cleansed of worldly desires and attachments. This is often done by subjecting us to sufferings of various kinds. Under the orders of the Supreme Power, Kal is the ruler of the "Three Worlds"—the physical, the Astral, and the Causal or Mental Plane.

Saints have already achieved liberation. They have annihilated their ego, are the humblest of the humble, and have merged with and in the Supreme Lord. When they see us suffering intensely, they are moved to pity. From the highest heavenly region they descend to this earth-plane in human form, and reveal to us the vital secrets of the higher life and the way of attaining it.

"Now have I ascended the throne,  
And nectar hath the thirsty found.  
God and Kabir have become one,  
Twixt the two can distinguish none."

(Kabir Sahib)

"I and Father are one. . . . . He that hath seen me  
hath seen the Father. . . . . This what I tell you, I  
do not say of my own; but the Father abiding in me  
doeth His works. Believe me I am in the Father and  
Father in me."

(Christ)

"Paregoric Elixir's simple touch  
Turns stones into rubies;  
The Enlightened man's look is such  
As makes pure what may't please."

(Maulana Rum)

The Saints lovingly point out that this world is not our real home. We are only visitors here. The



soul, they say, descended ages ago from the fifth Heavenly Region above this physical universe, the region that is ruled by the True God. In that fair land—called Sach Khand, or True Home, by the Indian Saints—birth and death, pleasure and pain, are all unknown and meaningless.

The soul or spirit is a drop of the ocean of the True Lord. In order that our soul may rise up and, with the help of a living Saint or Perfect Master, return to its original Home, it is not necessary for us to renounce the world or to give up our hearth and home, our family and friends, our business and vocation. The Saints give us a very easy method of God realization. It can be understood as easily by children as by adults.

The message of the Saints and of all True Masters—the Ancient Wisdom—has always been the same, and is for all mankind. It is not just another system of yoga, nor is it a religion, in the historic sense of that term. It is identical with the basic and original spiritual teachings of all world religions, but it goes far beyond them; for it is a scientific and spiritual method of uniting the individual soul with its Creator, the Supreme Being; and of entering and realizing the Kingdom of Heaven while still living here in the human body, instead of waiting to do so after death. The Saints and True Masters enable their followers to do this by connecting them with the Divine Power of the Word of God, the Logos of the Christian Bible.

Furthermore, one or more of the Saints, and Masters empowered to do this work of true redemption and salvation have always been present in this world to meet the needs of the sincere spiritual seekers of every age. Nor has their method of liberating souls,

**or giving them** Salvation, changed since the beginning of **time**. It has always been the same in the past, **it** will always remain so in the future. For, according to the Saints, it is not man-made, as are the dogmas of the churches, but is the Supreme Father's own permanent and everlasting method of freeing suffering humanity from the low material planes and enabling souls to return to their True Home in the highest Heavenly Region. For these reasons, it has sometimes been called "God's Own Religion."

All of the world's orthodox religions, on the other hand, have had their origin in time. Each of them usually runs its course and then becomes obsolete. Five hundred years ago, for example, there were no Sikhs. Fifteen centuries ago there was not a single Muslim. Before the time of Christ there were no Christians and before the time of Lord Buddha there were no Buddhists. Each of these religions can be of aid in achieving God realization. But the mind of man has done strange things with the teachings of their founders. All Muslims, for example, swear by the Quran; yet they have split up into seventy-two creeds. Adi Granth, the holy book of the Sikhs, is one; yet its followers belong to about fifty diverse groups. Who knows how many more subdivisions there are going to be? Similarly, the Hindus have countless kinds of worship; and the Christians have organized more than twenty sub-groups, all tracing their origin to Christ and the Bible.

God, the Formless, Absolute, is One. The way that leads to Him is also One. His Kingdom, which is the Kingdom of Heaven, lies within all human beings, and all are equally competent to search for Him, regardless of their caste, creed or colour.

"No caste or creed the Lord requires,  
 'Tis love alone that He desires;  
 Devotion deep and love sincere,  
 These do the soul to Him endear."

(Kabir Sahib)

"Of caste so ever high, Paltu, let none  
 Be proud as in His court love counts alone."

(Paltu Sahib)

"By grace of Saints and firm devotion  
 The lowcaste cross the frightful ocean,  
 While many a highcaste for weight of pride  
 Hath sunk in the dark and dreadful tide."

(Tulsi Sahib)

The exhortation of all Saints who have come down to the earth plane from their home in Sach Khand, the Fifth Heavenly Region above the physical universe, is the same: withdraw your spirit current or soul from the nine doors of the body to the Third Eye or the Tenth Door and attach the soul to the Word of God or the Logos, described in the Bible in the opening sentences of the Gospel of St. John. This Word is not, as is usually believed, a written word. Actually, it is a power that emanates continuously from the Supreme Being, the Power that created and now sustains the vast universe of universes. The Saints and Perfect Masters teach their disciples how to contact this power, which is everywhere present, is ringing within every human being, and is heard by initiates as the most enchanting and enrapturing harmony or melody. This music is not only beautiful, it is also purifying and uplifting. It purifies the human mind, and then draws the soul upward with an irresistible Power—the Power of Love of the Supreme God Himself.

"This sound createth the whole universe, and to all lights giveth it birth."

(Shamas-i-Tabriz)

"In Him was Life, and the Life was the Light of men. And the light shineth in darkness; and the darkness comprehended it not....That was the true Light which lighteth every man that cometh into the world."

(Christ)

The nine doors of the body, as has already been remarked, are the two eyes, two ears, two nostrils, the mouth, and the two lower apertures, while the Tenth Door is in the forehead, between the two eye-brows. Saints teach their followers how to concentrate at this spot and to hear there the enchanting music of the Word of God.

This Word has been called the "unstruck melody" by some of the great Masters. Its harmonies resound endlessly within the mansion of every human body. This Word of God, which is God Himself in dynamic action, and which is His method of directly contacting each individual soul, existed when the world began, and it will continue so long as the world endures. It is without question the most basic and important fact of the entire universe, and was taught by the founders of practically all the world religions. Yet today, each and every religion is totally ignorant of its existence or of what it really is. It is, however, the basis of the spiritual science of the Ageless Wisdom that has always been taught by the Saints and the Perfect Masters.

Indulgence in the pleasures of the senses, submission to the dictates of the pleasure-loving mind, and the accumulated sins committed in past lives now

hamper the soul and do not permit it to contact the Word of God and listen to its sublime harmony.

Saints and Masters wish to take all souls out of the labyrinth of this coarse material plane, but the masses are always searching for happiness in the gratification of the debasing appetites of the senses. Little do they dream of the bliss and beauty of the higher worlds, to which man can rise in this very life.

When the Saints reveal this fact, most people look upon them with suspicion. They do not trust them for the orthodox religions have long since forgotten about the existence of the Divine Music of the Word, and the masses of mankind still tend to believe that:

"Sweet is this life alone;  
The next, to none is known."

"O Babar: Eat, drink and merry be  
Another life thou shalt not see."

Worldly riches attract many people to such an extent that they are dominated by material attachments and cannot hear the Divine Music within.

"The favoured of Mammon, of soul so dull,  
Such ones can never be attuned  
To the Heavenly Harmony."

(Nanak)

God is nameless. He is the Divine Father and sustainer of us all; yet you cannot see Him until you are liberated from the prisonhouse of the body. However, when once you realize Him, all duality and conflict cease and disappear. Then you may call Him by any name you please.

The human mind is very strange. Guru Gobind

Singh, the tenth Sikh Guru, who died in 1708, invoked God by using nearly fourteen hundred different names. These were all original, and had never been used by any other Saint before his time. Yet when the great Indian Saint, Swami Ji, a century and a half later, used the word "Radha Swami" (Lord of the Soul) as a name for God; it created a furor, because of the attachment that people had developed for the older names. However, no name can really describe the Supreme Being.

Millions of sacrificial rites, penances, acts of charity and other deeds that are regarded in the East as meritorious, can bring no salvation to human beings. For salvation is gained only by devotion to the Word of God. Good and pious acts may result in one's coming back to the world in his next birth as a wealthy man, a prince, or a king; but after enjoying the fruit of his good actions, he would be sent back once again to the prison house of Eighty-Four. Accumulation of the wealth of the Word of God can alone free one from the prison of this material world.

Mankind in the mass knows nothing of the ineffable bliss that exists in the kingdoms of Heaven that lie above this world. Yet all that one has to do in order to know and visit these kingdoms is to obtain initiation from a living Saint or Perfect Master of the Word, and then sit in meditation every morning for two hours and a half. This does not cost anything. And even during the hours of work, one can continue the simran, which consists of repetition of the Holy Names. The labourer bent over his spade, the peasant turning the Persian wheel, the shopkeeper weighing his wares—all of them can easily keep repeating the Names mentally and silently. Before one goes to bed,

one can also do this. It does not hinder any worldly activity.

We have only to attach the soul to the Word, as taught by the Living Saints and the True Masters, and everything is virtually accomplished. The soul will then in due time leave the body and rise to the higher Heavenly Realms, even while we are still living in the human body here on earth. This is what the apostle Paul meant when he said that heaven is gained by "dying daily". For the process by which the soul rises up to the higher worlds during spiritual meditation is precisely the same as that by which the soul leaves the body at the time of death.

"See thou without thy eyes,  
 And walk without thy feet,  
 And work, and speak, and hear,  
 But use no hand, nor tongue, nor ear;  
 Even while living, die; and have no fear.  
 Thus Word of God shalt thou hear,  
 And thy Beloved meet."

(Guru Angad)

"If any one telleth thee that talk is impossible without words and sound, stop him thou from saying so; for it is false."

(Shamas-i-Tabriz)

"Without wings and without feet do I travel there and without the lips and teeth do I eat sweets. With eyes closed do I behold the world; and gather flowers when my eyes thou dost pluck."

(Maulana Rum)

"The Essence and Secret of God is the soul;  
 Without the tongue and the palate doth it talk."

(Niaz Sahib)

"O man, so long as thou dost not come out of thy body,  
how canst thou ever attain Higher realms?"

(Khwaja Hafiz)

It is a curious fact of history that the great Saints who come to this low earth to redeem and liberate us, are often treated very roughly by the worldly people here. It is said that during the time of the second Sikh Guru, Guru Angad (1504-1552), there was a great drought. Many villagers were told by an enemy of the Guru that it would never rain again so long as Guru Angad was there, for he did not believe in the ancient Vedic gods and goddesses. The villagers thereupon insulted the great Saint and demanded that he should cease his work as their Spiritual Teacher.

Guru Amardas (1479-1574), who was appointed to succeed Guru Angad, was once delivering a sermon when Guru Angad's son stepped up to him, kicked him, and asked him if he was in his right mind. Why, he demanded, was Guru Amardas usurping the spiritual throne that belonged to his father, Guru Angad? At this rudeness shown to a deeply revered Saint, all those who were present were stunned. But Guru Amardas calmly and humbly replied that his body was old and his limbs were stiff; he was afraid that the impact of his hard bones had hurt the young man's foot as it struck him and he humbly begged for his forgiveness.

Guru Har Gobind was imprisoned in the Gwalior Fort for a period of fourteen years. Guru Arjan, at the instigation of his own brothers, was tortured by the Mughal Emperor, Jahangir. Guru Teg Bahadur was executed in Delhi and his head cut off by a swordsman. Mohammed, the great prophet of Islam, was compelled to flee from Mecca to Medina. Mansoor



had to mount to the scaffold. Shams-i-Tabriz was flayed alive. Christ was crucified. Thus do we repay these great souls who, filled with divine love and mercy, come to liberate us by teaching us how to purify ourselves and rise to spiritual consciousness and the higher Heavenly Realms.

This priceless treasure house, the human body, which even the gods long to possess, we use for self indulgence and for worthless sensual pleasures. We fail to realize the Self, the immortal soul within us, which is a spark of the Divine Light of the Supreme Being Himself. It has been said:

"Greatly doth that man sin  
Who crusheth his own spirit<sup>1</sup>."

"Who blest with human body, yet  
Is in devotion slack,  
With axe in hand doth such a man  
His own feet strike, alack."

(Paltu Sahib)

The great mass of mankind is almost entirely in the grip of the Five Perversions—lust, anger, greed, worldly attachment and vanity or egotism. Kal, the Negative Power, who has as his agents here the Five Perversions, is, as the Eastern Masters say, devouring everybody.

"As roasted gram are jivas all  
A Snack for kal:  
In lap lie some, rest in jaws fall."

fKabir Sahib)

<sup>1</sup> Human life is bestowed upon us to liberate the soul from its bondage—the ceaseless cycle of births and rebirths. If therefore, getting human life we do not gain liberation for the soul, we commit the greatest of sins.

"Angels of death are near  
They are close by, take heed,  
For no excuse shall they hear."

(Paltu Sahib)

"Nothing strange, ye crazy,  
That death thou hast forgot;  
Thy body will mix in dust,  
As in dough mingles the salt."

(Kabir Sahib)

Throughout the history of the world, scores of nations have appeared, evolved new and magnificent civilizations, and then vanished without knowing of the existence within man of the sublime, purifying and uplifting melody of the Divine Word of God. As a result, none of these myriads of nations left behind them anything of lasting, or spiritual worth, despite the richness of their cultures or the wealth of their treasuries.

One of the surprising facts of human life is that we find others dying before our very eyes and yet seem to think that we ourselves shall never cease to be. Death is a disease that others alone seem to be obliged to suffer, and from which we are singularly immune.

The senses and the Five Perversions hold us in thrall, and we seldom give much thought to our predicament in this sorry lower region of the vast Universe of universes. Nor do we even know the fact that the world in which we live is really a low, miserable and wretched place, as compared with even the lowest of the beautiful Heavenly Regions just above it.

When we have to make a journey from one place to another here on earth, we act very differently **from** the way in which we prepare for our journey **after death**. Here, on earth, we **make adequate**

reservations at inns or hotels even before we start. Full information is obtained before leaving regarding the route we are to take and the methods of transportation that are available. For the journey after death, however, few people make any careful preparations of this kind.

This body, we should remember, is only a place of temporary abode. Hereafter, there is a long journey, and we should try to obtain all possible information about how we are to make this journey. Such information can be obtained only from the living Saints, and True Masters of our own day.

Most of mankind, however, is deluded by the illusion of the unreal material world and inebriated by the various sensual pleasures. People seldom think of the journey after death and for the most part, make little preparation for it except to attend a church, a temple, or a mosque.

Desires of one kind or another captivate us throughout our lives. The world, as the Eastern Masters say, is on fire with desires for worldly or sensual objects or pleasures, and all creatures roast and burn in this colossal conflagration.

The arrangements that we make for our stay in this world appear to be for a long-term residence of many years. Our worldly desires and ambitions soar as high as the mountains, and this state of affairs has gone on for countless ages. This prison house of Eighty-Four has kept mankind a captive far from its beautiful original Home, for millions of years. Yet even after all this time, we are still here on the earth plane, and liberation is a far-off dream. We still lack the remedy for our ills.

Many Saints have come to offer us freedom; but

we have acted like sheep imprisoned in their pen when it catches fire. People attempt to drive them out in order to save them; but they run back again and again, only to be burned to death. All of us are as fond of this earth as the sheep are of their pen. We enjoy eating and drinking, and all the other things that gratify the senses and satisfy our worldly desires. Our attachments are all to the people and objects of this low material region. We do little or nothing that would be of real and lasting spiritual benefit for ourselves.

Let us remember that every day we are wasting twenty-four thousand precious breaths for nothing. Unless we use some of them to devote ourselves to spiritual meditation as taught by Saints and Perfect Masters, and to listening to the purifying harmony of the Word of God, there is no redemption.

"I say it thee, I do repeat,  
 And do with beat of drum proclaim;  
 Thy breaths are being lost in vain,  
 These very breaths, three worlds could gain."

(**Kabir Sahib**)

"Farid, if I knew,  
 I had limited breaths,  
 I would use them with care.  
 If I knew,  
 I had a transient youth,  
 Pride of it I would not dare."

(**Sheikh Farid**)

"Dear heart, why dost to lunacy incline?  
 Knowest thou not  
 Both day and night doth life decline:  
 In avarice dost thou rot."

(**Guru Tegh Bahadur**)

"Dadu, why dost thou waste a single breath  
 So dearly bought?  
 Each equal in value to fourteen worlds  
 Thou dost lose for naught."

(Dadu Sahib)

"Thy body is like a water bag,  
 At death 'twill be but a shrivelled rag.  
 A double stream of breath flows on,  
 Till all is spent and life is gone."

(Swami Ji)

He who is born must one day die, and after death be taken to Dharam Rai, the Great Judge. The scroll of our life is then examined. If evil actions preponderate, the soul is sent to a lower region. If good actions predominate, the soul goes to one of the higher regions. And even while we are doing evil deeds here on earth, we have a guilty conscience. We are warned. If a man jumps into a fire deliberately, into the fire of immoral, dishonest, lustful, avaricious or egotistic actions here, whom shall he blame for his burns? All prophets, apostles, pious men and holy scriptures have pointed out that this world is like a fire where all will burn, and also like a field in which all will reap exactly what they sow.

This wonderful human body, from within which emanate every moment the endless harmonies of the Love, Light and Power of the Word of God, is being wasted by us. The vanity of scholarship, of learning, of accomplishments; the conflicts and disputes of religious groups, the wars between the nations—in all of these we are frittering away our energies. All creatures are being roasted like corn in a furnace, instead of carrying out the basic aim of human life. This is to find a True Saint or Perfect Master, and to

obtain from him the priceless secret of contacting tin dynamic Word of God and starting the journey back to our own True Home.

"I had fancied, O Farid, that mine alone  
Was a miserable lot, till quite forlorn,  
I mounted on high and lo, did espy,  
All houses aflame, all men did cry."

(Sheikh Farid)

The pleasure-loving mind is making us dance to its tune as though we were monkeys. The soul in this low world is its unfortunate handmaiden; and the mind itself is under the full or partial control of the senses. Each sense in turn is controlled by the particular gratification that it wishes to have. Whatever sense craving asserts itself, attracts the mind, and the enslaved soul has perforce to follow. Thus, the mind and the senses work always to drag us lower and lower. This is an unnatural state of affairs. The proper thing would be for the soul to govern the mind, and for the mind to hold all the senses under its control.

Tens of millions of faiths, religions and creeds arise, burst like bubbles and disappear. Their votaries never find a Satguru, or True Spiritual Master. Many more will make their appearance in future ages, and the wheel of births and deaths will go on revolving endlessly.

We should try to search for a Perfect Master, without whom no salvation or escape from this world is possible. Only in this way is it possible for us to behold within us the wonderful treasures that the human body contains. The True Masters alone can accompany us to the higher realms of indescribable beauty, peace and splendour. And all that they will ask of

you is two hours a day of meditation to be given regularly. Without the Master, this vast and magnificent treasure house will remain a sealed and secret book.

"The Guru has, the Guru gives,  
 The spiritual wealth sublime;  
 None other has it in his power  
 To quench the thirst for Life Divine.  
 Without Satguru none did ever attain,  
 Without Satguru none will ever gain.  
 The Lord Himself doth reside  
 Within the living Guru's form;  
 Through the Guru's lips He speaks,  
 And this the message He repeats:  
 O listen, humans, one and all,  
 Seek Guru, at His feet do fall,  
 For Him the greatest do I call."

**(Guru Nanak)**

"Like God, without organs doth the Guru act;  
 Without speech, the devout doth advise and direct."

**(Maulana Rum)**

"The gracious Master of Dharamdas hath blest him in  
 an instant;  
 He hath cut asunder his eternal bondage,  
 And hath his shackles of illusion rent."

**(Dharamdas)**

"None save the Satguru is mine  
 Who doth the way (to God) reveal."

**(Kabir Sahib)**

"The Beloved of Nam all the Saints,  
 They alone can get thee access to Nam;  
 All knowing are they  
 Of God-realization show tbee the way."

**(Paltu Sahib)**

# WITH A CARGO OF DROSS

(Bikh Bohitha Ladiya)

*By*

GURU NANAK

1. With a cargo of pois'n<sup>1</sup>, world ocean to cross,  
On an ill-equipped ship<sup>2</sup>, thou startest thy trip,  
O'er an unfathomed, limitless sea.
2. Shore there is none; sail, oar not one,  
' No Captain, no helm, in the watery realm,  
Which dangerous ever shall be.
3. Yet shall thy boat stay safely afloat,  
If Word thou dost learn, and the Master discern;  
On Him rely, and to Him cry,  
And thy pilot be Melody.
4. No form is there, on earth's ocean of care,  
No water, no air; nought but despair;  
Nor is there fire; thy plight is dire;  
But Nam shall liberate thee.
5. In the True Lord engrossed, will the ocean be crossed,  
And the cycle of births and deaths shall cease.  
Then filled with ease, thou'lt find release,  
And merged in the Light thou'lt be.
6. With the Master's great grace, thy ego efface;  
In True Love abide; in Bliss reside;  
In the Higher Worlds dwell endlessly.

<sup>1</sup> The "cargo of poison" symbolizes the spiritually worthless activities that we perform in response to the desires and demands of the mind and the senses.

<sup>2</sup> The "ill-equipped ship" is the mind, which usually sees only this world and tries to keep the soul from rising to the higher planes.



- 7.. Angry the hiss of a serpent is,  
When in basket enclosed, it's a moment **disclosed**;  
Mind too is a snake, who life doth take  
Yet he shapeth thy destiny.  
Pray, Who for this blamed shall be?
8. Snake charmer is He, known'as Guru to thee;  
Thy wounds He will lave, from sense-poison save,  
In Nam keep thee blissfully.
9. By bait beguiled, is the huge crocodile  
But though each one him fears, when the hunter **appears**,  
He snares him easily.
10. E'en so doth vice, the spirit entice,  
And the soul bewails its hard travails,  
And weeps continually.
11. The whirligig of birth has little worth,  
But still confounds thee, with its rounds;  
This wheel is turned continuously,  
By acts whose effects we cannot see.
12. The poisonous seed of ego breeds,  
And the world doth still with sorrow **fill**;  
But Shabd's the remedy.  
In truth absorbed ever be,  
And thus escape this malady.
13. Salvation surely shalt thou see,  
If thou of I-ness cleansed will be,  
Let worldly life transcended be.
14. By pleasure and sin, soul sullied hath **beeii**  
Mankind is lost, nor counts the cost;  
Few ponder seriously.
15. Mind's slave and fool, the senses' tool;  
Truth it forgets, and thus begets  
Both sorrow and misery.
16. Whom Guru protects, and to Shabd **connects**,  
Ponders, reflects, and Nam selects,  
No more weeps piteously.

17. With song most sweet, caged bird<sup>1</sup> doth greet  
 With dulcet refrains, its prison chains  
 That hold it here so helplessly,  
 In bodily captivity.
18. If once this bird could know the Word,  
 The Names repeat and nectar drink.  
 It would fore'er be free.
19. When Guru thou meet, Lord in Him greet,
  - For He shall liberate thee.

This is Guru Nanak's utterance and deserves our most serious consideration. First, it makes the point that all Saints are unanimous in declaring that God is One and belongs to us all. Just as the different parts of our bodies such as hands, ears, eyes, nose and so forth, with which we have been blessed, are identical, so is the way to find and reach the Supreme Lord God one and the same for all. Whether you are a Muslim or a Hindu, a Jew or a Christian, your Father in Heaven is the same Supreme Being.

"Without ears and without lips is that "Voice" known and all can know it, Turks, Kurds, Persians, Goanese and Arabs."

(Maulana Rum)

Secondly, the sciences that aim at developing our hidden or latent powers are of two types—the extrovert type, which is turned outward; and the introvert type, which is turned inward. To the first type belong all those low-grade spiritual acrobatics such as hypnotism, mesmerism, and so on, which turn the spirit current outward. They reveal to you nothing

<sup>1</sup> The caged bird is the soul, which is imprisoned in the gross material body, but is not aware of its extremely unfortunate captivity.

more nor less than what the practitioner of them wishes to show you. No truths are grasped—there is only a mental or psychic experience of one kind or another.

The philosophy and teachings of the Saints, on the other hand, have as their purpose the taking of the soul into the Kingdom of heaven within. Their aim is to reveal the plan or method of God-realization, often called the Path of the Masters, which the Creator Himself designed to enable His children to return to Him. This plan or path has an eternal existence. It has always been the same, and always will be the same. The spiritual knowledge gained by using it and so rising to the higher spiritual worlds while still living in the human body, is permanent and imperishable. It is as real, unchanging and everlasting as is the Supreme Lord God who created it and implanted the method of realizing it in every human being.

"Cometh there a perpetual call from Afar,  
Calling thee back to thine own Home."

(Tulsi Sahib)

"The whole universe is full of this "Voice" only  
if thou openest thine ears and listeneth to it."

(Niaz Sahib)

fThe voice of my Beloved!  
Behold it cometh from that side.  
And every moment doth it sing.  
O thou, Shamas-i-Tabriz  
Come to the court of Him who is of all the king."

(Shamas i-Tabriz)

If all human beings were to follow the Path of **the** Masters and see for themselves the true nature of

this physical universe and the higher worlds, and also the true nature of the soul and the relationship of love between it and the Supreme Father, all of the world religions would appear superfluous. For the primordial Truth, which is the very essence of all genuine spiritual experience, would be laid bare to the eye of the seeker.

To Saints who have attained absolute wisdom, existence has no secrets. When they behold the miserable plight of souls in this world, divine compassion flows out from their souls. "Alas," they say, "the entire universe and all the living creatures in it are entangled in the meshes of a mighty net." This they say, because from this net they themselves have been released. In other words, they have crossed the ocean of the material world and know the secrets of the spiritual worlds that lie above and beyond it. They now descend to the earth plane in order to show us the way home and to tell us the method of liberation.

"Satguru is He who meditateth on 'Truth' and true Guru and 'Truth' are one. Verily is He Satguru who all the five foes hath controlled."

(Guru Ramdas)

"The souls liberated from the Cage  
Are prophets wise and leaders sage."

(Maulana Rum)

"His body is in this material world, but in the Transcendent plane His soul; and beyond the imagination of religious leaders is that Transcendent Plane."

(Shamas-i-Tabriz)

Their exhortation to human beings consists essentially of two points:

First: Search for an Adept or Master who ascends to the highest inner realms of the spirit. From him obtain Initiation. He alone has the power to connect the lost and lonely wanderer, the soul, to the true Nam, or Name of God.

Second: Nam alone is the panacea for all ills—the only Power that enables us to get out of the net.

No painful course of meditation, no difficult penance, no earning of merit, no engaging in charitable activities, is needed. If you simply work at accumulating the wealth of Nam, as the Master instructs you, your spirit will mount to the inner realms, to the so-called Grand Division of the Creation, to paradises and lofty heavens, and will ultimately be emancipated for ever and ever.

Our present predicament may be allegorically represented as follows:

This universe, which may seem very beautiful to us, is, with regard to true spiritual regions, a perilous ocean. Virtually every soul or spirit in it is drifting along on the angry billows of this sea on a leaking and unseaworthy ship. This is the ship of mind, which is heavily laden with a cargo of merit and sin resulting from acts done in past lives. Souls are borne along in this world by the mind, which is an agent of the so-called Negative Power, or Kal, the ruler of the physical universe and the two spiritual regions next above it. One of Kal's duties is to keep us in his domain until we have become sufficiently cleansed to rise to higher regions.

"As many are the waves of the sea,  
 So many are the impulses of the mind.  
 Stilling them all, pearls canst thou easily find."  
 (Kabir Sahib)

"If thou art a gallant brave  
 Slay the Self, that infidel Knave."  
 (Bu Ali)

"Reform thou thy mind and preach thou to thine own  
 mind. If this mind cometh under thy control, then shall  
 the whole world follow thee."  
 (Kabir Sahib)

"The valiant is he  
 That keeps fast hold on the mind  
 And does not let it stray for a moment."  
 (Dadu Dayal)

"You cannot curb the mind though a million ways you try,  
 A million efforts make ye and ne'er fathom its way,  
 Its inmost wish doth baffle, let none its hests obey.  
 No form hath it, no sign, no bones nor fleshly screen,  
 How may it e'er be caught, which never hath been seen?  
 Monachism it hugs awhile, then for a crown doth pine  
 From tears it shifts to laughter, then doth to peace incline;  
 A lac of miles it travels, in the twinkling of an eye.  
 You cannot crush the mind, in the million ways you try.  
 (Paltu Sahib)

The only ones who are free from the domination of mind are those rare Masters or mystics who have attained to Par Brahm (Par, beyond; Brahm, God), the Spiritual Realms beyond the regions ruled by Brahm, who is the Jehovah God of the Bible. Brahm rules the so-called Three Worlds—the physical universe and the two regions next above it—the Astral Region and the Causal or Mental Region. The

paradises and heavens of the world's religions are in the lower part of these regions. But above them there are other far more spiritual, pure and beautiful realms.

Those who, like the Saints and Perfect Masters, can rise at will to these higher spiritual regions can dominate the mind. All other souls are its handmaidens or slaves of the mind. Dwelling in this low material region, they eat and drink and attach themselves to this or that religion under the orders of their minds, which themselves are far from independent. For the mind is always dependent on and tempted by the senses. Each sense can tempt and draw it out in an instant. If there is something delicious to eat, for example, the sense of taste wants to savour it and beckons to the mind. The sense of sight is fascinated by a lovely face or an attractive dress.

"Possessed of a single sense pleasure,  
Fish, bumble-bee, moth, elephant and **deer**,  
Lose all their life.  
What hope hast thou,  
O man, to escape,  
That hath passions all the Five? "

(Bhai Gurdas)

"Kabir, tough foes do thee surround;  
Soul is one, they are five around.  
Each for some pleasure all its own,  
Doth make it dance to any tune."

(Kabir Sahib)

"Devotion to the Lord,  
I am unable to offer;  
For the Five thieves,  
That are after me,  
Prevent my doing so."

(Dulan Das)

But the spirit or soul is like a great and beautiful princess who is the daughter of a mighty emperor. She was to wed a Prince Charming, the Supreme Lord, but has now become enamoured of a low caste sweeper, the mind, which by its nature has downward tendencies and revels in lust and filth and all the other so-called pleasures of this world. Accordingly, she is now obliged to go with the mind as it indulges in and greatly enjoys the company of the Five Foes of the soul—lust, anger, greed, worldly attachments and vanity or egotism.

From her True Home in Sach Khand, the fifth spiritual or heavenly region above the physical universe, the princess descended. In reality, she is a drop of that divine ocean of Spirit-essence that we call Sat Nam, True Name or Word of God, the King of Kings.

Mind is not only comparable to a filthy sweeper, but is constantly unfaithful to the princess, the pure and radiant soul. This is because it has for many ages been enchanted by the courtesans or cheap street walkers we call the senses. They have cast a very powerful spell on the mind, which by its very nature is pleasure-loving and fond of all the sense pleasures.

Such is the predicament of the soul, which is now tossing about on the waves of the stormy ocean of physical existence in the ship of the mind and the senses.

And who can say how long the soul has been flung to and fro by these waves? No one can say when creation took birth. The yogis and sages have tried to calculate its date by dividing time into spans of dissolutions of the lower part of the universe and Grand Dissolutions of the lower and some of the higher parts of the universe. But no one can say for



certain how many of these spans of time there have been since the caravan of Time started its long and weary journey.

"The Yogi knows no date nor day,  
 And month or season none can say.  
 The Lord alone from whom Creation springs,  
 Its birth doth know and the flight of Time's great wings."  
 (Guru Nanak)

For tens of millions of yugas, or aeons, the ship of the soul has been tossed about and buffeted by storms. The barge that sails placidly along the river has sailors on board who have long poles to determine the depth of the water. And thus a craft of this kind sails fearlessly on its course. The ocean-going vessel has a captain who is well acquainted with the dangers of the deep. But the ship of the mind has no captain to guide it, for the soul has become an almost helpless captive. There is no helmsman, no rudder by which to steer it. Under these conditions, the soul has been forced to take countless births in different kinds of bodies, and the waves of the sea of the physical universe have kept flinging it about, rolling and pitching like derelict ship, for an almost incalculable length of time.

"O Govinda, how can I reach the other shore?  
 No boat have I, nor oarsman,  
 If Rama doth avert his face I perish.  
 There is no landing place, no path where I may set my foot.  
 Adrift on a shoreless sea, Dadu is sore afraid."  
 (Dadu Dayal)

Why is the soul a prisoner ?  
 Long association with mind and Maya, the illusion or delusion of the material world has enervated it.

This association makes of man a fool who commits all manner of sins, stealing and robbing, indulging in lustful sense activities, and so on; and all of these things are done because man is entangled and trapped by the snare that he has himself created by the activities of the mind and the senses.

All of us are inextricably trapped and entangled in this world by our karmas, the results of our acts done in hundreds and even thousands of past lives. The law of karma is simply this : As ye sow, so shall ye reap. The peasant reaps his harvest, and this gives him grain to consume. He then sows the seed for his next crop, and at the same time stores away some of his last crop as a reserve in case of need. Soon the second crop is ready for harvesting, and the peasant then sows the seed for the third crop.

On the farms of the world this cycle rotates year after year. The same kind of process is repeated again and again during the course of lifetime after lifetime on this earth, with the soul occupying a different body during each life. The seeds of good or bad actions are sown, and their results or karmas are reaped in the next or subsequent lives. But we bring into play too many karmas to be paid off entirely, just as the peasant cited above reaps more grain than he can consume in one year. After each life, there is always some karma left over, which we have not liquidated. This is put aside and stored, so to speak, by the lord of karma, the celestial Being whose duty it is to administer the karmas of those who now dwell in the physical universe. The lord of karma is Kal, the negative power.

At present we are reaping what we sowed in a previous birth or births. This karma is called *Pralabdh*,

or Fate Karma. What we are sowing now is called *Kriyaman*, or daily Karma. During our next life it will assume the form of Pralabdh or Fate Karma, and we shall have to undergo it. Meanwhile, the balance not yet cleared off has kept accumulating, and it is known as *Sinchit* or Reserve Karma. Nobody compels us to sow evil deeds, it should be noted, and we are not justified in grumbling when we are obliged to reap their results.

"Who can, O Bulleh Shah, the restless man entice  
But he himself the net doth cast: caught in his own device."  
(Bulleh Shah)

"Man hath run after illusion and hath got ensnared,  
Like the monkey<sup>1</sup> in his avarice for grain hath fared;  
The parrot<sup>2</sup> on the wheel in fear, flight hath not dared.  
And yet all this was chimera and could have been spared."  
(Paltu Sahib)

"Awake thou from thy slumber, O fool,  
Thou hast deemed this world to be real."  
(Ravidas)

"Separated from my original Home,  
Tossed about by ten senses I roam."  
(Swami Ji)

"O Gossain<sup>3</sup> those who chase this illusion,  
Like monkey and parrot suffer delusion."  
(Tulsidas)

<sup>1</sup> The monkey is caught by tempting him with very hot roasted grains. In his greed he grabs them and thereby burns his palm but does not unclasp it.

<sup>2</sup> The contraption used for catching parrots consists of a reed tube fastened on to a stand, at the bottom of which are scattered some grains. The tube rotates with the weight of the bird when it experiences a continual sinking sensation but makes no effort to fly away, even though it can easily do so. Like the monkey and the parrot, man is caught in this world of illusion because of his own silliness and can transcend it if he realises his folly and gives up attachment to worldly objects.

\* A Saint.

"All this is illusion and mirage,  
That deceives by its false glitter.  
Dadu, beholding its glamour,  
Men believe it to be real."

(Dadu Dayal)

Most people remain so utterly engrossed in worldly activities that they have no time to think of their salvation. The peasant and the governor, the clerk and the business magnate—all are busy. No one has enough leisure to spend some time pondering over his predicament in this universe. And yet the worldly work never gets anywhere near completion.

"In frantic efforts lost  
They strove to do their task,  
Big men, forebears great;  
Unfinished were their plans,  
Death ne'er for them did wait."

(Guru Arjan)

"Unaware art thou of the moment to go  
Yet dost thou plan for 'he morrow.  
Of a sudden Kal shall pounce on thee  
As the hawk doth swoop on the sparrow."

(Kabir Sahib)

Thus engaged in carrying worthless loads of the "dross" of worldly activities and ambitions, the soul has little by little through the long ages become almost utterly helpless; and now, though we do not realize it, the spirit exists in a state of perpetual misery.

In its essence and purity, the power of the soul may be compared to that of a crocodile in an African river. The crocodile can easily shatter a ship to fragments; yet it is caught quite easily by the hunter when it is tempted to swallow a hook to which is attached a piece of meat. It gulps down the meat—

iron hook and all—and is dragged helplessly to its doom. The huge monster then loses its power and is handled without any difficulty whatever. The true home of the soul is the high and beautiful spiritual or heavenly region of Sach Khand. The bait that robs it of its power consists of worldly pleasures.

Association with the pleasure-loving mind and the senses had deprived the soul of its glory and covered it with rust. The mind and senses have dragged it into the dirt and dust of this world. Since the mind keeps right on having new desires and doing its utmost to gratify them, the soul's entanglement in the world becomes progressively more and more pitiable. Worldly cravings and desires form the snare that traps the soul. The mind does at times repent and groan, when it suffers all manner of torment. But that which is its bane—the temptation or wish to gratify the desires of the various senses—it does not let go. The allurements of the sin and dross of the world make it blind to all dangers. Dazed and dirtied, it has degenerated into hankering after voluptuous sensations, entirely forgetful of the day of reckoning when, as Guru Nanak says:

"The Lord the scroll shall open,  
And will account demand."

(Guru Nanak)

"Never overlook thou the consequences of thy deeds.  
If thou hast sown wheat, ye shall reap wheat,  
But sowing barley, get ye barley but never wheat."

(Sheikh Saadi)

"**The mind** runs after greed,  
 In avarice it ever flows:  
 Engrossed in delusion,  
 Suffers he Yam's<sup>1</sup> blows."

(Guru Amardas)

"The Scroll Writers keep the account of thy deeds.  
 Yet dare not they look towards the Lord's devotee."

(Guru Arjan)

"Who sows but thorns and brambles broom  
 . Can n'er believe that roses bloom  
 Somewhere in a Garden e'er gay  
 With scents and songs and wind's soft play."

(Maulana Rum)

"That which blossoms must wither,  
 That which is built must fall,  
 With a long list of deeds,  
 Thou facest the Scroll Writer's **call**."

(Garibdas)

As a result of the actions that we have performed, we are summoned to the court of the Great Judge, called by the Indians Dharam Raj, or "King Judge". His messengers of death, called Yamdoots, make their appearance when the breath is departing, and bring the soul to his court. The scroll is then opened and the entire account is laid bare. If merit predominates, the soul is sooner or later sent back into this world, where it is born into a good family. If it is soiled with sin, the spirit is obliged to incarnate as an animal. If the karma is still worse, it comes down to this world as a bird, while still worse actions lead to birth as an insect. The heaviest punishment on the earth plane is descent of the soul into a tree.

<sup>1</sup> Angel of death.

This prison house where the soul wanders from cell to cell and dungeon to dungeon, is called the Prison House of Eighty-Four because the total number of different kinds of bodies that the soul can assume in this material world is eighty four lacs, or 8,400,000, one lac being a hundred thousand. For myriads of ages we have been confined within one or another of these different kinds of bodies.

In this limbo of the material world all souls are suffering from a dread disease. This is the disease of egotism, pride, self-righteousness and vanity.

"With the poison of ego infected,  
This world on its way is projected.  
But when Nam's sweet strains are detected,  
The poison is ere long ejected."

(Guru Nanak)

"My soul's mirror is crystal clear,  
The Self's dull stone have I broken,  
My Soul like harp Aeolian hath spoken,  
In notes unmuffl'd to far and near."

(Shamas-i-Tabriz)

"Turning the mind about,  
The Satguru has fashioned it anew;  
Transforming the five senses, O Dadu,  
He has brought on a wondrous hue."

(Dadu Dayal)

Entrapped in this illusory world, where nothing is lasting, real or true, we identify ourselves with our families and the castes, creeds and nations of this earth, and do not know our real family or heritage. Actually, we live here as blind men, enmeshed and deceived by our own mind and the actions or karmas it creates.

This malady of mankind is like an epidemic, and the whole world is a prey to it. The cure lies in attaching the soul to the Word, which is resounding within. The veils of illusion will then be torn asunder, the spirit will mount to the heavens inside, and the disease will disappear.

Let us recall now the ship of the mind, which is always being tossed to and fro by the waves of the storm-lashed ocean of the material world. The true Master, the Satguru, is the only one in this material world who is familiar with the nature of the powerful billows that are hurling this ship about. There is rescue only in his ship of Nam or the Word of God, which will ultimately carry the soul home, safe for ever in the haven of Sach Khand.

The terms Nam, Word or Logos, do not signify mere words, though many people cling desperately to some magic word or other and believe pathetically in its efficacy. The Vedic scholars, for example, regard Om as the true name of God. Many Hindus believe that repetition of the word Rama, a name of God, will gain them liberation. To Muslims, the word Allah is sacrosanct, while the Vedantists are wedded to the word Sohang, which means "That am I". Thus there are many words or names, a babel of voices which makes confusion worse confounded.

Guru Nanak provides the answer to the enigma of the meaning of Nam, or the Word or Logos, by revealing its true nature. It is not a written or spoken word, but the Power of the great Creative Spiritual Current that emanates continuously from the Supreme being, flowing outwards and downwards to create and sustain the universe and all living beings. It is beyond language; no word of Arabic or Persian, Hindi



or Sanskrit, Latin or English, may be called *the* Word, or Nam. It comes from a realm to which no earthly language has access. Consequently, it is above the scriptures of the world religions. It is an unwritten law; an unspoken language.

"AH beings large or small  
And heavenly regions all,  
To Nam's creative power,  
Do owe their rise and fall." <sup>v</sup>

(Guru Arjan)

"Shabd created the entire universe  
Shabd fashioned Maya<sup>1</sup> that farspread her net,  
Shabd gave rise to And<sup>2</sup> and Brahmand<sup>3</sup>,  
Shabd brought into being nine regions and seven seas."

(Swami Ji)

"From Word creation springs,  
In Word it is dissolved,  
And once again from Word it shape assumes."

(Guru Amardas)

"This Sound createth the whole universe  
And to all lights giveth it birth."

(Shamas-i-Tabriz)

"Word is the life of sky and earth,  
From its refulgence all take birth,  
And all Creation sings.  
O Nanak, in all souls that be,  
This heavenly power rings."

(Guru Nanak)

"Kalma created fourteen tabaqs<sup>1</sup>"

(Quran Sherif)

<sup>1</sup> Illusion.

\* The lower portion of Brahmand; the region between Pind and Brahmand.

\* Literally, the egg of Brahm; the entire universe over which Brahm has jurisdiction.

<sup>v</sup> Regions.

The Word or Nam is not only the Power and Love of God in dynamic action, the sustainer of the universe and the inner life of all beings; it is also divine Light and Sound. Because its vibrations can be heard as heavenly harmonies by those initiated by a Saint or Perfect Master of the Word, it is sometimes called the Audible Life Stream or the Sound Current.

Within all of us this Audible Life Stream is continuously resounding. It has been given different names by the Seers and Sages of various religions. The Vedas call it Nad or Sound, while to Muslim mystics it is Kalam-i-Illahi, the Voice of God. It cannot be found or heard by intellectual research; nor" can it be expressed in speech or writing. Arguments and wordy disputes about it merely mystify and cause confusion.

The ship of Nam is within all of us. It is not to be searched for without. The ships of the world's oceans are made of wood or iron and are propelled by some form of energy like steam. But the ship of Nam requires none of these, because the sea in which it sails is not a watery realm.

Nam or the Word is also called Gurbani, the teachings or music of the Guru, and it is the very Life of the life of all universes.

"In all the ages four, the Bani's melody,  
Eternal truths doth utter, in heavenly harmony."

(Guru **Amardas**)

"The lute's ecstatic notes delight  
Our hearts with a brief mirth;  
These lutes have echoed day and night  
In domes within e'er since Time's birth."

(Khwaja Hafiz)

This Bani has existed since the beginning of time; and will exist forever. When you become absorbed in listening to it, it will exert a powerful magnetic attraction and will pull your soul up. It is in this way that the soul will cross the dangerous ocean of the material world in the ship of Nam.

Nam can be obtained from a True Guru of the Word alone. Without rinding a genuine Saint or Master, you cannot get Nam, even if you try a million different ways. He alone possesses the key that can unlock the gate of the Kingdom of Heaven within us.

Nam is ringing within us all as the Audible Life Stream in the form of the so-called Five Melodies, five different spiritual sounds, one for each of the five heavenly regions above the physical universe, up to and including Sach Khand, the True Home of the soul. To this truth all Saints and Masters of the Word—irrespective of the religion to which they have belonged—have borne witness. It is the common heritage of the human race. Guru Nanak, Kabir, Shamas-i-Tabriz, Maulana Rum, Khwaja Hafiz and many other Saints have all sung of its glories.

"Great is his fortune who  
 Hears the Five Melodies true.  
 Lucky the body in which  
 Forever sounds the Word,  
 Lucky the house in which forever dwells the Lord.  
 The Five Foes through His Grace are driven out,  
 And Kal himself is vanquished, put to rout".

(Guru Amardas)

"From sixth ascend to seventh sky:  
Hush thee, and with thine inward ear strive  
To catch that heavenly harmony,  
Of which the strains are five."

(Khwaja Hafiz)

"Every day resound the five Melodies in His praise  
From the door of the Most High.

(Shamas-i-Tabriz)

"Five Names thou shouldst repeat,  
Concentrate thou thy soul in 'Sham-Set'<sup>1</sup>."

(Swami Ji)

"Resound there the five melodies of Sbabd,  
And resideth there too the Lord Supreme.  
Kabir, thy servant, offereth thee ardent worship  
O thou unutterable Nirankar<sup>2</sup>."

(Kabir SahiW)

Nam, then, is the Maker of Universes, the Creative Power of the Supreme Being Himself. So it cannot be a mere combination of letters of the alphabet or a religious scripture. Yet our holy books are not to be disregarded, for they sing the glories of this Supreme Power. They are records of the esoteric experiences of Saints and mystics who worked hard to attain their salvation, and wrote down for our benefit whatever wonders they beheld inside. Whoever ascends within will witness these very scenes with his own inner eye.

If you leave Pind, the physical universe, and rise within to Brahmand, the Astral and Causal planes, your soul will become closely attached to Nam. Such is the law for all—for men as well as women. The cycle of transmigration ceases for the soul that rises

<sup>1</sup> Sham-Set literally means dark and white but esoterically refers to the first stage in the materio-spiritual region.

<sup>2</sup> Literally, without form; formless and absolutely pure.

within. Then life and death both become meaningless. The soul or spirit, which is an emanation from Sach Khand, rises within and merges into the ocean of the Love and Bliss of the Supreme Being. This is what we call Liberation.

He who searches for Nam in this material world, will be sadly disappointed. The whole creation is divided into four kinds—Andaj (born out of eggs); Jai-raj (creatures that are enveloped at birth in a membrane or diaphragm); Swetaj (coming into being, like flies and mosquitoes, with the change of seasons); and Utbhaj (born from the earth, like vegetables). Similarly there are four Banis or Sounds of speech—Bekhri (spoken with the tongue); Madhyama (uttered through the mind at the throat centre); Pashyanti (uttered through the mind at the heart centre); and Para (spoken through the subtle current of the mind at the navel centre). Nam, also called Ism-i-Azam, or the Greatest Name, and Akath Katha, the Indescribable Sound, is above these.

"The species all, O Lord, are thine  
And all the Bani's ways;  
But he who knows not Nam divine,  
Tossed by illusion strays."

(Guru Amardas)

"Beyond recitations and wordless prayers  
And e'en beyond Harmony's endless Strains,  
From old Time's jaws and all these snares  
The Soul in Shabd its peace regains."<sup>1</sup>

(Kabir Sahib)

<sup>1</sup> Where the consciousness has been withdrawn up to and from the tongue, the repetition of holy names given as simran (the process known as Jap) ceases; thereafter starts "Ajapa", the simran that is automatically done by the mind. This again, gives rise in its turn to Anhad Shabd (the ceaseless melody of the Word). Even this Anhad Shabd disappears at the top of Par^Brahm from where starts Saar (True) Shabd. Only then does the cycle of birth stop for the soul.

"Ambrosial drizzle heavenly,  
As gentle rain doth fall."

(Nanak)

"Those who die while living drink deep of the Divine Nectar."  
(Garibdas)

But the world, instead of worshipping Nam, keeps worshipping petty gods and goddesses who really are our servants. If you worship a slave, will he place a crown on your head, or make you into an emperor? The great god Vishnu has his seat in the navel and controls digestion, sending lymph through countless channels into all parts of the body. He is our servant and is obliged to perform this duty even for Muslims and Christians who do not recognize his authority. Other gods that are widely worshipped are Bhairon and Siva. Bhairon is the king of the ghosts, and devotion to him will turn you into a spectre. Siva is said to play on a tabor or small drum and to ride on bullocks. If you meditate on him, he will graciously turn you into a bullock. Then there is the goddess Sitla, who rides about on a donkey. If it is her grace you desire, then be ready to degenerate into a donkey.

"Bhairon, the ghost, do worship some,  
And some to goddess Sitla pray.  
Whose mount's a donkey and doth idly roam.  
And whoso doth the name of Shiva repeat  
Shall gain an ox to ride, a tambourine to beat."

(Kabir Sahib)

"The ghosts and goblins worship they,  
As ghosts, alas! do haunt always.  
Those who in ghosts do put their faith,  
As ghosts do wander after death."

(Paltu Sahib)

"Lost in the worship of gods and goddesses,  
 Comprehend not they Par Brahm<sup>1</sup>  
 Sayeth Kabir, they know not the Lord,  
 And remain engrossed in the venom of the world."

(Kabir Sahib)

Now the question arises: Why, if the Kingdom of Heaven is within us and the Creator Himself resides therein, are we unable to see either of them? Guru Nanak gives the following answer.

According to tradition, he says, treasure trove is always guarded by a serpent, and as long as the serpent is not killed, you cannot get the treasure. On the spiritual treasure that lies inside us sits the serpent of the mind. With angry hiss it terrifies anyone who attempts to enter. The whole world is groaning in pain because of its venom. For example, we have great pundits, scholars, geniuses, and orators who can sway vast multitudes. But their own minds remain unconquered foes. Because of this, they have a liking for worthless pleasures and are enveloped in the fog of I-ness and vanity. We boast a great deal of being men of parts, lovers of knowledge, sages and men of wisdom; but in spite of all this knowledge, no one knows how to get rid of the poison that makes the mind the great obstacle to our spiritual progress.

The antidote to this poison is provided by the Guru or Master alone. Even the great apostles and prophets, and Rishis and Munis of the past, could not find a remedy against this venom.

This body is like a casket, in the interior of which there is the priceless treasure of Nam, the Word of

<sup>1</sup> Literally, beyond Brahm, appellation of the Lord of the Third Spiritual Region.

God. But guarding the treasure is mind, the serpent. The miasma of sins clouds the soul and does not permit it to enter inside the casket to merge itself with the Divine Word. The mind—this great viper in our bosom—is the arch-enemy, the prime cause of all conflicts, wars and wranglings. It is the only foe we have to dread; yet no one attempts to fight it. It continually deceives us and leads us astray.

This human body is a gift which is intended to be utilized for devotion to the Lord and for self-realization. All else is a vast and unreal illusion designed to beguile and delude us. But as a rule this point is too subtle to be grasped, even by the great intellectuals and savants.

The only antidote against the poison of the mind is the Word of God or Nam, and the Satguru is the only physician who can administer this antidote. The showers of the Word's ambrosia that are continually falling within us, will cure us completely of all worry and woe and liberate us from the domination of the mind. But at present we are being deprived of this ambrosia by the Five Foes—lust, anger, avarice, attachment and vanity.

"Naught but the Guru's light the mind doth asphyxiate;  
 Hold fast, then, to His hem, who mind can dominate.  
 Go thou and find abode in the holy haven of glory  
 May be that Generous One will grant thee liberty.  
 Ceaselessly keep thou crooning (the Simran) night and day,  
 In every lane and alley, wander in every way.  
 Be up and doing, search thou, and that's what I bid  
 So far as thou canst, never from mystics turn away,  
 Make effort and you might behold them as Word's own  
 Ray."  
 (Maulana Rum)



He who drinks the ambrosia enjoys ineffable bliss. But so long as you do not knock within and do not take this medicine, the wheel of births and deaths will go on revolving endlessly, and your liberation from the prison-house of this great wilderness and vale of tears will remain no more than a dream.

Now, what exactly do we mean by liberation? It means freedom of the soul from the various covers or veils that enwrap it—the three bodies, physical, astral and causal; the three gunas or states of mental activity—Rajogun, which is restless activity; Tamogun, or inertia and lethargy; and Satogun, which is peace or tranquillity. There are also the twenty five prakritis, the tendencies or inclinations that determine one's temperament. When all of these veils are removed and the soul shines forth in its own self-effulgent light, it is said to have been emancipated, even though it may still be living within this body.

If you earn spiritual wealth by meditating in accordance with the instructions given to you at the time of Initiation, your soul will rise within and will ultimately reach the final stage of meditation—Sehaj, the loftiest flight of the spirit, in which takes place the transition from the state of "becoming" to the condition of actually "being One" with the Supreme Lord.

"Tis not in gunas three that Sehaj resides ;  
 These in delusion stray.  
 And what shall one of worldly wisdom say  
 Which baseless is, and knows nought of the way.  
 Tis in the Fourth Realm that Sehaj abides,  
 Love for the Master thee to this Realm guides."

(Guru Amardas)

"Fortunate indeed are they  
 Who die the Guru's way.

Above three gunas transcend  
 In Realms of 'no pleasure no pain' they stay."

(Charan Dass)

"Without the Saints can no one here  
 Across the three realms ferry thee.  
 Their court they hold in the fourth country,  
 Where reach souls who to them are dear."

(Swami Ji)

The region where the drop that is the soul merges with the Ocean of Spirit is called Sehaj. It is also called the Fourth Realm, because it is above and beyond the three lower worlds, the physical universe, the Astral Plane, and the Causal or Mental Plane. It is here that the flame of the soul mingles with the Flame of God. This union takes place at different levels for devotees of different types. Those who practice the science of breath control—called Pranayam—become one with Turiya-pad, or the thousand-petalled lotus, in the Astral Plane or first heavenly region above the physical universe. This is so because prana or breath cannot proceed beyond Chidakash, the heaven that forms one of the lowest stages of the Saints' path within. Yogishwaras, or those who by spiritual practices have gained access to the second spiritual region, and Vedantists who meditate on Brahm, merge into Brahm in Trikuti, the second spiritual region above the physical universe. Saints and other highly advanced souls have access to Sach Khand, the fifth spiritual region, where their spirits are merged forever in the Blissful Being of the Supreme Lord.

Yet all of these different kinds of devotees claim to have reached and become one with the Infinite, just as the child who studies in the primary class and the M.A. student who is coming to the end of his academic

career, both say that knowledge is infinite. Yet there is a world of difference between their level of mental attainment.

The way to Sehaj is as follows:

When the soul rises within, you cross the star world, the sun world and the moon world, and behold inside the glorious Radiant Form of the Satguru. Then you reach Turiya-pad or the Astral Plane, the first of the heavenly regions, and cast off the astral body.

Above Turiya-pad, the soul enters Trikuti, the second spiritual region. This domain and the two regions below it, the Astral Plane and the physical universe, are ruled by the god Brahm. In Trikuti, the causal or mental body is discarded. After passing through Trikuti, the soul, unencumbered by any body whatsoever, rises to the beautiful land of Daswan Dwar, the third spiritual region; then to the fourth region, Bhanwar Gupha; and then to its True Home, Sach Khand. There such terms as sin and merit, virtue and vice, become meaningless.

"Both righteousness and sin  
Have now become a myth."

(Guru Arjan)

"Hafiz, if thou dost receive the grace of God,  
Thou shalt be free from the fear and pain of hell,  
And the hope and pleasure of heaven."

(Khwaja Hafiz)

"Sin doth to virtue deep hostility bear,  
These cannot coexist, as fire and water.  
Such way o' the world the Saints do realize,  
And never this mire anear."

(Paltu Sahib)

"Steeped am I in the love of my friend,  
 What concern have I with belief or disbelief?  
 For the pain of love am I athirst,  
 With union and separation what concern have I?"

(Khwaja Hafiz)

"Both sin and virtue form the seed  
 Acquaintance with Shabd is rare indeed."

(Garibdas)

Sehaj beyond pleasure and pain, birth and death—it is the domain of profound, unutterable and ineffable bliss. This quintessence of everything good, true and beautiful for which the humans long during the elevated moments of heavenward hunger, is only for those who cease obeying the mind and follow the Guru's directions.

The human body is a cage<sup>1</sup>. Within it is imprisoned the spirit or soul, which is like a bird in a cage. The bird is in love with the cage, and is always singing songs of attachment for the earth. If, however, the covers, or bodies, are cast off from the soul, the bird begins to taste the Truth, and the cage is shattered into fragments. The bird then flies away to its home, which is in Sach Khand. But as long as it sings of lust, anger, greed, worldly attachment and vanity and does not go within, the shades of the prison house continue to deepen during one lifetime after another. When the veils are torn, millions of enrapturing joys which constitute the "peace that passeth understanding," are all attained.

"Frightful are the looks, O Farid! of those who Nam forget  
 In pain they here abide, no haven have hereafter."

(Sheikh Farid)

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<sup>1</sup> The body is a cage because we are confined helplessly within it. Yet (p. 103) it is a casket of treasure since it is the **temple of God and the store**, house of power which we have not yet developed.

"Whoever dieth before death,  
 Getteth he relieved of a world of sorrow;  
 Whoever flieth out of the universe,  
 Getteth he delivered from Tyranny's woes."

"Hari's Name is pure nectar  
 That ill of the world doth cure."

(Bhikhan)

"If even an inkling of these Melodies do I give thee,  
 Then would thy dead soul rise from its grave."

(Maulana Rum)

"Boweth Nama to Hari,  
 Remembrance of whose Name  
 From the pain of birth and death  
 Dost make thee free."

(Namdev)

"Then shalt thou hear eternal speech  
 That transcendeth birth and death."

(Niaz Sahib)

"Unfailing medicine is the Name of my Lord,  
 All have become eternal that used it,  
 And have never returned to this world."

(Sehjobai)

"Save Saints and mystics,  
 Who can liberate humanity?  
 None else can release us,  
 From the bonds of this magic box."

(Maulana **Rum**)

"O hearken, Saints, with deep regard  
 The precious Jewel of Nam it is,  
 Which when you realise within,  
 Doth ferry the soul across."

(Darya Sahib)

This, then, we must realise: The human body is an extremely precious possession. Each breath that comes and goes is so invaluable that the wealth of seven continents and treasures of the seven seas fail to buy it. He who barter away his life in the human body in exchange for the dross, the sense pleasures and other worldly objects, is the most pathetic of fools, for he is digging a pit into which he will inevitably fall himself. With his own razor, he is trying to cut his throat.

"In my own self have I found Him; Shabd giveth light and Satguru showeth the way. Before this, like the deer that wandereth about in delusion for musk that is in his own navel, outside did I seek Him."

**(Surdas;**

"Why dost thou hold this body cheap,  
And squander it in vain?  
Knowest thou not this opportunity  
Once lost comes not again.  
So easily, alas! 'tis gone,  
How shalt thou find another one?"

**(Dadu Dayal)**

# MAKE ME , O LORD , A SLAVE OF THY SLAVES

(Rama Ham Dasan Das Karije)

By  
Guru Ramdas

1. Vouchsafe, O Rama ! A slave of Thy slaves to be:  
For this indulgence do I ever pray;  
Permit me while my breath and life do last,  
In radiant dust of Thy loved Feet to stay.
2. Shankar<sup>1</sup> and Narad<sup>2</sup>, - Seshnag<sup>3</sup> and the Seers,  
Longed for the dust of the Saint's Holy Feet;  
And even purity's self this place reveres,  
Longs for this dust and, eke those steps to greet.
3. Cast off conceit and pride; do not begrudge  
The loss of all that's dear, with Saints to be;  
Then wilt thou have no fear of the awesome **Judge**,  
Or drowning in the earth's wide sinful sea.
4. The soul in doubt is like a dying twig,  
Bereft of leaves for want of any sap.  
But faith in Guru turns it green and big,  
Bright, radiant lasting; fed in Love's sweet lap.
5. Delay not; not a precious moment waste;  
The time goes by and hark! the way is long.  
Go! Seek the Guru True, and make all haste,  
Make Him your guide; He'll keep you from all  
wrong.

<sup>1</sup> Another name for Lord Shiva.

• One of the exalted devotees of Lord Vishnu.

<sup>2</sup> A dragon like the fabled hydra. It serves as a couch for Lord Vishnu  
**and** his consort Lakshmi. Esoterically, the thousand petalled lotus.

6. His name is like a beauteous jewel kept,  
Hid in the heart of every man secure;  
Thus hidden in the dark, for long it slept,  
Till by His Grace it shines forth bright and pure.
7. The Master knows the Truth, and always gives  
Its essence in His utterance wise and deep;  
He who believes, and firm and steady lives,  
In tune with it will surely freedom reap.
8. O hark ye, all ye wise and holy men;  
And all ye men still bound by worldly ties;  
The Master calls with love: O hear Him then,  
'Tis for His call soul-captive anguished cries.
9. Seekest thou peace, and blissful joy and rest?  
Then rove no more, but stop and cast ashore,  
Thy anchor fast and safe, at His behest,  
His words believe, and not the ancient lore.
10. This world of matter coarse doth always cheat,  
And sings it siren songs to keep thee here;  
But cross world's ocean to His Holy Feet,  
Drink deep the draught of bliss, and have no **fear**.
11. The world of sense is filled with lovers keen,  
Who long for all its joys as for a prize,  
So fond are they of all its brilliant sheen;  
A moment tarry! hear their helpless cries.
12. In ignorance men live, so dear and dark,  
On paths so perilous and so forlorn,  
Simply to bear the load of pride. O hark ?  
Such life is worthless and should make thee mourn.
13. In the Name divine of the Lord to be immersed,  
Says Nanak, that shall certes bring release;  
Then all thy life is wondrously reversed,  
And in thy Lord, thyself doth merge and cease.



14. So seek the Master and to Him hold fast,  
 Unto the Word of wisdom that He speaks;  
 Cherish the Word within until at last,  
 Thy soul wins freedom, scaling sky-high peaks.

This is a prayer by the fourth Sikh Guru, Shri Guru Ramdas. He is well-known for his devotional fervour; and the manner in which he expounded the mystery of Nam or the Sound Current and stressed its importance has no parallel in the writings of the other Sikh Gurus. His exposition of love is likewise matchless.

We must first understand the meaning of Rama as Guru Ramdas uses it to designate the Supreme Lord, for the word Rama has four different meanings, all of which are commonly used. In the first place, it stands for the Hindu god, Rama, the hero of the great epic poem, the Ramayana, or The Wanderings of Rama. He flourished in Treta Yuga, the Silver Age, the second of the four great Ages of the Hindus, lived his short mortal life, and left the world after performing his allotted task. Secondly, Rama stands for the mind which is ever restless, skipping from object to object every instant, now in Germany, the next moment in America, and in another instant in Britain. Thirdly, Rama means Brahm, the Lord of the Three Worlds—the physical universe, the astral world, and the causal world.

The Saints never use Rama in any of these three senses. The Rama or Supreme Lord of their conception abides in Sach Khand, pervades everywhere, and is inherent in every person and everything.

"In one sense Rama stands for Dashrath's son;  
 In another, one that lives in every heart;  
 In the third, the maker of the sensuous spectacle;  
 In the fourth it means the Absolute Detached."

(Kabir Sahib)

"Formless and in form, both ways is Brahm indescribable.  
 Eternal, unfathomable, wondrous;  
 But in my eyes greater than both is Name,  
 For by its power doth it control them.  
 Both are transcendent, but by Name can they be realized;  
 Name is greater than Rama and Brahm, say I."

(Tulsidas)

One who is unique and peerless, that is, God Himself, is what Saints mean by Rama. It is to this Rama that Guru Ramdas here prays that he be accepted as the slave of His slaves and that he be made worthy of His love. Without this Rama, neither does one get over the woe and misery of this phenomenal world nor attain salvation.

"Listening to the Divine Melody,  
 Is the true singing of praises of the Lord.  
 This Simriti, Shastra and Vedas all **hold**."

(Guru Arjan)

"In the world are millions of names (of God),  
 But salvation they bring us not.  
 His primordial Name, which ever rings within,  
 Very few indeed do know."

(Kabir Sahib)

"In robes disguised, so ill-advised,  
 Bhekis remain, in search insane,  
 No good or grace, and lie abase,                    «  
 Harping in vain, on Varnatmik name.

<sup>1</sup> Disguise; assumed appearance; any religious order, **marked by special** type of dress.

<sup>1</sup> Expressible; that which can be spoken or written.

The Secret Sound, by them not found,  
 They try in vain, and find no gain,  
 \* Unless they seek, in rev'rence meek,  
 The Guru who knows and readily shows  
 The Path of Sound, beyond all pain."

(Swami Ji)

Rama, the Supreme Creator and Supreme God, pervades every particle of this universe and is immanent everywhere. But men seek for Him in stones, sacred rivers, shrines and idols, and find Him not. To find Him we must first solicit the grace of Saints and Seers. Rama is not a material commodity to be given out of hand; we must look within, as Saints direct, and find Him there. To begin with, the initiation that teaches one how to look within must be sought from the Satguru, for otherwise we shall not find Him. Guru Ramdas, therefore says: "As long as I breathe I wish to live in the dust of Guru's holy feet."

The dust beneath the Satguru's feet is doubtless worthy of adoration, but the dust of which Guru Ramdas speaks is entirely different. This dust is obtained only when the devotee transcends the nine doors of the body and reaches the thousand-petalled lotus that lies between and behind the eyes. At that point he finds the luminous feet of the Saint, and immersion in this radiant dust washes away all sins. There is frequent mention of the purifying effects of this luminous dust in the writings of many of the Saints.

"If seekest thou sight, apply thou the collyrium of the dust of his feet, for even to the born blind doth he give eyes."

(Shamas-i-Tabriz)

"The dust of Guru's feet is a soft and pleasing salve,  
 That inner vision opens and ego doth dissolve."

(Tulsidas)

"Make the dust of Guru's feet the collyrium of thine eyes,  
It grants vision internal and mind purifies."

(Swami Ji)

"The currents of the spirit collect thou momentarily,  
And all thy consciousness withdraw to third eye.  
Of mind and body should thy mirror cleansed be,  
And let thy soul be clad in all her inward glory.  
When fully rapt inside, this secret gain thou must,  
Yea, Tulsi, thus behold from feet of Saints the dust."

(Tulsi Sahib)

The Hindu scriptures say that Shankar, the god Shiva, could not find the dust of Saints' feet, nor did Seshnag and many others who died, still thirsting for it in vain. It is a pity that common people look upon those who wear saffron robes or who renounce the world as being true Sadhus. A true Sadhu is a man of transcendental consciousness and spiritual achievement. He who is in communion with the higher regions of the spirit can alone claim to have found the Divine Dust.

The earth on which a Saint walks is consecrated by the touch of his feet.

"The dust of a Sadhu's feet in its refulgence is purer than all the sixty eight places of pilgrimage. And the ground on which he sets his feet is truly sacred."

(Swami Ji)

Bathing in the sacrosanct tanks at the sixty eight places of pilgrimage in India, does not bestow as much merit as a bath in the dust of the holy feet, or in the radiant light and grace of a Saint. This is so because the Saints being one with God are the purest of the pure.

"By great good fortune dost thou get  
 O'Nanak, the dust of their holy feet,  
 Whose minds are ever steeped in Ram Nam."

(Guru Amardas)

Guru Ramdas warns the seeker that he will have to get rid of fear of public criticism if he wishes to attain to the Divine Dust. Many people in the world remain devoid of the grace of Saints for fear of "what others will say". To profit by the company of Saints all such fear must be banished from one's mind. As far as is possible, we must seek opportunities to associate with Saints, as such association is the surest way to salvation.

"The world's feigned praise as worthless stuff,  
 To fire consign, 'tis clever bluff;  
 Thy body surrendered unto the Lord  
 Heed not whether good or bad art called."

(Kabir Sahib)

'Giving up love, fear and shame of the world,  
 O dear one, listen: in devotion to the Lord,  
 Honour or dishonour, come what may,  
 Deem it as His will and in worship stay."

(Swami Ji)

"Khusro hath turned idolator, they say;  
 Yea, that I am, I own it, aye;  
 Their yea or nay, well, let them say."

(Amir Khusro)

One need not fear the so-called last reckoning if one succeeds in cultivating love for the Saints. This spells surety for the devotee that at the time of his death he will be visited not by the angels of death but by his own Guru. A devotee's last moments are almost invariably attended by the appearance of his

Satguru, who leads his soul up to the spiritual region in which it is to stay for a long or short period. If a disciple of a Saint had to face the last reckoning, then his association with the Guru would, indeed, have been sheer futility.

"How dauntless the Yamas, the Master they fear,  
So mighty is His puissance, my account to shreds is torn,  
And to the presence of the Lord I'm borne.  
To that court it provides access,  
Where Yamas all do feel helpless,  
And quietly slink away."

(Garibdas)

"As gold doth never rust,  
And as in iron doth no weevil ever dwell,  
So a devotee, good or bad,  
Is never sent to hell."

(Kabir Sahib)

Whatever the condition of the devotee may be, the Guru protects him from the torments of hell. If a dedicated soul should ever go to hell as the result of some evil deeds, the Guru himself would have to visit this soul there in order to rescue it. In fact, at the very time of initiation into Satsang such evils as theft, fraud, adultery and the like fall off like autumn leaves, and consequently one does not have to face the awesome reckoner.

"Hell shows her awful dread,  
And on its heel, birth cycle  
Of 'eighty four' doth tread.  
Such shall be the miserable plight of those  
Who now in Master their spirit don't repose.  
None shall without the Guru be saved,  
And spirits bereft of Nam  
In eighty-four shall be enslaved."

(Swami Ji)

"By dipping his big toe,  
Nanak put out the fires of **hell**,  
And made the inmates free."

(Tulsi Sahib)

Minds that are dried up with vain beliefs and wrong notions, and also souls that have been sullied by evil inclinations and foul sins, are refreshed and revived by the company of Saints, get rid of evil thoughts, drop vain beliefs, and attain a peace that is no longer disturbed by lust and anger. On the contrary, the more we give ourselves up to lust, anger, sense pleasures and evil doing, the more surely we ruin the possibilities of attaining enduring poise, compassion, peace of mind, discrimination and detachment.

"On villainy bent alack! my mind,  
Is like a mad elephant, I find.  
Yet goad of Shabad doth it acknowledge,  
By Guru wielded thro' esot'ric knowledge."

(Mirabai)

"Dadu, O foolish one! this mind restrain,  
Inward contain.  
As elephant mad it roves,  
With goad (of Nam) constrain."

(Dadu Dayal)

It is in our own self-interest, therefore, not to waste a moment but to hasten to seek a Saint or True Master. There should be neither delay nor hesitation in the conduct of this search.

"Get cleansed thy counterpane  
Make haste lest the Washerman should die.

Get washed thy sheet for it doth reek of dirt,  
 To Master's washing ghat shouldst hie  
 Where waters pure obtain."

(Paltu Sahib)

"As semul<sup>1</sup> for parrot, this human form they say,  
 By yama dread dishonoured, helplessly borne away.  
 So turn thou to devotion, attention all draw in  
 For that this form was given, which holds God within,  
 Without the Guru's worship, God's found not any way."

(Garibdas)

We should realize that Nam or the Sound Current is ever present in every human being, be he a Hindu, Muslim, Sikh or Christian. One has simply to direct one's attention inward in order to hear it. God has, however, put a blind just behind the eyes so that man remains shut out on the outer side of the veil and his eyes always look outward. Thus deprived of inward vision, Hindus, to take but one example, remain content with imitations of the beautiful inner music of the Sound Current made by the priests in Hindu temples by striking gongs and blowing conches. These sounds, by their very nature, are short-lived. The Inner Melody, on the other hand, is ever resounding and knows no end.

"Behold thou within thy heart the refulgence of the Lord.  
 Where else dost thou turn to seek that glory?  
 Withinside of all doth that exist, and in thine house  
 Canst thou witness that splendour."

(Paltu Sahib)

Communion with this Melody, were it only for an hour, sets the ever active mind at rest and makes it still. Unfortunately, most people are entirely igno-

<sup>1</sup> The parrot attracted by the fruit of Semul plant, pecks at it, but to his disappointment, only white cotton-like flakes fly out from it into the breeze.



rant of the existence of this beautiful Inner Music which is the means by which the Supreme Lord is in contact with human beings and manifests Himself to them. They are not unlike the man who has a treasure buried in his house but who cannot use a penny of it, since he is ignorant of its existence and therefore goes about begging until in the end he dies of starvation. He lives in poverty and dies in destitution.

"His body doth that treasure possess,  
In search of which (musk) deer doth run in wilderness."

(Paltu Sahib)

"Nam is philosopher's stone: a very gem  
In the body's mansion splendid.  
O'thou blind man, beware !  
The hell flames ahead do **flare**."

(Garibdas)

"None is poor, O Bhilcha;  
Every one hath got rubies in his **bundle**.  
But how to untie the knot  
He knows it not,  
And is therefore a pauper."

(Bhikha Sahib)

In the scriptures of the world's religions, there is frequent mention of this Divine Melody and of its purifying and uplifting effects. The Rishis and Munis of old, all speak of its ennobling power. The Vedas call it the Inner Music.

"The God-inspired have all harmonies, known on earth,  
within them;

Therefrom the lovers devout draw life of infinite worth."

(Maulana Rum)

To hear that music of spheres,  
 That imparteth immortality,  
 Take out of thy coarse ears,  
 The words of low carnality."

(Shamas-i-Tabriz)

"They one and all of Nam do speak, yet findeth none,  
 Few are those that attain it 'tis a quintessence rare.  
 And naught but those do gain it who cravings do abjure."

(Paltu Sahib)

"The mortal ears can never hear that Music,  
 For their sense of hearing is dulled by worldly pleasures."

(Maulana Rum)

No one who is confined within the five senses can even hear this music. Book learning and arguments remove us far from it. All of the great Masters who have lived in this world attained the eternal Truth by means of communion with this Music. From the Thousand-Petalled Lotus up to Sach Khand, one hears its five major strains. A certain Saint has remarked:

"A thousand strains of Melody  
 I heard; a million tunes divine  
 Both Ka'aba and the idols' shrine  
 To heathenry consign."

Each one of us possesses this Music, but while the God-men can hear it, the common people are deaf to it. The Guru helps you to withdraw within yourself so that you may also hear it. Each age has its own dharma. In Satyuga (the golden age) truth was dominant, while in Treta (the silver age) the sacrificial feast gained prominence. In Dwapur (the copper age) it was the four-fold worship that really

mattered. In Kalyuga (the iron age) communion with the Sound or the Divine Melody alone bestowed liberation from repeated births and rebirths. Different Saints at different times have spoken of the same Truth.

"In Kali Yuga communion with the Sound,  
Is the only true devotion by which to achieve liberation  
from ego."

(Guru Amardas)

"In the Golden Age in truth did freedom lie  
In the Silver Age did sacrifice tie  
The Copper Age its ideal in four-fold worship found,  
And thus the yuga three, did keep thee in the round  
By way of Nam now Kalyuga, it granteth liberty."

(Ravidas)

"Contemplation in the First age  
Yag in proper way in the Second  
Reverential worship of the Lord in the Third.  
In Kaliyug when people remain  
Steeped like fish in the ocean of sin,  
Nam like a 'wishing tree' cuts asunder  
All fetters and removes all sins."

(Tulsidas)

"In Kaliyug only Nam can sustain."

(Guru Arjan)

"In Kaliyuga neither in virtue nor in performance of sacred  
rites doth merit lie,  
For without Nam, none can gain salvation."

(Swami Ji)

Freedom from self means salvation. The ringing of bells and cymbals, the common kirtan or temple music, may last for about two hours and then comes

to an end; but the Inner Music never ends, except at one's death.

And contact with this Heavenly Melody or Sound Current is the fruit of association with Saints alone. There is no other means of discovering how to hear it.

The seekers who submit themselves to the Guru and associate with him, are initiated into the Sound by the Guru, and He also directs inwardly their meditation and other spiritual practices. He who follows the Guru's directions and succeeds in his inner discipline, is released from the cycle of birth and rebirth. It is for the teaching of this sovereign principle of contact with the Divine Sound that Saints take birth in this world. All disciples should realize, however, that Initiation without practice is futile. It is like the simple-mindedness of the potter who found a jewel and fastened it round the neck of his donkey, not knowing its worth. A jeweller would, of course, have valued it at a fabulous price.

"Save the lover none knoweth the worth of that ruby;  
 The value of the sapphire my discerning eye alone doth  
 know."  
 (Goya Sahib)

Let it be known to all, ascetics, holy men and others, and let it be proclaimed by drum-beat, that Bliss can be achieved only by the grace of a Perfect Master, for it is He who helps you to rend the veil so that you hear the Sound. A single word from the Master, held firmly in the heart, suffices. Thus have the different Saints pointed out,

"All behold what is without,  
 Yet none can see how

He has torn me to shreds within.  
 The Satguru has smitten me with **His Word**.  
 I dare not wander afar."

(Dadu Dayal)

"Worship such a Satguru,  
 As in Shabd is merged.  
 Drowning as thou art in the ocean of phenomena  
 He alone shall ferry thee across."

(Garibdas)

"A wondrous lesson hath He taught me  
 My guide, who is the Master.  
 A marvellous lesson which repeats itself  
 Without my having to say it aloud,  
 I have but to close my ears with my fingers  
 And of itself becometh it audible."

(Bahu Sultan)

The call of the Guru ever resounds; some heed it, while others pay no attention whatever to it. It is often said by way of contempt that Sadhus are a burden on the people. This may be true. The so-called Sadhus who live by begging and by virtue of the saffron colour of their robes alone are certainly a burden. The true Sadhu, however, who rises at will to higher consciousness and to the higher spiritual realms, never lives as a burden on anyone.

I am reminded of an incident which took place in the Murree Hills many years ago. During the course of one of his discourses, Swami Darshnanand made a remark by way of a satirical observation aimed at me, saying, "Guru Arjan has been responsible for a most objectionable statement."

"It is something really monstrous?" I asked.

"Well", said the Swami, "Mark **what he says in the following lines:**

"Sacrosanct is the water that washes the feet of the Sadhu,  
 Take it as a sacrament.  
 Surrender thyself to the Sadhu,  
 In the dust of his feet be thou ablutioned.  
 And as an offering to Him lay down thy very life."

"These Sadhus." concluded the Swami, "are robbers."

I inquired, "What is your definition of a Sadhu?" His reply was, "Surely, the fellows who wander about begging for alms may be called Sadhus."

I thereupon replied, "No, this is not the correct position. Please tell me what you would call the man who withdraws his consciousness from the nine portals of the body."

"Udasi, or one indifferent to the world," he replied.

"And the man who achieves Brahm ?"

"Yogi."

I then added, "The material covering of self is discarded as one gets behind the eyes; the subtle covering drops away at the point called Turiya; the causal at the point called Supra Brahm. Now he who achieves that state of development may be truly called Sadhu. Your Yogi is what Guru Arjan calls Sadhu." Swami Darshnanand then admitted, "In that case, the Guru's word is right."

What I wish to make clear is that all wandering Sadhus are not jackals. There are, here and there, among them, Sadhus in the real sense of the word. And to such a Sadhu whatever goes, turns sacred.

"Whatever cometh to them is welcome be it, nectar or Torture fire."

(Maulana Rum)

"Many are the blessings the Satguru has freely bestowed.  
The poor hath He enriched: a bounteous Guru have I  
found."

J (Dadu Dayal)

Blessed is he who succeeds in finding a genuine spiritual Sadhu and receiving Initiation from him into the secrets of the Word of God, which we also call the Sound Current fervently practises it. This Word is not a combination of letters contained in any language, such as arabic, turiksh, persian or any other. If it were such a word, then those that speak that language would be the exclusively privileged people. The truth is that the Word is the common privilege and possession of all, hindus, muslims and others. Each one of us has it within himself. It is a common heritage of all mankind. The moment a person is initiated, he should try to rise beyond the nine apertures of the body into the higher planes of the spirit where the Word or Divine Sound is reverberating. Guru Ramdas and other Masters point to this inner growth and evolution when they refer to the Power of the Word; and the science of listening to the Word is, truly speaking, the "natural science"; natural because it has been in existence in the nature of man, the universe and the Supreme Lord of all ever since the creation of the universe. Countless Masters there have been, and countless others will follow. The man who seeks the Path from them and follows it is, without doubt or question, the most fortunate of all.

What (asks the Guru) is the good of being initiated and of removing the layers of self that cover the soul? The answer is that by so doing one is released from mistaken and delusive ideas-about life, and the soul is washed clean of material excrescences, thus becoming fit to dwell in Sach Khand. The Guru does not whisper into your ear, "I am your Guru and you are my disciple", and let the matter end there. The true Guru is one who is always with you and is your protecting angel.

As one progresses in the practice of Sound-reception or listening to the strains of the Inner Harmonies, one's soul withdraws from the nine sense organs of the body and enters into the spiritual regions of Supra Brahm. This state is also known as Sehj-Samadhi, that is, supra-physical peace and bliss and identification with the Ultimate Reality. The spirit maintains this condition from this point up to Sach Khand. Such, a condition, however, is beyond the three attributes of harmony, activity and inertia and can be realised only through the grace of a true Adept.

"Sehj lies not within the bounds of the three Gunas<sup>1</sup>  
 For the Gunas are the realm of deception;  
 Sehj lies in the Fourth State,  
 And this State is achieved only by the Gurumukh.<sup>2"</sup>  
 (Guru Amaruas)

"The one who transcends the three Gunas  
 Is verily a Gurmukh,  
 And wins honour in the Lord's Domain."  
 (Guru Ariani)

<sup>1</sup> Attributes or qualities. They are Satogun (state of harmony); Rajogun (state of activity) and Tamogun (state of inertia).

<sup>2</sup> One who has completely surrendered himself to the Guru.



"The three Gunas are the play of Maya,  
And the entire creation rests on this tripod.  
These are transcended only,  
When by the Grace of the Lord  
One meets with a perfect Adept."

(Guru Amardas)

This state of Sehj lies beyond the Three Worlds—the physical universe, the astral region and the causal region—and is attained only by those who lose themselves in the Guru.

To be born as a human being and yet remain without the Guru is to be consumed by matter. Such a man thinks he is consuming the things of the world; but in fact, the things of the world are consuming him. Such men think they live to devour the world, while in reality the world lives to devour them. Vermin of the world, they remain for ever perfectly contented with their low condition.

To be without Initiation and without the Guru's guidance is to lead a wasted life confined to the world seen by the outer eyes. Born in darkness, such persons also die in darkness. Worldly pleasures sap their entire energy and they make their sorry exit loaded down by the burden of a surfeited ego. Sects, communities, nations, wealth and the like keep us tied to our arrogant self, leaving the real interests of the spirit coldly neglected.

Rama lives within you; lose yourself in Him so that you may find salvation.

To sum up, Guru Ramdas advises us to find a True Master, get Initiation from him, then rend the veil and attain spiritual heights where the soul will be attuned to the Divine Sound. This is the only way to find the Supreme Lord and be merged in Him.

# TO GOD WITHIN AWAKE

(Kam karodh par har par ninda)

*By*  
Guru Nanak

1. Eschew thou lust and ire,  
And slander too abjure;  
Av'rice and greed forswear,  
For worries seek this cure.

Chains of illusion break,  
From world dissociate;  
To God within awake,  
And bliss o' the Word taste.

As moonlight flash of lightning in sable night descry,  
For ever day and night, in Flame absorbed be.

2. Incarnate ecstasy,  
The Wonder Spirit true;  
That was revealed to me,  
Through Guuu did view.

When Satguru thou win,  
The Lord the soul doth free;  
The sun and moon within,  
And stars and flame thou see.

Invis'ble Lord beheld, gaze on in ravishment,  
And in the three worlds<sup>1</sup> known, see Brahm that's  
immanent.

<sup>1</sup> The Three Worlds ruled by Brahm are the physical universe, the astral world and the causal or mental world.

3. Ambrosial bliss enjoyed,  
 Craving and fear flee;  
 When self is realized,  
 Thou ego-less shalt be.

A lofty height I gain'd  
 The highest that can be;  
 Through stainless Shabd attain'd  
 By labouring diligently.

Unseen by mortal eyes, profound, beyond access;  
 Great sweetness in Nam lies, as in a soft caress.

4. For blissful Nam I pray,  
 Nanak, for aeons to be.  
 What it is none can say,  
 For fathomless 'twill be.

When precious jewel, Nam  
 Inside the mind rings,  
 Mind solace gets therefrom,  
 And worship true it brings.

It is not found with ease, but when inside it wakes,  
 The cycle of birth doth cease, and the Lord he fearless  
 makes.

5. Word and the Guru twain,  
 The true devotee save,  
 Worship's in Nam's domain  
 For this alone I crave.

When grace from Him descends,  
 Satguru you find true;  
 This way salvation He sends  
 For the world and all of you.

Whoe'er through Guru's advice, this wealth esot'ric earn'd  
For him was Yama<sup>2</sup> a slave; Kal<sup>s</sup> for him servant turn'd.

6. Supreme is Guru's access,  
August his company;  
When grace from him doth bless,  
World ocean crossed shall be.

Guru and Word, the twain,  
The spirit do disenthral;  
Hesitation, fear and pain,  
Withinside burn them all.

Get thou the arrows Five<sup>4</sup>, and with thy crossbow bent,  
Shoot at dread Yama thou: drive him from the  
firmament.

7. How may the spirit gross,  
The way of Shabd wend?  
This task not done, alas!  
Birth cycle does not end.

O Nanak,- Gurumukh<sup>5</sup> true,  
Doth bring salvation sweet,  
When the Lord is gracious to you,  
Such Guru will you meet.

Satguru hath no fear, he is defender true,  
Devotion to this Good Shepherd, doth gain the Lord  
for you.

8. In blissful melodies resound  
Of endless Word the strains;

<sup>1</sup> Yama is the so-called angel of death.

• Kal is the Jehovah God of the Bible, who by the Saints is called the negative power.

• The Five Arrows are the five tones or sounds of Nam, the Word or Power of God. It has a different tone in each of the five great Spiritual Regions that lie above and beyond the physical universe.

• A Gurumukh is a true devotee of the Guru or Master.

Thus I Niranjan<sup>6</sup> found,  
Through Guru's Shabd **one, gains.**

Accountable to none  
And fearless is He;  
He is th' invis'ble one,  
His works only you see.  
Birthless, illusion-free, from Himself springs the Lord,  
Through Guru's Shabd see, O Nanak gain through  
**Word.**

9. Esot'ric secret all,  
The Satguru doth know;  
Who doth to Shabd listen,  
Alone doth fearless grow.

When Lord thou see inside,  
He is then visible ever,  
And in the end thy mind  
Certes will waver never.

He who is fearlessness, spied I on welkin's height,  
And Nam, illusionless, enraptured day and night.

10. Sing glories of the Word.  
In Guru's company,  
And slowly, Nanak, Lord,  
By way of Sehaj<sup>7</sup> see.

Both outside and within,  
The Lord he doth behold,  
Who reins of mind draws in,  
From wand'ring doth withhold.

First Cause, eternal prop, He is of regions three,  
Blissful and true, O Nanak, 'twas Him that I did see,

\* Niranjan is an appellation of the Lord of the first Spiritual **Region**, the astral region.

<sup>7</sup> Sehj means esoterically the transition from the state of "**becoming**" **into** that of actually being One with the Supreme Lord.

Let us listen with love and reverence to what Guru Nanak is saying in this verse. God, whom we call Ishwar, Param Ishwar, Brahm and Par Brahm, is to be found inside of man. Whoever achieved access to Him, did so by tapping within. Never can you find Him in the outside world.

Showers of ambrosia are descending every moment in the inner realms. They are meant for us but it is only a rare mystic who withdraws his attention inward and ascends to the higher heavens. The rest of us are in a sorry plight. Our attention is concentrated on the outer world and we are being robbed of the spiritual wealth which is our heritage. Lust, anger, avarice, attachment and vainglory—these are the dacoits who are robbing us of priceless riches. If we wish to enjoy that nectar and be in tune with the Infinite, we must give up these evil tendencies. When we rise within, after suppressing them, these negative powers will quit our soul forever and we shall experience a deep and ineffable peace.

"Killing all the five boys (passions),  
Be thou devoted to the Lord."

(Kabir Sahib)

The first evil tendency that is to be discarded is Kam (lust), which Saints define as amour directed to a woman other than your wife. Nam and Kam are two diametrically opposed forces: the former is to raise us to the skies, the latter to drag us down into the quagmire of carnal appetite. The one elevates the soul; the other sinks it.

In a broader sense Kam may include all desires. It appears in the most alluring garb and it steps out in unadorned seductive abandon. It blinds the mind.

Diverse are its methods of intrigue. Various are its blandishments. Alluring and false are its promises. Last of all when you have wasted your vitality in its indulgence, it tosses you upon the rubbish heap. It coarsens the victim to the level of the animal. It clouds his perception and dulls his wits. In Kam our attention falls down, while the purpose of meditation is to bring it up to the eye-focus. The two—i.e. Kam and devotion to Nam—simply cannot co-exist.

"No Nam there is where liveth lust,  
In Nam's domain lust hath no might.  
The two together never must  
Mingle or meet like day and night."

(Kabir Sahib)

"If you desire to maintain yourself at a higher level of awareness, you must abjure lust. Lust blinds the inner eye, screens from our sight the refulgence of heaven and plugs our ears against the inner Music."

(Maulana Rum)

"Verily if a man were to reflect he would discover how great is the discipline that lies in continence.

Without this gift, O Charandas, salvation is but a dream."

(Charandas)

"The Lord doth reside in the neighbourhood of that devotee who yearneth not to possess another's wife and longs not for wealth that does not belong to him."

(Namdev)

The second passion to get rid of is anger, under the influence of which the soul grows bulkier. Its action is to stir up strife, cause confusion and scatter the mind. Then it cannot concentrate. Anger destroys peace, neutralises love, engenders hatred and turns

people into enemies. It is certainly the most destructive of the vile passions. It tears down, destroys, weakens, annihilates every finer quality of mind and soul. It actually burns up all that is noble. It is a consuming fire, born of the fires of destruction. At the end, it leaves the victim nothing but a wreck, burned out, blackened and dead. Such is anger, the destroying, consuming passion. It creates for the one who indulges in it bad karmas and binds him more securely to the fatal wheel. It is a great hindrance to spiritual progress which aims at concentrating the spirit and making it finer.

"Who lives with pariah ire, such an one  
keep at arm's length, and ever shun."

(Guru Ramdas)

"How hard it is to meditate;  
Delusion doth infatuate  
Some; and others who grow vain  
In meshes of ire remain."

(Dulandas)

Scandal mongering is another habit that we are to shun. Surely, no other sin is as great as this one; none other, at any rate, which is so singularly bereft of positive pleasure. Slander means carrying another's burden of sin without securing even a paltry gratification in return. All Saints have condemned this habit in the devotees as is clear from what follows:

"On slander can no good attend,  
The stupid slaves of mind do defame  
Others, and on them falleth shame,  
To lowest pits of hell do they descend.'

(Guru Nanak)



"Who so to wicked slander's wed,  
 Cuts his own nose and murder doth  
 The good name of another.  
 An ugly monster he—is ever unhappy,  
 His face doth Maya blacken."

(Guru Ramdas)

"If a man seeks to purify himself through a bath in eight and  
 sixty places of pilgrimage;  
 And if he bestows due worship upon the twelve idols or  
 dips in a well for ablution;  
 All this devotion will go waste,  
 If he indulges in slander."

(Raidas)

"When God wills to dishonour a man  
 He tempts him to slander the virtuous."

(Maulana Rum)

This is what our Vedas and holy scriptures preach, but calumny is an insidious disease like consumption from which all and sundry are suffering. It is the chief weapon in the armoury of most religions. In this sinful activity do they engage and thus get branded as denizens of hell.

Another base passion is avarice. However exhaustive might be the list of your virtues, if you are greedy, you are morally bankrupt. In a play about Hanuman (the Monkey-hero, a devotee of Lord Rama during his exile), occur the following lines:

"As peacock's shunn'd by snake,  
 And deer and tiger do from noise fly,  
 As from his handiwork, the thief at dawn doth sneak,  
 As dark from flame and snow from sun doth slink,  
 As separation pangs do flit, when loved one is nigh,  
 And as the clouds of Kartik<sup>1</sup> from homes of gods descend

<sup>1</sup> One of the twelve months of the Indian calendar equivalent to 15th November to 15th Decemuer.

And skyward wend their way,  
 As poverty doth shun philos'pher's stone,  
 And Kal from Nam doth flinch  
 And as at name of Lord, meshes of sin sheer **off**;  
*And as the hosts of virtue flee from cupidity,*  
 So Parsu Ram took to heels from Rama."

However sagacious a man might be, however high his titles, if he is a prey to avarice, he is bereft of all good qualities. It is these five foes or five passions that keep the soul and mind currents tied down to the nine apertures of the body and do not let them rise to their own centre between the two eyes. Only company of perfect Adepts and practice of spiritual discipline enjoined by them can turn these five evil tendencies into virtues : lust yielding place to continence, anger to forgiveness, avarice to contentment, attachment to discrimination and egotism to humility.

"The covetous man knows not the smart,  
 O Sarmad, of the lovers heart.  
 How can the fly presume to learn  
 Pangs of the moth whom fires burn."

(Sarmad)

"The puissance of the Master,  
 Caught me the five foes.  
 Now are the five arrested;  
 My kingdom justice knows.  
 Both avarice and attachment  
 In chains do lie the twain  
 And curbed do remain."

(Paltu Sahib)

"Forsake lust, anger, vanity and avarice  
 Imbibe continence, contentment, truth and tolerance."

(Kabir Sahib)

"In the mill of illusion,  
 is ground the entire world.  
 Lust, anger, vanity and avarice  
 Are the ones with which its wheel is **turned.**"

(Paltu Sahib)

"Five are the thieves that in the Iron Age  
 Do clamorous strife nourish.  
 Herein do lust and greed and ire  
<sup>1</sup> Vanity and pride flourish  
 He on whom grace from the Lord descends  
 Satsang of mystics he attends."

(Guru Ramdas)

This human body may be divided into two parts. Up to the eyes there are six nerve centres or chakras, each with its presiding deity. But Nam is not in them. It lies in the second portion of the body—namely, that above the eyes. That Nam which brings salvation is ringing within us all—men as well as women; it is an unwritten law and an unspoken language. In the six chakras lie gods and goddesses, who are the servants of our atman. Nam lies above them all.

"When from the centres six you strive  
 To shift your tent to seventh sky,  
 You'll catch that heavenly symphony,  
 Of which the strains are five."

(Shamas-i-Tabriz)

"By eternal union with the Lord day and night,  
 Pacified is my mind and glorified my body.  
 And as into my house cometh my beloved Lord,  
 Resound the five Melodies of Anhad Shabd."

(Guru Nanak)

At present when you close your eyes, there is nothing but darkness inside. But when you work at

your meditation and rise within you will see flashes of lightning like those which illumine a murky night. As you keep rising higher, this light will become steadier and its intensity will go on increasing, until you behold a big star on the firmament. This has been affirmed by different saints appearing at different times.

"A trailing star of glory!  
How was that inly spied?  
Disciple's karma ripened.  
Through Guru's Word described."

(Guru Nanak)

"Just at the threshold of heaven, a star do I espy,  
Whence reverberations rise of Endless Melody."

(Tulsi Sahib)

"Lo. when thine eyes closed are  
Dost thou behold a glittering star?  
Then knowest thou unlike our sun  
It never sets, this sparkling one:  
It never fades,  
Its light that land ever pervades."

(Shamas-i-Tabriz)

"The Satguru caused me to hear,  
The Sound of bell and conch  
And made me behold  
Moon and sun and the star."

(Swami Ji)

The prophet Ibrahim also says that he beheld the star on which he contemplated his true beloved.

After crossing this star, you will see the Sun and the Moon. Rise higher and a brilliant Jot (Flame) will burst upon your gaze. This is really the light of the Mind itself. When the Vedantists see this,

they exclaim: "Lo, I am Brahm!" From that flame emanates the Shabd about which Guru Nanak says:

"Whatever strains of Bani do from the Lord descend  
On them for all thy knowledge, thou shouldst, Lalo,  
depend."

It has been remarked about this Flame:

"Elements to oil, Nam to wick doth turn,  
Shedding its lustre thus a lamp doth burn.  
By merging soul in the Lord, this work was done.  
This riddle shall be read by the knowing one."  
(Kabir Sahib)

"When through the grace o' the Lord  
The master I did find,  
Then did a glittering flame spring up  
Before the eye of my mind."  
(Guru Arjan)

"A pure flame in every one  
Doth day and night burn,  
But 'tis the gurmukh alone  
Who doth that flame discern."  
(Guru Nanak)

"There burneth a transcendent flame  
No oil needs, no wick the same."  
(Paltu Sahib)

As soon as the Flame is transcended, you will behold the Master standing before you. Once you manifest His form withinside, He will never forsake you. For the whole of your life He will be your constant companion. So attractive is His form that we can in no way explain His beauty; and a thousand resplendent suns and a hundred moons fail to give an idea of the light that emanates from Him. That is

the Guru who holds the key to the inner realms and He is to be with us for ever and ever. He ever abides in us and is never afar. He is our only sheet anchor, our only staff, our only sustenance, our only constant companion.

"The Guru's my companion; for e'er with me abides."  
(Guru Arjan)

"Up to the brim is full that Lord,  
Ever close is He to you and never afar."  
(Kabir Sahib)

"Why shouldst thou have to shout for the Lord  
When He resideth within thee?"  
(Paltu Sahib)

"Thou art the prop and doth sustain  
Each pore within my body."  
(Swami Ji)

"He's ever close, why dost thou say:  
He's far away?  
The mind subdue and then will you  
Divine splendour view."  
(Kabir Sahib)

That form will urge us to ascend to higher regions. When in accordance with His directions we rise higher, we shall hear the Shabd that is resounding within. We will be advised to catch that Melody and through that to reach Sahans Dal Kanwal (the thousand-petalled lotus) called by the Muslim mystics Muqam-i-Allah. In that land burns a Flame which has a thousand facets of light emanating from it. Each of these has an illumination equal in intensity to that of the sun that we are familiar with.

When you are lost in the delight of enjoying that Jot (Flame) and taste that divine elixir of life, the Five

Foes, lust, wrath, greed, attachment and vanity, become your faithful servants. At present we are not worthy of being called Sikhs (disciples) because we are followers of these enemies and not of the Guru. The access to this Jot completes the ascent to the first region of Path of the Masters that leads to the highest heavenly worlds. This region is also called Turiya-Pad and it is the astral land, forming the lower part of the headquarters of Brahm. As we cross this region, we come to Brahm proper or Trikuti, the second region, where we find a light like the glow of sunrise, though the intensity of that light is overpowering, for it is equal to the light of twelve thousand suns of this world.

Maulana Rum has remarked that there are tens of millions of suns and moons within us. Whoever goes inside will say the same thing, irrespective of the country or nation to which he might belong.

Beyond Brahm, the Guru exhorts us to reach Par Brahm, the central illuminating orb of which has the appearance of a full moon. This is the Highway trodden by all great souls who achieved access to these inner realms.

All of these scenes are invisible to us. With these material eyes we cannot see them because these eyes are mortal and can see only those things which are liable to death and dissolution. If the sun, the moon, the stars, lamps or electric lights are not available, our eyes can see nothing. Those eyes which shall behold the Lord are different from these.

"O Nanak, such like eyes there also be  
As do the heavenly **Father** see."

(Guru Arjan)

"Another eye is it that beholdeth His beauty,  
A different ear it is that heareth His words."

(Maulana Rum)

"Open thy inner eye and behold Satguru's radiant form;  
Open thy inner ear and listen to the heavenly Music."

(Swami Ji)

"These physical eyes converted  
become the inner eye,  
When both these are inverted  
Dadu, Brahm Himself spy."

(Dadu Dayal)

The entire Brahmand lies within us. It is the sphere presided over by the Universal Mind, called Brahm, and it consists of the physical universe, the Astral Region or Sahansdal Kanwal, and the Causal Region, which is known as Brahm and Trikuti. When we drink the nectar that rains in the inner realms all fear of transmigration, of life and death, leaves us. Desire and craving shall flee and inner experiences will become an open book to us.

At present we are the captives of the mind and the senses; we wander in I-ness. But when our inner eye is opened, we shall be in the lands of Thou-ness. There is naught but the Guru in those realms. As soon as we reach those planes, ego takes its departure. This is what Guru Nanak says and it is an unshakable fact. Vast heaven-worlds and grand divisions of creation may suffer dissolution but the testimony of the Saints shall remain unchanged and unchangeable because they say nothing but what they see with their own eyes.

"Harken thou to Saint's true testimony  
Naught do they speak, but what they see"

(Guru Arjan)



"The Guru's Words shall I believe,  
When with mine eye I that perceive."

(Tulsi Sahib)

There is unending kirtan (continuous psalmody) inside. The divine Melody ceaselessly reverberates within all sentient beings. The different Saints born at different times and in different countries bear testimony to this fact.

"Th' uninterrupted Melody,  
To him is food and drink,  
Whose Guru perfect be,  
Thus do I, Nanak, think."

(Guru Arjan)

"Satguru is truly valorous,  
The arrow of the Word he let **fly**.  
As it struck my heart,  
It penetrated within,  
And all my fear was chased **out of my soul**."

(Kabir Sahib)

"Within himself hundreds of voices doth he (as initiate of a perfect Master) hear; but of these even the man next to him getteth not an inkling."

(Maulana Rum)

"In bliss am I, in bliss do I abide  
Within my mind doth the Guru's Word reside."

(Guru Arjan)

"Within him who hath contacted a perfect Master,  
Do ring, O Nanak, the strains of the Endless Melody."

(Guru Nanak)

Worldly symphony is for a few hours only but that inner music is an uninterrupted succession of enrapt-

turing harmonies. Even if you go to sleep that music does not cease. It is of two types. The melodies that arise from Turiya Pad<sup>1</sup> and Brahm contain an admixture of Maya, but the Word in Par Brahm is free from any trace of illusion.

Our body has been divided by Saints into four Grand Divisions—Pinda, Anda, Brahmanda and Sach Khand. The last-mentioned region is real, while the lower ones constitute its successive reflections: thus, Brahmanda is a copy of Sach Khand and casts, in turn, its own shadow on Anda. Pinda (the physical body) is just a reflection of Anda (the astral universe). Consequently, it is no more than a thrice-removed copy of reality. Let us take an instance. The sun is shining in the sky. Its reflection falls into the water. From there it is cast on the wall; from the wall on the earth. Sach Khand is the sun and the dull, diffused light on the earth represents this physical universe.

"Primordial Maya did in cleverness create  
A false show which in Pind she did thus adumbrate.  
In Anda first a copy drew,  
Of which she here a shadow threw."

(Kabir Sahib)

The Nam or Word gives salvation, yet it is invisible—it cannot be seen with these eyes. It is also beyond the realms of thought—it cannot be understood by the mind or intelligence. It is ravishingly sweet and lovable. It is ineffable, and our scriptures sing its praises. It is a power which is the very life of khandas or divisions of creation and Brahmandas or abodes of Brahm—the universes ruled over by Brahm, the universal mind. Who can sing the

praises of this priceless Nam, Word or Logos. It is the only elixir that can liberate us from the crushing cycle of birth and death. All saints are unanimous about its unrivalled powers.

"How shall I sing the praises of Nam,  
When virtues thereof doth know not Ram.'

(Tulsidas)

"Nam is true nectar but what can we say?  
Who mergeth in Shabd, he alone drinketh it and knoweth."

(Guru Amardas)

"When the beat of that drum reacheth thine ears,  
From egoism and jealousy doth it liberate thee."

(Shamas-i-Tabriz)

"It is only Ram Nam that can ferry thee across,  
Beyond the three worlds it burns all thy sins.  
Purifieth it thy heart, giveth thee enlightenment  
And bestoweth upon thee immortality."

(Sehjobai)

"O man, repeat thou the name of Rama,  
And cut out millions of thy sins.  
Thro' the repetition of Nam,  
Tear thou the account of birth after birth."

(Mirabai)

"O Paltu, Satguru hath cut asunder thine fetters;  
And the joining of soul with Shabd hath given, thee real bliss."  
(Paltu Sahib)

Guru Nanak calls Nam a precious "diamond", though a diamond is lifeless, whereas Nam is dynamic and living. If Nam is developed inside, all the three minds become harmless and go into a state of hibernation. These three minds are (1) the pindi mind or

the lower world mind, the mind that manifests itself in the ordinary affairs of everyday life; (2) the *andi* mind or *suksham* mind, which functions in the astral region, and (3) the *karan* mind or *nij man*, the true inner mind or the causal mind, which functions in *Trikuti* or the causal region.

Through repetition of the holy names, the lower *pindi* mind gets comfort from the two higher minds and there is no power that can stop the *atman* or soul in its progress. The soul's own lustre is equivalent to the light of twelve suns. Of course, it is not easy to achieve this consummation, but once you finish this arduous ascent, you will reach the feet of the *Satguru* and will become utterly fearless. Then will come emancipation—comings and goings, life and death, all this will become meaningless. Two things are necessary for this achievement; the *Guru* and the *Shabd*. You cannot get the *Shabd* without the *Guru* and liberation is impossible without the *Shabd*. These two lead us to salvation and it is for these that we pray to God.

Whenever the Lord wants to redeem any individual, of whatever religion or faith he might be, that man is blessed with the company of a perfect Master. However, the *Guru* himself, so long as he is within this body, is so modest that he will never call himself a Master. So the *Guru* and the *Word*—these two things alone teach us the way of true worship. If you ask the mystic who is the *Guru*, he will tell you that it is *Shabd*, *Sat Nam* or *Akal Punish* (the Timeless Lord). But if you go to some ascetic who has no access to the inner realms, how can he tell you what "Word" means and what type of person should be called a *Guru*?

There are two stages that lead to the realization of the Word or Shabd within—Simran and Dhyān. The first of these means repetition of the holy names. It ascends the spirit current *iill* it reaches the feet of the Satguru. There this course ends. The next practise is called Dhyān, which means contemplation of the Master's form. When you start beholding this form within you will, at first, find it oscillating. In reality it is your mind that is vacillating and as concentration becomes more intense, the mind will become steadier and consequently the form will stay longer. Ultimately, you will become completely absorbed in that and all consciousness of your individual entity will vanish. You will become unconscious of your surroundings. Then this form will start talking to you and whatever answers or messages you receive from it, will be authentic and accurate. It will become your perpetual companion, your guide, your most intimate friend, your saviour in every moment of peril. Many have been the cases when the protecting hand of the Guru saved the disciple and pulled him out of an ugly situation. I shall relate an experience of my own in this connection.

It happened on a certain winter night, when I was in service in Abbotabad (now in West Pakistan). My room was heated by a soft coke stove. Before going to bed, I threw out the embers from it and carefully extinguished them. At three in the morning, my usual time for meditation, I was awakened by the Master. I got up from bed and went outside the room in order to urinate. Suddenly, my nostrils were attacked by whiffs of smoke. I wondered where these were coming from. My own room, I had noticed, was singularly free from smoke. Some part of the

building, then, must be on fire. I roused my other companions from slumber and together we went downstairs towards the room of a watchmaker who lived on the ground floor. Smoke was emanating from within. With repeated blows of my fist, I broke the door open and lo! there was a smoking fire which might have assumed dangerous proportions and would have become uncontrollable. The Master had waked me just in time and the catastrophe had been averted. In Amritsar I heard a story that was almost identical with mine. It is always for the disciple's benefit that the Master bestirs himself, though the former is often sceptical and may be ignorant of the latter's graciousness.

As soon as Dhyān is complete, the real Shabd or Word makes its appearance. This is the music that destroys all earthly attachment at the time of death. Once it so happened that a certain lady, who was an initiate, was told by the Master's astral form to get ready for the last journey. She had a baby and would not give it suck, saying that she was now going to leave for the higher realms. Her mother-in-law asked her to entreat the Master to allow her to live on for a couple of years as the child was so young. She retorted that she could not tolerate staying in the body for as many hours.

Guru Granth Sahib, too, has many verses to the effect that at the time of the disciple's death, the Satguru appears and takes the soul along. He who has been initiated and is labouring at the spiritual exercises, will one day have his veils of illusion rent asunder. This is how the Ocean of Being is crossed—there is no other way of doing so.

"By deep devotion to the Satguru

Those who abide in Nam,  
 At the time of their death  
 Appears the Satguru and takes their charge."  
 (Guru Nanak)

"The beloved of God (Gurmukhs) die a knowing death,  
 For their inner vision is opened;  
 And in the presence of the Master's radiant form, they  
 merely depart.  
 The others without a Master die unawares and like the blind.  
 Gurmukhs accompany their Master and go the right way.  
 Manmukhs fall into the hands of angels of death and suffer.  
 The Gurmukhs pass wakeful nights in the meditation of the  
 Lord,  
 And when they leave the world, they leave it fearless and  
 buoyant."  
 (Shamas-i-Tabriz)

"Think well and this fact to thee will transpire:  
 Who gives up all hath a boundless empire."  
 (Khwaja Hafiz)

"By way of ear doth Kal anear,  
 Within the body doth appear.  
 When in that door he takes his seat  
 There doth he Guru (watchman) meet.  
 The Guru true sits on the right,  
 This doth despondent Kal affright.  
 Conscious of Guru the spirit grows,  
 Then stays not Kal, away he goes."  
 (Tulsi Sahib)

The Guru is a prerequisite, for the path lies through a Tabqa-i-zulmat (Realm of Darkness) where men and women of ravishing loveliness, clad in naked refulgence, peerless and nonpareil in beauty, appear within to lead you astray. Just as the caste or creed of the Guru makes no difference, so the religion of the teacher is immaterial. Kabir Sahib was a Muslim

weaver, yet Bir Singh and Baghel Singh, Kshatriya (warrior) Rajputs were his disciples. Similarly, the great Saint Ravi Dass was a cobbler and Mira Bai, Queen of the proud Rana of Mewar, was his disciple. So was Peepa, the ruling prince who was otherwise the sovereign of a state.

"Exalted hath been Paltu; his lowliness effaced,  
None calleth him debased;  
Since he his self surrendered  
By none as base is known;  
Pouring its stream into Ganges,  
Nullah that name doth own."

(Paltu Sahib)

"From the anchorite never his caste or creed enquire.  
What his access hath been—that only you require.  
Ask not the price of the scabbard:  
That of the sword desire."

(Kabir Sahib)

It is the privilege of a human form alone to realize God. The first essential, therefore, is that with Lord's grace we must get a human form. The second one is to gain access to a Perfect Master to awaken to a consciousness of divine life. Otherwise, for tens of millions of births we are tossed about by the whirling of Eighty-four. The physical body of the Satguru is worthy of worship. It is, indeed, unique, for before coming across it we had been wandering in error. Of course the physical body, whether it belongs to the Master or the disciple, is mortal and must ultimately suffer dissolution. The soul cannot ascend within until the karmas are elevating. After listening to satsang, one is usually rilled with Love and is often eager to renounce the world. ' But this is an unwise



thought. I, too, supplicated my Master many a time to grant me permission to resign my job, as it kept me very busy and afforded me no time for bhajan. But He replied that if I were to do so, He would be unable to take me beyond Par Brahm, since my karmas, or accounts that I had to settle with other people in this mundane world, would not permit me to rise higher. When the spirit has attained access to higher regions, it refuses to descend therefrom to the body again. So, before taking it within, its karmas have to be washed off. So live here we must, but we should live in the world in a spirit of detachment. Different saints have given expression to the same pre-requisite.

"I'm in the grip of an intoxicated love,  
 What need have I to be careful.  
 I live completely free in this world,  
 What need have I for attachment **with it?**"

**(Kabir Sahib)**

"Such is the law that doth obtain  
 In Love's domain:  
 What e'er the body hath to undergo—  
 Pleasure be it or pain—  
 In the Master's feet absorbed  
 The Lover must remain."

**(Bhika)**

"As growing in the water lotus detached doth lie  
 And as the water-snipe keepth its feathers dry,  
 In the ocean of phenomena indifferent thus abide,  
 And let thy spirit rapt in Shabd ever reside  
 O Nanak thus do I Gospel of Nam expound."

**(Guru Nanak)**

God is within, but so long as the Master does not show the way, the spark of divinity inside us can be

of no help. Just as in the light of the lamp, the thief plies his calling, the thug cheats people, the lustful loses himself in the coarse sensual pleasures and the devotee engages in meditation, without the light of the lamp either condemning or commending their activities. So also the God who is within, offers no praise or blame and does not hinder us from going wrong. If you wish to hear Him, it is through the Master's lips that He will speak.

"The mirror of God is the body of the Sadhu.

He who wishes to see, let him see the invisible in him

of the Sadhu)."

(Kabir Sahib)

In this world you can follow no profession and attain no proficiency without the help of some savant, but your guide can never help you to go within unless he himself has done the same thing.

Those who cease obeying the dictates of their own mind and start following the exhortations of the Master, that is, start working out their salvation in accordance with His instructions, grow so powerful that neither Dharam Rai, Lord of Judgment, nor Yamdoots, messengers of the Lord of Death, nor Kal Himself—the Lord of the three realms, physical, astral and mental—can frighten him. What is the use of a Guru if even after he initiates you, your soul is dragged away by Yama and has to render an account of its karma? Those who perform their spiritual practices (bhajan and simran) regularly shall not be visited at the time of death by Dharam Rai or the Yamdoots. Satguru will most certainly appear to take them home.

In connection with this, I might refer to the case of a satsangi named Thakar Singh. He acquired the

undesirable habit of dining at the expense of others. He was ultimately visited by plague and developed high fever. I asked him how he was faring. He replied that Kal was demanding from him the account of what he had accepted from others. Four days before his death, he took to silence but a few moments before he gave up the ghost, he remarked that the account had been settled in full and he wished devotional verses to be sung. I asked Bhai Manna Singh to sing some hymn. As soon as that was done, Thakar Singh's soul ascended to inner heavens and the expression on his face changed from one of gloom to that of exhilaration. He who rends the veil and listens to the Shabd that is ringing inside is never visited by the messengers of death. The company of Saints is, therefore, a highly precious consummation, and their teachings are worthy of intense reverence.

"Mighty is Yama and will not die.  
 Yet Guru's Shabd he comes not nigh.  
 When Word he hears, forthwith doth flee  
 Lest by the Fearless Lord, he should destroyed be."

(Guru Amardas)

"To the blind giveth vision  
 And over Kal doth thunder,  
 To Brahm turns the jiva,  
 My Master is such wonder."

(Dadu Dayal)

"Whoso did Nam repeat,  
 That Master perfect gave,  
 Kal and Yam at his feet,  
 Did lie as a slave."

(Guru Nanak)

What more can the disciple want? Nam is an all time Elixir. It is like a spark of fire which will burn

up millions of maunds of fuel, that is, karma, in no time. No matter how sinful our karma may be, the fire of Nam will burn it up and free us of its burden for all time.

"At first my feet in sinful acts did stray,  
And thus a bagful of poison gathered they.  
But when I did to Guru's haven turn  
Such acts millions in a moment—did He burn."

(Kabir Sahib)

Through the Word, Satguru takes the Sikh (disciple) across the ocean of being. Both these (Guru and the Shabd) are within you and except for these, there can be no deliverance. This Shabd is ringing within all of us—Hindus and Muslims alike—in the form of Five Melodies.

"When reverberations ring  
Of Five Melodies—  
That tune the word doth sing  
And music rising thus its sign and symbol is."

(Guru Nanak)

Paltu Sahib, Swami Ji and other Saints refer to these heavenly tunes of music. Muslim mystics also go along the same path, though those who have attained only to lower stages do not mention all the five.

A Muslim mystic says that when, after penetrating the covers of illusion, he listened to the music inside, his soul was emancipated. Another says that whoever is in tune with that melody is metamorphosed from a crow to a swan. This is the unchanged and unchangeable way of meeting God.

"Primordial truth, through aeons veracity,  
Thus is it now and thus for e'er shall be."

(Guru Nanak)

'O seek thou that Music  
Which never dieth.  
O find thou the sun  
That never setteth."

(Maulana Rum)

'As it knoweth not beginning nor **end**,  
For this reason is it called Anhad (Limitless)."

(Niaz Sahib)

"The bani that is primeval,  
Is known as Shabd  
And is enrapturing and sweet."

(Guru Amardas)

Kal, the god of the three worlds, has countless types of devotion, but the path of all the Masters is identical. It is that of the five Melodies of Nam, the Word of God—the five tones being five arrows which will drive away Kal, Maya and all other negative powers.

A manmukh or sakat (slave of the mind) is the person who has received no initiation, while he who has been initiated is a Gurumukh, or one who is devoted to the Guru. The former goes no higher than the material layers of this gross plane.

Myriads of nations arose and collapsed and disappeared without ever knowing the existence of Nam, the Power of all powers. On the other hand, one to whom the secret of Nam has been revealed through initiation given by a Saint or Perfect Master, and who is practising continually to develop it inside him is forgiven even if he falls into the slough of

sensuality and is ensnared by carnal appetites. If a man falls down while he is advancing, he will naturally resume his onward march as soon as he gets up.

"As gold doth never rust,  
And as in iron doth no weevil ever dwell,  
So a devotee, good or bad,  
Is never sent to hell."

(Kabir Sahib)

It is not difficult to obtain sovereignty of an earthly domain but it is certainly not easy to find a Gurumukh. For twenty years I myself searched for one. At an early age (having been born into a Sikh family) I read the Guru Granth Sahib and thus a strong urge arose in my heart to find a perfect Guru and I know how hard I had to search, for a perfect Guru is very rare and if you do meet such an one, you will find him extremely humble. If you ask him whether he is a Guru, he will reply that he is not—that he is as frail as straw. If, then, you ask him who is the Guru, he will tell you that the Guru is Sat Nam, of whom it is said in Jap Ji Sahib:

"Immut'ble, Formless, the Absolute, the Lord Creator He  
Who birthless is: both Fear and Malice free."

(Guru Nanak)

That power which has created myriads of universes is present inside all of us—and that power is your Guru.

If you ask what is the real form of the Guru, who is the Lord Creator Himself, and what is his appearance, Guru Nanak replies that his real form is Anahad (the Ceaseless Melody of the Word) and He is seen only when you rise above the nine doors, cross the Sun and the Moon, and ascend to the land of Niranjan (astral

land or Turiyapad). There you will hear the Dhun (Word) which is emanating from Sach Khand. From there starts the ABC of spirituality. That is the starting point of the spiritual journey which will take you ultimately to Sach Khand, where you will come face to face with the Creator.

The Supreme Being is the Lord God Himself and He owes allegiance to none. Brahmands and Trilokis (the three Realms) and other things that are visible to you—these constitute His play. 'His own abode is Sach Khand. He is free from Maya (illusion) and from the cycle of life and death. He is also at complete liberty to do as He pleases. He is within us all-, but He is found only when you get initiated by a perfect Master and start on the journey to the inner realms.

The Master who initiates you is the drop that has merged with the ocean and become one with it. Of course the sea is but water, while the Guru is the Lord Himself—and fearless like the Lord; and the disciple himself has ultimately the same destiny to fulfil. When his veils of illusion are rent and his soul-drop mingles and becomes one with the ocean of spirit, there will be no questions and answers and his mind will raise no doubts: it will not waver, for he will see things for himself and will require no proof for anything.

"Whoever taketh shelter in the Satguru,  
From a crow is he transformed into swan  
And becometh he free of all doubts."

(Dayabai)

Of course the Lord is both outside and inside but so long as the inner eye is not opened, you cannot see Him anywhere. Within, He is clearly visible, but

without, He is latent like butter in milk. If a man has not had any experience of churning the milk to obtain clarified butter or ghee, he will refuse to believe that milk contains anything of that nature. He will offer arguments in support of his view. He will tell you that ghee may be used for frying things, for preparing halva or sweet pudding from flour and so forth, whereas milk cannot be used for preparing these things. On the other hand, milk dissolves salt, while ghee cannot. Yet if you take some milk, prepare curd from it, obtain butter and then ghee from it by clarifying it, the sceptic will become convinced of the presence of ghee in milk. After that, whenever he sees milk, he will be sure that it contains ghee.

In the same way, none but the mystic believes that there is God inside. How can he who has not made the inner journey have faith in God? For that, you have got to detach yourself inwardly. Even while living in this world, make your mind motionless and ascend within. As soon as the mind is concentrated, it will not be difficult to behold the Lord.

"As pupil is in the eyes, so is Creator within thee;  
 But the ignorant knoweth it not, and searcheth him without.  
 As oil is in the sesame and the fire in the flint,  
 So is thy beloved within thee, realize this truth if thou canst.  
 For whom thou searchest the whole world, within thee He  
 resideth,  
 Thou seest Him not because of the veil of illusion."

(Kabir Sahib)

"As in the mirror you your face do view,  
 And in the water your reflection see,  
 So is, O Dadu, Ram with all of you,  
 And immanent is He."

(Dadu Dayal)



When, after completing your course of meditation, you cross the three universes (physical, astral and mental) you will reach the fourth region which is the beginning and end of everything and from which myriads of universes and Grand Divisions of creation have sprung. That is your home—the land which you have to reach—the access to which brings salvation.

The Saints who take the souls to that eternal region do not boast of their achievement. They call themselves the servant of the sangat or congregation. They have no desire to see people bow at their feet. Any form of salutation as, for example, "Ram Ram" (God God), "Aslam~i-Lekam" (peace be with you), "Radha Swami" (the Lord of the soul) will please them. They never exhort those who love them to do obeisance to them. Nor do they restrict men and teach them partisanship. They wish to create no new religion. They preach nothing but love for the Lord.

On the other hand, our own minds are full of prejudices. I myself was biased against the word "Radha Swami" out of sheer ignorance. When I went to Maharaj Ji (Baba Jaimal Singh), I entreated Him to reveal to me (for purposes of repetition) any name that he pleased except "Radha Swami". At this, Babaji asked me if there was any Bani (verses from the Adi Granth of the Sikhs) which I repeated daily as a holy practice. I told him that Japji Sahib and Jap Sahib were two such chapters that I had learned by heart and recited daily as a sacred duty. He asked me how many new words Guru Gobind Singh had used in the Jap Sahib to the glory of the Creator. I replied that there must be twelve hundred to fourteen hundred new names by which the Guru had called God. He then asked me why I had reverence

for those words and dislike for just one new word, Radha Swami, that Swamiji Maharaj had used as the name of the Lord. I had no answer and my objection was removed.

What I mean by this is that I am not creating a new religion. What I am expounding is nothing but Parmarth, spirituality, which is the common heritage of all religions. All castes and creeds are our own and I have never to this day condemned any of these. The Saints direct you to dispute and quarrel with your own mind only. They have to live in this world unobtrusively, just for the sake of delivering their message and they do not wish to wrangle with any one.

A certain poet has said:

"When from the orchard shifts the nightingale her nest,  
What cares she then if owl or phoenix doth there rest?"

"One who hath manifest the Master's lotus feet within  
Hath no cause to waver,  
For the vicissitudes of fortune and the play of Maya  
Leave him altogether unaffected."

(Kabir Sahib)

"When thou are invaded by an army of sorrows  
Take refuge in Shabd's fort."

(Khwaja Hafiz)

The Saints preach universal love and tolerance and are indifferent to the kings or emperors. Their message is one of love and love alone for it is love that is the alchemy transmuting base metal into gold and manmukh into Gurmukh.

"The philosopher's stone seeth not good or bad,  
But converteth all iron into gold."

(Surdas)

"The benevolence of the Saint is like the  
shower of rain from heaven; with his divine  
elixir doth he soothe the burning pain of others."

(Kabir Sahib)

# THE SUPREME IMPORTANCE OF THE MASTER'S LOTUS FEET

(Guru Charan Dhur Kar Anjan)

*By*  
SWAMI JI

1. Make the dust<sup>1</sup> of Guru's feet, collyrium of thine eye  
Twill inner vision grant thee: the mind thus purify.
2. The gloom primeval forthwith is scattered all within,  
And Guru's form appearing, refulgence sheds therein.
3. Then in the heart love surges with such intensity  
That longing for the Lord doth bless thee momentarily.
4. To inner sky mounting, findeth it Master true  
And soul to Word attuneth, beloved Satguru.
5. Holy abode, the Master on this very earth hath taken,  
Spirits in ign'rance fuddled in this world doth awaken.
6. How shall I sing the praises of His benign grace,  
Who elevates and purifies the spirit base.
7. Mind and Maya do hinder the soul with might and main,  
Their power He doth crush, and spurns away the twain.

<sup>1</sup> The dust of the Master's holy feet and the Master's lotus feet are age-old Indian devotional expressions. The dust of the Master's feet is the spiritual Grace and Power that continuously emanates or radiates from a living Master. The simile of the lotus is used because the lotus flower is always on the surface of the water even though its roots, or feet, are buried in the mud at the bottom of the pool. In the same way, the Master's holy feet are on the ground of the low and unclean earth but the Master is always high above the earth and in continuous inner communion with the Supreme Being.

8. Yet calls Himself the slave of slaves (so utterly humble  
He),  
In his service, let my mind and body surrendered be.
9. Unclean am I, His servant, as crooked am I known,  
Yet in His lap He gathered and made me all His own.
10. Through Him alone is victory achieved in the human  
frame,  
And the Master's form resplendent manifested in the  
same.
11. This hymn of oneness singeth, not of duality,  
And thus doth He expound, his gospel Radhaswami.

Let the dust of the Guru's feet enlighten of your eyes. This will open your inner vision and cleanse the mind. This dust, says Swami Ji, is obtained only when one is lucky enough to meet an Adept or genuine Master, obtains from Him the technique of going within, withdraws his body-consciousness to the eye centre, and crossing the regions of the Sun, the Moon and the Stars, reaches the Turiya Pad or Astral Plane, the first spiritual region. It is here that one meets the Radiant Form of the Satguru.

"Enlighten thou thine eyes with the dust of Master's feet,  
so that all from beginning to end mayst thou behold."

(Sharnas-i-Tabriz)

In the normal waking state, it is not easy to collect the attention at the eye-focus. But when the devotee's heart becomes chaste and pure with constant practice the mind becomes motionless. It is the one-pointed devotion that unveils the Reality. When we withdraw our consciousness from the nine portals of the body and hold it at the eye centre, the veil

begins to be pierced, the interior is illuminated, and a new vista appears.

The world we live in is perishable; the one that we behold within is stable.

"The light emanating from the Master's Feet is the Dust of His Feet."

(Tulsi Sahib)

"Thy servant Nanak yearneth for the bliss of the dust of Saints' feet."

(Guru Arjan)

Other Saints have expressed similar sentiments.

"The shining light from the nails of Guru's feet completely eclipses the brilliance of countless diamonds and rubies; contemplation of the feet of the Master bestows the heavenly vision."

(Tulsidas)

The soul is virtually bathed in celestial light. It is this refulgence to which Guru Arjan refers when he says:

"The Guru my constant companion  
For ever with me abides."

When the Radiant Form of the Master becomes visible, it will always be there. His form talks to you as we talk to each other. It answers all your questions, protects you from the perils of the journey, and takes you to upper realms.

"Bathed is my forehead with the dust of Guru's feet,  
Bereft of which the yogis and gods do remain."

(Namdev)

Our physical eyes are unable to see without the **aid** of the light of the sun, the moon, the stars, a lamp

or electricity, but the spiritual eyes are self-luminous and function independently of any outer source of light.

"O Nanak; the eyes that behold the Lord are different."

(Guru Arjan)

The path of God realization is not at all difficult, and many among this congregation, doubtless, have had their inner vision awakened and constantly enjoy the company of the Master within. What it demands is undiluted love and unflinching devotion.

This world has been created and destroyed a countless number of times and we have existed in it throughout the ages, ever suffering the pangs of separation from the Lord, for we have forgotten the way back to our Real Home and continue to traverse the cycle of births and rebirths. The reason for our failure is that we have neither entered the shrine of Satguru's feet within nor beheld the inner effulgence that dispels all darkness and ignorance.

"By repetition of Nam shineth the light of countless suns, and the gloom of delusion is dispelled."

(Guru Arjan)

From the beginning of time we have been groping in this labyrinth of darkness and deception and have been treading the wheel of transmigration, incarnating as plants, trees, worms, reptiles, birds or animals.

"Many a time as verdure have I grown, and "Eightyfour" bodies have I seen."

(Maulana Rum)

Swami Ji has given a vivid picture of the sojourn

of soul in this "chaurasi". It wanders in the mineral, plant and animal kingdoms. In every species where it takes birth, woe and misery, pain and suffering stare it full in the face. In utter agony and distress it cries and cries hard but none listens to its bewailings and it is hurled headlong into hell to reap the fruits of its actions. After endless roamings when it is born again as human, the mind and senses stand ready to beguile it and keep it tied down to their apron-strings. The Saints and Masters cry aloud from the house-top and reveal the way to the tenth gate that leads inwards but it pays no heed and like the worm of the filth ever remains confined to the nine gates that continually take it outwards. It is time that we put an end to this reckless wandering.

Seek God when you get the gift of a human body for it is only in this form that you can attain Godhood.

It is for this reason that Hindus regard this body as the repository of God, and Christians as His living temple. The Jews consider man as having been made in the image of God.

We need a medicine that will stop our feverish and aimless wandering in this world; and if there is any one who can minister to our long drawn out spiritual malady, it is the Satguru. The attainment of inner vision and the manifestation of the Guru's Radiant Form within are the most important stages in the redemption of our weakened spiritual faculties, chained as they are to the mind's chariot. The celestial sun with all its radiance, of which the Master gives a hint, resides within us. Consider for a moment, what happens to us when we pass out of this world. Neither mother, nor father, nor children, nor possessions accompany us to the other world.



"Sons, friends, relations and wife  
They last only for your life."

(Dharmdas)

Even our body that we nurture so meticulously, remains behind to return to dust and ashes. Still we do not awaken to the reality that the Master and Nam alone are our unfailing friends both here and beyond, while others are fair weather associates and in reality our enemies in disguise.

"Break thou off with false friends of this world, O Nanak, and seek a Saint, thy trae friend. The former, even in thy lifetime desert thee; but the latter doth not leave thee even after thy death."

(Guru Arjan)

"That friend have I who even after my death goeth with me;  
On the day of Reckoning taketh he my side."

(Guru Nanak)

"If thou dissociate  
From one who is thy mate—  
That way no wisdom lies.  
Nor is it ever wise  
Torchless a (dark) path to tread.  
And when the body dies  
And in the grave or on the pyre  
Consumed is by fire,  
Then longest thou to fly  
Without Him who with wings **can then equip** thee?  
**Far** is this from sagacity."

(Shamas-i-Tabriz)

Our real friend is he who remains with us through thick and thin, no matter what may happen. Such a one is only our Master, who is with us here and hereafter. Others are false and time servers and are attached to us only with bonds of selfishness—

Satguru and Nam alone last through death and beyond. When once a true and perfect Adept has initiated us, he will not leave us till he takes us o the lap of the Lord.

"O ignorant man, lose thou no time to take sanctuary with Him, so that on doomsday thou mayst be saved from all calamities."

(Maulana Rum)

"Merciful is the Master, for in time of need and at a place of danger, without any reward does he help us."

(Maulana Rum)

Now what should we seek, the gratification of sensual desires or fulfilment of our spiritual aspiration? Between the two scales of balance, the heavier one will invariably tilt downward. We spend our entire life in rearing children, in serving our family, in amassing wealth, and in looking after our physical comforts; but we do nothing in pursuit of our real interest, to fulfil the real purpose of human life. Throughout our life we remain beasts of burden, and forget the purpose for which this human form was bestowed upon us. We gamble away the precious moments granted to us for the liberation of the soul, waste twenty-two thousand breaths daily out of our allotted reserve. Could there be a more reckless dissipation of our resources?

Carry on with your worldly talks but keep your mind in Simran, for the mind is usually free and can be turned to good account by repetition of God's name. This does not cost a penny. It is a very easy thing to do. And yet the reward is of incalculable value. The darkness of ages gives way to radiant light.

The Masters, who initiate you in to the path of God realization, do it as a mission of mercy and demand no recompense for it. They do not ask you to change your caste, creed, religion or profession. What they insist on, however, is love, faith and devotion with which to remove the "blinding screen" of the mind and Maya. If we are offered a free service and do not avail ourselves of it, it cannot but be called sad.

The Masters earn their own living. They come to release us from eternal bondage. And yet history records only too vividly the treatment we have meted out to these Saviours. They have been slighted, maligned, oppressed and persecuted. Jesus Christ was nailed to the cross. Mansur was tortured to death. Shamas-i-Tabrez was flayed alive. Guru Nanak was put to hard labour. Guru Arjun was made to sit on hot iron plates and in cauldrons of boiling water. Guru Teg Bahadur was beheaded. All of these great Masters came to redeem us and we tortured them. What heights of sheer ingratitude!

When the light within has appeared and the Master's form has become manifest, half the task of God realization is over. The other half consists in listening to the Word or the Sound Current, rising to Sach Khand, and merging in the Lord Supreme.

"Nanak, who findeth Satguru, is cleared of all account."  
(Guru Arjan)

"Thro' Guru's grace have I found the way,  
Out of the labyrinth of birth and rebirth."  
(Kabir Sahib)

The devotion to Satguru is now complete. The devotee begins to realize all that the Satguru does for

him. **But** this wealth is a legacy for **those that work earnestly** and ceaselessly.

"Farid, in the night, the Lord He musk doth sell,  
But those who sleeping lie, its price they cannot tell.  
Whoso doth not to sleep a stranger grow,  
That gift he can't enjoy: its price doth not know."

(Sheikh Farid)

The manifestation of the Master's Radiant Form engenders infinite love and yearning and results in previously unknown bliss and peace.

The Master's form that appears within helps the soul to rise to Turiya Pad, the astral plane, and to enter the region of Sahansdal Kanwal. This region has been named by the Muslims as Mukam-i-Allah or the Abode of Allah, and it is characterized by the radiance of a cluster of a thousand lights that shine and glow day and night without ceasing. The worldly lights that are used in temples and mosques go out with a gust of wind; but the heavenly light within is perpetual and is never extinguished. The real disciple is one who ceaselessly beholds the Unquenchable Flame within, hears the Divine Music and remains steeped in its ecstasy.

"Both night and day doth gaze he on that undying Flame.  
No thought secretes his mind absorbed in His Name.  
Lustre from love and faith his spirit doth receive  
No ghost or fasts or tombs or graves he doth believe.  
No charity or penance restraint or pilgrimage,  
No kindness save love of God his mind doth engage.  
And when the Flame resplendent the mind doth light within.  
Then hath he grown enlightened: name of khalsa doth win."

(Guru Gobind Singh)

"Where doth the Endless Melody,  
Refulgent lustre shed,  
There doth a hissing flame  
For ever ply."

(Namdev)

"With access to the Inner Flame  
Heard I the symphonic strain."

(Bhai Gurdas)

So long as the inner flame does not become manifest, none is entitled to be called a khalsa, or a true disciple.

From Turiya Pad, the soul continues its journey to Brahm, or Trikuti, the second stage on the Path of the Masters. In the physical plane the Master has a physical form. When we ascend to the first spiritual plane, He has an astral form. While in Trikuti He has the causal form. As we rise higher, the form goes on changing until we reach Sach Khand, the fifth Spiritual Region, where the Master's form is identical with that of the Lord Divine.

This is a path of love and devotion and can just as easily be followed by a child as by an older person. For all the humanity, the way is just one. Hindus, Muslims, Sikhs, Christians and others must tread the same path. This holds true for all different countries and climes. The secret of the path, however, is in the keeping of Perfect Masters and they alone can lead us within.

"Shabd alone doth confer true honour,  
None without Nam can ever gain salvation.  
And without Satguru Nam cannot be had,  
Such is God's own dispensation."

(Guru Amardas)

"The Lord thus ordained  
That I should meet perfect Sant Raidas."

(Mirabai)

The search of the learned and the wise is futile. Recitals and penances, rites and rituals, charities and pilgrimages only make our burden heavier by adding to our vanity.

"Without the gracious satguru none findeth the Lord, •  
even though he performeth millions of actions."

(Guru Amardas)

In the contemplation of the Radiant Form of the Master lies true salvation and attainment of eternal Bliss, and this is a gift that a perfect Adept alone can bestow. The essential requirement is a pure heart, for unless the mind is purged of all its dross, such contemplation is not possible. This is God's own design that whenever He wishes a soul to return to its source. He brings it in contact with a perfect Adept.

"Himself hath the Most High ordained: without the Satguru  
He cannot be contemplated."

(Guru Amardas)

"Sayeth Tulsidas: without the grace of the Lord, Satguru  
is not found and without the Satguru no transcendent know-  
ledge (Nam) can be had. And it is Nam alone that can row  
thee across the phenomenal world."

(Tulsidas)

"Never shalt thou attain salvation and the Highest Abode  
without the grace of a perfect Adept."

(Tulsi Sahib)

"Kabir: I am instructed into the mystery of the Ultimate  
Reality, and have brought the Lord's commandment."

(Kabir Sahib)

Those who have access to higher spiritual regions are truly God-men. Although they are apparently like the rest of us, have similar material wants, eat and drink like us, yet they are different, for they are constantly in touch with the Supreme Being. They live in the world but are not of the world. They come to give us true knowledge, show us the right path, tell us that our body is the temple of God, who resides within it, and also, that there are numerous heaven worlds, and under-worlds. All we need to do is to remove the separating curtain and thereby put an end to our recurring woe and misery resulting from repeated births and rebirths.

The greatness of Satguru is beyond comprehension. It is impossible adequately to praise Him; it beggars all description. He is above caste, creed and colour. He makes no distinction between king and beggar, rich and poor, good and bad, saint and sinner, young and old, ugly and handsome, black and white. He accepts even the vilest of sinners.

His chief concern is with the innate purity of the human soul, and not with the layers of dirt of sin that lie thick upon it. He is verily a washerman. Like a washerman, he never refuses to wash clothes, however dirty they may be. He is conscious of their intrinsic whiteness, which will return—if not with the first washing, assuredly with the second or the third. The rich man's clothes may require less effort and the poor man's more, but both will, without doubt, be rendered white.

Valmiki was a dacoit; Kauda, a demon; Sadna, a butcher; Sain a barber; Ganika, a prostitute; and Bidhichand, a thief; but they were all transmuted into "gold" when they came in contact with the philosopher's

stone in the shape of a Guru Nay, he so transformed them as to make them like Him. A whole host of other similar instances could be cited. What needs to be impressed, however, is the fact that Saints are unique emblems of mercy and forgiveness who, taking pity on mankind, shower their grace on the people of this world of tragedy and tears.

Their satsang is a soap of rich lather that cleanses the soul of the dirt of all sins. The Saints incarnate in this world and propagate their teachings through a system of Satsang. Listening to them is, indeed, a great boon. Kabir Sahib says that each step towards a Saint has the merit of a great religious ceremony, a yajna.

In the elevating company of Saints, the thief gives up stealing, one addicted to sensual pleasures leaves off lust, and a drunkard gives up drinking. In short, the company of Saints is an alchemy that turns bad into good and sinful into virtuous.

"Tulsi: humble and meek me,  
Thou hast raised to Agamlok.<sup>1</sup>  
My constant supplication is,  
Harbour me in the haven of thy **lotus feet.**"

(Tulsi Sahib)

"Look thou upon every mystic as Noah and sailor,  
And the company of worldly people take thou as **Flood.**"

(Maulana Rum)

"For others' good do Saints incarnate,  
They incarnate to show the world the way.  
Devotion they teach and enlightenment give  
Emphasis on Nam they lay."

(Paltu Sahib)

<sup>1</sup> Literally The Inaccessible Region—the last but one stage on the Spiritual Journey of the Saints—the one below Radha Soami Dham.



There was once a king who liked to go out at night in disguise in order to acquaint himself with the condition of his subjects. One night he came across a group of five men. He asked them who they were and they replied that they were thieves. He said that he, too, was a bird of the same feather. On hearing this, they admitted him into their fold. They then decided to commit a burglary, but before doing so it was deemed necessary to choose a leader. For this, each one had to describe his peculiar skill.

The first thief said that he was an expert in fixing a rope-ladder in place at the very first attempt and that hundreds of his companions could then use it successfully. The second claimed to be skilled in breaking through walls swiftly and noiselessly. The third said that he could smell the presence of a treasure in any place. The fourth was conversant with the language of animals. The fifth said that he could recognize a person once he had seen him even in the darkness of the night.

During all this time the king was wondering what he should say. So when his turn came, he stated that a little movement of his beard was able to save people from the gallows. When the thieves heard of this unique attribute, they elected him their leader.

As the king's palace was close by, it was decided that it should be robbed that night. As they were walking towards the palace, they met a dog that started barking on seeing them. The thieves asked their companion who could understand the animals what he was saying, and he said that the dog was hinting that one of their band was a king. At this all of them had a hearty laugh. On reaching the palace, the first thief fastened the rope-ladder to the outer

wall, enabling all of them to climb over the wall and enter the palace grounds. The second thief broke through the wall of the palace itself. The third thief then pointed out the hiding place of the treasure. When they had collected the booty and tied it into bundles, they took it to a nearby rendezvous. Then they shared the plunder among themselves and went away to their respective homes.

Next morning the king sent out his guards, had the thieves arrested, and ordered them to be hanged. But when they were being marched to the gallows, one of the thieves recognized the king, stepped forward and begged him to move his beard and thus save them. They took a solemn vow at the same time to give up their nefarious profession and to remain loyally in the service of the king for the rest of their lives. The king took pity on them and moved his beard. The result was that their shackles were taken off and they were set free. Thereafter they lived honourable lives in the service of the king.

In a similar manner, our Gracious Lord, disguised as an ordinary human being, moves amongst us—thieves, dacoits, addicts and sinners—weans us from the path of sin and sets us on the path of righteousness. All that He is concerned with is making the disciples withdraw from evil ways and reform themselves completely. He goes through all the pain and suffering of earthly existence for enlightening the ignorant souls who have strayed from the right path.

Who, indeed, can sing the glory of the Masters? Words fail to do them even the most trifling justice. They love the lowliest of the lowly, the meanest of the mean, the most sinful of the sinners. They are full of compassion.

"To the court of the Lord doth He invite people,  
And prayeth He to God to give them pardon."

(Maulana Rum)

"The company of Saints bringeth us happiness and doeth us  
good; and the holiest of the holy places is it in the world."

(Tulsidas)

"Come unto me all ye that labour and are  
heavy laden and I will give you rest."

(Matthew 11-28)

It is said of Lord Buddha that he once saw a shepherd with his herd of goats and sheep. One of the goats was lame and consequently limped along slowly and with great difficulty. The shepherd, however, goaded it without mercy to make it keep pace with the rest of the herd. Lord Buddha, greatly pained to see the suffering of the lame goat, went up to the shepherd and asked him where he was taking the herd. The shepherd pointed the top of a hill nearby. At this, Lord Buddha asked if the shepherd would object in case he carried the lame goat on his shoulders to the destination. This offer naturally pleased the shepherd very much, and so Lord Buddha carried the goat to the top of the hill.

The Saints are love incarnate. They love all the creatures of the Lord, be they birds, beasts or human beings.

To resume the thread of the spiritual journey: the soul now enters Trikuti, leaving behind Sahansdal Kanwal. Here the form of the Guru is not material but that of Shabd, the Word and Harmony of God. Saints are waves of the ocean of the Word, preach the Word, and merge in the end into the same ocean. So long as one does not withdraw within, one does not acquire implicit faith in the Master.

No Master has ever claim'ed that he was a Master. They are unique models of simplicity and modesty. They are dead to the world and to its honour and glory. They are alive in God. Even if we regard them as God, we would not be at all wrong. All Masters have access to higher spiritual realms. The great Lord disguises Himself in the cloak of a man and comes to show us the way back Home.

"God cometh in the garb of man, and cometh He to awaken the world."

(Bulleh Shah)

"How discerning is the Lord; Himself as Saint is He known."

(Kabir Sahib)

"In the eyes of the Saints, resideth the Great Lord."

(Garbidas)

"The spirit of the Divinity hath become flesh,  
And liveth in the body:  
In that body shouldst thou recognise Him.  
Says Namdev: my very life shall I lay down at His feet:  
For devotion to Him alone is of any account."

(Namdev)

"The great Lord putting us out, hath shut Himself behind closed doors; then in the cloak of man cometh He to open the door."

(Shamas-i-Tabriz)

"By churning the ocean of the body a marvel have I discovered. Guru is God and God is Guru. Betwixt them, O Nanak, there is no difference.

(Guru Ramdas)

One great truth that the Masters come to know by their transcendent Transport into the realm of absolute

spirit is that God and Guru are identical. Their inner being is one.

"The light of God manifesteth itself in the Master; thou wilt see it clearly if thou hast a knowing heart."

(Maulana Rum)

They are one with the Supreme Being. It is a relation of love and devotion that culminates in inseparable union of the Saints or Perfect Masters of the Word with the Supreme Lord. It is the mutual spiritual magnetic attraction of transcendent love that blends the two into one. In intense love, but one life pulsates in the two lovers, but one heart throbs. It is the same thread of existence that binds both and makes them into one spiritual entity. The Saints and True Masters are all love. Their being is steeped in love. Love is the support and mainstay of their life, the staff of their existence. They have joined themselves to God by bands of steel. Mystics love God. They give up all other desires and seek only God. All their desires are consumed in the Supreme Lord's all-encompassing flame of love, and this makes them as transparently pure as the purest gold. Thus all Saints and Perfect Masters assert very clearly and emphatically that there is no difference between Guru and God. Both are in essence the same.

"Who sent you He calleth ye back;  
Come Home to the bliss of sehj."

(Guru Arjan)

Taking the human form, Masters come to guide the ignorant people of this world back to their original Home. They do not come to establish any new creed

or religion. Sant Mat is not a religion in the generally accepted sense of the term. Masters descend from Satlok, the fifth great Spiritual Region above the physical universe, on a mission of mercy. They are concerned only with cutting asunder the bonds of human beings, and merging them in the Ocean of which they are a drop. The mystic Adepts come down from the true Home of the soul and lead us back to our Heavenly Father. Their teaching is universal and for all mankind. It is only a/ter the passing away of the Saints that, in our selfishness, we try to limit and confine their teachings.

No one is debarred from the company of the Saints, and their Satsang is open to the sinful and the virtuous alike. Whoever falls within the orbit of their influence, gets across the ocean of the phenomenal world.

"Who giveth thee knowledge of 'Shabd', he is a Perfect Master. Become thou the dust of His feet. Seek not tbou any other proof, nor scan thou His merits and demerits; but by getting the secret of Shabd from Him, devote thyself to its practice, heart and soul."

(Swamiji)

The Saints are always forgiving. Even if someone places a knife against their neck, they do not become revengeful. It is said of prophet Mohammed that a man once approached him and said that the whole world was dishonest. The prophet nodded his head in assent. After a short while, a second man came and said that the world was half honest and half dishonest. To this statement also the prophet agreed. Soon there came a third man who said that the world was three-fourths honest and one-fourth dishonest, and the prophet agreed with him too.

After all of the three men had gone away a spiritual seeker asked Mohammed how it was that he had agreed with all of the three different statements. The prophet replied that each one of them was right, for each one was simply mirroring his own self. Through coloured glasses one can see only the colour of one's own lenses.

Masters are the greatest of the great, the purest of the pure, the noblest of the noble. Their greatness is immeasurable, their purity transparent, and their nobility profound. They are spiritual, transcendent beings, above all description and beyond all words, one with the ultimate, absolute god.

"How can I praise the Guru, who is the ocean of Truth and Discernment? From eternity to eternity is He ever the true Lord."

(Guru Arjan)

"Guru is greater than God, O consider and weigh thou in thy mind; who repeateth the name of God remaineth he on this side; but who uttereth the name of the Guru, goeth he across."

(Kabir Sahib)

"When the person of the Guru hast thou accepted, in his person are included God and the prophet."

(Maulana Rum)

In its ascent to the higher realms, the soul has to encounter endless temptations. The miraculous powers, the nymphs and celestial fairies, all of whom are agents of the negative power, bar the way and either slow down or stop the soul's spiritual progress. The Devi Charitar or "Goddess of Deception", written by Guru Nanak and describing what he had seen with

his own eyes, abounds in references to these beings and they have also been mentioned by many other Saints. One who has an erotic mind and perverted tastes in this world has no chance whatever of overcoming them. Beautiful women beguile men, while handsome men tempt women.

When you go within, you will find thousands of noble souls held up and making no progress whatever, owing to their having fallen a prey to the allurements of these residents of the lower heavens or paradises. These beings and the miraculous powers are all agents of Kal (the Negative Power), and stand ever ready to do his bidding. Without the help of the Satguru, no one can escape them. But in the Satguru's refulgent presence, they become as meek as lambs, and the dangers and terrors of the impenetrable darkness of the lower regions disappear.

Maulana Rum, warning us, says:

"O. go not thou alone on this path, take a guide;  
O, enter not this desert relying on thine own resources."

In actual fact, without the protecting hands of the Master, no one can pass upwards through the subtle regions. There are many pitfalls into which one may stumble and be dragged down, many swamps and bogs in which one may get lost. Without a knowing one to guide us, we are sure to lose the way and fall into the quagmires of delusion and danger.

It is only a person who has had inner experience that acquires unshakable faith in the Satguru; for such a person sees with his own eyes what the Master constantly does for him. By making him the humblest of the humble, He takes the disciple across this vast and tempestuous ocean in the ship of Nam, acting



Himself as its captain. The only prerequisite is the disciple's love for and faith in the Master, the grace showered by the Master being strictly in proportion to these qualities.

There was once a woman who used to take food every day from her village to a holy man living across a river. This river had a temporary bridge which was built every winter and then dismantled before the onset of the summer rains. When the monsoon was about to break, the woman told the holy man that she would not be able to bring him any food, for there would be no bridge to cross over during the rainy weather. On hearing this, the holy man gave her an incantation by the repetition of which she could walk on the surface of water. She thus continued to take him his food as usual.

But a man living nearby, coming to know that the woman was daily walking across the river, asked her how she did it, and she told him the secret incantation. On knowing these words, he came to the river the next day with some friends, and told them that he would walk across the river by reciting the charm. Since, however, he was still afraid of being drowned or carried away by the water, he put a rope around his waist and asked his friends to pull him to the bank in case he was not successful. The moment he set his foot in the river he began to sink, and seeing his helpless condition his friends dragged him out of the water.

Without full, absolute and unshakable confidence in the potency of the charm, he could not but meet the fate he did. It is faith that moves mountains. God-realization is through the path of love, faith and devotion. It is most certainly not a subject for empty words.

"Who ever believeth in Him (the Master) shall not perish, but have eternal life."

(John 3-15)

"All things are possible to him who believeth."

(Mark 15:23)

"If ye had faith as a grain of mustard seed, ye might say unto this sycamore tree: Be thou plucked up by the root, and be thou planted in the sea; and it should obey you."

(Luke 17:6)

The Masters help one and all, but they ask for complete self-surrender. In serving humanity, the Masters set an example of absolute and genuine humility. They are never vain, nor do they ever boast of what they do for mankind. This is a virtue that is inherent in the Saints and Perfect Masters alone.

Swami Ji sings the praises of the Masters because they take into their lap the worthless, the sinful and the impure, and transform them into gems of purest ray serene. They tear away the fetters of their bondage to the material world. The uniqueness of the Masters lies in the fact that even when they have access to the highest spiritual regions, they never give up their humility.

"Nanak is base and sinful; cover his shame, for he has taken refuge in Thee."

(Guru Arjan)

"The Lord, O Paltu, hath forgot,  
How great a sinner am I.  
Paltu who doth deserve not  
Thy grace unmerited hath got."

(Paltu Sahib)

"He that is least among you all, the same is great".

(Christ)

If true humility resides anywhere, it is in the hearts of the Saints. Many of the ancient Rishis and Munis fell a ready prey to the designs of the mind. It is the Saints alone that escape its machinations.

Even though the seeker may be still steeped in lust and anger, not only is he accepted by the Master, but he is completely refashioned after him. With His infinite grace, He bestows upon him the priceless gift of Nam, practising which he becomes pure and ultimately reaches his Divine Home. It is for these reasons that he becomes filled with love and devotion for the Master's form and becomes His true lover, with the result that standing, sitting, walking, awake or asleep, he constantly thinks of Him. This, in fact, is the true way to break the spell of duality and unfold the glory of the one Absolute.

# THE SAINTS SPEAK ONLY OF WHAT THEY HAVE SEEN

(Dadu dekha dida)

*By*

DADU DAYAL

1. With his own eyes hath Dadu seen  
What hearsay hath to others been.
2. Lust, craving, av'rice did I abate,  
And thus did turn heart-lotus straight.
3. With the thunder of the Endless Melody,  
Resounded the citadel of the sky,  
And the essence ambrosial did drink I.
4. By way of Sukhman's Sunn,  
Was the Mansion of the soul attain'd,  
And faith unflinching won.
5. I' the lotus eight-petalled that's there inside,  
Beheld I the self who doth therein reside.
6. As milk there is; you curdle this,  
And butter gain, then ghee obtain:  
Except for churning canst thou, this secret never gain:
7. So toiled I hard and found the Word;  
True faith that did await,  
And wine of Love that did intoxicate.
8. Neither through Mudra<sup>1</sup>, Yog nor Gyan<sup>2</sup>  
Is this unique quintessence won.

<sup>1</sup> One of the five postures of Hath Yoga (Khechri, Bhuchri, Chachri, Gochri and Unmani).

<sup>2</sup> Bookish knowledge, as opposed to bhakti matg (the path of love), the path of knowledge consists in crushing the emotions and ascending the esoteric path under the guidance of intellect.

9. Who traverses this path, 'tis he alone  
By whom hath the work of his life been done.
10. The Master's true form beheld in the sky,  
Mind and body to him surrendered I.
11. I' the firmament did I my Beloved see,  
And face to face He stood with me.

These verses contain Dadu Sahib's expression of his inner spiritual experience. Careful reflection is required to understand what he is pleased to reveal. Those who are inebriated with the wine of divine awareness wax fearless, bold and insouciant. So Dadu Sahib explodes the hollowness of the faith that the people of this world boast of. They talk about spiritual matters, the higher worlds and the states of transcendental consciousness, repeating merely what others tell them or what they have read in books. But he says:

"I myself do not speak from hearsay, I speak of what I have seen with my own eyes.

"O Leader of Hajis, do not explain to me the merit of Haj,  
For thou hast seen the house of the Lord  
But I have beheld the Lord Himself.  
What has the shadow to do with Reality?"

(Khwaja Hafiz)

How did Dadu have the experience of which he speaks? He goes on to explain his gospel. He bears a personal testimony to God realization—a consummation which was achieved in the following manner:

"I laboured hard at my meditation. I suppressed the downward tendencies like lust, anger, avarice, attach raent and vainglory. Thus my heart-lotus which

had been lying inverted was turned upward **and** was filled with nectar."

"How fortunate is he who sacrificeth himself!  
 Burning his ego doth he unite himself with God."  
 (Maulana Rum)

The nectar to which Dadu refers is within every one of us, without a single exception. There is no human being who does not have it within him. It is within sinners and Saints, in kings and beggars, in princes and paupers, and in both men and women.

If one is fortunate enough to find a perfect Master of Shabd who will show him the way, and if he then works hard at the spiritual practices taught him by the Master, he can lift the veil that now hides the Truth from him, go inside, and find the Water of Life. This is his own property, his own heritage which no one can take away from him.

This is a practical course of self-discipline and cannot be attained merely by reading books. All desires have to be rooted out from the mind.

"Shut up, O friend, these barren leaves of knowledge,  
 And naught but name of God shouldst thou acknowledge."  
 (Bulleh Shah)

"Cleanse thou the chamber of thy heart,  
 For the coming of the sweetheart.  
 All thoughts of others dispel  
 That He might therein dwell."  
 (Tulsi Sahib)

"Thine heart—it is no more than one,  
 Desires are legion;  
 Cravings galore.  
 Is there then room to seat Him?  
 Alas! there's none."  
 (Tulsi Sahib)

When the baser instincts of the mind are subdued and true concentration obtains, the wondrous tunes of Shabd start reverberating within. In the words of Dadu Sahib:

"When the peals of the Word resounded inside, the spirit was pulled up from the body and it ascended the inner realms. Drizzles of Nectar are falling withinside. On drinking that elixir of life, a great peace descended upon the soul." It is only when one merges himself completely in the Divine Melody that he loses his own entity and becomes one with the Lord.

"When the soul did hear i' the sky,  
The Bani's Endless Melody,  
So rapt was it in those tunes, it lost identity."

(Swami Ji)

"Within the Third Eye be rapt, attention fix therein,  
And let thy spirit take its seat in the lotus that's within.  
Thy gaze invert, and in the sky,  
A blossoming garden and a Flame espy."

(Swami Ji)

"When the intoxicated love renders thee numb and senseless,  
then thou dost hear the ineffable Music emanating from  
the inner recesses of thine heart."

Now the question is: where does the Word emanate from? Dadu Sahib says it comes from Sukhman (the central inner passageway or spiritual current through which the soul rises to the higher spiritual regions). This is the first sunnya, sunn or void. There are twenty two sunnyas inside, the last being Sach Khand.

When the atman rises to Brahmand and beholds the Lord of that region, unwavering faith is acquired.

In Brahm there is a four-petalled lotus, distinct from the similar lotus in Anda, lying atop of, and serving as the powerhouse of, the six ganglions in the body (up to the Third Eye).

On arriving in Brahm, a great mystery is revealed to the devotee. He comes to know that this land is the habitat of the five tattvas (elements), twenty-five prakritis (tendencies that determine temperament), mind and Maya (the female principle of the universe, spouse of Kal, the negative power: loosely translated as "illusion"). But the soul itself is quite distinct from these.

"Hark, hear the tunes that in the Sukhmanplay !  
I' the region of Sunn attend, where emanate they.  
Thus shall revealed be, th' ineffable mystery.  
And in the higher mind, this mind absorbed shall be."  
(Guru Arjan)

"The sun and moon as one draw in.  
And Sukhman contemplate within."  
(Kabir Sahib)

"Alack ! O what a pity that  
The denizen of the natural Ka'aba's shrine  
To mosques and temples false should wend his way  
Therein to pine."  
(Tulsi Sahib)

All these experiences lie beyond the reach of the mind, the intellect or reason. People want to acquire this wealth through discussion and mere talk. But words cannot buy it. Neither prayer nor money can procure it. It requires hard work and effort. Just as you take milk, prepare curd from it, churn the curd and obtain butter, from which ghee can be made by clarifying, so without toil and unremitting work, the



spirit essence in the body cannot be trapped. Today people get converted to another religion, are prepared to change faith, but do not take the trouble of putting in solid effort. How can they get access to the Lord in this manner? Even a satsangi does not deserve that appellation until he has peeped within. The way to Him lies inside. So toil at your meditation and ascend to the inner realms of the spirit.

Win the essence of this body through travail. Let Nam materialize within you. You will then discover how it exhilarates. But so long as you do not enter within, how will you experience its intoxicating power, its ineffable peace? If your attention is playing on the plane of the mind and the senses, who is there to enjoy that bliss?

"Accounts so wondrous did I hear,  
 \* Of thy divine beauty,  
 But now that I am face to face with thee  
 How drab all those appear,  
 Beside reality."

(Khwaja Hafiz)

Hard work—and not laborious discussion—is the secret of success on the path of the Masters.

"These revelations do to practice appertain.  
 Reflection or intelligence these cannot entertain.  
 Then labour on the path and idle talk eschew  
 Mayhap some inkling of truth-essence shalt thou gain."

(Swami Ji)

Human form is the most precious gift and every breath allotted to it should be spent in contemplating upon the Lord. Even the wealth of seven seas is unable to buy one such breath.

"This do I say : this do assert,  
 Or should with the beat of drum declare  
 Three worlds can't buy that breath:  
 Each breath thou'rt wasting here!"

(Kabir Sahib)

"Let me the Lord adore, not a moment delay.  
 Last might be this breath—who can say."

(Guru Ramdas)

Without indentifying yourself with Nam, the cycle of birth and rebirth does not cease. This Nam is within the body and we have to search for it within.

"So long the Word's not dear to thee  
 From comings and goings canst thou ne'er be free."

"As the fragrance is in the flower  
 And the reflection in the mirror,  
 So is God within thee,  
 In thine own body shouldst thou seek him."

(Guru Teg Bahadur)

"As fire is latent in the wood  
 And ghee in the milk,  
 So does the Lord dwell in all hearts  
 And His Light illumines high and low."

(Guru Arjan)

Ask those people who say that God is everywhere, "Have you ever seen Him?" They will, of course, be obliged to say, "No", since God is not visible in this world with the outer eyes. Actually, such people are only repeating what they have heard others say, and the fact of God's omnipresence does not influence their actions in any way.

For example, if an innocent ten year old child is standing before us, we will not commit a sin or do an

evil deed. If god is omnipresent and therefore always in our company and seeing us, then why do people commit thefts and other evil deeds? The answer is that they have only heard that God is everywhere. In actuality they do not have the fear of Him or respect for His purity that they have for a ten year old child.

Hazrat Yusuf, who was a very handsome man, was once a slave of the King of Egypt. The queen, Zulaikha, becoming enamoured of him, led him through many rooms of the palace to her private chamber and there begged him for sensual gratification. But Yusuf thought, "She is the wife of my master and I am only a slave. And in any case, this is not right and I must not do it." While he was thinking in this manner, Zulaikha covered an idol in one corner of the room with a cloth. Yusuf asked her why she did it, and she replied:

"The idol is the deity I worship. We are going to do something wrong, and I do not wish the god to see us."

Then Yusuf told her:

"This is only a god made of stone. My God is everywhere and sees me all the time, wherever I may be. He sees 'me now."

With that, he pushed the queen aside and fled.

It is not until you have lifted the veil of the mind and Maya, which hides God from our sight, that you can realize Him.

And, just as ghee is made from milk by means of hard labour, similarly God is realized by diligent meditation and devotion.

Dadu Sahib asks if Yog, Mudra or Gyan can lead to that state which he is describing here and then

himself makes reply that this consummation is achieved through means that are quite different. Only the science of Surat Shabd Yog can put you on this path. Tear off the veils of illusion, leaving Pind behind. Ascend to Brahmand. Transcend the cycle of birth and death and then you will understand this mystery. But nothing can be gained until you bestir yourself.

The mudra yoga practice is a recognized type of yoga that raises the consciousness to higher levels and is very much favoured by many yogis. Pranayam or breath control is also a well-known and widely used yoga practice. But the state of spiritual consciousness mentioned by Dadu Sahib cannot be reached by mudra or pranayam or any of the other ordinary methods used by the yogis. It is a much higher condition of consciousness and can be attained only by means of the Divine Melody of Nam, or the Word of God, following Initiation by a Perfect Master of the Word.

"Penance and repetition; restraint, observances,  
Are trammels on the way.  
Without the perfect Master all do stray.  
They knock about in and out,  
All the endless, long long way."

(Swami Ji)

"If the religious man findeth not **the** way,  
Excusable is he;  
For love is such a subject  
As dependeth on instruction of **the master.**"

(Khwaja Hafiz)

The real form of the preceptor is the Word. Dadu Sahib says that as soon as he beheld the Master's true form inside, he surrendered body and mind to Him. In other words, his soul merged in the Word.

"I beheld Him! My eyes met His! He and I were indissolubly united! Thus ended my search, my wanderings of aeons. I entered into my Father's mansion and became one with Him forever, transcending life and death, woe and misery."

"Nor remained sin nor piety; in that moment was I lost.

In that state so much was I transformed that He became I  
and I He."

(Muinud-din Chishti)

All Saints assert that they have seen God with their own eyes.

"Invis'ble He, beyond access,  
The Lord who is illusion free.  
The Gurumukh did behold Him  
Whom eyes cannot see."

(Guru Ramdas)

"Nanak, that glorious Majesty  
Is visible Vividly to me".

(Guru Arjan)

"Thy Beloved is within; why dost thou wander far and wide,  
As He to whom obeisance do we make, is there inside?  
What fruitless unpaid task! thou goest to a mosque."

(Maghrabi Sahib)

"The human body is the truest shrine,  
Of gems of knowledge the greatest mine."

(Guru Amardas)

"My Love do I adore,  
And naught have I to do  
With pagans or with firm believers true."

(Khwaja-Hafiz)

'Shall I in prayer engage,  
Or in the glory of Thy presence bask?  
Verily have I forgot the Kaaba's shrine."

(Bulleh **Shah**)

"The Guru's Form! How wondrously enchanting!  
The Sun doth spread His lustre all within."

(Swami Ji)

"Truthful's the Lord, my Master,  
A very pool of nectar,  
And bathing in Him e'en a crow  
Turns a swan white as snow."

(Guru Nanak)

The Saints bear personal testimony to the existence of God but so long as we do not toil at the path, our condition is like that pictured in the following verse by Guru Nanak:

"Thou dost, O Lord, in thy demesne reside,  
In dust and ashes, grovelling I abide."

# SEE YOUR BELOVED LORD IN YOUR OWN BODY

(Kar nainon didar mahal **men piara hai**)

By  
KABIR SAHIB

1. Thy love behold with inward eye,  
Where in a mansion He doth lie.  
Lust, av'rice and ire, and vanity repel,  
With continence, forgiveness, truth and contentment  
dwell.  
Intoxicants, flesh-eating; forswear thou mind cheating,  
And steed of knowledge mounting, off this false show  
fleeting.
2. Dhoti,<sup>1</sup> Neti<sup>2</sup> and Basti<sup>3</sup> done,  
Squat duly thou in Padmaasan<sup>4</sup>.  
When Kumbhak<sup>5</sup> is completed, let Rechak<sup>6</sup> be begun,  
And cleansing thus base-ganglion, be all thy task  
completing.
3. Four-petalled lotus blossoms, in the Muladhar's<sup>7</sup> bed,  
Where 'kilyng' sound arises and ruddy glow is spread.  
There form of God Ganesha, his might hath 'stablished  
Through Ridhi Sidhi o'er him a whisk<sup>8</sup> is undulating.

<sup>1</sup> A small piece of cloth, about 4\* wide and the length according to the **capacity** of the practitioner, which the yogis swallow and pull out through **the** mouth for cleansing the stomach.

<sup>1</sup> The cleansing of the humours by means of passing a waxed thread through **the** nostrils and bringing it out through the mouth.

• A sort of enema, but the water is drawn up through the rectum by means of muscle control, while the practitioner sits in the water.

• A sitting posture, cross-legged upon the ground.

• Holding the breath in the lungs.

• Slowly exhaling.

<sup>1</sup> The root ganglion in the human body; the rectal plexus.

• A flapper made from the hair of wild ox, used to drive off flies.

4. A lotus of six petals,  
In the sex ganglion lies  
Where Nagin<sup>9</sup> lives inverted,  
Crush her until she dies.  
There tunes of Onkara  
The Word's for e'er repeating.
5. In the navel blooms a lotus, petals of which are eight,  
Where on a throne of white, Vishnu doth shine in state.  
Flow sonorous airs of "Hiryng" from lips o' th' god  
resplendent.  
On whom are Shiv and Lakshmi, the twain, ever  
dependent.
6. Twelve-petalled lotus in the ganglion of heart is growing  
Where rapt in form of Shiva, Jung<sup>10</sup> and Gauri<sup>11</sup> art  
showing,  
With strains of Shabd as "Sohang", the land is over-  
flowing  
And shouts of victory rise, that be to Ganas<sup>12</sup> owing.
7. A lotus with two petals,  
I' the throat is situate,  
Which doth Avidya goddess  
With her being permeate.  
Brahma, Vishnu and Shiva, a whisk o'er her do ply  
And "Shiryng" is the carol emanating thereby.
8. And up above that, Brother,  
Lotus Ambrosial view,  
See two forms—white and the other  
That is sable in hue.  
At the back of the eyes is this domain,  
Where Nij Man<sup>13</sup> doth in glory reign.

• Also known as Kundalini. It is the latent physical energy lying in the sex ganglion in the form of a serpent. It is inverted through yogic processes for attaining miraculous powers.

<sup>10</sup> Devotee of Shiva who keeps in constant motion.

<sup>11</sup> Consort of Lord Shiva; also known as Parvati.

<sup>12</sup> Semi-divine beings.

" One's real, innermost, causal or higher mind.



9. Thus hath revealed been  
The secret of the lotuses.  
Within the purview of the **Pind**,  
This whole creation is.  
Let satsang now invite,  
Find the preceptor right,  
Who Satnam will recite,  
And He will show the way.
10. Close eye and mouth and ear,  
Chirping of cricket hear,  
As Anhad melody.  
The pupils twain, as one draw in.  
A flowering garden spy.
11. To a point bring both moon and sun:  
On Sukhman meditate.  
With the Word in Tribeni be one.  
Crossing to that land shalt thou illusion ever **shun**.
12. The gongs are struck, the conch shells blow.  
Thus doth divine music flow,  
From lotus of thousand petals  
Refulgent as the festivals  
Which are with lamps aglow.  
It harbours the creator  
O'erlord of all below  
Bunk tunnel enter now and penetrate **across**.
13. Dak'ni", Sak'ni"<sup>16</sup> do loudly yell.  
Yama imps and messengers of Hell  
Do bawl and halloo all pell-mell.  
Hearing Sat Nam they all do flee,  
When Guru's Word's uttered by thee.
14. Within the orb of heaven,  
Inverted lies a well.  
The Gurumukh and the mystic, from **that do drink**  
their fill

<sup>M</sup> Satanic attributes.

<sup>15</sup> She-devils that are personifications of satanic attributes.

DISCOURSES ON SANT MAT

But he who hatb no Guru, bereft of spiritual leaven,  
Is parched and thirsty still.  
Gloom obfuscates his mind: he doth in darkness **dwel**.

15. Trik'ti<sup>16</sup> is the demesne,  
The fountain-head of knowledge,  
Where peals of darksome clouds, the kettledrums  
acknowledge.  
A ruddy glow of sunset is scattering all its sheen.  
A lotus there's with petals four,  
Where tunes of Onkara do rise evermore.
16. Whoso mounteth this aerie  
Truly a Sadh is he.  
The secrets of the nine doors,  
To him revealed be.  
Who now beyond the tenth soars,  
That's locked perpetually.
17. Set Sunn's<sup>17</sup> beyond this range.  
In Mansar<sup>18</sup> have a bathe,  
The hansas<sup>19</sup> meet; thyself to hansa change  
Live thou on nectar now, in drinking that engage.
18. The harp and mandolin, the lute—all these do play,  
Where Akshar<sup>20</sup> Brahm in Sunn, holdeth his court alwaj  
Light equal to twelve suns, each hansa radiates:  
Word from eight-petalled lotus "Rarankar" emanates.

" Three Prominences; appellation of the second Spiritual Region.

" A region above Brahm.

" Pool of nectar of Immortality.

<sup>1f</sup> Literally, swans; fabulous birds reputed to live on pearls and to be able to separate milk from water; appellation of elevated spirits who reach • Sat Lok; Saints are also called Hansas; so are devoted souls or Bhagats who dwell in Daswan Dwar or anywhere in Par Brahm; also applied to highly devoted and spiritually advanced persons.

<sup>n</sup> Not liable to Dissolution.

19. **The** ocean of Mahasunn,\*<sup>1</sup> a perilous pass is it,  
Without the Guru no one through it can find exit.  
The wolf and tiger prowls; the snakes are ever biting,  
There rolling plains of Se'haj Achint<sup>22</sup> do stretch **and**  
lie inviting.
20. In Par Brahm there's, O Brother, lotus with petals **eight**,  
Twelve-petalled one's to the right, where Achint **is**  
situate.  
To th' left ten-petalled Sehaj is,  
Such are details of lotuses.
21. The five Brahms, in eggs encased are all,  
And all the five, Neh-akshar<sup>83</sup> do we call.  
There regions four do lie hid,  
Where live internees whom the Punish<sup>2\*</sup> **hath exiled**.
22. Behold where mountains twain do meet,  
From Bhanwar Gupha the Saints do greet.  
The Hansas play in wondrous sport,  
There Satguru doth hold his court.
23. There islands eighty eight thousand did the Creator **raise**,  
And places lie studded, with jade and gem ablaze.  
There uninterrupted tunes of Flute and fiddle play,  
And reverberating word "Sohang" doth ever say.
24. When the frontiers of Sohang thou dost, O Brother, **clear**,  
Then the outskirts of Sat Lok anear.  
Where emanate sweet fragrances galore,  
Mysterious, ineff'ble evermore.

" Great void; the region of intense darkness, situated above Sunn or Daswan Dwar proper and below Bhanwargupha. It is really one of the six great spiritual regions, but is never referred to by the Saints because the disciples are not to dwell in it. It can be crossed only with the help of the Master. Hence, though there are six great spiritual regions, only five are named as such in Sant Mat literature, and this one is included in the five without mentioning it as a separate region. Therefore, Daswan Dwar is really Sunn and Mahasunn, respectively, from below upward.

<sup>M</sup> A region near Daswan Dwar.

\*» Beyond Akshar.

" Sat Purush—the Supreme Lord.

25. Each hansa there in the light of sixteen suns is bathed,  
And the wondrous music of the lute is e'er being played.  
The whisk do flourish hansas over the sovereign's crown  
Such is the court of Him who as Sat Purush is known.
26. Ten million suns appearing,  
As many moons anearing,  
Their light in insignificance fades,  
Before refulgence that one hair of His pervades.  
Such is the glory of that Deity.
27. AJakh<sup>25</sup> Lok lies, Brother, further on,  
Where Alakh Purush hath his dominion.  
Billions of suns rival each hair in vain.  
Alakh, th' invisible Lord doth here reign.
28. Above that a palace enveloped in splendour  
Agam<sup>2\*</sup> Purush inhabits and rules it in grandeur.  
Each pore of His essence refulgence doth shed,  
Before which is light of a trillion suns dead.  
Such light doth He possess,  
Ineffable, beyond access.
29. Above that there's Akeh<sup>27</sup> Lok, Brother  
Inhabited by Anami<sup>28</sup> Purush, no other.  
Who reach that land know only they,  
For words can naught of that convey.
30. Thus of the form of man have I revealed the mystery.  
All this creation doth exist within this our body.  
Deliberately hath Maya thrown a snare,  
She is a skilled creator rare.
31. Primordial Maya did in cleverness create  
A false show which in Pind she did thus adumbrate.

<sup>85</sup> Literally, the Invisible or Indescribable Region; esoterically, **the name** of the sixth spiritual region.

<sup>26</sup> The Lord of the seventh Spiritual Region.

<sup>87</sup> Beyond description.

"The Nameless; the Absolute; the Highest **Deity, Radha Swami, the Ruler** of the eighth and the Highest Spiritual Region.

In Anda first a copy drew,  
Of which she here a shadow threw.

32. I fly as a bird, my wings the Word,  
Saith Kabir I'm free, my Satguru lib'ratea me.  
My consciousness awoke  
Only the Word did resound,  
And then beyond the Pind and And, **my true home I**  
found.

I have often observed that whatever is to be found is inside the body. Just as one would open up the various parts of a gun and then assemble them after cleaning them, similarly Kabir Sahib has explained in detail what he has seen inside the body. He says:

"I am going to tell you what the Lord has placed inside the body. This body of ours is a palace in which the soul is like a beloved wife and the Lord is the husband. They have been together in this house for ages but have never met." This is the experience of all saints that have traversed the Spiritual Path and have come face to face with the Lord.

"O Seeker of God, thou hast lost God in  
the waves of the ocean of thy mind."

"One and same bed occupy the twain,  
She and her spouse.  
And He doth keep awakening her in vain,  
But sleeping doth she lie".

(Guru Arjan)

"Why dost thou shout and **pine for the Lord?**  
When He fs there beside thee."

(Paltu Sahib)

"Why dost thou seek thy love,  
 much wander vext.  
 Way to Him is above,  
 Shah Rag's for the quest."

(Tulsi Sahib)

"The kingdom of heaven is within you."

(Christ)

"A wonder 'tis that like the moth  
 To different sides the folks do run.  
 They go about, embrace the walls,  
 And yet ignore the Light within."

(Shamas-i-Tabriz)

Kabir has also said that the Lord is inside this body and our efforts are to be directed towards meeting Him.

If you want to meet Him, you have to purify your heart. First of all, we have to get rid of lust. Lust and Nam cannot exist together. Wherever there is lust, Nam is absent. Nam takes us above, to the higher inner regions, while lust has a tendency to drag us down. To desire another woman besides your own wife is lust. The same is true of a woman. That is, to desire another man besides her own husband, is lust. You have also to give up anger because in anger the spirit gets scattered. Egotism arrests your inner progress. Then comes greed. However good a person may be, if he is greedy, the world hates him. Kabir further states that we should give up attachment to worldly things and persons, and also egotism and vanity.

<sup>1</sup> Shah Rag in Arabic; a central current or canal in the finer body, which is located and traversed by means of spiritual practice according to the instructions of a perfect Adept.

"Those who drink the liquor of vice,  
 Their mind is perverted;  
 But those who are inebriated with the Lord's elixir  
 Are, O Nanak, the true addicts."

(Guru Arjan)

\* "Eschew thou lust and ire  
 and slander too abjure;  
 Forswear thou all desire,  
 For worries, seek this cure."

(Guru Nanak)

We have to replace lust by continence, anger by forgiveness, greed by contentment, attachment by detachment, and egotism by humility. But this happens only when we meet a perfect Adept and follow his directions to turn God-wards and become a living power, reborn and exalted. Then, the five evils slink away, yielding place to the five virtues. We also have to abstain from taking flesh food and alcoholic drinks, and get rid of all that is false and unreal.

"One man offereth and the other man poureth  
 And drink that he enjoys  
 Of reason doth deprive;  
 Bereft is he of discrimination  
 Betwixt the permissible and prohibited  
 And is by the Lord accursed.

The animal diet involves us into a heavier karmic debt besides making the spirit too coarse to remain spiritually sensitive. It drags a person down towards the animal plane. It is unavoidable that we should become like what we eat, just as we acquire the attributes of which we constantly think. The intoxicating drinks confound the intellect, vitiate judgment and almost destroy discrimination. Both body and mind

suffer. It is only after we shun them that we can ride the horse of knowledge and get rid of all illusion. This we can do only when our inner self is illumined.

"When the lamp of Nam I did light,  
 My mansion became so bright.  
 Awareness of all ten points<sup>1</sup> developed  
 And I did gain such purity  
 That the knot of evil did untie  
 And by virtue was I enveloped."

(Paltu Sahib)

"How fortunate is he who sacrificeth himself,  
 Burning his ego doth he unite himself with God."

(Maulana Rum)

The body is divided into four regions. These are the Pind or Pinda, the physical or material body; the Anda or Anda, the lowest part of Brahmand, the spiritual-material region; Brahmand, the spiritual-material region, which is mostly spiritual but mixed with a certain amount of refined matter; and Sach Khand, which is absolutely pure spirit, the highest and only perfectly pure region. Sach Khand is also the only permanent region. \*\*

Visualize the sun of Spirituality, refulgent in Brahmand. Just as the sun and the sky are reflected in water (Anda) and from the water onto a wall (Pind), we find that the sun's reflection in the water has lost its warmth but not its form. When it is reflected from the water onto the wall, or into the physical body, it has lost both its warmth and its form. It is clear, therefore, that we can normally experience and enjoy

<sup>1</sup> Eight points of the compass; zenith and nadir viz., one overhead one below.



very little of the radiance and beauty of Spirit in the physical body.

"The worlds are a mere reflection  
Of the eternal who is self-sprung."

(Guru Arjan)

There are six chakras or centres of spiritual energy in Brahmand, and these are reflected in six corresponding centres in the Anda region of the body. The six centres in Anda are reflected in corresponding centres of Pind, the physical body. The Pind centres are below the eye centre in the body. From there up to Sahansdal Kanwal is Anda, and above Sahansdal Kanwal is Brahmand.

When we are awake, the headquarters of the spirit is in the eye centre, behind the space between the two eyes. In dream the spirit is in the throat centre. In Sushupati (deep slumber) it is in the navel centre. We have to go up. We are right in the middle of a hill. There is no point in descending first and then going up again. That would be a mistake.

The Saints say, "Let us start ascending from the eye centre." The yogis have paid no heed to this and they start their course of meditation with the lowest body centre and thus waste their lives. They remain in the lower chakras. It is in these lower chakras that one finds the gods and goddesses. Kabir has described these stages in order to meet the objections of the yogis and to disprove the allegation that the Saints know nothing about the system of the body's chakras. The path of the Saints starts with the eye centre.

The yogis begin by sitting in padam asan, which consists in putting the right foot on the left thigh

and the left foot on the right thigh. The next step is Dhوتي. A three-finger wide piece of muslin cloth, several yards long, is dipped in water and is swallowed with a view to cleansing the alimentary canal. This is repeated a number of times. Then comes Basti, which consists in drawing up a quantity of water inside through the rectum, keeping it there for a short while, and then expelling it forcibly to wash the lower part of intestines and bowels. Then follows Neti. For this, a silken string is stiffened with wax. It is then passed into one nostril and taken out through the other. The object is to clean the nasal passage. After all this is completed, they start with Pranayam. Pranayam consists of three parts: (1) Purak, which is the taking in of air; (2) Kumbhak, or holding the breath, and (3) Rechak, or expelling the air. This is done according to a certain rhythm or length of time. Then the yogis increase the time until they have attained the ability to hold the breath for a long time.

It is only after accomplishing all this that they start their meditation practice by concentrating on the lowest chakra, which is the anal or rectal centre. The Mohammedans call it Adam. Man is like an inverted tree; its root, so to speak, is in the brain, wherefrom comes all energy that sustains the lower centres. The farther a centre from the brain, the less is its power. Each centre supports the next lower. The repetition at the anal centre is "Kilyng, Kilyng". Some yogis repeat it fifty thousand times, some a million times, and some two million times. The object is to concentrate at this centre, which is in the form of a four-petalled lotus. It is presided over by the god Ganesh, and the miraculous powers wait upon him. He is supposed to be the lowest deity.

"The first do I reveal : in colour it is red,  
 In that let thine attention focussed be.  
 At the rectal centre lies it four petals doth bespread.  
 In that centre it doth exist, the lowest in the body.  
 With letters four inscribed therein : Ganesha is the deity."

(Charandas)

Most of the people do not practise even this much and, what is strangest of all, they make an image or idol of this deity and worship it. Had they gone inside through Pranayam, they would have gotten something. What they worship as image is utterly futile. It is just like placing the photograph of a judge in a court. The photograph can neither pass judgments nor decide cases. Or it is like the statue of a commanding officer, which cannot act and give orders like a living general. If a person should go in and realize even this lowest centre, he would make his will power strong, and this could be of value in his worldly pursuits. But people who merely worship the idols get absolutely nothing.

"If by worshipping stones one can find God,  
 I should fain worship a mountain:  
 Better than these stones (idols),  
 Are the stones of the flour mill,  
 With which men grind their corn."

(Kabir Sahib)

"True worship is the contemplation of Nam,  
 Without Nam there is no worship.  
 We bathe the idols from without,  
 But if instead we cleanse our minds  
 The coverings of the self fall off,  
 And we gain salvation."

(Guru Nanak)

"A stone is shaped by the hammer,  
 And formed into an image,  
 By beating on its chest.  
 If this image be potent,  
 It should eat the sculptor chiselling it "

(Kabir Sahib)

After crossing the lowest centre, the yogis come to the genital centre. This is the six-petalled lotus. Brahma, the first of the Hindu Triad of Brahma, Vishnu and Shiva—the Creator, the Preserver and the Destroyer—is the presiding deity here. The Ganesh centre represents the earth element or tattva, whereas the genital centre represents the water element. The Mohammedans call this centre Makail, the creator of the world. Here there is an energy called Kundalini. By their concentration the yogis rouse this power and move it up into the spinal cord. While crossing this genital centre they repeat the word "Om".

"The second is sex centre, O Brother now lend ear.  
 Six are its lotus petals, which yellowish do appear,  
 And is as pleasure-centre known.  
 Six letters on the petals, ruler is Brahma here,  
 With that presiding deity, Savitri doth abide,  
 And therein all the gods, with Indra, do reside."

(Charandas)

The next higher chakra is the naval centre, which is the eight-petalled lotus. The presiding deity is Vishnu, whom the Mohammedans call Asrafil. The colour is white. The god of this centre is the world sustainer. The Hindus worship this god, while the Muslims do not. The question then arises, "Does this god then refuse to look after the Mohammedans?" This Vishnu is really meant to serve you. It is not for you to worship him. The abdomen is just like a

reservoir from which issue small pipes leading to different parts of the body. That is how the various parts of the body are nourished. With the attention fixed at this centre, the yogis repeat "Hiryng", "Hiryng." The navel centre gets its life from the next higher centre, and that is the heart chakra.

"The third in the navel ganglion as Manipurak known,  
Ten-petalled is the lotus, which bluish hue doth own ;  
With ten letters inscribed, Vishnu doth therein reign  
With Mahalaxmi liveth the god in that domain."

(Charandas)

The ruler of the heart centre is Shiva. It is the twelve-petalled lotus. It is known among the Muslim mystics as "Qalib-i-Sanobri". This god, too, is meant to serve the atma (soul). He is not to be worshipped. It would have been much better if yogis and others would go in to contact this deity inside; but instead, people make images of this deity and worship these idols. At this centre the yogis repeat the word "Sohang".

"The Anhad ganglion focussed in the heart doth now invite,  
Where petals twelve do number and where the hue is white.  
Where Shakti and Lord Shiva as deities rule the twain,  
The lotus doth the secret of letters twelve contain."

(Charandas)

The throat chakra is not a two-petalled lotus as is erroneously stated in some books. It is instead a sixteen-petalled lotus. Shakti, also called Devi, the highest form of Pindi Maya, presides at this centre. The Mohammedans call her Qudrat. The Saints call her Avidya or Ignorance, because she deludes the world. Now, Brahma, Vishnu and Shiva—the trio—

are sitting below the region of Shakti and they get their power from her. She is also called ashtangi or eight-armed. She is the goddess of ignorance and illusion, and yet the whole world worships her!

"In the throat the centre fifth, as chakra Vishud we call,  
Where sixteen are the petals : sixteen letters in all  
From which the essence of the deity emanates."

(Charandas)

"There is a clever goddess who  
This show adumbrates:  
On her attend the henchmen three  
The first of whom creates,  
The Second doth sustain,  
The third annihilates."

(Guru Nanak)

Once I went to Kangra and visited the temple of Jwala Ji, because when I was a child my mother had vowed to pay her homage and make offerings to this goddess, who was believed to be a manifestation of Shakti. Though I did not believe in this, I thought to myself that I would fulfil my mother's vow. On reaching the temple I found that fire was coming out through holes in the rocks located inside the temple. The temple actually consisted of a wall built around these rocks. It was on a volcanic hill. I had brought some sweets with me and I put a lump into one of the holes out of which the flame was issuing, with the result that the fire was extinguished. The priest in charge said later on that a Saint had come there and had stopped the fire. This was really nothing. If these people would only go in, they would know what it really means. Reaching the stage of Shakti or the throat centre within would strengthen their will power.

**After** the throat centre, we reach the sixth centre, **which is** between and behind the eyes. This is the seat **of the** soul and mind combined. The Mohammedans **call it** Nafs. Now, our headquarters is here between **the** eyes. The gods I have previously mentioned, namely, Ganesh, Brahma, Vishnu, Shiva and the goddess Shakti or Maya, are all sitting below the eye **centre**. By going in below this centre the yogi does **get** some satisfaction. He also attains certain supernatural powers called riddhis and siddhis (miraculous **powers**).

"Agya chakkar's in the sixth domain.  
Where jyoti is the deity  
And in the petals twain,  
Of two letters the mystery."

(Charandas)

Many of the people of this world are engaged in **idol** worship of one kind or another. Kabir Sahib **says** that this lower part of the body, below the eyes, **the** description of which he has given in detail, is known as **the** Pind region. The path of the Saints starts from **the** eye centre. This path has been given to me by **my** own Master. We have to go up, right up to Sach **Khand**, and have to become one with Sat Nam, the **Lord of** the fifth region above this material world and physical universe. Starting from the top of Pind, we **have** to go beyond both Anda and Brahmanda.

How are we to get to Sach Khand? Kabir **Sahib** says, "Close your eyes, ears and mouth and hear **the** sound of the jhinga<sup>1</sup>, sometimes also called the **binda**. **It** is the same as the sound produced by **the** cicada, or locust." You have to do the repetition

<sup>1</sup> Cricket insect.

taught you at the time of Initiation and withdraw your soul inside, and the light will then appear of itself.

"The tinkling tunes of Anhad hear,  
By closing the three gates  
In the state of trance, Nanak, in Sunn  
No evening is, no morn."

(Guru Nanak)

'Close mouth and eye and ear,  
In repetition of Niranjana's name **engage.**"

(Kabir Sahib)

•Shut both thine eyes like the falcon,  
Then alone wilt thou hear the Sound  
That at present thou dost not hear."

(Shamas-i-Tabriz)

"From 'Shah Rag' is the Lord not far."

(Bulleh Shah)

"When I sat in prayer contemplating the form of my Master,  
At the Third Eye began to reverberate the Divine Melody."

(Khwaja Hafiz)

Our outer or physical eyes are not self-lighted. These physical eyes depend on one of five sources for their light: the sun, moon, stars, electricity or a lamp. Whenever one of these five kinds of light is not available, the physical eyes cannot see. The inner eye is self-luminous and does not need any of these outer sources of light. You close the outer eyes and see with the inner one. Also close the outer ears and hear with the inner one. When we have done that and when our attention is concentrated in the third eye, the light will appear. The upward path of Sant Mat starts from the third eye.



When the inner vision opens, we see the starry heaven. We then have to cross the sun and the moon worlds in order to go up. Farther up there is a narrow way through which we have to pass. Kabir Sahib says that the gate to liberation is one-tenth the size of a mustard seed, but the mind is like an elephant and it is difficult for it to pass through. However, if we find a True Master and He showers His Grace on us, then the narrow passage to liberation is widened and one can freely come and go without difficulty. Guru Nanak has said that the way to God is one-tenth the width of a hair. Other Saints have referred to this path as being finer or narrower than the eye of a needle.

"The path that we have to traverse,  
Is finer than a hair and sharper than the edge of a sword."  
.. (Guru Amardas)

"By breaking the needle's eye and going within,  
Did I behold a wondrous spectacle."  
(Swami Ji)

Farther up there are three ways, or paths, one on the right, one on the left, and one in the middle. The left-hand path is the path of the yogis, where riddhis,<sup>1</sup> siddhis<sup>2</sup> and other powers abound. That is why nobody who travelled this way ever reached the higher spiritual regions above Brahmānd. This is the way of the negative power. The path on the right leads to other and far higher universes. The left-hand path is the path of the thugs. Ours, the Path of the Saints, is the middle one. This is the Grand Trunk Road from which we should never swerve. Kabir says, "Life is uncertain and we should lose no time in striving to make progress on the Path and going

up during Our lifetime." Therefore, we should cross these regions during our lifetime, and this is possible only if we work hard.

"When heaven is being offered to me today,  
Wherefore shall I believe in the priests' promise of  
tomorrow?"

(Khwaja Hafiz)

"During lifetime do thou hope to have realization,  
O thou mystic brother; for while man doth still understand,  
Knoweth he while living and while living doth he attain  
salvation."

(Kabir Sahib)

After the soul has crossed the Sun and Moon regions, it sees the Master within and goes up to Sahansdal Kanwal, (the thousand-petalled lotus). From here begins the real spiritual journey in the company of the Master. This is a brilliantly lighted region. In the world below, that is, when we function below this centre, the soul is dominated by the mind, and the mind is controlled by the senses; but on reaching this region the position is reversed, namely, that senses are controlled by the mind and the later in its turn by the soul. And this is what it should be for a Satsangi.

"In the lotus seventh hath kal his seat,  
There shall thou jot Niranjan meet."

(Swami Ji)

The affairs of the physical and astral planes are managed from here and these petals are mentioned by mystics as one thousand eyes and ears of God.

"One thousand eyes hast thou, and one thousand faces;  
Still art thou one."

(Guru Nanak)

"When the spirit within did Flame resplendent spring,  
Then face to face with God Niranjan did it bring."

(Guru Ramdas)

The region of Sahansdal Kanwal is the last or highest region of the yogis, beyond which the pranas or the life-currents cannot go. The pranas may be likened to a bicycle which, having travelled on a paved road, cannot go any farther when the pavement ends and the road is all broken up and full of ruts and deep holes. The pranas do not go beyond Chid Akash, the lower part of the first region, or Sahansdal Kanwal. The yogis are not aware of the many beautiful and truly spiritual regions that lie beyond. But even this first region is very vast, and to describe it one would need volumes. But we have to go farther up.

The path beyond goes by way of Banknal, the so-called "crooked tunnel" or passageway, which is very narrow and has already been referred to as being one-tenth the width of a hair. We have to go straight through, then go down, then come up and then go straight. This Banknal is between Sahansdal Kanwal and Trikuti, the second region. Most of the ancient yogis and the prophets could not go beyond this. They were not able to see their real self, because self becomes evident only in Par Brahm, (Par, beyond; and Brahm, the ruler of the Three Worlds); that is in the regions beyond the realms ruled by Brahm or beyond Trikuti.

The whole atmosphere, it should be understood, is full of souls, and no soul can be confined or

imprisoned by material boundaries. For instance, if you put a person in a glass box and that person dies, the soul does not remain in the box.

Inside the material body is the astral body or sukshma sharira (sukshma, meaning very fine, and sharira, meaning body), with still another body inside, known as the karan sharira (causal body). When all these outer coverings (material, astral and causal) are removed from the soul, the latter shines in its own light, which is equal to that of twelve suns. The soul is of the essence of the Lord, and has the same attributes, but when it is wrapped in all these coverings, it is ignorant of its powers. Soul is chetan (all consciousness, intelligence or conscious life-force), but by associating with material things it has become material or more precisely, covered over by material thoughts, desires, and the like. As we go up, the consciousness will go on increasing in quality and spiritual power until we reach the state of Sat Chit Anand or True Blissful Consciousness (Sat means True or existing at all times and under all conditions; Chit means Consciousness; and Anand means Bliss).

The spirit is the same in all of us; none of us is different from Him; but alas! we know it not, we have not realized it.

"A king of beasts did in the forest dwell,  
 Where brought she forth a cub, his lioness.  
 Perchance the cub into hands of a shepherd fell  
 Who to a herd of sheep assigned it.  
 Thus did the little one all clan forget  
 The ways of his ancestors ; their prowess.  
 E'en as a lamb the cub browsed on the grass.  
 In the same predicament ; the soul, alas !

So intimate with **the** body **hath it** grown,  
 'Tis jiva called : its essence all unknown."

(Sunderdas)

After some time another lion passed that way and wondered how the young one of his own kind had got mixed up with sheep, who were their food. The lion said to the young one : "You have become like a sheep by living with the sheep. Come with me and I will show you what you really are." He took the young cub to a nearby river and showed him by their reflection that they were similar.

"You are a lion. You resemble me. Now I will roar and you do likewise."

When both of them roared, the shepherd, and the sheep took to' their heels.

This is an allegory. Our mind is the shepherd and our senses are sheep. Our soul is the cub, who has descended from Sat-lok. Our mind has mixed up the soul with the senses. We are now under the control of the mind and feed on grass. That is, we hanker after the things of this world. The mystic Adept who comes from Sat-lok is the lion. He roars and makes the cub also roar. He is himself merged in the Divine Melody and He manifests this resounding Music in us also. The moment the soul realizes itself and its enormous innate spiritual power, it no longer fears the mind nor the senses. It then controls both the mind and the senses.

The light of the soul is always within us, but we cannot see it. It is just like a lamp which is wrapped in a number of coverings and cannot radiate light. But as the coverings are removed one by one, the light

becomes visible. The soul's truly radiant self is **known** only in Sach Khand, the fifth region. Even in **Daswan Dwar**, the third region, which is in Par Brahm or beyond Brahm, there is the finer covering of **Maya** over the soul.

When the soul goes beyond Sahansdal Kanwal, **the** negative powers on the way are at their worst. It should be clearly understood that the ruler of the **Three Worlds** is Kal, the negative power. The True **Lord** is Sat Nam. Kal can neither kill a soul nor **burn it**. He borrowed the souls in his lower worlds from **above**, and keeps them imprisoned or caged within the **Three Worlds**. He has bound these souls with the chains of worldly pleasures. Whenever a soul starts to **rise** towards the higher regions, Kal goes "all out", **so to** say, to stop it from doing so.

"The Master has no veil,  
The veil is on our eyes.  
Due to the dust of our karmas  
The eyes fail to see  
And the need is to remove this veil."

(Khwaja Hafiz)

At places on the way one meets beautiful **astral** men and women, the like of which are not seen **in this** world. They offer inducements of various kinds **in an** efforts to prevent the soul from going up. **But the** Master, who is with the soul of his disciple, will not **let** the soul even see them. As a matter of fact, **these** negative powers will not come near Nam given by a Saint. Just as a king's servant would not be **stopped** at any barrier, similarly, a soul repeating the five **holy** names will not be stopped anywhere.

"The Guru's sword and the coat of mail is the Lord's worship,  
With which he overcometh the dreadful Kal."

(Guru Amardas)

"Neither death nor Maya's snare for him,  
For he swims across (the ocean of phenomena) with devotion  
to Satguru."

""

(Guru Nanak)

There are vast regions inside. After crossing Sahansdal Kanwal, the soul goes to Brahm or Trikuti, from where it goes to Par Brahm (Beyond Brahm). Only those who have a perfect Master reach there. When a disciple goes in, he gets to see and know all that is described above. A number of doctors have come to me and have said that they have not been able to see anything inside the body, even though they have made numerous post-mortems.

It may be said here that these inner regions are not part of the material body. They are really behind the curtain of the mind. A tree has a soul, and so has a gnat. A similar soul is present in an elephant and in a man. This is a highly interesting but an involved subject. It is understood gradually as the result of Satsang and continued meditation and other spiritual practices taught by the Saints.

Trikuti, the second region on the Path of the Masters of the Word, is the region of Brahm. It is called so not only because Trikuti has that shape, but also because it is the ultimate origin of the three gunas (attributes) satogun, Rajogun and Tamogun known also as three gods Brahma, Vishnu and Shiva. We have to go higher up, beyond the play of mind and matter. This upward inner journey is not restricted to any one particular religion nor to man or woman.

It is open to everyone. It is the path of Love and Devotion. Whoever applies himself or herself will succeed in piercing through the veil, which is the creation of our own mind. If there is anything difficult to obtain in this world, it is a Perfect Master. Whoever has a Perfect Master will reach Sach Khand. But one with a master of a lower calibre will remain below. The treasure of Nam is inside everybody. Whoever finds a Perfect Master and follows His instructions, will reach the goal. Those who are not so fortunate are blind and will remain so.

The region of Brahm is the region of knowledge. In this region there is a sweet and melodious sound, and this sound is Om, the sound of Brahm. It is sweet like the sound produced from a tabla (a small tambourine). It is not the word "Om", but the resonant sound that represents Om. This sound comes from amidst the rumbling sound of the thunder of clouds. Here we have the four-petalled lotus. The light is red like that of the early dawn.

"Beyond that through the tunnel of Bunk  
 The soul doth penetrate to where  
 Most dreadful kal hath cast his snare.  
 From here doth to Trikuti spring  
 Where ruddy is the glow  
 And word doth 'Onkar' sing."

(Swami Ji)

"Onkar created god Brahm, Onkar doth he adore,  
 Onkar created yugas (the cycle of time), Onkar revealed  
 the Vedas."  
 (Guru Nanak)

"When a confidant (of the divine secret) has thou become,  
 And beholdest thou the midnight sun,  
 Then shall I open my lips to thee.



Save pure souls none findeth access unto Him,  
 In that dawn is no difference twixt night and day."  
 (Maulana **Rum**)

"Eighth lotus lieth in Trikuti,  
 Where shineth forth the sun of Brahm."  
 (Swami Ji)

Now Kabir says that when the soul reaches the Tenth Gate or Daswan Dwar, the third region, which lies beyond Trikuti, and passes through and above the top of Brahm it is only then that the devotee or the practitioner becomes a sadhu. The real sadhu is one who has practised and reached this stage, the third spiritual region of Daswan Dwar, and not simply one who wears the yellow robe. The word "sadhu" does not signify a particular sect.

"Eating at every house,  
 Has fattened only thy body.  
 For gain thou wearest beggar's ear-rings.  
 Thou hast rubbed thyself with the ashes  
 of the dead from the cremation ground,  
 But since thou hast no Guru  
 Thou hast not found the One Reality."  
 (Trilochan)

"Devotion to the Lord consists not in yellow robes,  
 Nor does it consist in wearing dirty apparel.  
 O Nanak, thou canst get this devotion in thine own house  
 With enlightenment from the Guru."  
 (Guru Amardas)

Above Brahm and is the region of Svet Sunn (Svet, white; and Sunn, void), which is at the top of Brahm and yet below the region of par Brahm. It is the intermediate region. Here is located the pool of immortality which is called Amritsar. This is also

known as Tribeni, the union of the three rivers or three spiritual currents. On reaching this place and bathing in this pool, the soul becomes free from all karmas. It must be understood that sins are not washed away by bathing in the rivers that are outside, or in the outer world. None of the waters outside can cleanse the soul. Nam is the only real cleanser and remedy for man's ills.

"Hands, feet and body soiled with dirt  
 Are washed clean with water.  
 Clothes which are soiled with dirt  
 Are washed clean with soap.  
 A mind that is dirty with misdeeds  
 Can only be washed clean with the Divine Nam."

(Guru Nanak)

The lower regions have already been described. Kabir Sahib goes on to say that dissolution extends to the top of Brahm, while the grand dissolution extends to Sohang or Bhanwar Gupha, the fourth spiritual region. Only Sach Khand remains unaffected, and that is our real Home. That is why Guru Nanak has said that the Vedas had their origin from Om or Brahm, the land of the three lower regions, while the sadhu goes beyond.

At the top of Brahmand, as has already been stated, there is the pool of Amritsar. Guru Nanak also mentioned this fact, in addition to Kabir. The foundation of the tank or pool and of the Golden Temple of the Sikhs at Amritsar in the Punjab was laid by the fourth Sikh Guru and was completed during the time of the fifth Guru. By Amritsar the Gurus did not mean the outer tank. In the outer tank at Amritsar thousands of crows have their dip every day, but none of them has been known to turn into a swan.

Guru Nanak says that the true Amritsar is within the body, at the stage on the Path where the soul becomes divested of all karmas after bathing in it.

"Within the body is true Amritsar,  
And through love and devotion  
Doth the mind drink of it."

(Guru Amardas)

The outer Tribeni which is the junction of the three sacred rivers, the Ganges, Jumna and Saraswati, also is symbolic only of the inner Tribeni. The real rivers of spiritual currents of power, are inside, and so is Amritsar. The sages of old saw these things inside and named the outer objects after them, just to instruct us. It is only the inner Tribeni, as well as the inner Amritsar, that can cleanse the soul of its karmas.

After bathing here, the soul becomes *amar*, or immortal, and does not have to reincarnate. Here it becomes a Hansa or swan, which really means a highly developed and advanced soul. Now the soul takes on the attributes of a swan as compared to those of a crow. It becomes immortal, which in this case means that it does not have to descend again into any of the three coverings or bodies. Below this region it had the three gunas or qualities. So long as the soul was entangled in maya, it was not capable of drinking the spiritual nectar that is always flowing in Daswan Dwar. But after it has risen up and freed itself from the three bodies, the physical, the astral and the causal, and has reached Par Brahm, it is capable of drinking the nectar of immortality and then the soul becomes a hansa or swan.

"Truthful's the Lord, my Master,  
A very pool of nectar,

And bathing in Him e'en a crow  
Turns a swan white as snow."

(Guru **Ramdas**)

"Metamorphosed are they who satsang frequent.  
As living 'mong flowers is oil transformed'.  
In company of scholars a fool is reformed  
As iron when rubbed with phil'sopher's stone  
Transmuted is ard as gold is known.  
Confluence with Ganges doth alter a stream  
Behold a river it doth now beseem.  
And if near sandalwood groweth a tree,  
To sandalwood it will transfigured be.  
Now Paltu likewise a change underwent.  
From crow he did a swan become :  
His fellow-crows o'er this change repent.  
Metamorphosed are they who satsang frequent."

(Paltu Sahib)

It is here that the soul actually realises for the first time that it is a spark of the Supreme Being, a drop of the Ocean of Divinity. It also comes to know where its Lord resides, and its greatest desire at this time is to meet Him. Below this region it was not conscious of the Lord. As a matter of fact, the whole world is blind. Everyone has heard about the Lord either from Saints or sages, or has heard about him from his elders, or has read about Him in books. But the great majority of people have no first-hand knowledge of the Lord, for they have never been inside to the higher regions, nor have they come face to face with Him.

"Everyone uttereth the name of the Lord  
But through utterance alone one doth not realize the Lord.  
When by Guru's grace, the Lord is enshrined in the heart  
Then alone doth one gather the fruit."

(Guru Amardas)

"Without seeing and without discrimination,  
How can mere repetition of Nam avail?"

If mere talk of wealth could make people rich,  
Then none would ever remain poor."

(Kabir Sahib)

"Thou art repeating a name  
Go and search the Reality that bears this name.  
How can a name without the Reality  
Ever confer any benefit?"

(Maulana Rum)

Daswan Dwar has the form of an eight-petalled lotus. On the right there is Achint dip (inconceivable island kingdom) and the lotus there is twelve-petalled. On the left lies the Sehaj dip (Blissful Region) with a ten-petalled lotus.

The sound of the kingri and sarangi, or stringed musical instruments, permeates the region of Daswan Dwar. Guru Nanak once met some yogis who were playing the kingri and said to them:

"This is not the kingri that will deepen your contemplation. Play upon that kingri, O sadhus, which is part of the Anahad Shabd, the Unstruck Music, and which unites you with God."

"In all hearts ringeth the music of the lute,  
Its tunes exhilarate night and day;  
Full rare are they who these enjoy,  
Curb the mind, and by Guru's grace enlightened be."

(Guru Nanak)

"The sound of the Kingri is coming from heaven. It is not the sound of any worldly instrument."

(Khwaja Hafiz)

"Ninth lotus is in Daswan Dwar  
**Par Brahm** liveth there aloof."

(Swami Ji)

In the region of Daswan Dwar the soul's own light is equal to that of twelve suns. In spite of this, it cannot pierce through the dark region of Maha Sunn, or the Great Void, that lies just beyond. In order to cross this region, the soul needs the light of the Master. The Lord of Daswan Dwar is Rarankar.

The region of Maha Sunn is very dark, and the higher form of the negative power has placed all possible frightening obstructions here. The soul's own light of twelve suns is not at all helpful. The souls who have reached this region but who were not fortunate enough to have a Master who had Himself gone beyond, are still living in this dominion unable to go beyond. They have no trouble there, and they move about in their own light. They can see things immediately around them, but they are not able to pass through the region and go beyond. Even a disciple of a Satguru cannot cross this dark region alone. Only his Guru can take him across.

"Just as fish is drawn with the fishing hook  
So is Soul taken through Maha Sunn  
By the force of Satguru's own attention."

(Tulsi Sahib)

"Only by merging His own soul  
does the Satguru draw the disciple's  
soul beyond the region of birth and **rebirth.**"

(Guru Nanak)

"When thy soul reacheth Maha Sunn  
The Satguru is there to accompany **thee**  
And take thee across."

(Swami Ji)

Beyond this there are five very vast and increasingly spiritual regions. Each region has its own Brahm or

Ruler. In addition, there are four regions which have been kept secret by the Saints. The residents of these places are called bandivan, or prisoners. Though they have no difficulty save that they cannot go beyond, and they ask the souls accompanying the Saints to plead their cause with the latter so that they may also be taken up. It is only the Saints who can take them along if they wish to.

The next and the fourth spiritual region is the Bhanwar Gupha (literally, whirling or rotating cave) or Sohang region. Sohang literally means "That am I"; that is, "I am a drop of the same ocean. In essence we are the same, but I am a drop and you are the ocean." This region is the gateway to Sach Khand. The Muslims call the region Anahu, which has the same meaning, "That am I"; but the Muslims have used Arabic words and ours are Sanskrit.

"The soul ascends the peak from its west gate  
And penetrates across Maha-Sunn.  
By throwing open the gate of Bhanwar Gupha  
It hearkens to the music of the flute that emanates from  
sohang."

(Swami Ji)

In this region there are eighty-eight thousand universes, all of which are inhabited by devotees. Only those reach here who are the followers of a Guru who has Himself attained access to this high stage. The arrangement, appearance and beauties of these regions have no equal in this world. The Saints have tried to give us an idea of those realms by comparing them to the most precious stones we have here, such as diamonds, pearls, rubies and emeralds. These jewels are considered the most precious things in this world,

and therefore they are used to try to express **the value** and the beauty of the inner treasures.

One hears the sound of the flute in this region. Again, there is nothing in this world with which to compare this beautiful sound. Maulvi Rum says that this flute complains about its separation from its original home in the forest, and from the particular reed from which it was made. The soul, like the flute, has been lamenting ever since it came down from its original home or source.

"From flute doth emanate a melody  
To which some rare mystic doth lend ear,  
The master did enable me to hear,  
And thus with darts of love  
My heart did pierce He."

(Swami Ji)

"O hearken to the tale of woe,  
That doth the flute narrate.  
Its plaintive numbers flow  
Of pangs of separation  
Are they complaining so.  
Me did they from reed forest sever  
And since I did thus separate  
My lot bewail both men and women ever."

(Maulana Rum)

"The secret of a love divine  
The pipe of my heart narrates,  
And music that thus emanates,  
Is of a flute when it doth pine."

(Muinuddin Chishti)

Crossing through Bhanwar Gupha, the soul reaches Sat Lok or Sach Khand, which is called the region of Haq or Truth by the Muslims. These regions cannot be adequately described because one cannot



find anything comparable to them anywhere else. The Saints have had to make use of physical or worldly materials or objects in order to give us hints about them. As a matter of fact, Sach Khand is a region of peace, bliss and love of the highest order. On reaching it, the soul has a light equal to that of sixteen suns.

"Beyond the plaza doth the soul  
In Satlok merge,  
Where Sat Punish doth tunes of vina play.  
Each hair of His doth radiate  
Refulgence of a million suns  
Effulgence of a myriad moons."

(Swami Ji)

"In Bhanwar-Gupha witness the eleventh lotus  
The twelfth one glistens in Sach Khand."

(Swami Ji)

The soul is part and parcel of Sat Nam, the Ruler of this region and all creation below it. The soul is no small thing. Its present degenerate condition in the world is due to its association with the mind and the actions, good and bad, that it is made to do under the sway of the mind and the senses.

"Thy head is heavy laden with karmas  
And around thee hover messengers of death.  
In their company thou hast lost all honour,  
Even though descendant of Sat Nam thou art.  
Sufferest thou dishonour and dost lose thy caste.  
Yet there appeareth no shame in thy mind.  
If ever thou carest for anything, it is thy mind's **caste**  
Thou hast completely forgotten thy pedigree.  
Thine is the highest ancestry,  
Without a Saint, none hath access to it."

(Swami Ji)

"O **Hafiz, Sach** Khand is thy ancestral home."

(Khwaja Hafiz)

The sound of the Vina, a stringed instrument something like a lute, pervades here. Guru Nanak and other Saints also refer to this sound as that of the vina. This region of Haq is Sat Lok or True World, and it is also called Sat Nam, meaning True Name, and Sach Khand, the True or Imperishable Region. When the soul reaches here it neither dies nor is born again. It is far beyond the regions of pleasure and pain.

"On vina shall I play,  
The endless melody;  
And Rama shall I sing,  
Detached inwardly."

(Namdev)

"Day and night devoted to the feet of the Guru doth he  
remain,  
The music of vina doth he hear, O Nanak."

(Guru Nanak)

"In that Fourth Realm resideth Sat-Purush,  
And in that bliss doth the Saint ever abide.  
That home was shown to me by the perfect Guru;  
Wondrous sweet is the music of the vina there."

(Swami Ji)

The Saints who come to this world do not establish a new religion nor do they interfere with existing ones. They always advise us to devote our time to the practice of Nam and in that way to reach Sach Khand. Unless the soul reaches Sach Khand it does not attain full and final liberation.

The Saints love people of all religions and all nations. Men of all classes associate with them and

they love them all, for they know that everyone has a pure and radiant soul inside. All kinds of people—good and bad, evil and virtuous come to the Satsang of the Saints and the Saints love them all and make them like themselves. Thus, Valmiki who was a notorious robber became a Saint in his lifetime. It was he who wrote the Ramayana ten thousand years before the birth of Ram Chandra, its hero. The demon Koda and the butcher Sadna both turned holy because of their association with a Saint.

"Caste or casteless, whoever did the Name repeat  
Him did quintessence of all things—liberation greet;  
I too each moment on the Hari's name  
With every breath did dwell  
And now I love the same  
So weli, how well!"

(Guru Ramdas)

"They who are imbued with the Lord's worship,  
Such men alone possess excellence.  
Through devotion to Nam is their high caste established.  
Without Nam all have a low caste,  
And are worms abiding in dirt."

(Guru Amardas)

"The Lord redeemeth the sinners,  
And making them pure owneth them,  
So that all pay obeisance to them.  
No one mindeth their caste,  
And all seek the dust of their feet."

(Guru Arjan)

The light of one hundred thousand suns and the same number of moons would not compare with the light that emanates from one hair (although there really is no hair) on the body of Sat Purush, the True God who presides over Sat Lok and all the universes

and worlds below it, including the **physical universe** in which we are now living.

"Come, come, O swan, to Satlok come  
 To Satlok that's my home.  
 From this material world, come, upward mount.  
 O how shall I the loveliness recount  
 Of that domain,  
 Where doth effulgence of a trillion suns  
 In glory reign."

(Dharamdas)

"Millions of suns refulgence shed  
 Such glory doth each hair bespread.  
 Naught can of that our words convey  
 The radiance that emanates always  
 From Him who Lord is of the world."

(Dadu Dayal)

"As 'Griefless' is that city known  
 No pain, nor anguish doth it own :  
 No torment there of tax to pay  
 No fear, nor error, nor decline;  
 How wondrous is that homeland mine  
 Which peace and calm do ever crown."

(Ravidas)

There is no set period of time for reaching Sach Khand. It all depends on the love that you bear towards your Master and the Lord. Your progress inside depends directly on your love. I have met people who have gone in soon after their Initiation, whereas there are others who have not been able to see the inner light even twenty years after Initiation. It really means that the purer mind gets to the inner regions earlier. Where the mind is foul, the progress is slow. Two ladies from Amritsar went into trance immediately at the time of the last Initiation and

remained absorbed for some time. So you see, there is no definite time schedule that is the same for all. When the understanding or mind is clean and pure the result is almost instantaneous; but in the case of those whose mind is soiled or dirty, it takes some time to lift the veil or the curtain of the mind.

"Whose looking glass is, Dadu, clean  
Reflection can by him be seen.  
But he whose mirror soiled be—  
How can that man his image see."

(Dadu Dayal)

It is the duty of the Master to lead the soul of the disciple through the various regions, and into the lap of Sat Purush. From here the soul's upward progress is speeded up by the special power of Sat Purush. After crossing the next two higher regions, that is Alakh and Agam, the soul reaches the last stage, called Anami, the Nameless, or Radha Soami. The light of a billion suns and a billion moons would not compare with the light of one hair on the body of Alakh Purush, the Lord of the Alakh or invisible Region. In the region of Agam, the inaccessible Realm, the light of a hundred billion suns and a hundred billion moons falls short of the light given out by a single hair on the body of its Lord, Agam Purush. Concerning the last stage or the highest region, the abode of the Supreme Creator God, the Saints keep silent. It has no beginning nor end. It is so vast that it could not possibly be described in the language of this world.

"Alakh Purush above that  
His court doth hold;  
And His true essence can  
The soul behold."

(Swami Ji)

"Agam-a marvel of a land  
Doth above that lie,  
Only a rare mystic's soul  
Doth mount that aerie."

(Swami Ji)

"He should above Alakh lok soar,  
And finding then Alakh Agam  
He will to Realm of Saints come  
Where Nanak slave hath found **his home** :  
A haven where to rest e'ermore."

(Guru Nanak)

"From there is visible the eternal tower;  
Wondrous indeed is the palace of Radha Soami.  
Supremely enchanted,  
The soul mergeth in that Anami-Purush."

(Swami Ji)

Now, all of these internal Spiritual Regions are your heritage. If you do not explore this gold mine, it is your own fault. You will be like a person who has a large treasure buried inside his own house, but runs out to beg from others. He does not use his own fortune and thereby suffers. The secret of this treasure is in the keeping of Saints and can be obtained only from them. A teacher in Spiritual Science is as necessary as the one for imparting education in arts or science in a college. The duty of the Master is to show the disciple the way to go within. It may be mentioned, however, that Masters who actually go in to the higher regions are very rare indeed.

The number of so-called sadhus in India is nearly five million but you will find a very small number who have access to the third Spiritual Region. Those that ascend higher are scarce and the ones reaching Sat-Lok are extremely rare.

Once when I was riding my horse through the Murree hills, a feeling of immeasurable happiness came

over me. I could not think of any reason for this. Sometimes one gets into a happy state of that kind when one thinks of one's children or one's worldly position. But no, that was not the case. Then I thought perhaps it was due to the fragrance from the surrounding trees, because it was the month of April and the trees were in full bloom. Then I thought to myself, "I have not been in such a state of wonderful happiness for the last eighteen years. Why is it that I am so buoyant today?"

As I rode on farther, my buoyancy increased. And lo! I beheld a fakir in a trance sitting by the roadside. I then realized that the bliss and happiness I was experiencing was radiating from him. Therefore, I got down from my horse to pay my respects to him. Seeing me, the fakir remarked, "O friend, a man with a discerning nose is very rare." It seemed many a traveller had passed by without noticing him.

Kabir Sahib says that he has given us the description of the inner and higher worlds in detail. All this treasure is within the human body and it is kept there for us. But the negative power, Kal, together with his consort, Maya, has spread a huge and intricate net to keep us captives here. He does not want any soul to leave his domain. He performed austerities on two occasions—for seventy yugas once and for sixty-four yugas another time—in order to obtain these souls. He really fights for each soul that is striving to ascend and is about to leave his kingdom. He is, however, powerless to create a new soul.

The regions below Sach Khand can fall during a dissolution, but Sach Khand is eternal and everlasting. Kal has ingeniously contrived to have the reflection of the six centres of Brahmanda in the six centres of Anda,

and the reflection of the six centres of Anda in Pinda, so as to deceive the soul and prevent it from getting to Sach Khand. All the yogis who practise Pranayam cannot get beyond Anda. Some few yogishwars reach the top of Brahmanda, the second spiritual region above the physical universe. The souls that accompany the Saints reach Sach Khand, the fifth region.

The Pinda or body centres lie below the eye centre of the human body. Most religions of the world remain absorbed in them. But the soul is to go higher up.

There are four kinds of speed in the mystical ascent of the soul. First, we have to withdraw the soul from the nine gates of the body by Simran or repetition of the five holy Names and bring it to the centre between the two eyes. This process usually takes a long time and it is the process of dying while living. The soul's rate of progress in Pind is very slow, hence it is called the way of the ant, which rises and falls in its attempt to scale a height. Above the eye-centre in Anda, the speed is less slow and is called the way of the spider, which comes down from the ceiling with the thread of its web and then slowly goes up again after catching its prey. Similarly, the soul goes up and comes down with the current of inner sound or light. Above this, in Brahmand the speed is fast and is called the way of the fish, which cannot bear separation from water and ascends along the current. The fish love water and are known to go upstream in the hills for many miles. Similarly, the soul gets inseparably united with Shabd at the stage of ParBrahm and can easily go up and come down with the current of Shabd. Next comes Sach Khand where the speed is the fastest and the soul follows the way of the bird which flies from



the plains and in a moment reaches the top of a mountain and then flies down and reaches the plains in an instant. This is the way of the Saints. They collect their soul in the Third Eye, transport it in no time into Sach Khand and bring it back into the body whenever they like.

One thing that is singular about the Saints is their wonderful humility. Even after reaching the final stage, they never forget their obligation and gratitude to their own Master.

In the end Kabir says, "I abide in the last stage."

"The lover hath merged in the Beloved  
And become one.  
He hath gained Sach Khand."

(Khwaja Hafiz)

"The Beloved hath put a noose round my neck,  
And drags me where He wills."

(Khwaja Hafiz)

"We belong to Sach Khand  
And that is our heritage  
The river is our origin  
And we merge therein."

(Shamas-i-Tabriz)

"So very grateful am I  
That I beheld thee ;  
And thus got access to thy court."

(Shamas-i-Tabriz)

The various stages have been described by Kabir Sahib in great detail, but these regions have also been mentioned by many Saints such as Guru Nanak, Swami Ji, Dadu Dayal and others. The beauty of Kabir Sahib's description is that he dwells upon the regions in their proper sequence and in a more detailed manner than most of the other Saints do.

# THIS WORLD IS ENSHROUDED IN DARKNESS

(Jag men ghor andhera)

*By*

SWAMI JI

1. Pitch dark, oppressive gloom, the world  
And hosts of murk rule body's realm;
2. In wake and dream, in both I've seen,  
This labyrinth doth maze.
3. The soul, an ignorant stranger grown,  
All mem'ries of his home hath lost;
4. Birth after birth is fray'd and sham'd,  
And is in countless genera toss'd.
5. Anguish'd each breath, iti stark distress,  
In spirit broke, invokes in vain;
6. Fruitless his calls for help remain,  
In hell is cast, in Yama's domain.
7. Much wander-vex'd this body got,  
Then mind and senses did betray.
8. Though Saints and Masters much exhort,  
And to the tenth gate point the way,
9. He is not firm, he listens not,  
Time and again in nine doth stray.
10. In hollow faiths and wrangling stuck,  
He knows not Word that doth redeem;

11. Who water churns can have no luck;  
Too slothful milk to skim for cream.
12. How shall I recount his luckless lot?  
He veers without in earthly urge;
13. The inner wealth of Shabd gains not,  
And trains not mind in Word to merge.
14. Puranas, Smritis and Scriptures all,  
And Vedas Pundits learn for naught;
15. Without Satguru and Shabd Surat,  
None hath lib'ration from being<sup>1</sup> got.
16. This choicest truth do I propound, •  
O Guru's own! pay heed, attend;
17. This Radhaswami doth expound,  
Let spirit through gates of heav'n ascend.

These verses embody the teachings of those Great Souls or Sages who have gained access to the Supreme Lord through disciplined and protracted meditation, and of the Saints and Perfect Masters who are sent to this earth by the Divine Being Himself in order to enlighten us. They are not like a routine sermon delivered by a preacher who talks on and on, often skirting the edges of the Truth but never finding the real Truth nor teaching it. It behoves us, therefore, to pay careful attention to these verses, which are strung with pearls of profound wisdom. We should not dismiss them, as some are prone to do, as the musings of an empty-headed or ignorant sermoniser. They emanate from the wakeful ones. They have laboured hard and have merged in the Divine. The

<sup>1</sup> Existence.

Master or the Satguru is the Alchemist **that has** transformed them into Godmen.

"In sensual joys, uncertainty,  
All, all do live, save only he,  
Who has been freed and God doth see.  
That soul alone's in ecstasy  
Whom Lord has wakened; that can see  
The Light, the ineffable mystery."

**(Guru Arjan)**

"Through the grace of thy Master,  
Turn thou God-wards.  
Hesitate not a moment to do His bidding  
For He can turn every thorn into a garden.  
Darkness of every heart howso ignoble,  
Changeth He into light by His radiance."

(Maulana Rum)

"Giving his heart to the world,  
How would he know the love of communion?  
There is no room for a second,  
As no other perfume can pervade the flower."

(Dadu Dayal)

"Listen, O Master, Charandas doth pray  
Thou art the Giver great, O Sukhdev, they say  
And I a poor beggar, now invoke thee.  
Devotion didst thou grant me,  
All pain forsakes me now  
And this gift cuts and shatters  
All worldly fetters."

**(Charandas)**

"Thou may not soon come (in the human form) again.  
Sing thou His praises and thy mind thus restrain."

**(Namdev)**

The Saints and Perfect Masters say that this world is an extremely dark plane or region as compared with the beautiful Spiritual Regions above and beyond it. They say over and over again that the entire physical universe is enshrouded in Cimmerian darkness.

But this description of the world is a puzzling one to many of us. We see that there is sunlight, and that we are eating and drinking, carrying on our various activities, and are aware of all the things and people. How, then, can it be pitch dark outside? Yet the Saints insist that we are enshrouded in darkness. How can that be, we ask? The Saints tell us, in reply, to think carefully about our situation, and our predicament in this universe.

Consider the world that lies before you in all its diversity and richness from a viewpoint that you may up to this time have never entertained. It is divided into land and water. First let us examine the plight of those that live in the watery realm. We see that the ocean is teeming with life. And, what is the food that the ocean's inhabitants eat? Living creatures only. They prey on one another. The big fish eat the small ones, while the latter live on many different kinds of tiny marine organisms.

Now let us turn to the land. There you find tigers devouring jackals and wolves, and the latter feeding on sheep and goats. These, in turn, subsist on plants. The falcon kills and eats the sparrow; the smaller birds eat worms and insects. In short, all creatures destroy and devour one another. Life truly lives on life.

"Life doth on life subsist."

(Guru Angad)

To a picture there are **two sides**. The front is

colourful and nice to look at, but when you see its back, you find nothing but paper and cardboard. Similarly, when you see people eating, drinking and enjoying the various sensual pleasures, you believe them to be happy. But just change your point of view and see them when they are crying out in anguish, weeping and lamenting, and being driven to meet their doom, ever striving, never achieving. Unhappiness and disappointment spread their sable wings over the world, frustrating everyone's plans, ambitions and hopes.

Consider, further, how all parts of the globe are literally packed with living creatures, each of which possesses a soul or spirit. If you examine a drop of water with the aid of a microscope, you will find that it is teeming with minute organisms. When we are walking, countless jivas, or living beings, dash against our bodies and die. Others are crushed by us under foot, and, with every breath we inhale we kill numberless microbes. This is the destiny of life on this planet. In a world in which creatures are perpetually engaged in killing one another and dying, true peace can never reign.

This line of thought is regarded by some as an argument in favour of eating meat, for why should that be a sin, they ask, when there is no other means of subsistence than that of devouring other living creatures?

To this the Saints make the following reply: The amount of sinful karma that one generates by eating depends upon the nature of the living creatures that one destroys and their position in the scheme of creation. It is the body that determines the importance of the soul occupying it. Man is at the top of creation. Animals come next. Birds, insects and

vegetation are lower still. The murder of a human being is a greater sin than the slaughter of an animal. If you kill a horse, for example, you will not be sent to the gallows. The ends of justice will be met with a small fine. The shooting of a bird is an offence still less serious; and the crushing of an insect is much less sinful than the strangling of a bird. If you pick a melon, the moral offence is not to be compared with the offence you commit by being cruel to an animal, or even to a worm.

The smallest amount of karma, therefore, is gathered by eating vegetables—though even these are not devoid of spirit. The seers and sages of old concluded that since jivas, or living beings, preyed in this world on jivas, the best policy was to exist by eating only those living organisms whose destruction caused the minimum of sin, so that the soul would not be oppressed by too much of unfavorable karma. They also spent much time in meditation in order to rise above this sorry material life. Since the vegetable kingdom was the lowest in the scale of creation, and the price one had to pay for depriving it of life was the least of all, the Rishis and Munis contented themselves with a vegetarian diet and urged others to follow their example.

Thus, even the appeasing of hunger in this world entails the incurring of karmic punishment. Guru Nanak and all other Saints who have incarnated on this planet have said that we live here in an atmosphere of oppressive gloom; and it is imperative for us, if we wish for lasting happiness, to rise to the higher Spiritual Regions. This world, they graciously reveal to us, is not our home—it is the home of the mind and the senses, and of the so-called Five Foes of

mankind—lust, anger, greed, worldly attachments, and egotism or vanity. It is transitory and illusive.

"The region of mortality did evolve,  
Like as a house of sand, and must  
In the twinkling of an eye crumble to dust,  
As paper that drops of water dissolve."

(Guru Arjan)

"False is this creation, learn, O friend,  
Nought there's on which stability doth attend.  
Saith Nanak, there is naught immutable,  
It says not like a wall of sand."

(Guru Teg Bahadur)

"The world's dream, 'tis as a play,  
The scene doth change thus every day.  
In the hours of meeting all congregate,  
When fate decrees, they separate."

(Guru Nanak)

"Where are, O Farid, thy parents who did create thee?  
They've left : are gone; yet readst thou not Fate's decree?"

(Sheikh Farid)

"Of death be sure, there is no stay.  
One has to go at any rate.  
For such a brief honeymooning day,  
What use, Sehjo, of the bridal hair-plait?"

(Sehjobai)

"About this world do hosts of Maya swarm  
Valiant her general—lust, hypocrisy,  
Sham, humbug, fraud, duplicity."

(Tulsidas)

"A dainty and immac'late dress,  
Chewing of betel leaf and nut;  
Such things, Kabir, are meaningless



And but for Nam of Hari,  
To naught but Yama's land, do these allow egress."

(Kabir Sahib)

The Saints tell us over and over again that they will accompany us on the journey to the inner realms of Light, if we will but rise within in accordance with their instructions. And ultimately, they, one and all, have said that they will take us to our True Home in the highest heavenly region.

Meanwhile, in this world, there is darkness both within and without. Wherever we may be on this small planet, we have lost our inner spiritual eyesight and cannot see the radiant light and beauties of the higher worlds. It is for this reason that the Saints say we are blind.

Dreams are impressions of our activities in the waking state. But in both conditions—the dream state and the waking state—man's soul or spirit is imprisoned in the dark material universe. This universe is a huge prison house which may be called a labyrinth for it contains thousands of doors that are so confusingly indistinguishable that one can never get out of it once one gets inside. Labyrinths or mazes of this type were popular during Moghal times in India, and Lucknow and Agra still have such buildings. But the one in which man is lost is the vast Labyrinth of Eighty Four, in which he keeps moving age after age, from birth to birth and death to death. It is only after countless wanderings that one at last gains the human form—gate to God.

"In four and eighty lacs of birth,  
Th' immutable soul descending in this realm,  
Doth stray infamously.                   •'?&'

For e'er doth Maya o'erwhelm.  
 By Kal and karma is she oppressed :  
 Such is her destiny."

(Tulsidas)

"An emanation from the Lord, this spirit deathless is.  
 Conscious, immac'late, innately, a treasure-house of bliss.  
 And yet, this soul under Maya's ascendancy  
 Ensnared was as any helpless parrot or monkey."

(Tulsidas)

"Rare is, O Kabir, this human body,  
 And may not be won repeatedly.  
 As in the wood when it ripens so,  
 Fruit drops on the earth,  
 Returning no more to the bough."

(Kabir Sahib)

The soul is an emanation from the ocean of Sach Khand (True Home), a drop of the divine essence of Sat Nam, or True Name—the Lord of the soul's True Home. But the soul is now confused and bewildered by the Maya or Illusion of Kal in whose realm bloodshed, massacre and strife are a normal state. We seem hardly ever to remember that this body is not everlasting; that it is only a rented house. If our ancestors are no more, we too are not going to live here forever. We have also completely forgotten the way by which to return to our original Home, which is an abode of bliss, ineffable peace, love and joy and where there is no birth or death.

"All worldly people are prisoners,  
 Awaiting the stroke of death;  
 Save for that rare brave one,  
 Who in the prison hath his body,  
 But in heaven his soul."

(Maulana Rum)

In this labyrinth, the forms move up and down the ladder of evolution. No one—not a single creature living in this region of darkness and sorrow, not even a god, —is safe from the cycle of births and deaths.

"Oft was I in the orchard tufLa tree,  
And oft as fruit did hang I from the bough,  
And lovely hands then in the mouth put me,  
And in the stomach 6ft I rest did so."

(Shamas-i-Tabriz)

"Regard soul as a honey-bee and the body its comb.  
Like the bee moving from cell to cell,  
Does the soul go from one body to another."

(Maulana **Rum**)

"From the bondage of chaurasi,<sup>1</sup>  
Hath the Guru secured my release.  
Whoso hath Nam manifested within  
His cycle of birth and rebirth doth cease."

(Garibdas)

After wandering for an almost endless length of time in inferior kinds of bodies, the soul incarnates at last as a human being. But even in this precious form, the pleasures of the senses and the carnal appetites continually lure us into wasting our time. Kabir has given a vivid picture of the pilght of man in this world. He says:

"Man in this world is wholly sinful from his very birth, and there are many ready to claim his body. The parents say, 'He is our child and we have nourished him for our own benefit'. The wife says, 'He is my husband', and like a tigress wishes to seize him. The children gaze at him, and like the god of death, keep their mouths wide open for

<sup>1</sup> Eighty-four lacs species which comprise the entire creation.

support. The vulture and the crow look forward to his death. The pigs and the dogs wait on the road for his bier to pass on its way to the burning ghat. The fire says, 'I shall not leave him, until he is utterly consumed'. The earth says, 'I shall obtain him'. The wind thinks of scattering his dust. O ignorant people, you speak of this body as your house; do you not see that a hundred enemies hang about your throat? Beguiled by the illusion of this world, you regard such a body as your own. So many desire a share in your body that you will live in trouble all your life. O madmen, you do not wake up to a knowledge of this, but repeatedly say, 'It is mine, it is mine' ".

The Saints and Masters who have realized the Self, are in tune with the Infinite, and have enjoyed the bliss of union with the Lord, take pity on us. "Alas!" they say. "O you whose True Home is in that wonderland above, what dire misfortune has overwhelmed you, that you are grovelling here in the dirt and dust?"

Their only object in incarnating in this "dim vast vale of tears" is to save us from its continually storm-tossed ocean of misery.

"Neither in birth nor death are they,  
 But moved by mercy most benign,  
 Incarnate here in charity;  
 With gift of Nam they humans bless,  
 The way of worship teach; and to God they give access."  
 (Guru Arjan)

"David did thus address his Master true :  
 'O king of Kings! self-sufficient were you;  
 What then thy purpose or the need had been,  
 That thou descended to this earthly scene.'  
 Then did the Lord his Master, make reply :  
 'O Son of Earth, in the Nameless Land was I  
 Potential, formless and invisible.  
 A heavenly urge did my descent ordain,

That in this wilderness, all verdure should obtain,  
 And seekers that are wandering in vain,  
 The right path should gain."

(Shamas-i-Tabriz)

"Even as I was going to sink in the sea of life,  
 Came the Guru and rescued me.  
 I have found the boatman Guru  
 Who hath taken me aboard."

(Dadu Dayal)

They do not come, as we do, in order to discharge karmic debts. No, they are liberated souls, moved by no compulsion whatsoever. They are free to do as they please, just as is a Superintendent of Police who is visiting a prison. The only difference is that the visit of the prison official is a routine affair. He looks to its law and order and ensures that prisoners do not escape. Whereas the visits of the Saints to the prison of this world are for the purpose of setting the prisoners free.

They exhort us to close the nine gates of the body, in accordance with the oft-repeated instructions of the Saints and Perfect Masters. If we were to do this, it would result in such a wonderful illumination within that we would become oblivious of the material world around us. They then go so far as to offer even to accompany us when we ascend to the higher realms of the spirit. Yet we cling desperately to the objects and pleasures of the senses; for these pleasures are here and now, while the next world seems something like a myth. This is because our minds are soiled, and as a result are mistrustful. We put no confidence in the Saints, but on the contrary look upon them with suspicion. What, then, can they do? Repeatedly they call upon us to stop indulging in the sense pleasures and to



rise to those regions. They speak always of the Divine Music of Nam, the Word of God, which their disciples hear and which, by its purifying and magnetic power, cleanses the minds of the disciples and draws their souls up to the higher domains.

"Now ye are clean through the Word that I have spoken to you."

(John 15 : 3)

"When a Perfect Master is, O Saints, attained  
Through Nam is then true worship gained."

(Guru Ramdas)

"The saviour is the Guru's grace  
Which comes when True Nam's treasured."

(Guru Nanak)

"O son of dust !.. .hearken unto the mystic  
Voice calling from the Realms of the Invisible."

(Baha-Ullah)

This is no blind faith but a living and dynamic fact, which is open to verification through experiment and research within the laboratory of the mind. Though it is difficult to realize it, we now are like worms taking intense pleasure in dirt and filth, worms to whom the fragrance of the beautiful rose garden is anathema. The sinful man is spontaneously repelled by the sermons of the Saints, exactly as the fly is repelled by musk and sandalwood but is enamoured of the refuse around which it keeps buzzing. If in this world you start to tell stories of dacoities and murders, of loot and wars, of knavery and swindling, people will listen most attentively to you the livelong day; but change over to a sermon on the joys of solitude and meditation, and they will move away in utter indifference.





"Who to himself some charity did show,  
O Namdev, from his tongue praises of the **Lord** did flow."

(Namdev)

"In avarice art thou engulfed  
And it hath made thee forget thyself,  
From king hath it made thee a pauper,  
And hath from wealth thrown thee into poverty."

(Bulleh Shah)

"Bound hast thou been sent  
From heaven unto earth.  
Thus banished from thy Home,  
Hast thou reaped what thou sowed.  
Being a stranger in a far-off land,  
Bahu, thy grief hath daily increased."

(Sultan Bahu)

If somebody floated a rumour that free land was being given away in some foreign country, many people would be ready to emigrate in order to get it. But when Saints urge them to rise up within and achieve liberation forever, people pay no heed to them. We are like sheep penned inside a thorny hedge, that is on fire. The shepherd tries to save the sheep by pushing them out of the fold. But they are so fond of society, so to say, that they plunge again and again back into the fire and are thus burned to death. Like the shepherd, Saints advise us to work at our salvation by engaging in the spiritual practices they teach, and in this way to transcend this world which at all times is being consumed by a huge and ever-burning fire. But instead of listening to them, people often start harassing and persecuting them.

Consider for a moment how the world has treated

the great Saints and Perfect Masters of the Word who have come here to help mankind. Guru Nanak was forced to carry loads and to grind corn. Mohammed the Great Prophet, was obliged to flee from Mecca, and on one occasion for three days in succession he had to starve in a cave on the way. Mansur was sent to the gallows. We gladly worship cows and buffaloes, the garud bird, the basil plant and the peepal tree; but men who are holy are tortured by us and put to death. We are mistrustful of them because our minds, unknown to us, are bemused by sin.

So enrapturing is the music of the Divine Word that resounds within each one that worldly music and all the other beautiful things of this world pale into insignificance before the bliss that it has to offer. No human being is without this wealth. While all of our holy books and scriptures sing the praises of this Word or Nam, the Word Itself is not contained in any of them; just as no actual money is to be found in the banker's ledgers and account books, even though they contain a complete record of all of his wealth. A mere study of books will avail you nothing.

Nam, or the Word, which is also known as Bang-i-Asmani (Heavenly Melody), Kalam-i-Illahi (The Voice of God), Dhur-ki-Bani (The Voice from the Primordial Region), and Gur Bani (The Voice of the Master), is continually ringing and resounding inside the human mind. The ability to hear it is to be developed within by rising beyond the so-called Nine Doors of the human body. Doing this is what the Saints call "churning milk" to produce butter; whereas the so-called earning of merit by going on pilgrimages, worshipping idols, doing penance, giving money in charity—all these activities constitute the "churning of

water", and nothing is to be gained through them except foam.

The churning of milk is not easy, but it alone will give you butter. In the same way, it is only the actual carrying out of spiritual practices that will produce spiritual advancement. Ravana, for example, was a great scholar, who wrote an amazingly scholarly commentary on the Vedas. Yet he had no peace of mind, did no spiritual practice, made no spiritual progress, and wasted his life dallying with women. This is what most people do.

"Blest wast thou with the human form,  
 Yet ne'er with a jot of Simran<sup>1</sup>  
 Didst thou that form inform.  
 Absorbed in pleasures of thy spouse,  
 Thus didst thou misery greet,  
 And fettered were thy feet."

(Guru Teg Bahadur)

"The human form attained  
 In carnal joys was wasted.  
 The fool the nectar gained,  
 Yet 'twas poison he tasted."

(Tulsidas)

"Of all the four and eighty lacs of birth,  
 Man's is, in the eyes of God, of the greatest **worth**.  
 Who standing on this last rung hath no care  
 Must come and go and stay in misery here."

(Guru Arjan)

"O Arjun, the person who hath no control over his senses  
 Even with effort he fasteth to stem the tide of sweeping  
 sense storm.

But those who have taken refuge in Me  
 They have, forever, conquered them.  
 They alone are the wise men

<sup>1</sup> Repetition of God's name.

And drink the heavenly nectar  
And none else is."

(Bhagwat Gita 2 : 60-61)

Tis water man doth skim, and water doth he chum;  
Thus blind and wholly ignorant, he seeks the Truth to leara.  
And yet through Guru's sage advice most surely shalt thou  
gain  
Ambrosia, and the priceless wealth of Lord's own Nam  
attain.

(Guru Nanak)

The Power of the harmonies that resound inside us as the Word of God creates and supports millions of universes. As St. John says in the Bible, the Word of God created all things.

"If the Nameless did not want to be known,  
No heavenly Melody would ever have shown  
Nor would there have been any creation."

"Ism-i-Azam<sup>1</sup> is the origin of all names,  
It pervades all life and this is its outward manifestation.  
Ism-i-Azam is the river, its waves the entire creation.  
But that man alone this riddle can read,  
Who belongs to the family of a knowing person."

(Abdulrazaq Kashi)

"All is Gobind, all is Gobind,  
Without Gobind doth naught exist.  
As thousand beads are woven in a thread,  
So is the creation sustained by the Lord."

(Namdev)

"From Word the sky, from Word the earth,  
From Word refulgence took its birth,  
Word doth all creation sustain,  
Which Word as essence, O Nanak,  
Doth in every mind obtain."

(Guru Nanak)

<sup>1</sup> Nam, Word or Logos.

It is ego, pride, vanity or self-righteousness that chiefly prevents us from going within. Guru Nanak and other saints describe the power and omnipresence of ego in the following words:

"In I-ness come, in I-ness go,  
 In ego born, in ego die,  
 In ego buy, in ego sell,  
 And earn and spend in ego so.  
 In ego dost thou speak the truth,  
 And then in ego lie;  
 Nor canst thou free of ego dwell,  
 If merit thou earn, or live in sin;  
 All prophets, hells and heavens spring  
 From ego, vanity."

(Guru Nanak)

"This ego is a chronic disease,  
 Which yet can cure itself with ease,  
 When Grace from Lord descends.  
 Through Guru's Word the soul ascends,  
 From self thus gets release."

(Guru Arjan)

'Ego's a great calamity,  
 The self from this pull out, O **hie!**  
 How long O friend, in safety can  
 Cotton with live charcoal lie."

(Kabir Sahib)

"I and you, mine and thine  
 Play Maya's role.  
 And it is this ego,  
 That hath enfeebled the soul."

(Tulsidas)

"Throw thy ego away  
**If thou** wilt earn God's **grace.**"

(Sultan Bahu)

"O run towards God,  
 And seek thou shelter with Moses (Guru),  
 Through thy pride and egoism,  
 Lose not thou thy soul."

(Maulana Rum)

The cycle of births and deaths in the material world will cease revolving for you when you find a Master who will initiate you into the mysteries of the Word; and when, in accordance with his instructions, you attach the soul to the Word or Shabd, the inner spiritual Power and Music. In this Path there is no need for you to renounce the world, to be converted to another religion, or to give up your caste or creed. Nor does it cost a single penny. The wealth of the Word is your own; it is within all of you. If a Hindu labours hard on the Path and earns this wealth, how does it concern a Muslim? And if a Mohammedan develops it, how can the Hindu possibly object? Nam is entirely independent of religious ideas or views.

In schools and colleges, for instance, there are boys who belong to various religions, and the student who works hard passes the examination. Similarly, in the university of Spirit, in which the Guru is the teacher, the disciple who works hard at meditations, secures the prize of inner bliss. He will achieve salvation; his mind will stop wavering. It will be under his control. Lust, anger, and the rest of the Five Foes, the senses, and every other human failing will be under his command. He will find this Path to the higher consciousness and the higher realms easy of access.

Our scriptures, holy books, learned commentaries and so forth, give us noble inspiration. They exhort us to follow the Path, but we are contented with a mere reading of them. This is practically useless;

it is like reading a book on cookery that describes how sweets and other delicacies are prepared. Yet you can keep on reading it and your sense of taste will not be satisfied, nor will your hunger be appeased. Liberation will come only when you act upon the exhortation of these books. Different saints, have emphasised this fact time and again.

"Read thou book after book, year after year,  
 Month after month read on,  
 To study give thy life, all thy breaths waste,  
 But one thing of real import thou should'st hear  
 One act alone,<sup>1</sup> O Nanak, is of any worth,  
 And every act but this  
 Straying in ego is."

(Guru Nanak)

"Well-versed in nine,<sup>2</sup> four,<sup>3</sup> six,\* eighteen<sup>5</sup>  
 The learned knOw still little, I ween,  
 Book-lore's at best wisdom on loan,  
 Imitative, rootless and forlorn.  
 The root of things is Inner Sound  
 Which keeps the soul to Origin bound.  
 Sans that they're like the bird well-known  
 Which can all tunes of birds intone  
 But tune of its own it hath none."

(Tutsi Sahib)

"This half a verse, Kabir, thousands of books distils;  
 The world is false, remember, and Nam alone is true.  
 When sout the Shabd hears, Nam shall be known to you."

(Kabir Sahib)

<sup>1</sup> Attaching the soul to the Word.

<sup>a</sup> The nine works on grammar.

<sup>1</sup> The four Vedas.

<sup>4</sup> The eighteen Puranas.

\* The six systems of Hindu philosophy.

"O man, thou holdest the macrocosm within thee,  
 Nay! both the worlds concealed in thee lie.  
 Thou art the Mother of all holy books and scriptures,  
 Search for the Word of God within yourself.  
 (Fariduddin Attar)

"If by reading in books doth one perform yoga,  
 His body shall decay and get diseased,  
 And success he shall not attain."  
 (Charandas)

"By talking of mystics and their intoxicated love  
 Try not to find the secret of the world.  
 None hath ever comprehended the mystery through learning  
 And none ever will."  
 (Khwaja Hafiz)

"Simritis<sup>1</sup> and Shastra\* consider good and evil,  
 But know not the real essence;  
 Without the Guru it can never be known."  
 (Guru Amardas)

"To an enlightened person (mystic)  
 Vedas are as useful,  
 As is a tank in a place full of water."  
 (Bhagwat Gita 2 : 45)

"Who can ever discover the Unstruck Music in  
 Vedas and holy scriptures?"  
 (Bhai Gurdas)

"What matters it that thou hast learning, virtue,  
 knowledge of scriptures or that thou art an  
 ignorant fool, if thou knowest not Rama?"  
 (Dadu Dayal)

That which lies inside cannot be put into words; it  
 can only be experienced. It can better be felt than  
 described.

<sup>1</sup> & • Hindu scriptures.



Right from the time this world came into being, Great Souls, the so-called Saints or Perfect Masters of the Word of God, have been incarnating on this plane. Their advice has always been the same—they have laid stress on ascending within. This, however, is impossible until a living Master is contacted. Just as the power of knowledge lies dormant within us all, but is not developed until some teacher comes to awaken it, so also is the gift of Nam, the Word or Power of God, lying latent within us all. If, after meeting such a teacher, you work hard to attain the wealth of Nam, your soul will awaken to it. This is the principle that works throughout the jurisdiction of Brahm—there can be no access to the inner realms of the spirit without a perfect Guru.

"Invisible is Par Brahm, verily beyond access.  
The company of mystics, revealed th' ineffable mystery.  
In the tenth gate ringeth the Endless Melody.  
Where drizzling as nectar Nam did bless."

(Guru Arjan)

"Through the Master's grace,  
The essence ambrosial did drip,  
Which in the tenth gate did I sip.  
The Bani's music sounded as endless Melody,  
And thus was Sehj<sup>1</sup> achieved easily."

(Guru Ramdas)

Kept in darkness and ignorance by the mind's continual seeking of pleasure, we forget that an account has to be rendered for all our actions. In blind ignorance we go on spinning the web of Karma around our soul, and find no happiness. In the larger sphere of the conduct of world affairs peace conferences are

<sup>1</sup> Sach Khand where the soul drop merges in the Ocean of Satnam.

held; but there can be no peace on this dark plane. If you yourself wish to attain peace, sit down in meditation as instructed by the Master for two or two and a half hours every morning. Thus will you get salvation.

If the disciple does not shirk his duty, the Guru will not forget to do his. But if the student does not work to learn his lessons and does not obey the teacher, how can he pass the examination?

We all have the same kind of flesh, and similar eyes, ears and nostrils. In like manner, the laws of the Lord are also the same for all of us. One of our enemies is the organized religion that we profess, which is nothing but mental acrobatics. Our mind, we should never forget, is Satan incarnate, and an inveterate enemy of the soul. It does not wish the soul to gain emancipation from its overlordship, and does everything it can to prevent this. In other words, you may call it an imp of Satan—an active agent through which Lucifer spreads mischief and trouble. It has so confused and blinded us that we fail to understand the message of the Saints, and refuse even to listen to them.

Meditation makes it possible for the disciple to die while still living in the material body, before the time comes for him actually to die. This is the "dying daily" referred to by St. Paul; the ascending each day to the higher spiritual worlds during the time of meditation. The soul rises to these worlds while one is engaged in contemplation in the same way as it rises to them at the time of death.

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

(John 3:3)

"As the wise tortoise retreats,  
 Its four feet under its shield  
 To escape from the outside torment;  
 So does the wise man draw, O Prince,  
 His five frail senses from the world  
 To merge in the Lord Divine."

(BhagwatGita 2:58)

"The land to which you after death shall go,  
 Seeking a death while living, reach thou here and now;  
 Such Yoga, Nanak, learn by dying so."

(Guru Nanak)

"Die thou in life, O Dadu !  
 For at death have all to die perforce.  
 What glory lies in dying in death?"

(Dadu Dayal)

"In all thy destruction hast thou seen new lives;  
 Wherefore art thou to the life of the body stuck fast  
 (like a leech)?"  
 (Maulana Rum)

"A grain may bear a rich harvest  
 But not before it dies in dust ;  
 For life abundant—our Soul's quest.  
 This is the way : one must in Him **die first.**"

(Khwaja Hafiz)

"Before death cometh do they die  
 Who know, O Bahu, secrets of true Love."

(Sultan Bahu)

"When I forgot myself, then beheld I the face of my love,  
 And on every side did the beauty of the Beloved enrapt'ure me."  
 (Sheikh Saadi)

"Who saves his head, loses his head;  
 Who severs his, doth find another instead.  
 As wick of a candle when 'tis trimmed,  
 With light is it over brimmed."

(Kabir Sahib)

This so-called dying while living can be accomplished only by means of the practice of listening to the harmonies of the Shabd, which is the Word of God.

These outer ears, alas, hear not that inner and Divine Melody, which is called the Shabd.

"In all the seven heavens doth reverberate the Word  
Which fuddled fools have never heard."

(Khwaja Hafiz)

"Close eye and mouth and ear,  
Chirping of Crickets hear,  
As Anhad melody."

(Kabir Sahib)

Most of us are being misled into worshipping gods and goddesses that inhabit the six chakras, or nerve centres, situated in the body. Ganesh lies near the rectum, Brahma near the sacral plexus, Vishnu in the navel, Shiva in the heart, and the goddess Shakti in the throat, while in the waking state the soul lives in the eye centre or Third Eye, between the two eyebrows, high above the gods and goddesses, in the lower centres. These gods and goddesses, therefore, are our servants or henchmen.

When we say that Vishnu lies at the navel, we mean that in that region there is a power that sends the lymph, the blood and the other essences that are the products of digestion, into the eyes, the ears, the nose, the brain and other organs of the body through the veins, arteries, capillaries, and so forth. That is why we say that Vishnu is the Preserver or Maintainer of the world and has the duty of nourishing mankind. This duty he has perforce to perform, even for Muslims and others who do not believe in him. When you go inside, you will discover that all of the gods and

goddesses are engaged in one way or another in serving you.

Bearing this in mind, ask yourself the questions: If a magistrate should start to praise and worship a servant, how could it benefit him? The utmost that he could achieve would be to become a servant himself. Yet that is what most of the people of this world are doing—worshipping servants.

A close study of the process of death also reveals the futility of worshipping these inferior deities. When the spirit currents start withdrawing from the body at the time of death, our hands and feet become lifeless and grow cold, and gradually the nerve centre at the rectum is entirely depleted of spirit. Ganesh, the presiding deity of this centre, then dies before we do. The next centre to be vacated, as the soul leaves the body and ascends to the navel, is the sex centre. Thereafter its ruler, the god Brahma, is dead for us. As the spirit withdraws to the heart from the navel centre, Vishnu, the great deity, suffers dissolution. The soul then mounts to the heart centre and Shiva expires.

When the entire spirit is focussed at the eye centre, Shakti, the goddess of the throat centre, is deprived of life, though the atman or soul has not yet left the body. How, then, can these deities, who become lifeless while you are still alive, give you liberation? Time spent in their worship is time wasted. Misguided by Brahmins and pundits, the soul is bemused and bows down before its own servants.

It may be emphasized that without the Guru there is nothing but utter darkness within and without, since the Guru alone can bless us with the Word which opens the way to the inner realms of Spirit. Once the

Guru has given us the gift of the Word, we can emancipate our soul and achieve salvation by practising the meditation taught by him.

"Without the word 'tis dark within  
 No treasure's found, nor doth the soul transcend  
 The whirl of birth and death."

(Guru Amardas)

"Without the Word the soul is blind,  
 Where can it wend its way?  
 The way to Shabd it cannot find,  
 Time and again in illusion doth stray."

**(Kabir Sahib)**

"Whene'er a perfect saint doth sow,  
 In the soil of mind, the seed of Nam,  
 Who shall have the power that seed to burn?  
 As time flows on, the seed doth sprout,  
 And as the saints descend to the earth,  
 The sprouting soul is by them nursed."

**(Swami Ji)**

# SADGURU—THE PERFECT POLISSEUR

(Satgur Sikligar Milen)

By  
PALTU SAHIB

Hail to Thee, Great Polisher, **all hail!**  
Remover of my stains, all hail!

Like an ill-used vessel whose stains  
Are getting e'er faster,  
The Soul sin-soiled its shine regains  
Polished by the Master.

The rust rubbed off—that age old stain—,  
The mind defaced now looks so plain.  
Hail to Thee, O unique Polisher!

With the pumice of Yoga, let me  
The blade of mind from blots make free;  
And my Soul—a sword by rust deformed,  
So clean, so pure shall shine reformed.

Thy Sight's corundum, Emery stone  
Of Thy word can polish alone.  
Salutation to Thee, O skilled Burnisher!

To rid the mind of stains of sins  
I turn to Yog, for Yoga can rinse  
This vessel, its outs and ins.

With rapier clean now Paltu, gain  
Thy freedom; no more of aged stain  
By Polisher's grace doth now remain.  
All hail to the good Polisher!

The mind is a swift and dauntless rider, for it can speed like the wind to all quarters of the compass in an instant. It has been compared to a winged steed that can soar above the highest mountains and dare into the deepest valleys, and can wing its way with ease over the wildest seas. It has been likened to quicksilver, and to a restless monkey which is forever jumping from one tree-branch to another.

Sometimes the mind is said to be like the winds of heaven which blow without ceasing from one part of the world to another. It has been compared to an elephant because of its uncontrollable impetuosity. It has been called the "Great Bird" because it ceaselessly keeps flying from one thing to another, just as a bird flies to and fro among the trees of the forest. It is the nature of the mind to focus first on one thing and then on some thing else. This moment it builds castles in the air, and the next it demolishes them. It is tossed about between objects of love and hatred, as a feather in a stormy wind. In short, the mind is never still.

"The mind e'er wanders in deluded quest  
Away from Til where it may well find rest."

(Guru Ramdas)

The mind is always athirst, like a deer that runs towards a mirage of an enticing pool of water. And it is always hungry, like a stray dog that roams the streets. It is always pulled about between contraries—pleasure and pain, joy and sorrow, hope and despair, health and disease, riches and poverty, honour and dishonour, strength and weakness. So long as it is not subdued, so long as its wanderings do not stop, so long as it remains fickle and unstable, so long as it does not



return to its source, God-realization is but a distant dream.

The mind is the essence of Brahm, the ruler of Trikuti, and its home is in Trikuti. But under the sway of the senses, viz., five of knowledge and five of action, it has completely forgotten its true nature and high place of origin. The soul, which is a spark of the Divine Flame, is yoked to the chariot of the mind. Whatever the mind does, it is the soul which suffers the consequences. In this unhappy association, where the mind is led by the senses and the soul is led by the mind, there can be no peace or lasting rest. It is a house divided against itself. The soul is a helpless prisoner in the hands of the mind. Its plight is the same as that of a frightened fawn lost in a wide and desolate jungle.

Together with the mind, the soul has become covered with thick coats of earthly dirt. It is a brilliant spark of the Divine Flame, but now it occupies a dark and dirty cell. It has got heavily laden with sins and life after life it has sunk deeper in the mire.

The mind once knew the bliss of its own home. Now it tries to find some kind of lasting pleasure in the transitory objects of this world; but like a mirage in a desert, true happiness always eludes it. In despair, the mind turns to prayers and penances, to worship and alms-giving, to prostrations in temples and mosques, to kneeling in chapels and churches, to seeking seclusion in forest retreats and mountain caves, to pilgrimages and holy waters, to the pursuit of learning and the study of philosophy. But nothing avails and the mind still fails to find the bliss and light of its original home. In fact, these practices tend to make it still more vain and egotistical, and to involve

the soul ever more deeply in the prison-house of "Eighty-four"<sup>1</sup> forcing it to move without ceasing from one life to another.

"By washing one's body day and night,  
 Rid is not one of mind's blight.  
 Hard penances done to discipline the mind,  
 Fail to shed its ego: the deadliest poison kind.  
 Toil at washing the body in ways all,  
 Doth succeed not like that of cleaning a mud wall."  
 (Guru Arjan)

While the mind derives its life-force and energy from the soul, it at the same time does everything possible to suffocate the soul. It bites the very hand that feeds it, and acts in such a way as to sap the soul of its energy. Just as smoke masks the flames of a fire, rust tarnishes a metal mirror or a membrane covers the new-born babe, so does the mind act as a covering over the soul. In addition, by its ceaseless actions, it keeps continually adding to the fetters that bind the soul to the world. By dark deeds it not only 'blackens its own face', but also covers the soul with darkness.

By itself the soul is powerless to escape from the cage in which it is imprisoned, for it is fastened tight with bands of strongest steel. A ray of the Omnipotent, the Omniscient and the Omnipresent Sun that it is, it has become completely forgetful of its exalted position, its innate purity, and its self-effulgent light.

God dwells within us, but the mirror of our mind is unclean and covered with dirt. This veils the Lord

<sup>1</sup> The Hindus believe that the soul bemused by mind is bound in a cycle of eight million four hundred thousand incarnations till it is liberated by the Master.

from our view. Just as it is not possible to see one's reflection in rough and storm-tossed waters, so also it is not possible to see God's reflection in a restless and tempest-tossed mind. The mirror of the mind can be cleaned only by a Perfect Adept. The mind can be made motionless and calm only by a True Master.

"Their body's anvil, iron mind within  
 Heated in fires five:  
 The coal of sin is stoked in:  
 The fires of worry burning low  
 The mind in th' heat does stow.  
 Could they the Master find  
 Who Nam ambrosial would on them bestow,  
 And Nanak, heat of craving drive out so."

(Guru Nanak)

"The age-old deadly rust of sins  
 Canst thou wash off in the company of Saints."

(Guru Ramdas)

"The sins of a myriad births tarnish the mind,  
 And black is now its visage.  
 Like the oil man's cloth cleansed it is not,  
 Even if it is washed a hundred times.  
 By Guru's grace while living one doth die,  
 Turned is mind's current and inward it doth lie.  
 With sin, O Nanak, then 'tis besmeared not  
 Nor is further birth and rebirth ever its lot."

(Guru Ramdas)

"When cleaned is the mirror,  
 And light doth on it ply,  
 Reflected is the face so clear,  
 In its entirety.  
 The ignorant from Truth stray away,  
 In hearts of Saints it shines **alway**."

(Bhai Nandlal)

Just as the Philosopher's Stone changes base metal into gold, so does the Satguru completely transform the mind. He stops its outward and downward trend, and turns its attention inward and upward. The cup of the mind, which for ages has been turned upside-down and has not thus been able to gather any rain, is now turned right-side-up and is soon filled with Nectar that is constantly falling from the heavens.

"The rusted iron of the mind is transmuted into gold  
Coming in contact with the Guru—the philosopher's stone."  
(Guru Amardas)

The mind, which has always run towards wife and children, friends and relations, wealth and possessions, name and fame, is now bridled and tamed. Awake to the world but asleep to God, it now turns round; it becomes asleep to the world and awake to God. The Satguru does not have to add anything from outside to bring about this miracle. The treasure of Nam, the Immanent Power, lies within us; but the key to this treasure is in the keeping of the Masters. They alone know the secret and the mystery, and how to make it clear. No one else can open the hidden lock. Without their help and guidance, no one can gain admittance to the Mansion of the Lord.

"The mind of craving purge,  
To the Melody skyeey urge."  
(Shams-i-Tabriz)

"Farid, arise, bustle about,  
Go, earthly scenes witness.  
Mayhap thy sight may bless  
Some soul the Lord hath forgiven:  
Through whom thy soul may also be shriven."  
(Sheikh Farid)

"Without the Guru dirt is never gone,  
 Without the Lord access to home not won;  
 To Word within let us awake,  
 All craving else let us forsake."

(Guru Nanak)

Paltu Sahib explains all this by an illuminating simile. A sword-maker and repairer who is given an old sword heavily covered with rust, first rubs it hard with a pumice stone to remove the ugly stains, then holds it against a swift-turning grind-stone to scrap away the rust and sharpen the edge, and finally polishes it to brilliance with emery. In this way he makes it once again a potent weapon with which its owner can take a heavy toll of his enemies or even rout them completely. In the same way the Satguru, by using the pumice stone of his Satsang, the grindstone of Simran and Bhajan, and the emery of the Audible Life Stream, cleans and polishes the mind that is covered with rust and dark, ugly stains. By these means, he turns a mind that is vicious, obstinate and corrupt into one that is pure, honest and conscientious. He polishes it until it is absolutely clean and bright, making it immaculate and perfect by means of the cleansing power of Nam—the Word, Logos or Sound Current.

"The Master perfect hath to thee  
 Sung secrets of the Melody.  
 And blessed these moments be,  
 That through His grace art thou  
 A man of substance now."

(Bhai Nandlal)

"Without the Nam the mind doth not awake.  
 So when with mystics did I associate,  
 Quenched was all craving, and the mind  
 A deep ineff'ble peace did find."

(Guru Arjan)

"O Sehjo, in the company of mystics,  
 The mind won Hari's characteristics,  
 Desire it quitted: waxed motionless  
 To the crown the pauper did gain access."

(Sehjobai)

"Grace is the bark of Hari's name  
 And Satguru doth sail the same.  
 With sadhus then wend your way,  
 Lib'ration's quick, there's no delay."

(Dayabai)

The Satsang of the Satguru and association with Him reorientate the mind and turn it Godward. Repetition of the holy names helps it to withdraw to the eye-center. Contemplation of the form of the Master enables it to stay there and to contact the Divine-Melody, the Heavenly Sound, the Unstruck Music, which takes it to its place of origin in Trikuti. As a magnet draws iron filings to it with an irresistible force, so does the Word of God draw mind and the soul to Itself. Gone then are the poisons of the mind, lust, anger, avarice, attachment and egotism. It is cured of the hunger of passions, the thirst of desires and the blindness of anger. It is cleansed of its age-old rust and dirt.

"Lust, avarice and ire  
 And vanity entire;  
 Of all such cleanse thy heart.  
 And be intoxicated with the wine,  
 Of Mira's Lord, the Girdhar<sup>1</sup> divine."

(Mirabai)

"Fear, Karma and uncertainty  
 And anger too burnt I.  
 And did with firm resolve destroy'd the bandit.

<sup>1</sup> An epithet used for Lord Krishna who is said to have lifted a **mountain**.

Then did, O Gulal, the guru's grace I find.  
Thus did I throttle Kal, when curb'd was the mind."  
(Gulal Sahib)

The sleeper is now awakened from a deep slumber and is aware of what is happening in his house, and the five thieves that constantly robbed him of his spiritual wealth have taken to their heels. The most powerful enemy, the mind, has now changed into a most faithful ally. The darkness of age-old ignorance has been dispelled, and the house is filled with the radiance of the Spiritual Light.

Rising up, the mind now returns to its original home in Trikuti and releases the soul from its iron grip. Freed from the restraint of the physical, astral and causal coverings, rid of the three gunas (attributes) and the twenty-five prakritis (tendencies), the soul for the first time becomes aware of its close kinship with the Creator. It then realises that it is distinctly different from the mind and the body, and that these were only coverings in which it was tightly enclosed. It finds that its coverings were ephemeral, and that in and by itself it is deathless, endless and infinite. It discovers also that it is a ray of the never-setting Sun, a drop of the ever-lasting Ocean, a spark of the Eternal Flame, the essence of the Immortal Lord.

Like the stained and rusted sword that regains its brightness and sharpness in the hands of the sword-maker, the soul, in the hands of the Satguru, who is a skilled craftsman, an experienced polisher, a master magician and an expert washer and dyer, regains its pristine radiance and glory. With the sharpness and power thus regained, it strikes a moral blow to all the enemies that had held it captive in the labyrinthine prison-house of the world.

"Disciple's like dirty cloth and washerman the **Guru**,  
 And soap Creator true.  
 Cleans'd on soul's washing stone,  
 Brilliant Lustre doth own."

(Kabir Sahib)

"Knowledge and meditation as washermen are known;  
 Love is their washing slab of stone.  
 Abjure thou selfishness: on Nam alone rely,  
 Craving for carnal joys is washed off thereby."

(Dulandas)

"Satguru, O Sehjo, is the dyer,  
 And dyes for all who desire.  
 Wbate'er the garment, He dyes without fail,  
 For spirits that come within His pale."

(Sehjobai)

Then quickly and clearly, the soul sees the real nature of the shadow-shapes that surround it, and penetrates the deceptive net of maya (illusion). It breaks free of its false attachments and rises above the domain of mind and matter. A wonder of wonders has taken place! The soul that was once a cripple and a captive is now able to climb the highest mountain peaks. The soul that was once an ant now devours the elephant mind. The soul that was once blind now sees and beholds the inner effulgence. The soul that was once dead now rises from its grave and comes to life.

"To that God-like Guru I make obeisance,  
 Who light of knowledge gives, dispels dark ignorance."

(Sunderdas)

"When sweet and blissful tunes of the ceaseless Word did  
 I hear,  
 All doubts and sinful karma, all pain did disappear.



When life of the Word, the Guru, did in His grace so bless,  
 My tasks were all completed and welcomed me success."  
 (Dulandas)

"Who doth with Word keep company,  
 Affliction shuns away;  
 In no hazard doth stay.  
 Rare are, O Rajab, they,  
 Who practise thus the Word and self do purify."  
 (Rajab)

Lightened of its age-old burden, the soul now enters into true ecstasy. Absorbed in indescribable rapture, it makes its way to its True Home and there meets its Creator, never again to return to the valley of tears and misery. Without effort, it transcends the conflict of contraries and regains its oneness with the Supreme. After countless aeons the drop merges into the Ocean and the individual becomes the Universal. The spark rejoins the Flame, the ray returns to the Sun.

"Knowledge of yogic modes, through Guru's grace possess,  
 Through Guru's grace, likewise, to Sunnya<sup>1</sup> gain access."  
 (Sunderdas)

"Devotees of Saints who hold the Hari dear,  
 Whate'er be their sins, they fast do disappear."  
 (Guru Ramdas)

"O joy! the precious wealth of Nam have I obtain'd  
 This priceless treasure have I through grace of Satguru  
 gain'd."  
 (Mirabai)

Paltu Sahib thus brings out very vividly the fact that it is the Satguru alone who can make all who come to Him, who listen to His Satsang and follow His spiritual discipline, pure of heart, and able to mirror

»The Void: the third spiritual region.

the glory of His all-pervading Refulgence.

"In the peasant's hand the sugar cane  
 Is chipped to bits: doth not complain.  
 The crusher then squeezes every shred; '  
 Nor doth the juice the fire dread.  
 Roast then the body, treacle find,  
 Much heated; sugar unrefined.  
 When still more heating that doth own,  
 It will as sugar then be known.  
 Its body must the sugar burn  
 Before it can to candy turn.  
 Take then the candy and heat it,  
 Thus kand<sup>1</sup> obtain, the favourite."

(Kabir Sahib)

"The Word from Master find  
 Thy soul with Nam inform;  
 Then body and the mind  
 Both these thou canst transform."

(Darya Sahib)

<sup>1</sup> Crystallized **sugar**.

# THE LOVER AM I OF THE LORD

(Ashiq-e-yaram mara)

By  
Khwaja Hafiz

O Lord! Thou art my only Love  
And Thee alone I adore;  
All talk of Faith, of Here and Above,  
Or want of faith, is needless lore.

I thirst for pangs of love so dear  
To me 'tis all the same  
I live so far or live so near  
That bright Beloved Flame.

No mighty Tribune or Court of power  
Can me o'er-awe- I am love-slain;  
No kingly grace or god's dower  
Can tempt me—I walk in love's train.

My seat of worship's the eyebrows  
Like arch of Ka'ba Sacred  
Of my swfet heart; and my heart knows  
No fear hope or hatred.

Down here below, high up above  
Thy love my soul desires;  
Paradise or hell, O my Love,  
Or nymphs; are tools of liars.

Forget thyself and love embrace  
Pain and cure unheeding,  
In temple or tavern, love's grace  
Is never misleading.

Waste not thy time in outward forms,  
 Turn inward Love to find;  
 Ugly or lovely are but norms  
 Futile, phantoms of crazy mind.

If lover, Hafiz! art thou true,  
 With love indeed inflamed,  
 Be firm and fast, all things beshrew,  
 And let it be boldly proclaimed!

O Lord Thou art my only love  
 And Thee alone I adore.

In his verse "The Lover Am I of the Lord", Khwaja Hafiz expresses the intensity of his love for the Lord. It embodies a lofty philosophy, and is an expression of the most elevated thoughts. Hafiz prays thus to God: "Love for Thee, O Lord, has entered deep into my being. Distance nor nearness can affect the intensity of my devotion. For me the pain of love is enough. Union or separation concern me not."

And then he says: "A lover am I of that Divine Beloved. It matters naught to me whether you call me a heathen or a man of faith. To praise and blame alike I am indifferent. To applause and anger I am fast asleep. Censure me or extol me, you may, to my love shall I never be a stranger."

"When I took but two steps in the Path of Love  
 I cast off all distinction of belief and disbelief." -

(Bu Ah)

"None dare stop Mira, the love-drunk,  
 For she has cast the honour and decorum of her clan.  
 To applause and censure she has grown equally cold,  
 For she has come to enter the lane of Love."

(Mirabai)

"Be glad, O my heart\* for tomorrow  
 In the market of love shalt thou be slain;  
 But with no promise whatever,  
 That thy Beloved to thee would be shown."

(Shamas-i-Tabriz)

To his Satguru Hafiz says: "O my Master, when I am intoxicated with the wine of Thy love, what need have I to care for the high and mighty of the world? Why need I dread death? What can mind, the agent of the Negative Power, do to me? Very little! When I have taken refuge with the Lion, the King of the forest, I fear not the dogs and jackals? When I have surrendered myself to the Lord of Lords, how can I dread the kings and rulers of the world, the rich and powerful in the land, or the strong and muscular in body? There is no fear where there is love, for perfect love casts out fear."

"If in the ocean is the abode of the Beloved  
 If serpents form a hedge around,  
 If lions roam and roar in the way,  
 If the angel of death is the sentry at the gate,  
 Even then the lovers cannot be held back from going."

(A Saint)

Says Hafiz: "If like those wanderers of Arabia who go about unclothed, I do the same, what harm can ever befall me? Unclad though I may remain no apprehension will dare enter my mind. I shall remain ever happy and at peace. What need, then, do I have of the worldly-wise, the nobles or the courtiers? Why should I go to any gatherings or assemblies? Thy lover alone am I, and Thee alone, O Master, do I adore. Treat me as Thou wilt."



Such that the face of the **Beloved**,  
Did I behold therein."

(Muinud-din-Chishti)

Muslims turn towards the Ka'aba to pray, and in the Ka'aba there is an arch. Hafiz says: "I have little interest in that holy stone or in the arch thereof. For me, my Master's forehead is the Ka'aba shrine, and his eyebrows are the sacred arch. Within the length and breadth of these is my world confined. For the rest I have no care. Whether the world survives or perishes, whether the ship of the world sails on or founders, whether the fortunes of the world wax or wane, I remain wedded to Thee, I prize Thee alone. I am enamoured of thy alluring face. I am intoxicated by thy resplendent beauty."

"A thousand pities that the denizen  
of the natural ka'aba's shrine,  
To temples false and mosques should wend his way Therein  
to pine.

From Ka'aba's arch, by God designed  
Inside, a voice calls 'Hark, seek, find."

(Tulsi Sahib)

"Temple and mosque His glory vast  
The two alone can ne'er exhaust.  
With that do earth and sky  
All interfused lie.  
Tales of His splendour overwhelm  
Of His creation every realm  
No wisdom can be won until  
Love, frenzied love the mind doth fill."

(Sarmad)

Hafiz further says: "Neither in this world nor in the next do I long for anything other than thy love. I seek neither heaven nor hell. For these I hold in

disdain. In paradise there are multitudes of enchanting nymphs and houris, I have nothing but contempt for them. For thy form alone do I pine."

"I seek no dominion for me  
Nor deliverance either,  
For I crave for nothing  
Save the love of thy lotus feet."

(Guru Arjan)

"The wealth of the seven continents,  
The treasure of the seven seas,  
All heaped in one place  
Not this would the lovers of God look at,  
They ask only for God  
And a cupful of His love."

(Guru Ram Das)

"Openly and gladly I say these words;  
I'm slave of love with freedom of two worlds."

(Khwaja Hafiz)

-In the intensity of his love, Hafiz cries: "Forlorn and desolate am I. For the sickness of love there is no physician nor remedy. No herbs will cure this sickness. No longer have I either cares or sorrows, for ever am I rapt in the contemplation of my beloved. For such a patient what can a physician do?"

"Different from all other diseases  
Is the disease of the Lover.  
For Love is the Key  
To the secrets of God."

(Maulana Rum)

Such intense, overpowering and all-absorbing love should be our ideal. Outward beauty, loveliness of form, charm of personality, whether it is yours or possessed by another, is of no lasting worth. Be not



allured by this false show. Be not deluded by these transitory qualities. Handsome or ugly, fair or dark, delicate or coarse, exquisite or plain in appearance, all the forms that you behold are born of dust. They are dolls of clay. They are fleeting forms that will soon vanish and be no more. They are exactly like garments that we have purchased at the vanity-fair of this world, but which have to be discarded before we depart. Your aim in life should be to transcend them.

"All this is illusion, a mirage that deceives by its false glitter;  
Beholding its glamour, men believe it to be real.  
The mirage glitters deceitfully; men take it for water,  
The world dies of thirst as man and beast come to drink  
of it."

(Dadu Dayal)

"Know this world to be an absorbing dream;  
In a moment it will vanish. Believe this,"

(Guru Teg Bahadur)

Try to cultivate that pure love, that sublime attachment which is the very quintessence of life. But this, dauntless souls alone shall dare.

"Wouldst thou in sport of love engage?  
Thy head then sever and with that on palm  
Come, enter thou my lane.  
Yet set not in that street thy foot  
Unless this sacrifice thou dost make  
In all humility."

(Guru Gobind Singh)

"Love grows not in the orchard tuft,  
Nor doth it sell in the market place.  
Yet king or subject who so will,  
May have it for his severed head."

(Kabir Sahib)

Once true love is born, all outward qualities become meaningless. It does not matter then whether the colour of the skin is black or white, whether the form of the body is elegant or odd, whether the appearance and personality are attractive or repulsive. Nor does it matter in the least whether one has a squint, or is one-eyed or blind. Remember, love knows no faults.

"Love can beauty spy  
In what seems faulty to common eye."

Laila was dark in complexion. People told Majnu, her lover, that there were many other women who were both fairer of skin and lovelier in manner, and that for this reason he should not waste his attention on her. But Majnu replied, "Enter within my heart, and then see how I feel. My eyes, intoxicated with love, find Laila fair beyond compare, peerless, more beautiful than any other."

"With the eye of love,  
Do thou behold the face of the Beloved,  
For from pole to pole,  
Spread'th the lustre of His eyes."

(Khwaja Hafiz)

In the same manner, a devotee who is enraptured with the magnetic personality of his Master, finds all earthly beauty pale into insignificance before His form. He becomes completely oblivious to everything else. Like the moth, he woos the light of his love. Like the fish, he cannot bear to be separated from the Water of Life. As the rain-bird cries incessantly for rain and would rather die than drink of any other water, so does a true devotee long for the ambrosial

drops of his love. As the moon-bird gazes rapt upon the full moon and follows it across the sky, slowly turning its head, rather than lose sight of its beloved even for an instant, so does the love-enraptured devotee fix a constant gaze upon his Master, and removes it not for a single moment. "Thou art my all!" he cries. "And having Thee, I need naught else."

"Love doth my being permeate  
And in my heart no room there is  
For so much as a mustard seed."

(Guru Arjan)

v  
"O Love, it is a narrow lane,  
And two in it cannot remain.  
God was not when there lived I,  
Now God doth live, no ego's **nigh**."

(Kabir Sahib)

"Beloved, I can think of no other,  
And in thy love care for none else.  
My heart is now Thy dwelling place  
It has no place for any other."

(Ansari of Herat)

Pure love rises above all the pairs of opposites. It transcends all limitations. It enraptures the whole being of the lover; who then has no interest in either power or pelf, high position or prosperity, name or fame, honour or glory, heaven or earth, liberation or bondage. He becomes indifferent to hope and despair, riches and poverty, health and illness, joys and sorrows, smiles and tears. He wants nothing save his Beloved.

It is the one-pointed and steadfast love of a devotee that ripens the priceless fruit of the Divine Triune, where love, the lover and the Beloved lose their separate entities and become one.

"Within the mind's eye  
 My love doth ever lie  
 Each moment to my gaze  
 His glory is ablaze.  
 Whoso with His splendour is stricken so,  
 Forgetful of himself doth verily grow."

(Sarmad)

"There is no more room in my heart save for my Friend,  
 None else can enter the private chamber of the King.

(Bu Ali)

"The lover hath become even the beloved,  
 And this indeed is True love.  
 Of that beloved, O Dadu,  
 God Himself becometh the lover."

(Dadu Dayal)

"**In** my heart none save my Friend findeth room.  
 O give thou both the worlds to my enemies,  
 For His presence doth content me."

(Khwaja Hafiz)

## GLOSSARY

ABHYAS—Spiritual practice.

ADI GRANTH or ADI GRANTH SAHIB—Literally, original scripture, the sacred scripture of the Sikhs, compiled by the fifth Guru, Guru Arjan. It contains teachings of the various Sikh Gurus and devotees, as well as of other Saints.

AGAM—Inaccessible; unfathomable. Agam Purush is the Lord of the seventh Spiritual Region above the physical universe, Agam Lok, literally, the Inaccessible Region.

AJAPA—Unutterable.

AKAL PURUSH—The Lord Who is beyond the limits of time; the same as Sat Purush, the Lord of the fifth Spiritual Region. This name is particularly used in the Granth Sahib.

AKEH LOK—Beyond description

AKSHAR—The third spiritual region on the path of the Saints. Also called Daswan Dwar; also its presiding deity.

ALAKH—Invisible; indescribable. Alakh Purush is the Lord of the sixth Spiritual Region; Alakh Lok, literally, the invisible or indescribable region.

ALLAH—Arabic name of God; esoterically, the Lord of the first Spiritual Region.

AMARDAS—See Sikh Gurus.

AMIR KHUSRO—A famous poet who lived at the court of Alauddin Khilji, king of Delhi from 1296 to 1316. Amir Khusro was a disciple of the great Saint, Nizamuddin, near whose tomb in Delhi he lies buried. In addition to his poetry, he is noted as the inventor of the sitar, a popular Indian stringed instrument.

ANAHAD NAD or SHABD—Unstruck Sound, Tune or Music. The Word or Spiritual Sound that emanates continuously from the Supreme Being, permeates the entire universe, and is present in everyone. In particular it stands for the music of the second Region, Trikuti. The Vedas refer to it as Nad.

ANAMI PURUSH—The Nameless; the Absolute; the Highest

- Deity, Radha Swami, the Ruler of the eighth and the Highest Spiritual Region.
- AND or ANDA—The lower portion of the first Spiritual Region.
- ANGAD—See Sikh Gurus.
- ARJAN—See Sikh Gurus.
- ASHTAL KANWAL or ASHTA-dal-KANWAL—The eight-petalled lotus. It is the centre above the eyes where the disciple first meets his Master in his higher Radiant Form. The term also refers to the navel or solar plexus centre in the body.
- ASHVAMEDH YAGYA—In Vedic times a horse used to be let loose to claim suzerainty over all the lands. Whoever caught hold of the horse had to be subdued. The yajna ended in the sacrifice of the horse. Esoterically, however, it means that the horse which is our mind has to be allowed to go back to its source, Trikuti, by conquering its desires and cravings which hold it back in the nine portals of the body.
- ATMAN—Soul; also the supreme spirit or "over-soul" of all.
- ATTAR FARIDUDIN—(1140-1234 A.D.) A great Sufi poet of Persia who considerably influenced the Sufi thought in his time. The best known work of his is Tazkaratul-Auliya (memoires of the Saints of Iran, Egypt and Arabia).
- AVIDYA—Literally Ignorance; name given to shakti, presiding deity of throat centre. She is the mother of the three gods Brahma, Vishnu and Shiva and wife of Niranjana, the Lord of the thousand petalled lotus.

## B

- BABA JAIMAL SINGH JI MAHARAJ (1839-1903)—The name of the Founder of the Radha Soami Colony at Beas (Punjab). He was a devoted and highly advanced disciple of Swami Ji Maharaj and was appointed by Him to carry on the Spiritual Work, with headquarters in the Punjab. He established himself in a small hut on the west bank of the Beas river in 1891. Several months before his departing from this earth, he appointed Hazur Maharaj Baba Sawan Singh Ji as His successor. It was He who named the spot Dera Baba Jaimal Singh, or the Resting place of Baba Jaimal Singh, in memory of His Satguru.

- BAHA'ULLAH**—Prophet of modern times who received his call to prophethood in Tehran, Persia in the year 1853. He made his public declaration of this call in Baghdad in 1863. He passed away in Acca, Palestine, in 1892 having been an exile and prisoner of the Sultan and the Shah for nearly forty years.
- BANI**—Teachings, spoken or written, particularly of the Saints; esoterically, the Inner Sound or Music; also speech or language.
- BANKNAL**—Literally, crooked tunnel; the path "smaller than the eye of a needle", through which the soul passes when ascending from the first to the second spiritual Region.
- BASTI**—A sort of enema, but the water is drawn up through the rectum by means of muscle control, while the practitioner sits in the water.
- BENI JI**—In all probability a contemporary of Namdev who lived in the fourteenth century.
- BHAI GURDAS (1551-1637 A.D.)**—Born at Goindwal (Punjab). He was related to the fourth and the fifth Sikh Gurus. His was a very facile pen and his warran (sonnets) are regarded as a key to the proper understanding of Guru Granth Sahib—the holy Scripture of the Sikhs.
- BHAJAN**—A form of spiritual practice; constant dwelling on the Lord; applying the spirit to the Inner Sound or Word.
- BHAKTI MARG**—The Path of Devotion to the Master and the Supreme Lord.
- BHEK.S**—Disguise; assumed appearance; any religious order, marked by special type of dress.
- BHIKA**—A Saint of northern India (1713-1763 A.D.).
- BHIKAN**—He was a Muslim Saint who was greatly learned in Muslim theology and had committed the whole of Koran to memory. He appears to have been greatly influenced by Kabir and the Sufi disciples of Sheikh Farid.
- BINA or VINA**—An Indian stringed musical instrument, similar to the ancient lyre or lute.
- BRAHM**—Lord of the second Spiritual Region, and of the two regions below it; the Power that creates and dissolves the phenomenal world.
- BRAHMA**—The first of the Hindu Triad (Brahma, Vishnu and Shiva), in charge of creation below the first Spiritual Region. He is also an embodiment of Rajogun (ceaseless activity) and is

the presiding deity of the mandal (realm) of this guna, just below the thousand petalled lotus. Brahma must be carefully distinguished from Brahm, the Lord of Trikuti.

**BRAHMAND**—Literally, the egg of Brahm; the spiritual realms over which Brahm has jurisdiction; the first and second Spiritual Regions.

**BU ALI**—A medieval Indian Saint (1202-1324 A.D.), who was born at Panipat, a short distance north of Delhi. For three days he cried without once opening his eyes, it is said. Then a holy man came, put his hand on the child's head and whispered something in his ear, and Bu Ali stopped his crying. He was frequently called Bu Ali Kalandar (or Qalandar); the founder of the Qalandri order of mystics. The word is the same as the English Word calender.

**BULLEH SHAH**—A Muslim Saint of the Punjab (1703-1753 A.D.), a disciple of Hazrat Inayat Khan, who lived and taught chiefly at Lahore.

**CHAKRA**—Literally, a wheel; centres in the physical and higher bodies through which energies function. These are like overtones of the ganglia in the body and each is ruled by a presiding deity.

**CHARANDAS**—A famous Saint of Mewar, Rajputana, who lived in the eighteenth century.

**CHARAN SINGH JI MAHARAJ**—The present Master at Dera, Beas. A double graduate in Arts and Law, he has read and travelled widely and has carried the message of Santmat to different corners of the world. He received the mantle of Mastership in 1951 at the passing away of his predecessor Sardar Bahadur Jagat Singh Ji Maharaj, when he was barely 34 years of age.

**CHAURASI**—Eighty four lacs of species which comprise the entire creation.

**CHETAN**—Conscious; awakened; spirit; conscious living as opposed to jar (inert or inanimate). Also reason, soul, self, intelligence, wisdom.

## D

**DADU SAHIB**—A sixteenth-century Saint of Rajputana, well known for his beautiful spiritual poetry and his boldness in teach-



- ing the Word, though opposed by the orthodox priests and religious officials.
- DAK'NI—Satanic attributes. Personifications of misleading powers of Maya.
- DARYA SAHIB—A Saint who lived in the 18th century near Dumroan in Bihar State.
- DASWAN DWAR—Literally, the Tenth Gate. The third Spiritual Region. The second Region, Trikuti, is said to have an inner citadel having nine open gates. The tenth gate, which leads to the third Region, is closed. Hence, the third Region itself is called Daswan Dwar.
- DAYABAI—She was born in the same village where her guru, Saint Charandas was born. She lived during the eighteenth century.
- DAYAL—Merciful; the merciful one; the true God. There is polarisation in the Supreme Being, the positive pole being the pole of the creation that includes the purely Spiritual Regions of Sach Khand and beyond. The Ruler of these lands is termed Dayal, since His attribute is mercy. That of Kal, ruler of the entire creation is Justice.
- DHANNA BHAGAT—A farmer born at Dhuan in the State of Tonk near Deoli. He lived in the fifteenth century and realized God in his lifetime.
- DHARAMDAS—A disciple of Kabir Sahib, whom Kabir appointed as his successor.
- DHARNIDAS—A Saint who lived in Chapra in the State of Bihar in the seventeenth century.
- DHOTI—A small piece of cloth, about 4 inches wide and length according to the capacity of the practitioner, which the yogis swallow and pull out through the mouth for cleansing the stomach.
- DHYAN—Contemplation; a form of Spiritual practice; esoterically, beholding the Radiant Form of the Master within.
- DISSOLUTION—See Pralaya.
- DULANDAS—A disciple of Jagjiwan Sahib. He was born near Lucknow and died in village Dharme in Rae Bareilly district of Uttar Pradesh. He lived in the latter part of the eighteenth century and early part of the nineteenth century.
- DWAPAR—The Copper Age.

**FAKIR**—A Muslim term for a Saint or True Master. The term is also loosely employed to signify a wandering beggar or mendicant.

**FIVE ARROWS**—The five different tones or harmonies of the Word or Sound Current that are heard in the five Spiritual Regions above the physical universe.

**FIVE FOES**—The five evils—lust, anger, greed, worldly attachment, and egotism or vanity.

**GARIBDAS**—He was born in a peasant family in village Chhurani of tehsil Ghaghar in Rohtak district in 1717 A.D. Devoted to God from early age he carried on Satsang in his own village and died in 1778 A.D. It is said that he was initiated in a dream when he was twelve years of age by Kabir Sahib. There is also another Saint of the same name who was a disciple of Swamiji Maharaj and carried on spiritual uplift work.

**GOBIND SINGH**—See Sikh Gurus.

**GRANTH**—A book, especially a religious scripture; the Sikh scriptures.

**GRANTH SAHIB**—Same as Adi Granth.

**GULAL SAHIB**—A Khshatrya by caste, he lived in the eighteenth century at Bashin in Ghazipur district.

**GUNAS**—Attributes or qualities. The creation of the world has been made possible by the inter-play of the three gunas. They also exist in the human body and are known as Satogun, Rajogun and Tamogun; that is, harmony, action or activity, and inertia or darkness respectively. The three gunas are also personified as Brahma, Vishnu and Shiva, also called Mahadev (great God). They have their mandals or domains below the thousand petalled lotus, ruled over by their respective presiding deities in the following order: Vishnu (Lord of Satogun), Brahma (Lord of Rajogun) and Shiva (Lord of Tamogun). The original Triad is, however, in Trikuti.

**GURUMUKH** or **GURMUKH**—Literally, one whose face is turned towards the Guru; one who has completely surrendered himself to the Guru; one who is guided by the Guru. A highly advanced soul.

GYAN Knowledge; True Knowledge; Spiritual Knowledge; Spiritual Wisdom; Spiritual Enlightenment.

GYAN MARG—The path of Knowledge; Yoga of Knowledge, as distinct from Bhaktimarg which is the path of devotion. This mode of spiritual practice makes use of reason or intellect for discrimination and inspiration.

## H

HANSAS—Literally, swans; fabulous birds said to live on pearls and to be able to separate milk from water; an appellation of elevated spirits who reach the fifth Spiritual Region. Saints are also called Hansas.

HAZRAT—Holy man.

HAZUR or HUZUR—A term of respect used in addressing or applied to kings, holy men and high personages.

HEAVENLY MUSIC—The harmonies of the Word or Power of God.

HU—An Arabic name for the Supreme Being. It is the same as 'Om\ imitation in earthly language of the Sound current in the second Region. According to muslim mystics Hu is also Trikuti, the second Spiritual Region.

ISM-i-AZAM—Nam, Word, or Logos.

JAGAT SINGH JI—See Sardar Bahadur Jagat Singh Ji Maharaj.

JAIMAL SINGH JI—See Baba Jaimal Singh Ji Maharaj.

JALANDHAR or JALDHAR—A demon who had propitiated Lord Vishnu and got a boon out of him.

JAP—Recitation; prayer; mental repetition of the Name of God.

JWALA JI or JWALAMUKHI—A famous temple in the Kangra Valley in northern Punjab. Jwalamukhi means "the goddess of the flaming mouth". The temple is in the valley of the Beas where natural gas escapes from the inside of the earth. The gas that escapes from fissures inside the temple is kept constantly

alight by the temple priests. The largest fissure is believed to be the mouth of the goddess.

**KA'ABA**—A large black meteorite of Mecca, sacred to muslims who go on a pilgrimage (Haj) to it.

**KABIR SAHIB**—The weaver-Saint of Benares (Kashi), who preached and practised the path to God-realization through the Word or Nam. He was born in 1399, and died in 1519. His many hymns and verses are known today by almost everyone in northern India. He condemned the follies and external religious observances of Hindus and Muslims alike but was revered by both.

**KAL**—Literally, Time or Death; the time spirit, the name given to the Power that controls the Three Worlds, which are perishable. Kal rules and regulates the physical universe, the Astral Region and the Causal Region, and will not let anyone leave his realm to rise to the soul's True Home in the Fifth Region until that soul has been thoroughly cleansed of all low, material desires, attachments, and so forth. Kal is also the Lord of Karma.

**KALA YUGA** or **KALI YUGA**—The fourth cycle of Time, known as the Dark Age or the Iron Age. It is the age in which we live now. See Yuga.

**KARMA**—Action and reaction; the law of action and reaction or cause and effect; the crop or results of past thoughts, words and deeds.

**KARTIK**—One of the twelve months of the Indian Calendar equivalent to 15th October to 15th November.

**KESHODAS**—A disciple of Yari Sahib who lived during the period 1693 A.D.-1768 A.D.

**KHWAJA HAFIZ**—One of the greatest of Persian poets and also an enlightened Saint (c. 1320-1389). He was born at Shiraz and spent his life there as a court poet. Hafiz is a pen name that means "One who can recite the Koran by heart". His real name was Shams-ud-Din Mohammed.

**KIRTAN**—Devotional Music and ecstatic dancing held in Hindu temples.

**KRISHNA**—Lord Krishna, held to be a complete incarnation of God (Brahm, Lord of the second Spiritual Region). The

celebrated Bhagavad Gita, or Song of the Lord, which is in the Mahabharata, one of India's two great ancient epic poems, is in the form of a dialogue between Lord Krishna and his disciple, Arjuna.

**KUMBHAK**—Holding the breath in the lungs.

**LOGOS**—The same as the Word of God, Nam, Shabd, etc. The ever outward-flowing Power of God in dynamic action to create and sustain the world.

## M

**MAHA SUNNA**—Great Void or vacuum; the region of intense darkness situated above the third Spiritual Region, Daswan Dwar, and below the fourth Region, Bhanwar Gupha. It can be crossed only with the help of the Master.

**MAHATMA**—Great Soul, a term applied to highly spiritual persons.

**MANSAR** or **MANSAROVAR**—The Pool of Immortality in the third Spiritual Region.

**MAULVI RUM** or **MAULANA RUM**—A famous Muslim Saint of Persia, author of the world-famous Masnavi and a devoted disciple of Shams-i-Tabriz.

**MAYA**—Illusion or delusion; deception; unreality; the phenomenal universe. All that which is not eternal is not really real and true, and is called Maya because it is but transient and unreal or is not. The veil of Maya or illusion, the temporary world, conceals the vision of God from our sight. Maya is also the female principle of the universe and the consort of Kal.

**MIRABAI**—An Indian Saint born in Rajputana about the year 1504, and thus a contemporary of Guru Nanak. She was a Rajput princess and married into the royal family of Mewar, but cared nothing for the life of the court and spent all her time in devotion and in talking with holy men. Many of the religious songs written by Mirabai are still sung today in every part of India.

**MUDRA**—A yoga practice which, when successful, can take the practitioner to the first Spiritual Region.

- MUINUDDIN CHISTI**—A renowned Saint of medieval times (1143-1233 A.D.), who was born in Seistan, now in southwestern Afghanistan. He moved at an early age to Ajmer in Rajputana where, it is said, he remained without sleeping in meditation for seventeen years, and then began to teach the practice of the Word.
- MULADHAR**—The root ganglion in the human body; the rectal plexus.
- MUNI**—A sage or holy man; literally, one who hears or experiences within.

## N

- NAD**—One of the terms used in the Vedas for the Word of God or Nam.
- NAM**—Name; the same as the Word, the Logos, Shabd or Dhun; also the Immortal Creator. It is not really a name, but a Power that emanates without ceasing from the Supreme Being.
- NAMDEV**—An Indian Saint (1269-1344), who was born in Maharashtra, in central India. A tailor by profession, he turned to a religious life when still very young. Namdev spent about ten years teaching in the Punjab, but died at Pandharpur in Maharashtra.
- NANAK**—See Sikh Gurus.
- NANDLAL GOYA**—He was born in Ghazni (Afghanistan) in 1633 A.D. and came under the influence of the tenth Sikh Guru at Anandpur at the age of 51 years. He lived to the age of 72 and devoted himself wholeheartedly to the service of his Satguru.
- NARAD or NARAD MUNI**—A celebrated sage of ancient India.
- NEGATIVE POWER**—See Kal.
- NEH AKSHAR**—Beyond Akshar.
- NETI**—The cleansing of the humours by means of passing a waxed thread through the nostrils and bringing it out through the mouth.
- NAZ**—A Muslim Saint of the 13th century who lived and died in Bareilly—Uttar Pradesh.
- NIJ MAN**—One's real, innermost, causal or higher mind.
- NINE DOORS or PORTALS**—The nine apertures in the body—the two eyes, two ears, two nostrils, the mouth, and the two lower apertures.
- NIRANJAN**—Literally means pure; free from admixture of maya

or illusion; an appellation of the Lord of the first Spiritual Region.  
**NIRANKAR**—Literally without form; formless and absolutely pure.

## O

**OM**—A symbol of the sound that emanates from Brahm, the ruler of the Three Worlds, the second Spiritual Region and the two regions below it, the Astral Plane and the physical universe.

**PADMAASAN**—A sitting posture, cross-legged upon the ground.  
**PALTU SAHIB**—A famous fifteenth century Indian Saint noted for his bold and clear description of the Path of the Masters, which leads to the highest spiritual region.

**PARASHAR**—A well-known sage or rishi of ancient India.

**PARBATI**—The consort of Shiva.

**PAR BRAHM**—Literally, Beyond Brahm, the Ruler of the Three Worlds. It is an appellation of the Lord of the third Spiritual Region, Daswan Dwar, which is the first region above the Three Worlds.

**PIND** or **PINDA**—The physical and material universe; the region of lower mind and matter. Also the physical body.

**PIPA SAHIB**—An Indian Saint (1408-1468), who at first was the ruler of Gagaraungarh State in central India. He came once to meet the great Saint Ramanand with great pomp and magnificence, but the Saint refused to meet him. He then gave all his possessions to the poor and sought out Ramanand with utter humility. He then became a very devoted disciple, and a friend of Kabir and Ravidas.

**PRAKRITIS**—These are twenty-five in number and consist of five manifestations of each of the five tattwas or elements—earth, water, air, fire and ether.

**PRALAYA** or **PARLAYA**—Dissolutions of the world and of some of the higher worlds that occur at very long-separated intervals.

**PRANA**—Vital force; vital air; the control and regulation of which is the basis of the yoga system of breath control known as Pranayama.

**PRAYAG**—A place of pilgrimage in India (Allahabad); the meeting

place of the three rivers, the Ganga (Ganges), Jumna, and the now extinct Saraswati. Esoterically, the junction of three powerful spiritual currents in the Spiritual Regions and in the part of the head above the eyes. The same as Tribeni.

PURANAS—Literally, the old ones; the religio-historical stories and mythologies of ancient India, describing the lives and deeds of gods, heroes and great kings.

RADHA SOAMI or RADHA SWAMI—Appellation of the Supreme Lord God, Whose abode is in the eighth Spiritual Region above the physical universe, The Supreme Region. Literally, Radha means soul, and Swami means Lord; hence, the term means "Lord of the Soul".

RADHASWAMI DAYAL—Literally, Merciful Lord of the soul. Appellation of the Great Saint, Swami Ji of Agra.

RADHA SOAMI SATSANG, BEAS and RADHA SWAMI COLONY, BEAS—The Colony was founded in the year 1891 by Param Sant Baba Jaimal Singh Ji and is named Dera Baba Jaimal Singh in the sacred memory of the illustrious Saint. It is conveniently situated on the west bank of the River Beas, at a distance of about three miles of paved road from the Beas Railway Station, which is on the main line from Delhi to Amritsar. It is in the Amritsar District and is situated about half way between Amritsar and Jullundur, being about twenty seven miles from Amritsar and about twenty five miles from Jullundur.

The purpose of the Colony is to have established headquarters for the dissemination and practise of the Teachings of the Saints of all countries and all times. This is called Radha Soami Faith, Radha Soami Science or the Science and Philosophy of the Soul. The Teachings are as old as creation itself. Sant Mat has appeared in different forms and under different names, in different countries and at different times, in accordance with the culture, language and other circumstances of life of the people and the countries. The basic concept has, however, remained unchanged and shall continue to remain so in the future. (Please see: RADHA SWAMI DAYAL; BABA JAIMAL SINGH JI; SAWAN SINGH JI MAHARAJ; SARDAR BAHADUR JAGAT SINGH JI MAHARAJ, M.Sc; CHARAN SINGH JI MAHARAJ).



The Colony is in a state of continuous development, with the provision of all the modern amenities of life, for the convenience of the numerous visitors as well as permanent residents. The overall control is in the hands of a registered society called RADHA SOAMI SATSANG BEAS and consists of a panel of members, with the present Satguru—Maharaj Charan Singh Ji—as its Patron. The management vests in the executive committee which consists of three members, who work under the guidance of the Patron.

The activities of the society are directed primarily toward the propagation of Parmarth (spiritual knowledge). For this purpose there is a daily gathering where recitations from holy scriptures are chanted and properly explained in the form of a discourse, for the benefit of visitors as well as residents. The followers of this Science and Philosophy are enjoined to devote not less than two and a half hours in spiritual meditation daily, preferably in the early hours of the morning (from 3 A.M. to 6 A.M.), and again to devote at least one hour to this practice every evening, from 6 P.M. to 7 P.M. at the Colony, when all work is stopped for that purpose, according to the instructions of the Satguru.

The purpose of the Langar or free community kitchen on the premises is to supply food for such workers as wish to partake of it daily and for the many thousands who come from great distances to attend the periodic gatherings for the purpose of Satsang, and who have no facilities for procuring their own food. The Langar is operated in the headquarters only and is not encouraged nor permitted in connection with gatherings outside the Dera, except in the mountains, where it is a case of necessity. Outside of this, large scale feeding of people in connection with Satsang is not deemed advisable as it prevents or would prevent those in charge and those who prepare the food from attending the Discourse, and would defeat the very purpose of these gatherings. (See Sant Mat).

**RAMAYANA**—The oldest of Sanskrit epic poems, written by the sage Valmiki. It tells of the wanderings of Rama or Ram Chandar, of the abduction of his beloved wife, Sita, by Ravana, the demon ruler of Ceylon, and of Rama's eventual rescue of Sita and triumphant return to India. Virtually everyone in India knows this story well. It is an integral part of Indian life.

**RAMDAS**—See Sikh Gurus.

**RAVIDAS** -Also called Raidas. An Indian Saint who lived in the 15th century and was a contemporary and friend of Kabir Sahib. A low caste cobbler, Ravidas was a disciple of Ramanand. Despite his low caste, many members of the highest caste became his disciples, notably Princess Jhali of Chittor.

**RECHAK**—Exhaling slowly.

**RIDDHIS**—Miraculous powers.

**RISHI**—A sage; literally, one who sings sacred songs.

**SACH KHAND**—Literally, the True and Imperishable Region; the fifth Spiritual Region presided over by Sat Purush (True Lord), who, for all practical purposes is our Supreme God.

**SADHU**—A holy man, following a path of spiritual discipline. Sometimes the name is applied to an Adept or true Saint. Esoterically, a devotee who has reached the third Spiritual Region, Daswan Dwar, and thus has crossed the lower regions of mind and matter.

**SAHAJ** or **SEHAJ**—The transition from the state of "becoming", into that of "being One" with the Supreme Lord.

**SAHANDAL KANWAL** or **SAHAS DAL KAMAL**—Literally, a thousand-petalled lotus. An appellation of the first Spiritual Region, given to it because of its central radiance of one thousand unimaginably beautiful lights.

**SAHIB**—Lord or Honorable Sir; a term of respect.

**SAINT**—See Sant.

**SAK'NI**—Satanic attributes.

**SAMADHI**—A state of concentration in which all consciousness of the outer world is transcended; a state of deep contemplation.

**SANT**—A Saint. Esoterically, one who has reached the fifth Spiritual Region, Sach Khand.

**SANT MAT**—The Teachings of the Saints; the Science of God-Realization, practised while living in this world. It is the Science of merging in the Supreme Creator, just as the drop merges in the ocean. This can be accomplished only under the guidance of a True Master in the physical form. We are in the physical form and need someone in the physical form to instruct and guide us to that Power Within, which leads to the Supreme Being. Moreover, the presence of the Master is essential to guide and to protect us

during the course of our Spiritual Journey. It is a natural Science and is complete in every human being regardless of race, colour or creed. But the Key is with the Master, and He gives it to all whom He accepts.

**SARDAR BAHADUR JAGAT SINGH JI MAHARAJ, M.Sc—**The Sant Mat Guru of the Radha Soami Colony at Beas (Punjab) from 1948 to 1951. He was born on July 27, 1884, and had great spiritual tendencies even at an early age. His entire life was consecrated and strictly devoted to two duties. One was his profession as a professor in chemistry and a faculty member at the Punjab Agricultural College in Lyallpur, and the other his Spiritual Duty as a devoted disciple of Baba Sawan Singh Ji Maharaj. After his retirement from college duties, he spent the remainder of his life in his Satguru's service at Beas. Before the departure of Baba Sawan Singh Ji Maharaj, Sardar Bahadur Jagat Singh Ji was appointed by Him as his successor. He faithfully and lovingly served in this capacity, and attracted seekers from all over the world, until his departure on October 23, 1951; but not before appointing Charan Singh Ji Maharaj as his successor, who is the present Satguru at Beas.

**SARMAD—**A Muslim Saint who lived in northern India. Originally a Jew of Kashan, in Persia. He nominally accepted Islam, but did not teach its orthodox beliefs. Instead, he taught the practise of listening to the Divine Melody of the Word of God. For this he was executed as a heretic by Aurangzeb, the Moghal King at Delhi. Sarmad's name means "He Who is steeped in God's love".

**SAT GURU—**A Master or Spiritual Teacher who has access to the fifth Spiritual Region.

**SAT NAM—**Literally, True Name. The appellation of the Lord of the fifth Spiritual Region.

**SATSANG—**Literally, True Association; association with a Saint or Perfect Master is external Sat Sang, and association of the soul with Shabd or Nam within is the internal Satsang. The highest form of Satsang is to merge with Shabd and to engage in the prescribed meditation. When a congregation is addressed by a Master, that is also Satsang. Even to think about Him and His Teachings is Satsang.

**SATSANGI—**One who has been Initiated by a True Master; a disciple or association of Truth; appellation of disciples of Radha

Swami Faith; however, true satsangis are only those who faithfully perform the Spiritual Practise, follow the instructions of the Master and conduct themselves accordingly in their daily lives and in their dealings with others.

SAT YUG—See Yuga.

SAWAN SINGH JI MAHARAJ—The Great Master Who was the favourite and devoted disciple of Baba Jaimal Singh Ji in the Punjab. While Baba Jaimal Singh Ji was the one who first settled in and established what is now known as the Radha Soami Colony at Beas, it was Sawan Singh Maharaj Ji Who actually built and developed it into the flourishing place which it now is. He attracted souls from all walks of life and from all corners of the world. He was born in Mehmansinghwal, District Ludhiana (Punjab), on July 27, 1858, was appointed successor by Baba Jaimal Singh Ji Maharaj in 1903 and assiduously served in that capacity until His departure on April 2, 1948.

SEHJ—See Sahaj.

SEHJOBAI—A woman Saint of Rajputana born in a high caste, she became a disciple of Charandas and lived in the eighteenth century.

SESHNAG—Mythically, a thousand-hooded cobra carrying the universe; esoterically Sahansdal Kanwsl with its thousand-petalled lotus.

SET SUNN or SVET SUNN—A region above Brahm and Par Brahm. Literally, white void or emptiness. It is a void that is situated between Trikuti and Daswan Dwar.

SHABD—The Word; Sound; Spiritual Sound; Audible Life Stream; Sound Current. As the soul manifests in the body as consciousness, the Word of God manifests Itself as Inner Spiritual Sound. It is therefore synonymous with Sound Current.

The same as "Word" in the Bible; "Kalma", "Ism-i-Azam", "Bang-i-Asmani" or "Kalam-i-Ilahi" in the Koran; the "Nad" or "Udgit" in the Vedas; and "Nam", "Ram Nam", "Gurbani", "Bani", "Ajapajap", "Akathkatha", "Har Jas", "Har Simran" and "Dhun" in the Adi Granth. There are five forms of the Shabd within every human being, the secret of which can be imparted by only a True Master. Shabd or Shabad als refers to chapters, paragraphs or stanzas of sacred texts, such as the Sar Bachan, the Granth Sahib, etc.

SHAKTI—Power; strength. The appellation of the deity presiding over the throat chakra or centre, the highest form of Maya. She

is known also as Mahamai, or the Great Mother of Brahma, Vishnu and Shiva.

**SHAMAS-i-TABRIZ**—A very well-known thirteenth century Muslim Saint of Persia, who settled at Multan in northwestern India. For rebelling against the outward and meaningless forms of worship and for teaching the Way of the Word, he was flayed alive.

**SHAMSET**—Literally means dark and white but esoterically refers to the first stage in the materio-spiritual region.

**SHANKAR**—Another name for Shiva.

**SHASTRAS**—Ancient but still widely known Hindu scriptures, which contain philosophy and a moral code.

**SHEIKH FARID**—A\* Muslim Saint (1181-1265), born near Multan in north-western India. His Master was Qutabuddin of Delhi, whom he joined as a disciple when he was about 20 years old. On his Master's death, he inherited his patched mantle. Farid spent most of his life at Ajodhan, now Pak Pattan, in the southern Punjab. Because of his austerity and intense devotion, he was called the "Reservoir of Sugar".

**SHEIKH SA'ADI**—The disciple and spiritual successor of his father Sheikh Mohammed. He led a carefree life and lived in the sixteenth century.

**SHIVA**—The third of the Hindu Triad, the Creator, Preserver and Destroyer ; Brahm, Vishnu and Shiva. He is also known as Mahadev.

**SHRIMAD BHAGWAT**—Largely a biography of Lord Krishna written by Rishi Ved Vyas who lived nearly 5000 years ago.

**SIDDHIS**—Miraculous powers obtained by means of yoga practise. They are eighteen in number, but the most famous ones consist of the so-called eight perfections or super-human faculties. These powers are carefully avoided by Satsangis, or disciples of the Word.

**SIKH**—Literally, a disciple. The followers of Guru Nanak and his nine successors are known as Sikhs. The name also applies to one who has reached the First Spiritual Region within.

**SIKH GURUS**—Guru Nanak, the first of the Sikh Gurus, was followed by nine others, each appointed by his predecessor, as is the age-old tradition when there is a line or unbroken succession of a number of Saints or Masters. The ten Sikh Gurus were:

1. Guru Nanak (1469-1539)
2. Guru Angad (1504-1552)

3. Guru Amardas (1479-1574)
4. Guru Ramdas (1534-1581)
5. Guru Arjan (1563-1606)
6. Guru Har Govind (1595-1644)
7. Guru Har Rai (1630-1661)
8. Guru Har Kishan (1656-1664)
9. Guru Teg Bahadur (1621-1675)
10. Guru Gobind Singh (1666-1708)

The Sikh Gurus were obliged to make their followers into a military as well as a spiritual army shortly after 1600, due to fierce attacks launched against them by the Moghal Emperors of Delhi. This was the work chiefly of the sixth Guru, Har Gobind, and of Guru Gobind Singh, the tenth and last Guru. When Guru Gobind's father, Guru Teg Bahadur, was summoned by Emperor Aurangzeb and given a choice between conversion to Islam or death, he preferred death and left the message : "I gave up my head but not my faith". Under Guru Gobind Singh, the Sikhs took new names having the suffix Singh (Lion) attached to them. This custom has been followed by the Sikhs since that time.

**SIMRAN**—Repetition, as taught at the time of Initiation, and remembrance of the Master. A very powerful spiritual practice.

**SIMRITIS**—Hindu Scriptures.

**SOHANG**—Literally so am I, the Lord of the fourth region.

**STAR, SUN AND MOON WORLDS**—These are the first regions that the soul traverses after leaving the body and making its way up to the first Spiritual Region.

**SUKSHIM or SUKSHAM**—Subtle ; fine ; astral.

**SUNN or SUNNA or SUNNYA**—Void, emptiness. Esoterically, a name of Daswan Dwar, the third of Spiritual Region in which the soul, free of the physical, astral and causal bodies, shines unencumbered in its own Radiant light.

**SUPRA BRAHM**—The same as Par Brahm, or Beyond Brahm.

**SUSHMANA**—Shah Rag in Arabic. A central current or canal in the finer body, which is located and traversed by means of spiritual practice according to the instructions of a perfect Adept.

**SURDAS**—A blind Indian Poet-Saint, At the age of eight he left his home and later became the disciple of Ballabhacharya Mahaprabhu. He spent most of his life near Mathura and died at the age of eighty. He was a contemporary of Goswami Tulsidas, the writer of The Ramayana, with whom he stayed for some time.

His poetry is of a very high order.

**SWAMI**—Literally, Lord ; the Supreme Lord; Supreme Creator ; esoterically, the Lord of the eighth and Highest Spiritual Region; the name is also applied to the Sound Current, the Original Shabd and the Real Home; also a title given to religious teachers.

**SWAMI JI**—The Great Saint and founder of what is now known as the Radha Swami Faith, Science and Philosophy. His name was Seth Shiv Dayal Singh. Born in 1818, He began to teach the Word of God or Nam in January, 1861, when He was forty two years old, and had spent seventeen years in spiritual meditation.

**TAP**—The practice of austerities; penance.

**TATTWAS** or **TATTVAS**—Essences, elements or elementary states of mater. They are five in number and may be gross or subtle. The entire universe is made up of the five tattwas, which are earth, water, air, fire and ether.

**TEG BAHADUR**--See Sikh Gurus.

**TENTH DOOR**—See Third Eye.

**THIRD EYE**—The so-called eye centre or eye focus, or 'Til', which is situated between the two eyebrows and is the seat or headquarters of the mind and the soul in the human body. The nine doors of the body (eyes, ears, nose, mouth, etc.) lead outward, but this door called the Tenth Door or Tenth Gate, is the only one that leads within, to the Spiritual Regions.

**THOUSAND-PETALLED LOTUS**—An appellation given to the central source of Light and Power in the first Spiritual Region.

**THREE WORLDS**—The physical universe and the two Spiritual Regions next above it—the Astral Plane and the Causal Region, called Sahansdal Kanwal and Trikuti by the Saints.

**TIL, TISRA TIL**—See Third Eye

**TRETA**—The Silver Age.

**TRIBENI**—The meeting place of three streams or spiritual currents. See Prayag.

**TRIKUTI**—Literally, Three Mountains or Three Prominences. The appellation of the second Spiritual Region above the physical universe.

TRILOCHAN—A friend and contemporary of Namdev who was introduced into mystic life by the latter.

TULSIDAS—A very famous Indian Saint of the sixteenth, century, the period of the great Emperor Akbar. He was the author of the Hindi Ramayana, the Hindi version of the great epic, The Wanderings of Rama, composed in ancient times by the sage Valmiki.

TULSI SAHIB—The great Poet-Saint of Hathras, near Agra, a perfect Master of the Sant Mat and author of "The Ghat Ramayana", that is the Inner Ramayana, a spiritual interpretation of the esoteric truths contained in the epic (1788-1848). He was born in the princely Peshwas family, and was heir to the throne of Poona and Sitara, just south of Bombay. At a very early age he began to show signs of a devotional trend of mind, and had no desires or attachments for worldly pleasures and pursuits. A few days before he was to take the throne he left his home and fled towards the north in the garb of a sadhu. He settled at Hathras, where he was known as the Sage from the South.

TURIYA PAD—Another name for the first Spiritual Region, Sahansdal Kanwal. The state of super-consciousness where the soul makes its first contact with the Real Harmony of the Word, Nam or Shabd, the Inner Sound and Power.

## U

UDASIS—A sect of Sikhs who wear the yellow robe and are followers of Baba Shri Chand, son of Guru Nanak. Udasi literally means indifferent, that is, indifferent to the world.

UPANISHADS—The philosophical and mystical part of the Vedas, which describes the inner or esoteric teachings. Upanishads literally means "to sit near or close" and the doctrines were so named because these secrets and mysteries were personally imparted to the disciple by the teacher. These writings come very close to the teachings to the Saints.

VAIRAG—Detachment from the world and its pleasures; renunciation.

VARNATMIK—Expressible; that which can be spoken or written.



VEDANTA—Literally, the end of the Vedas; the most philosophical and spiritual part of the Vedas. A system of philosophy that emphasizes the unitary existence of God and the identity of the soul with God.

VEDAS—Literally, knowledge; revealed knowledge as embodied in the four ancient holy books of the Hindus, namely, the Rig Veda Sam Veda, Yajur Veda and Atharva Veda.

VINA—See Bina.

VISHNU—The second of the Hindu Triad of Brahma, Vishnu and Shiva, the Creator, the Preserver, and the Destroyer of the world.

VISHWAMITRA—A famous sage of ancient India.

## W

WISHING TREE—Kalp-taru or Kalp Vriksh. One of the fabulous trees of India's paradise, a tree that grants all desires.

WORD—The Word or Logos of the Bible; same as Nam or Shabd.

YAG—Sacrificial Feast.

YAMDOOT—A messenger of death.

YOGA—Literally means union; esoterically, spiritual exercise; practice; meditation in the spiritual sense; any system which leads to or aims at the Union of the soul with God.

YOGI—One who practises yoga.

YUGA—Age or cycle of Time. Hindus divided time into four yugas or cycles, called Sat or Krita Yuga (the True or Golden Age), Treta Yuga (the Silver Age), Dwapar Yuga (the Copper or Bronze Age), and Kal Yuga (the Dark or the Iron Age). We are now passing through Kal Yuga. One thousand yugas make a Mah Yuga (a great age) or incomprehensible length of time. And one Maha Yuga is called "one day" of Brahm.

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SAINTS of all ages and countries have sung the same one song. They have all emphasised the unity of God and brotherhood of man. Their message has always been the same one of love, compassion and humility. Their mission is to take longing souls back to their source.

Belief in one God is the corner-stone of all religions. Doubtless their rites and rituals, their customs and ceremonials, their rules and conventions are diverse but the substance of Reality, the essence of Truth, the basis of Spirituality underlying them all is one and the same. The saints turn away from the outer religions of form and ceremony to the inner religion of the soul.

Nobody denies that God is one; that He has created the world; that we can gain salvation by meeting the Lord alone; that the Lord resides not in forest-retreats and mountain-caves, but in the inner recesses of our being; that to meet Him research has to be carried out within the human body and nowhere else; that none has ever found Him outside, nor will any one do so hereafter.

They all admit that mind is the veil between man and God; that He can be seen only when this blinding screen is removed. Mind revels in the pleasures of the senses. It can be weaned from them when it gets something vastly superior, higher, sweeter and nobler than what it has in this world. The Saints say that this 'something' is the Divine Melody, the Audible Life Stream, the Voice of God, the Holy Ghost, the Word, the Logos, the Nam, the Kun, the Sarosha, the music of

*(Continued on flap 2)*

*(Continued from flap 1)*

the sphere, that reverberates at the third eye in all human beings. It is to this point that the body consciousness has to be retraced, retained and put in the orbit of ever resounding Immanent Power. Then shall we gain God-realisation.

This process calls for no change in religion, no shift in avocation, no distinctive garments and the like. The path is easily trodden by young as by old. Self-surrender is the key to God-realisation.

Huzur Maharaj Baba Sawan Singh Ji, one of the most widely known of Saints of recent times, has very lucidly dealt with these and other points in these discourses which are so penetrating in thought, so profound in wisdom, so rich in spirituality that they go straight to the heart of the earnest seeker. In fact, He has brought to us a practical way of searching God within us and realising Him here and now.