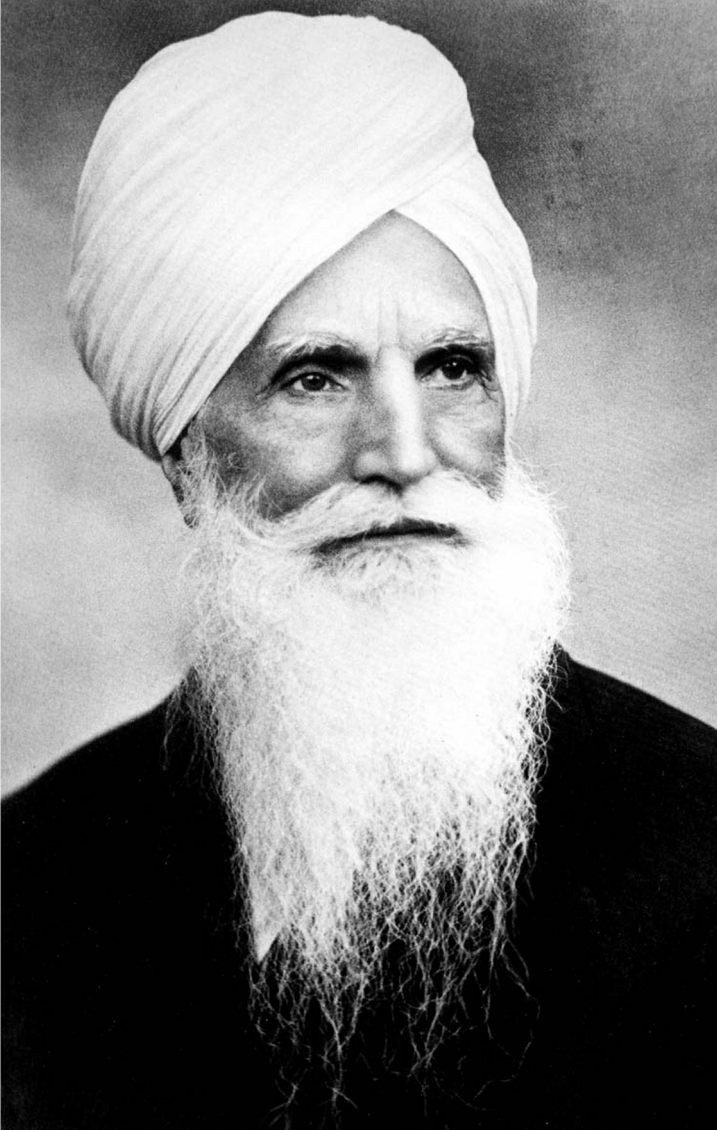


THE WHEEL OF LIFE

by

KIRPAL SINGH



*Sawan Singh Ji Maharaj
(1858-1948)*

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

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

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

The text of this book is the same as what was published during the lifetime of Master Kirpal Singh. Aside from punctuation and capitalization corrections, no changes have been made to the text. It is exactly the same as what was approved by Master Kirpal Singh.

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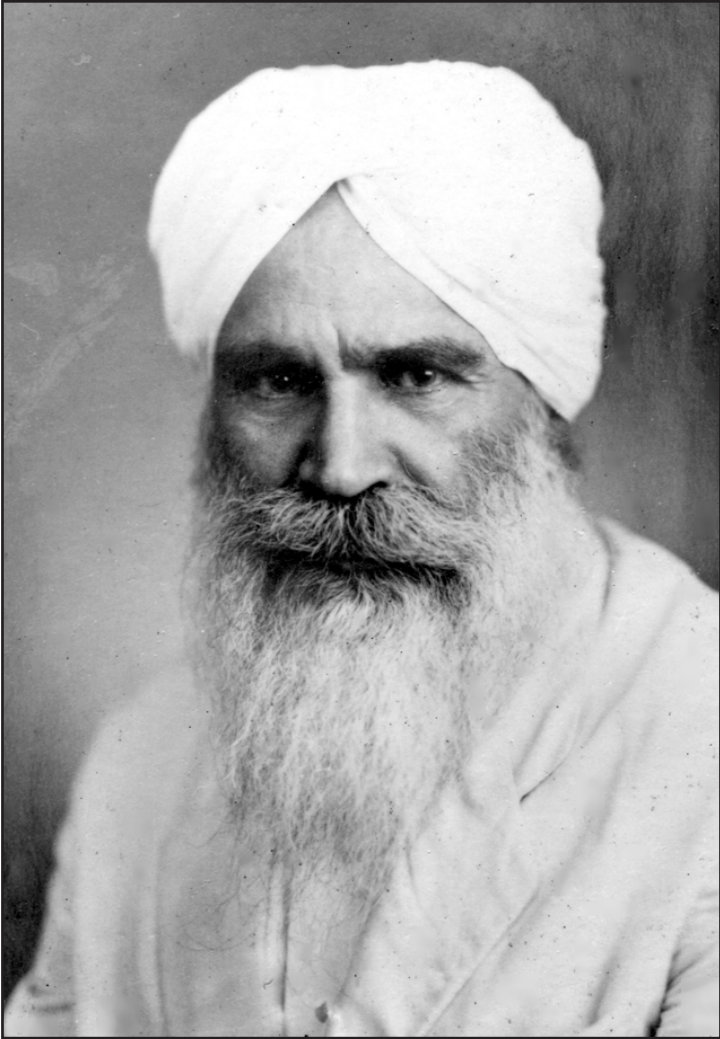
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THE WHEEL OF LIFE

The Law of Action and Reaction

by

KIRPAL SINGH



Sant Kirpal Singh Ji
(1894-1974)

Introduction

Justice and Grace

*a talk given by Sant Kirpal Singh Ji
at Kirpal Ashram, Calais, Vermont, October 12, 1963*

THERE IS a law of justice, and there is a law of grace—both of them: they are both laws. It is just like, when you light a candle, the light is above and the darkness below. If you have a bulb, then the light is below and the darkness above. So both are the laws working in the world.

Sowing a seed—that's a point to be understood: when you sow a seed, it will bring forth similar seeds. There is action-reaction; then again a reaction; and the thing goes on like that. There's no end to it. After sowing the grain, a man cannot stop having the harvest—the fruit will come. So there are many actions. Actions are of one kind, but there are three aspects to them.

There are certain actions which we are doing now, daily—fresh actions; fresh seeds are sown, you might say. Some have already been sown and are bearing fruit. Others have been sown, but are not yet bearing forth fruit. So there are three kinds of karmas or actions.

Our present life depends on those reactions of the past karmas which are bearing fruit. They are called *pralabdha*

karma. On that karma our length of life is based. According to that, some people get children, some die, some are ugly, some are old, some have a give-and-take. This is based on those karmas or seeds which have grown in the past and are now bearing forth fruit in action. This you cannot change. When a railroad line is laid down, the train will run over it. Before you lay down any railroad line, it is up to you to lay it down this way or that way. But once it is laid down, the train will have to run over it. So, as I told you, some karmas are bearing fruit; some we are doing fresh; and others have not yet borne any fruit—that will come up in due course.

So we are independent within certain limits to do some actions, and we are also bound to some extent. Action, reaction, action, reaction goes on—there's no end to it.

When a Master meets someone, he does not touch the present reactions which are coming up; for our life is based on that. He lets it alone, he lets it go on. But he does two things: for the future, he lays down a line of conduct, beyond which we should not transcend: don't think evil of anybody, even in mind, not to speak of in word or in deed. Be truthful, even in mind. Don't think up anything wrong—acting and posing, scheming, polishing, doing something underground and then aboveboard doing something else.

And further: be chaste, even in mind, word and deed. And have love for all: because all men are alike; they have the same privileges that each one of us has. So love all, because God is in the hearts of all: whether they are rich or poor, whether they are learned or unlearned, they all have the same privileges from God that you have.

Also, do not hate others—even in mind, word or deed. And further, when you are to love God and love all humanity, then you must give selfless service, not selfish service: for

love knows service and sacrifice. Selfish service will again cause a reaction to come. If you serve selflessly, for the sake of God in others, then that won't bear forth fruit.

As for the present actions which are having reactions, these are also softened down, or polished down, you might say, by the Master. How? By giving some Bread of Life to your soul, so that your soul becomes strong.

Suppose a fight is going on: one man is very weak, and the others are strong. They come to blows and this and that thing. The one poor fellow who is very weak gets one blow and is stunned; he cries out, "I am killed!" And the others who are strong say, "We don't mind. We have had so many blows, but we don't care a fig for it." Why is this? Because they are strong.

Reactions do come up, but for those who have strong souls, who have the Bread of Life, they lose their pinching effect. For the future, Master lays down a line of conduct. For the present which is bearing fruit, he gives food to the soul so that it will become strong and there will not be any pinching effect. And for those which are not yet bearing forth fruit, he gives the disciple a contact with God within. By coming in contact with God within—when his inner eye is opened—he sees that He is the doer of all; that we are mere puppets in His hands. He becomes a conscious co-worker of the Divine Plan. The result is that there is no I-hood left. And all those actions which were sown in the past, and are still awaiting fruit, are burned away. Who is there to bear their fruit?

So this is the way in which you can escape from the reactions of the past. If you say, "Oh, I can do this and that"—with a little I-hood in it—so long as you are the doer, you have to bear the reactions of it. When no "doer" is left, then God is the doer. You are absolved.

There is a story given in the Koran, the scripture of the Mohammedans. There was once a saint who from his very childhood had left the world to reside in a jungle like this.* Here, fortunately, you find enough water, electricity and everything else; but there, there was nothing like that. For miles and miles around there was no water and nothing to eat.

So he used to pray to God, and God made some arrangement to take care of him. One small spring sprouted forth, and from that, very sweet water was flowing; and he used to drink water from that.

And they say there was one pomegranate tree, and each day one pomegranate was borne by the tree. He used to eat that pomegranate and drink that water and pass his days.

It is said there that after long, long years—seventy or eighty years—he died. He was presented to the court of God. God looked at him: “All right, we forgive you as a matter of grace.”

His eyes opened wide: “Well, all through life I’ve been killing myself doing this sort of penance and that sort of penance, and with all that, I’m now being forgiven as a matter of grace—as an act of grace only?” In his heart of hearts, he thought perhaps that a very great injustice was being done.

God read his mind and said, “Well, would you like us to make an account of your own actions?”

“Yes, You may, please.” (At heart he wanted it.)

“All right, look here. In that jungle there was no water for miles and miles altogether. One spring was created there,

* I.e., Kirpal Ashram.

only for you—specially for you. And there was a pomegranate tree; each day it bore one big pomegranate: no tree can bear forth one fruit daily. So that is in compensation for all you've done. Now let us account for your other actions: you were walking along the way, and some insect died—trampled down under your feet. You must be trampled down as you trample down. Further, you did this, and that . . .”

The saint thought that perhaps matters had gotten worse and said, “All right, please excuse me; forgive me, if You would like to.”

Masters come, not to break the law, but to fulfill the law as a matter of redemption by grace; not as action-reaction. Guru Nanak says, “With actions, you can have reactions. As you sow, so shall you reap. But redemption comes only by grace.” All Masters say so.

Of course, it does not mean we should be vicious. We should restrict ourselves according to the commandments the Masters have given us.

Another thing you might want to know about it is: a father has a child who does not obey him. He commits some offense—something like that. What would the father do? Would he send him to the police? I don't think so. No father would permit his son to be sent to the police. He might slap him once or twice, but he wouldn't send him to the police.

So, similarly, when you come to a Master—the God in him—you are all his children. He doesn't send you on the regular course, to bear the fruit of what you have sown. That's a concession. Otherwise, how long would you continue like that? First there's the seed, and then there's the tree; then there are many seeds and again a tree. Is the egg before the hen or the hen before the egg?—where's the end? So it's a matter of redemption by grace. It is something like

that—so that you can understand it. Unless you become a conscious co-worker of the Divine Plan, there's no escape, no emancipation. "As you sow, so shall you reap": that goes on like that for aeons and aeons of time.

QUESTION: Do we have to work it all off on this physical plane—all the karma that we have—like the "B-type" of karma that we are working off in this life? What about the things that we are doing now or have done in this lifetime—what if we're not all finished up by the time we die?

THE MASTER: I think I have replied to you and you have not followed it. When you become a conscious co-worker of the Divine Plan, when you become selfless, who will bear whatever actions you have done? Furthermore, that is why all Masters say: "Be desireless." Master tries to wind up all your reactions of the past, just as I told you, by giving you strength—by giving the Bread of Life to your soul—so that the reactions which are coming up will not be pinching to you. But he doesn't touch them. Otherwise, as soon as a man was initiated, he would die. For that reason they are not touched. For the future, he lays down a line of conduct. For the past, if you become selfless—a conscious co-worker—then nothing will come up. Guru Nanak says, "O Master, what is the use of coming to your feet if, when coming here, we still have to bear the fruit of all the actions which we have done in the past?" He gives an example: "What is the use of going to the feet of a lion if still jackals come and howl at you?"

So that is a great blessing. Now the question may arise: What is a Master? A Master is a man like you. Each one of us has the same privileges. The difference lies only in the fact that although God resides in every heart, in the heart of a Master He is now manifest.

Master is a conscious co-worker; that is, He is doing it; it is not he who is speaking, but the God in him Who is speaking. He becomes a mouthpiece of God. We can also become the mouthpiece of God. Every Saint has his past, and every sinner a future.

How has he become the mouthpiece of God? The man who has reached that stage can also give you the same thing. On the very first day, when he initiates you, he withdraws and drags your soul above body-consciousness and gives you a contact with the Light and Sound Principle of God. That is the way back to the ultimate, absolute God. When you become quite conscious of all that, you see that, "It is He that is doing it, not I." So when all reactions are finished, it is just like having a few grains of seeds, which have been roasted in the oven: even if you sow them, they won't bear forth fruit; they will not grow. It is something like that.

*Everything in the Universe is the fruit of a
Just Law, the Law of Causality, the Law of Cause
and Effect, the Law of Karma.*

— Gautama Buddha

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Sant Kirpal Singh Ji
(1894-1974)

I

Be not deceived; God is not mocked:
for whatsoever a man soweth, that
shall he also reap.

Galatians VI:7

CONFRONTED with the complexities of earth-bound life, man struggles for a Way-out. Wherever he turns, he finds his upward flight thwarted by unseen barriers. Why all the seeming inequalities in the world? Why is man's way blocked to his primal Home—the Home of his Heavenly Father? Why cannot man redeem his unknown past? Where should he turn for the saving Light of the “Pure Science of Being?” These queries lead the inquiring mind to an investigation of the universal law of action and reaction.

The term “Karma” frequently appears in various Indian philosophical and religious writings. Indeed, it has been so often bandied about by priests and preachers that many have come to consider it as an imaginary stumbling block in the path of spiritual salvation. Being a term foreign to the West, usually it is passed on without sufficient clarification. All the Masters of the lower reaches or grades of ascent, speak of liberation through performing action without attachment to and desire for the fruit or result thereof. This, however, is but a partial truth and half-way knowledge.

The mind is accustomed to taste the fruit of its actions. How will it give up this habit? *Sadhans* (i.e. mental and physical exercises) may be employed as instruments to

discipline the mind to a certain extent. But in the long run, the mind's habit of enjoying its experiences will assert itself. The mind can give up worldly pleasures only when it gets some kind of higher pleasure.

The Saints have experienced a far more exquisite pleasure—ecstatic bliss—by contact with *Naam* (the Word of God or the Divine Sound Principle). Once absorbed in this Sound Current or *Naam*, the mind is drawn away from the world. The mind has the habit of running after worldly objects and of jumping from one thing to another. What we have to do, then, is not to stop its flux which is but its natural characteristic, but only to turn its direction from downwards into the world outside to upwards into the world within. This means harnessing the wandering wits and channeling the mental energy into a proper course as would ensure results that are of a lasting and permanent nature. This comes through regular practice or absorption in *Naam*. This is the only method by which the mind may gradually be trained and ultimately rendered innocuous with sublimation of the mental currents; the soul comes to its own and can proceed unencumbered and unhampered on its way to its original source: the Oversoul or the All-soul. Thus the Saints Who have Themselves trodden this Path—the Path of *Surat Shabd Yoga* (absorption in the Holy Word or the Sacred Sound)—can also not only enable us to free ourselves from the karmic cycle of action and reaction but also provide us an access into the Kingdom of God which lies within.

Now the question arises: How can the karmas be wound up or rendered ineffective? In the labyrinth of the laws of Nature, in which we are inextricably involved, there is an outlet provided for those who are really in search of Self-knowledge and God-knowledge. The access to this outlet or the Way-out of the dense jungle of karmas spreading far back to immemorial past is made manifest by the saving

grace of the True Master. Once He has taken us in His fold and contacted us with the eternal Holy Word or the Sound-Current, we are put out of the reach of *Yama* or the angel of death representing the negative aspect of the Supreme Power and the dispenser of justice in the universe, to each according to his actions.

Every act of a living being done knowingly or unknowingly, irrespective of whether it is yet in the stage of latency or thought form, a mental vibration, or is uttered by words of mouth or is actually done by a physical act, constitutes karma.

Lest the reader get confused by the term “Karma,” it is better to understand this word in its proper context. Originally, the word *Karma* stood for and represented sacrificial rites and rituals, and *yajnas* performed by individuals as prescribed by the sacred texts. Later on, however, it came to include all kinds of virtues, social and self-purifying, like truthfulness, purity, abstinence, continence, *ahimsa*, universal love, selfless service and all deeds of a charitable and philanthropic nature. In short, great stress was laid on the cultivation of *Atam-gunas* which tended to discipline the mind and divert the mental powers in the right direction, so as to serve the higher purpose of liberating *atman* or the spirit in bondage.

Karmas are generally classified as prohibited, permitted and prescribed. All karmas that are degrading and derogatory in nature (*Nashedh*) are classed as prohibited because indulgence in vices is sinful and the wages of sin are death. These are termed *Kukarmas* or *Vikarmas*. Next come karmas that are upgrading and help a person in attaining higher planes like *Swarag*, *Baikunth*, *Bahisht* or paradise. These are *Sukama* karmas or *Sukarmas*, that is karmas performed for fulfillment of one’s benevolent desires and aspirations and as such are permissible and therefore permitted. Finally, we have

karmas the performance of which is considered obligatory as enjoined by the scriptures for persons belonging to different *varns* or social orders (*Brahmans* or the priestly class engaged in the study and teaching of scriptures, *Kshatriyas* or the warrior race consisting of fighting forces for purposes of defense, *Vaishyas* or the people engaged in commercial or agricultural pursuits, and *Sudras* or the people serving the foregoing three classes); and at different stages in one's life called *Ashrams* (*Brahmcharya*, *Grehastha*, *Vanprastha* and *Sanyas* corresponding roughly to the formative period of one's education, the stage of married family life as a householder, the ascetic stage of a recluse or a hermit engaged in deep meditation in the solitude of a forest and lastly the stage of a spiritual pilgrim giving to the people the fruit of his life-long experience, each portion being of 25 years computing the life-span to be of 100 years duration). These are called *Netya* karmas or karmas the performance of which is a "must" for each from day to day in his vocation and period of life.

As a code of moral conduct, the law of karma makes valuable contributions to man's material and moral well-being on earth and paves the way to a better life in the future. In all the four spheres of human life—secular, material or economic, religious, and spiritual, as denoted by the terms *Kama* (fulfillment of one's desires); *Artha* (economic and material well-being); *Dharma* (moral and religious basis upholding and supporting the Universe); and *Moksha* (salvation)—deeds or karmas play a vital part. It is, of course, the moral purity that figures as a motivating force for attaining success in one's endeavors. In order that the karmas bear the desired fruit, it is necessary that they be performed with single-minded and purposeful attention and loving devotion.

Besides these, there is yet another form of karma—to

wit, *Nish-Kama Karma*, that is, karma performed without any attachment to, or desire for, the fruit thereof. This is superior to all the other forms of karmas which more or less are the source of bondage, yet this type helps a little to liberate one from karmic bondage but not from karmic effect. It may, however, be noted that karma *per se* has no binding effect whatsoever. It is only karma born of desire or *Kama* that leads to bondage. This is why Moses taught “Desire not” and Buddha and the tenth Guru of the Sikhs, Guru Gobind Singh, time and again, laid emphasis on the need for desirelessness. Karma thus is at once the means and the end of all human endeavors. It is through karmas that one conquers karmas and transcends karmas. Any attempt to overstep the Law of Karma is as futile as to step over one’s shadow. The highest of all is to be *Neh-Karma* or *Karma-rehat*, that is to say, doing karma in accordance with the Divine Plan, as a conscious co-worker with the power of God. This is being actionless in action like a still point in the ever-revolving wheel of life.

Again, the term “Karma” may be distinguished from the word *Karam*. “Karma” is a Sanskrit term meaning action or deed, including mental vibrations and words of mouth, while *Karam* is a Persian word meaning kindness, mercy, compassion or grace.

Now as to the nature of karma: according to Jain philosophy, karma is of the nature of matter, both physical and psychical, one related to the other as Cause and Effect. Matter in a subtle and psychical form pervades the entire cosmos. It penetrates the soul because of its interplay with the matter without. In this way, a *jiva* builds for itself a nest as does a bird, and gets fettered by what is called *Karman-Srira* or the subtle body and remains bound therein till the empirical self is depersonalized and becomes a pure soul irradiant with its native luminosity.

The *Karman-Srira* or the karmic shell, enclosing the soul, consists of eight *prakritis* corresponding to the eight types of karmic atoms producing different types of effects. These are of two types: (1) Karmas that obscure the correct vision, as for instance (i) *Darsan-avarna*, hindering right perception or apprehension in general; (ii) *Janan-avarna*, those which obscure right understanding or comprehension; (iii) *Vedaniya*, those which obscure the inherent blissful nature of the soul and thus bring about pleasurable or painful feelings; and (iv) *Mohaniya*, karmas which obscure right belief, right faith and right conduct. All these karmas work as smoke-colored glasses through which we see the world and all that is of the world. Life has poetically been described as “a dome of many-colored glass” that “stains the white radiance of Eternity.”

(2) Then there are karmas which go to make a person what he is, for they determine (i) bodily physique, (ii) age and longevity, (iii) social status, and (iv) spiritual make-up. Each of these types is known as *Naman*, *Ayus*, *Gotra* and *Antraya* respectively.

In addition there are divisions and sub-divisions under these, running into hundreds of ramifications.

The karmic particles spreading in space, are willy nilly attracted by each soul according to the pressure of the activity indulged in. This constant influx of karma can be checked by freeing the self of all types of activity of the body, mind and senses and stabilizing it at its own center; while the accumulated karmas may be curtailed by fasting, *tapas*, *saudhyaya*, *vairagya*, *prashchit*, *dhyan* and the like: that is to say, austerities, reading of scriptural texts, detachment, repentance and meditation etc.

Buddha too laid a great stress on constant endeavor

and struggle with a view to ultimate victory over the law of karma. The present may be determined by the past; the future is our own, depending on the directive will of each individual. Time is one endless continuity—past irresistibly leading to the present and the present to the future as one may like it to be. Karma ceases to affect only with the attainment of the highest condition of mind which is beyond both good and evil. With the realization of this ideal all struggle comes to an end, for then whatever the liberated one does, he does without attachment. The ever-rotating Wheel of Life gets its momentum from the karmic energy and when that energy itself is exhausted, the giant Wheel of Life comes to a standstill, for then one reaches to the intersection of time and the timeless, a point which is always in action and yet *still* at the core. Karma provides a key to the life processes; and one's consciousness travels from stage to stage until one becomes a really awakened being or Buddha (the enlightened one or the seer of the Holy Light). To Buddha, the universe, far from a mere mechanism, was a *Dharma-Kaya* or body pulsating with *Dharma* or life-principle, serving at once as its main support.

In brief, the Law of Karma is Nature's stubborn and inexorable law from which there is no escape and to which there is no exception. As you sow, so shall you reap, is an ancient axiomatic truth. It is the general rule for earth-life. It also extends to some of the upper physio-spiritual regions, according to the order of density and peculiarity of each. Karma is a supreme principle superior both to gods and men for the former too, sooner or later, come also under its sway. The various gods and goddesses in different realms of Nature take a much longer time to serve in their respective heavenly spheres than human beings, but all the same they have ultimately to reincarnate in flesh before they can aspire to, and win, final emancipation from the karmic round of births.

All works, acts or deeds form a vital device in the Divine Plan to keep the entire universe in perfect running order. No one can remain without some kind of work (mental or physical activity) even for a single moment. One is always thinking or doing one thing or another. One cannot by nature be mentally vacant or idle, nor can one stop the senses from their automatic functioning: eyes cannot but see and the ears but hear; and the worst is that one cannot, like Penelope, undo what is once done. Repentance though good in itself, cannot cure the past. Whatever one thinks, speaks or acts, good or bad, leaves a deep impression upon the mind and these accumulated impressions go to make or mar an individual. As a man thinks, so he becomes. It is from the abundance of the mind that the tongue speaketh. Every action has a reaction, for that is Nature's law of Cause and Effect. One has, therefore, to bear the fruit of his actions: sweet or bitter, as the case may be, whether one may like it or not.

Is there no remedy then? Is man a mere plaything of fate or destiny who works his way in a purely predetermined order? There are two sides of the matter. One has, to a certain extent, a free will, wherewith one, if he so chooses, can direct his course and make or mar his future and to a great extent even mould the living present to his own advantage. Armed with the living soul in him of the same essence as his Creator, he is mightier than karma. The infinite in him can help him to transcend the limitations of the finite. The freedom to act and the karmic bondage are but two aspects of the real in him. It is only the mechanical and the material part in him that is subject to karmic restraint, while the real and vital spirit in him transcends all and is hardly affected by the karmic load, if established in his native God-head. How to get established in one's own real *saroop*, the *Atman*? This is what we have perforce to learn if we aspire for a way out of the endless karmic web.

The trouble with most of us is that we do not give thought to our actions. We, at every step, heedlessly go on collecting the load of karmic particles without realizing that there is a power within that keeps a count of all we think, say or do. Thomas Carlyle, a famous thinker, says: “Fool, thinkest thou that because no Boswell is there to note thy jargon, it therefore dies and is buried? Nothing dies, nothing can die. The idlest word thou speakest is a seed cast into time, which brings fruit to all eternity.” Similarly, Aeschylus, the father of Greek drama in the pre-Christian era, tells us:

Deep in the nether sky,
Death rules the ways of man,
With stern and strong control;
And there is none who can,
By any force or act,
Elude Death’s watchful eye
Or his recording heart.

From *The Eumenides*



Sant Kirpal Singh Ji
(1894-1974)

II

Karmas have been classified by Saints into three distinct categories:

- (i) *Sanchit* or the gathered and stored karmas, going far back into incarnations running into the unknown past.
- (ii) *Pralabdha*: Luck, fate or destiny, or that portion out of the Sanchit (store-house) which constitutes a person's living present, which none can escape howsoever one may wish and try.
- (iii) *Kriyaman*: The karmas which one is free to perform as a free agent in his present earthly span or existence, and thereby make or mar his future.

(i) *Sanchit* (the stored deeds): Good or bad deeds that stand to man's credit as earned in all the previous existences in the order of creation, counting from the day of the first appearance of life on earth. Man knows nothing about them, or of their extent and their great potential power. King Dharitrashttra, the blind progenitor of the *Kshatriya* princes, the *Kurvas* of the Epic Age, when endowed by Lord Krishna with his yogic power, was able to trace the cause of his blindness to an act done in the unknown past, extending back to over 100 incarnations or embodiments. In Chapter 20:5 of the Book of Exodus, Moses, while giving the Ten Commandments of God, speaks of God as having commanded: "I the Lord thy God, *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation . . ." Even the medical science today

affirms the significant part that heredity plays and traces the origin of certain diseases coming down from progenitors and appearing in succeeding generations. So does modern psychology connect problematic behaviors in certain individuals with mental peculiarities in their parents and ancestors.

(ii) *Pralabdha*: These are just that part of the Sanchit Karmas which constitute a person's fate, destiny or luck; which determines one's present existence on earth. A person has no control over them. The effect of these, good or ill, has to be tolerated, as best one may — with smiles or with tears. The present life is just an unfoldment or revelation of the predestined karmas with which one comes fully loaded into the world. It is, however, possible that one may so mould and develop his inner self, through the guidance of some Master-Soul, that he may not feel their bitter and poignant sting, just as the kernel in a ripe almond or walnut does not feel the prick of a needle by getting detached from the shell without, which as a consequence gets shriveled and hardened, and serves henceforth as a protecting armor.

In this way, each one of us, willingly or unwillingly, wittingly or unwittingly, is forging chains for himself, no matter whether the same be of gold or of iron. Still chains are chains and they are equally efficacious in their application; to wit, to keep a person in perpetual bondage. Like a poor silk-worm imprisoned in its own cocoon or like a spider caught in its own web, or a bird in its nest, one remains bound in hoops of steel of his own making, with no way of escape therefrom. Thus the cycle of birth, death, and rebirth is ceaselessly set in motion. It is only when one transcends the body-consciousness and becomes *Neh-Karma*, i.e. actionless in action like the still point at the centre of the ever-revolving wheel of life, that a stop is put to the motion of the Giant Wheel of Karmas; for then

one becomes a conscious co-worker of the Divine Plan. This is why Buddha, the prince among ascetics, emphatically said: “Be ye desireless,” for desires are the root-cause of human sufferings as they motivate actions, right from subtle vibrations in the sub-conscious, to mental thinking in the conscious, leading to the vast and limitless harvest of variegated deeds of different hues and forms, springing from the imbalance of the mind. The spirit, sitting in the chariot of the body is thus driven blindly and head-long into the fields of sensual pleasures by the five powerful steeds of the senses, uncontrolled by the power-intoxicated charioteer of the mind (helplessly imbalanced as it is) with the reins of intellect dangling loosely about him. *Self-discipline* then is of prime importance and chastity in thought, word and deed, is the essential requisite that helps a person on the path of self-knowledge and God-knowledge, for ethical life is a stepping-stone to spirituality.

(iii) *Kriyaman*: It is the current account of one’s willful actions and deeds in the present existence. This type of karma is quite distinct from the other two. In spite of the limitations imposed by *Pralabdh* or unchangeable destiny, each one is gifted with a free will and is free to sow what seeds he may. Endowed with the gift of discriminative faculty peculiar to his constitution alone, he can judge for himself what is right and what is wrong and as such it would be vainly presumptuous on his part if he were to expect a bed of roses when he sows thorns and thistles. It is up to him to make or mar his future, as he may. A Master-soul can give him a correct lead by putting before him the true values of life—life which is more than the bodily raiment and all that is connected therewith: the sense-dominated existence. Under His guidance, one develops an easy detachment from the world and worldly affairs and once the magic spell is broken, the blinkers fall off and the stark reality stares him squarely in the face, providing

him with an opportunity to escape unscathed. Ordinarily, however, some of the *Kriyaman* Karmas bear fruit in this very life; while others—the unfructified ones—are transferred to the General Account of the *Sanchit* Karmas, which go on accumulating from age to age. Thus, it is given to each one to think ahead of time, and weigh well the consequences of the acts and deeds intended before taking an irretrievable step—a leap in the dark and a head-long plunge in a fit of impetuosity which is regretted for ever and cannot be undone by blaming the stars for their supposed malignant influence. A railway engineer, for instance, is to plan beforehand the railway track, for once the lines are laid the train is to run on blindly. A little error in laying the lines, a loose fish-plate or a wrong angle may lead to calamitous results. Even when everything is done properly, one has to keep a constant and strict watch, day and night, lest anything get out of joint or the track is otherwise tampered with by hostile elements.

According to Nature's law of life, a man (the embodied or incarnate soul) is like a precious jewel clothed in three caskets or bodies—the physical, the astral or mental, and the causal or the seed-body—all of which, more or less, partake of the terrestrial character, with varying degrees of density.

There are also celestial bodies, and bodies terrestrial:
but the glory of the celestial is one and the glory
of the terrestrial is another.

I Cor. 15:40

These are like outer robes of coat, vest under it, and then shirt. When a man casts off the physical body, his spirit still is wearing the astral or the mental body. He has also the causal or the ethereal seed body or thin veil under the astral raiment. Until one is able to cast off the physical body, he cannot reach the first heaven, the astral kingdom within:

Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption . . .

For this corruptible must put on incorruption, and this mortal must put on immortality.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

O death, where is thy sting? O grave, where is thy victory?

I Cor. 15:50, 53-55

This casting off or change may occur either through the final dissolution, the disintegrating process commonly known as death, or be brought about by the method of voluntary withdrawal of the sensory currents from the body technically known as “rising above body consciousness” by a process of inversion and self-analysis. The Gospels refer to this withdrawal as “to be born anew” or “resurrection.” The Hindu scriptures speak of it as “twice-born” or *do-janma*. It is a birth of the spirit as distinct from that of the water—the latter being from “seed corruptible” as distinguished from the former, “seed incorruptible,” unchangeable and abiding (of the spirit). The Muslim *darveshs* (mystics) call this death-in-life as death before death. One can learn how to withdraw not only from one’s physical body but from the other two bodies (the astral and the causal) as well, through the kindly assistance of a Master-Saint, Who has Himself transcended into the beyond and can help others to do likewise. One has,

therefore, to “forsake the flesh for the spirit” if one is anxious to escape from the perpetual wheel of life on this sublunary planet (earth).

In the ordinary natural course of things, the *jiva* (the embodied soul or the incarnate spirit) has, after physical death, no option but in time to return to the physical plane in some physical form, the nature of which is determined by his life-long propensities and inclinations, the intensity of his longings and long-cherished unfulfilled desires enshrined in his mental make-up and predominantly uppermost at the time of death, the over-bearing influence of which irresistibly shapes a course for him.

So kind and generous is the Father Divine,
He grants unto His children what they desire.

But, if one, under the guidance of a perfect Master (*Sant-Satguru*) learns the practical process of self-analysis, i.e. self-withdrawal from the physical body at will, and develops it by a regular practice, he, while living, gets an experience of the Beyond (Death-in-life), with the result that gradually the age-old scales of his make-believe begin to fall away from his eyes and the world and worldly things lose their hypnotic charm, and he, while seeing things in their true colors, and understanding the intrinsic worth of each, grows desireless and free—a master of himself, a liberated soul (*jivan mukat*) and thereafter continues to live on just to complete his allotted span of life without attachment. This is called a new birth (or the second advent of the soul)—life eternal. But how can one attain it? Christ tells us:

He that taketh not his cross, and followeth after me, is
not worthy of me.
He that findeth his life shall lose it:

And he that loseth his life for my sake shall find it.
Matthew 10:38-39

In the Gospel of Luke, we have:

And he (Jesus) said to them all: If any man will come
after me, let him deny himself, and take up his
cross daily, and follow me.
Luke 9:23

And whosoever doth not bear his cross and come
after me, cannot be my disciple.
Luke 14:27

Thus we see that *death-in-Christ* is the way to *live* with Christ eternally. Learn to die so that you may begin to live, is the exordium of all the saints. Among the Muslims, this is known as *fana-fi-sheikh* or self-effacement in the *Murshid* or the Master. It is, therefore, of paramount importance that one should first seek a living Master competent enough to wind up once for all the otherwise endless cycle of karmas and then seek refuge at His Holy Feet and thereby free oneself from the baneful influence of one's deeds which continue to haunt a person in the form of eumenides and furies.

Of the power of the *Jagat-guru*, it is said:

A *Jagat-guru* can annihilate karmas by his look and
Word,
In his presence, the karmas fly like autumn leaves
before a wind.

Again, we have in the scripture:

Great is the power of the retributive angel, and none
can escape its fury,

But it doth fly in fear of death, before the sounding
blast of the Word.

Now as to the working of the Karmic Law, the following example may help us to understand the position more explicitly.

Take two kinds of grape-seeds—yellow and brown. Suppose yellow seeds represent good deeds and brown seeds represent bad deeds. A room is full to the roof in which heaps of both kinds of seeds are lying. This forms man's storehouse of *Sanchit* Karmas.

Now there is a person "A" (physical body plus mind plus soul) who has long cherished a desire during his lifetime to become a king. He falls ill and his unfulfilled desire to be a king all the time remains uppermost in his mind. He, in due course, is compelled by nature to surrender his physical body, but according to the Law of life after death he is still clothed in the astral (mental) and causal (ethereal) bodies. He now functions as a disembodied or disincarnate spirit in his other raiment, the mind-stuff both astral and causal. Since mind is the storehouse of all impressions, "A" still remembers his desire to be a king. "A," now a disembodied spirit (*jiva*), disrobed of the physical body, is faced with a difficulty. He cannot function as a king until, once again, he puts on a physical vesture as may enable him to be a king, at one stage or another in his earthly career. Propelled by the unerring motor-power behind all activity, his mind-stuff, he is led on to pick up some of the unfructified karmas, sufficient enough to bring about a new set of circumstances as may help him to have the long cherished and deeply engraved desire fulfilled.

The great motor power referred to above has two aspects: positive as well as negative; the former leading to the journey

homeward and the latter controlling and guiding life on the earth-plane. Nature, or the negative aspect of the Power that is One, is concerned solely with the administration of life as it exists on the physical planet; its chief function being to keep the world going, fully peopled, and people engaged in various pursuits of life, according to the earned merit in each case, called in common parlance as *Pralabdha* which fashions the earthly life for each individual with an absolute precision and an unfailing art.

To the extent described above, one is in a sort of “closed trap” and cannot but unfold what comes with him in a folded state. It is a revelation of the unrevealed past in the seed or the essence lying dormant at the back of the essential mind-stuff and is projected on the canvas of life with its multifarious patterns and diverse colors, taking on different lines, as life emerges out of the pristine unalloyed and eternal radiance of which we generally lose sight as we get absorbed in the “dome of many-colored glass” that encloses us and presses us from all sides with the passage of time. Dame Nature now takes charge of her foster-child and lavishes in plenitude all her gifts, so much so that unknowingly one enjoys in fullness and to surfeit that for which he hankered in the past. Dazzled by the glamour of the gifts, one forgets the Great Benefactor, the Bestower of the Gifts, and is inextricably caught in the meshes of death.

This is but one part of the life that “A” leads, as a predestined game. Along with this, there is yet another, a very vital counterpart depending on the freedom of action and volitional independence that is given to each. It is in correctly understanding the higher values of life and making the most of the opportunities given to him that his salvation lies, right here and now. Paradoxically then, man is not only a creature of his destiny (past), but a creator of his destiny (future) as well. What we bring, must come to pass; and

what we do now shall shape the things to come. Wisdom, therefore, lies in making the choice. The mindpower is a single entity and if harnessed correctly, can, like an obedient servant, render a good account of itself; but if allowed to over-power the life-giving spirit, it proves a treacherous parasite that saps the vitality and shrivels up the host-plant on which it thrives and from which it derives its very life and sustenance. Thus, one must pay all his attention to proper sowing and cultivating, while playing his destined part in the human drama, on the stage of life, in the light of the eternal radiance that shines through thick and thin, whether we know it or not. The Supreme Will is already wrought in the pattern of our being, for without it there can be no existence; and in knowing that Will and by working in unison with that Will, one can escape from the Wheel of Life. Guru Nanak in *Jap Ji* speaks of it thus:

How may one know the Truth and break through the
cloud of falsehood?

There is a Way, O Nanak, to make His Will our own,
His Will which is already wrought in our existence.

We thus see that karmas and desires are responsible for the interminable cycle of births and re-births. How then can one end this ceaseless cycle? There are only two ways to exhaust or finish up the vast and limitless storehouse of karmas—the impenetrable granite wall between a person and the High One, with the blindingly thick veil of the ignorant mind ever covering the eyes. The two ways to solve this ever-eluding and baffling problem are:

- (a) To leave it to Nature to exhaust the storehouse in due course of time, should that be at all possible.
- (b) To obtain from a Master-soul a practical knowledge and experience of the Science of

Life, on the earthly as well as the spiritual planes, and to work right now for transcension from one to the other, while there is still a chance and an opportunity.

The first course is not only endlessly long but tortuous in the extreme, tricky at every step and full of dangers and pitfalls. It will take myriads of ages to reach the goal if one is fortunate enough to do so. Besides, Nature by herself hardly helps one to disentangle himself from the inexorable karmic Order, for that spells self-extinction for her and her brood.

Human birth is a rare privilege indeed and this privilege one gets after passing through a long evolutionary process in creation extending through innumerable forms or embodiments that the Life Principle takes on the physical plane. Once this golden opportunity is lost, the *jiva* or the embodied spirit has to continue on the Wheel of Life, according to the usually predominant world traits during his life-time and particularly those which forcefully project themselves at the time of his passing away from this world, the law being: “Where the mind is, there the spirit goes irresistibly.” This being the case, it is well-nigh impossible for an average embodied spirit to get over the sensory plane and keep the mind stilled and self-absorbed by his own unguided and unaided efforts, howsoever herculean they may be. It is only some Godman or Master-power that may, in compassion, help a *jiva* in regaining the lost kingdom—the realm spiritual—from which each one has been driven out by his disobedience to the behests of God. This course then is fraught with untold dangers, lurking at every step, even in the very nature of each individual; and hence no sane person will ever think of attempting to tread the lonesome and weary path, which more often than not leads into a cul-de-sac or blind alley.

By adopting the second course, one seeks a competent spiritual Master who wields influence over all the subordinate powers in this and higher planes of existence. He can wind up the karmic accounts of the bankrupt spirit. The moment He accepts an individual as His Own, He takes in His own Hand the process of liquidating the endless process of karma coming down from the unknown past. He calls a halt to the mad and reckless career in which one is engaged. "So far and no further" is His command, and then He puts an individual on the High-road Godward. He does not usually interfere with the *Pralabdh* or destiny, for it has of necessity to be worked off as well as possible, so as to complete the allotted span of life and to reap the fruit; while the *Sanchit* or the vast storehouse, He, by being a conscious co-worker with the Divine Plan, singes by contacting the spirit with the spark of *Naam*. Contact with *Naam* or the Holy Word at once reduces to ashes the storehouse of *Sanchit* karmas as well as the unfructified *Kriyaman* karmas done hitherto, just as a spark of fire reduces to ashes the entire forest or the heap of fuel that may be lying on the ground. Guru Nanak beautifully tells us in *Pauri XX* of *Jap Ji*, the morning prayer of the Sikhs:

When the hands, feet and the body are besmeared
(with dust), they are washed clean with water;

When the clothes get dirty and polluted, they are
cleansed by soap;

When one's mind gets defiled by sin, it can be
purified only by communion with the Word;

Men do not become saints and sinners merely by
words,

But they carry deeds with them wherever they go.
As one sows, so does one reap;

O Nanak, men come and go by the wheel of birth and
death as ordained by His Will.

It is now clear that mind is the main magnet that attracts karmas with all their concomitants. Mind maintains a mighty sway over man. It utilizes our *surat* (attention, the outward expression of the soul within) as its means, which is the most precious of man's inherited faculties—the priceless jewel of immense virtue.

The Master-Saints come into the world with a divine purpose and a mission. They are commissioned from above to liberate man from the karmic bondage. When one is fortunate to find such a Holy Man and surrenders himself to His will, the latter takes charge of the spirit. His first and foremost task is to break the magic spell of the karmic tentacles that hold one in their deadly grasp. He advises each one to lead a well-regulated and highly disciplined ethical life, so as to escape from contracting any more evil influences or karmic impressions. He tells us that all the bounties of Nature, including sense-objects, are for a legitimate and fair use only and not for indulgence and enjoyment. All our troubles arise from the fact that we ravenously indulge sense pleasures to surfeit with the result that instead of our enjoying the worldly pleasures, the pleasures enjoy us to the full and leave us a total wreck, physically and mentally. We forget that true happiness is an attitude of the mind and springs from within, when we consciously awaken the Life-Current (the Holy Word) lying dormant and feed our “self” on the “Life Principle” immanent in all things, visible and invisible, the sole motor-force creating and sustaining the entire universe. The past, the present and the future, the Godman holds in His mighty grasp; and like a compassionate father, guides His children

in the Path of righteousness and rectitude, leading gradually to Self-knowledge and God-knowledge and attaining in the end the prize of God-head. Just as a child does not know what his father provides for him, from time to time, so does a neophyte not know what his Heavenly Father does for him. It is by following in His ways that one may gradually learn the esoteric mysteries as these unfold themselves to him at each step.

Poor soul in this, the flesh, what dost thou know?
Thou art too narrow, wretch, to comprehend even thy
self.

—J. Donne

III

THE way in which the Master tackles the intricate and baffling problem of karmas, may briefly be stated as under:

Sanchit or the seed Karmas: These are latencies lying in the store-house to one's account from endless ages, ever since the world began. No one escapes from them unless the same are worked off (without making any more addition thereto, which of course in the nature of things, is an impossibility), in innumerable lives that lie ahead. It is, therefore, not possible to exhaust this tremendous credit balance in one's account. Is there then no way to cross over the great chasm that lies between the conscious and the sub-conscious and again the gulf that separates the sub-conscious from the unconscious? Every wrong has a remedy; it may be a spiritual or a secular wrong. If one fries seed-grains in a pan so that they get puffed up, they lose their fecundity or power of fructification, that is to say the power to germinate and to bear fruit. Exactly in the same way, the *Sanchit* karmas can be seared and scorched with the fire of *Naam* or Word and rendered harmless for the future, for then one becomes a conscious co-worker with the Divine Plan losing all contact with the unknown past.

Pralabdh Karmas: These constitute one's present fate, his stock-in-trade or destiny as it is called. The fruit of these has got to be borne, no matter how bitter or sweet, for one cannot avoid reaping the harvest already sown. The Master, therefore, leaves them untouched for man to endure with loving sweetness and to finish up during his present

lifetime. If these karmas were to be wiped out or tampered with in any way, the body itself would dissolve. In grappling with these, a disciple is, however, not left alone. As soon as the Master initiates, the Master-power takes charge of the disciple. He is helped a good deal at every step. By gradual spiritual discipline, he learns the process of self-analysis and withdrawal and grows strong in spirit with the result that the otherwise painful effect of these karmas just blows over as a gentle breeze, leaving him unscathed. Even in serious and incurable cases, the Master-power brings into operation His Laws of Sympathy and Mercy. All the troubles of the devoted disciples are greatly mitigated and softened. Sometimes the intensity of bodily and mental troubles is increased a little to shorten the duration of the suffering involved, while at others the intensity is greatly reduced and the duration is prolonged as may be considered appropriate. But this is not all. The sufferings, troubles and diseases of the physical body accrue from sense-pleasures. Bodily troubles are, of course, to be borne by the physical body. The Master, as Word-personified or Polarized God, knows all about disciples, wherever they may be, either at a distance or near at hand. He may even take over by the law of sympathy the burden of the karmas of His devoted disciples on His own shoulders to bear Himself, for the Law of Nature has got to be compensated in one form or another. This happens in very rare cases as the Master may think fit. Besides, no disciple would like to adopt a course, in which the Holy Master should suffer for his wrongs. On the contrary, a disciple must learn to pray to his Master sincerely and if he does so, all feasible help is sure to come to relieve him or to soften the situation and to minimize the resultant suffering; the soul itself becoming strong by feeding on the bread of life and by drawing sustenance from the water of life.

There are, however, things over which a man has no

appreciable control: (i) the sweets and bitters of life with comforts and discomforts, physical as well as mental; (ii) riches, opulence and power or destitution, penury and abjectness; (iii) name and fame or notoriety and downright oblivion. All these are the usual adjuncts of life on earth and come and go as predestined. All human endeavors are directed to gaining one or more of the sweets of life and in avoiding what is bitter, without realizing that life itself is as evanescent as a cloud, a shadow without a substance, a mere mirage and will-o'-the-wisp; ever flitting and eluding the unwary pilgrim on the scorching desert-sands of time. The Master-Saints by precept and practice bring home to the *jiva* the illusory nature of the world and all that is worldly, and manifest in him the perennial fountain of life; finding which one gets saturated to the very marrow of his bones and the fibers of his being and becomes fully satisfied, able to sing away life itself.

Kriyaman Karmas: These are the karmas that we daily do during our present sojourn on the earth-plane. In this respect, every disciple is enjoined to lead a strictly chaste and pure life hereafter in thoughts, words and deeds and to abstain from all that is evil, for any violation or disregard in this behalf is bound to bring trouble in its wake and the price of sin is nothing short of death, death at the very roots of life.

The question here arises as to how Master-Saints take over some of the burden of karmas of the *jivas* under special or rare circumstances and manage to rid them of the unpalatable effect. The karmas connected with the physical body, as said above, are to be borne on the physical body.

God cloth'd Himself in vile man's flesh, that so
He might be weak enough to suffer woe.

—J. Donne

We have in history an incident that occurred in the life story of Baber, the first *Mughal* king in India. His son Humayun fell seriously ill and every one despaired of his life. The king in silent sympathy prayed to God that he might be permitted to take over his son's illness and strange as it may seem, from that very moment the tables were turned; the prince began gradually to recover while the king languished and died. This is just a single instance of vicarious suffering on the human plane.

The Master is of the Lord of Compassion. In His kingdom which is boundless, there is no count of the deeds. Embedded in the divine, He grants contact to each individual with the saving life lines within, which serve as a sheet-anchor in times of distress. The ship may toss on the stormy waters of life, but being moored to the floating buoy it keeps steady on its keel, in spite of the stormy winds and waters around.

Man is irresistibly forced to come on to the stage of the world blind-fold just to reap the fruit of his *Pralabdh* Karma of which he has no knowledge whatsoever. He is not even aware of the working of the physical plane, not to speak of higher regions. With all his professions and protestations, he renders a lip-service to God having no access to the inner Divine Links, the saving life-lines: the Light and the Voice of God. He does not even know the nature of his own real Self and spends all his time in sense-pleasures. He takes himself to be but a creature of chance and lives by chance, a mere puppet on the stage of life.

A Saint, on the other hand, comes with a commission and a purpose. He is God's elect, His Messiah and His Prophet. He works in His Name and by the Power of His Word. He has no independent will of His own, apart from the Will of God; and being a conscious co-worker with Him on the Divine Plan, He sees the hidden hand of God in all the affairs

of life. Living in time, He really belongs to the Timeless. He is Master of life and death but is full of love and compassion for the suffering humanity. His mission is to link such human souls with God as may be yearning for re-union and may be in earnest quest. His sphere of action is quite distinct from and independent of *Avtaras* or incarnations, for the latter work only on the human plane. Their job is to keep the world in proper shape and order. Lord Krishna has declared in no ambiguous words that He comes into the world whenever there is an imbalance in the forces of good and evil; the object being to restore the lost equilibrium, to help the righteous and to penalize the unrighteous. Similarly we read of Lord Rama in the *Ram Chritra Mansa*. He reincarnated himself when the evil in the world was in the ascendant. The *Avtaras* come to re-establish righteousness. They cannot, however, throw open the prison gates of the world and take the *jivas* out into the spiritual planes. This work falls purely within the domain of the Saints, who consciously act as co-workers with the Power of God on the Divine Plan and teach the worship of the Divine alone; for that alone puts an end to the effects of karma. A Muslim divine says:

At last it came to light, that in the Kingdom of
Darveshs, karmas count for naught.

Again, it is said:

A Master-Saint chases away the karmas which fly as
jackals do in the presence of a lion.

No one can escape from the fruits of his actions—not even the ghosts and spirits; nor the giants, demons, *kinnars*, *yakshas*, *gandharvas*, *devas* and the gods. Those with luminous, astral and ethereal bodies enjoy the fruits of their actions in the region of *Brahmand*, the third grand division, above the first two, *Pind* and *And*. They, too, aspire for and

await a human birth to get out of the clutches of karmic reactions; for in human birth alone there is the chance of contacting some Godman who may reveal to them the secret of the Divine Path, the Sound Current or the Holy Word.

It would require many years of patient meditation for a man to be able to understand in some measure the arrangement of God's mighty administration, and very little can be said to the inquiring seeker at this stage. It is also equally difficult to understand a genuine spiritual Master. But with all this, a *Sant* ordinarily plays the normal part of man while on this earth and He always speaks of Himself as a slave, a bondsman and a servant of God and His people.

In taking over the burden of the karmas of the devoted souls on His shoulders, a Master-Saint does not overlook or eliminate the "Highest Law." His position may be likened to that of a king in disguise, who for ameliorating the condition of his subjects freely mixes with them to understand their difficulties and at times even shares with them their joys and sorrows. So far as the human body is concerned, a Master-Saint makes use of the special Divine Concession. He may, in brief, reduce death by guillotine to a thorn-prick. At times, He allows His body to suffer in some slight measure which for an ordinary individual might have been a great travail. In this way, He shows man that all bodies do suffer, for this is Nature's law for all the embodied creatures. "Physical life is all misery," declared the *Sakya Muni*, Lord Buddha. *Sant Kabir* also declared that he had not seen a single human being who was happy for each one whom he happened to come upon was in misery. *Guru Nanak* graphically draws a pen picture of the world as full of sorrow and suffering humanity except rare individuals who had taken refuge in *Naam*. It is because of this sad experience all around that we take the Godman for an ordinary being, like ourselves. In suffering bodily "pain" He plays the part of a man to all

appearances, but internally He is always separate from the physical body. The constant contact with the divinity within Him enables Him to escape what may otherwise have been an unbearable sting for the disciple.

Every one who has been put on this path and is engaged in the process of inversion, can withdraw his sensory currents from the body by concentrating them at the center at the back of the eyes. There may be differences in the time required by different individuals to achieve this, but the results are sure to follow, and are actually verifiable in each case. The devoted disciples on the Path, even when on the operation-table, voluntarily dispense with the usual administration to patients of anesthetics. They withdraw their consciousness from the body and do not feel the effect of the surgeon's knife or lancet. Of Bhai Mani Singh, who was sentenced to death by cutting off each joint, it is said that he not only smilingly submitted to the process but even remonstrated with the executioner to stick to the letter of the order when the latter tried to get rid of the nefarious job and wanted to make short work by cutting down the body part by part, instead of joint by joint, as ordered.

The *Satsangis* who study things with open eyes, very frequently come across several such cases. The souls that have an inner access remain absorbed in the great Self within, and do not make a show of their capabilities. This rule holds good for the simple reason that feats like these are calculated to pass for miracles and hence are to be avoided scrupulously. Saints do not display miracles nor do they allow any of their disciples to indulge in such vainglorious and empty baubles.

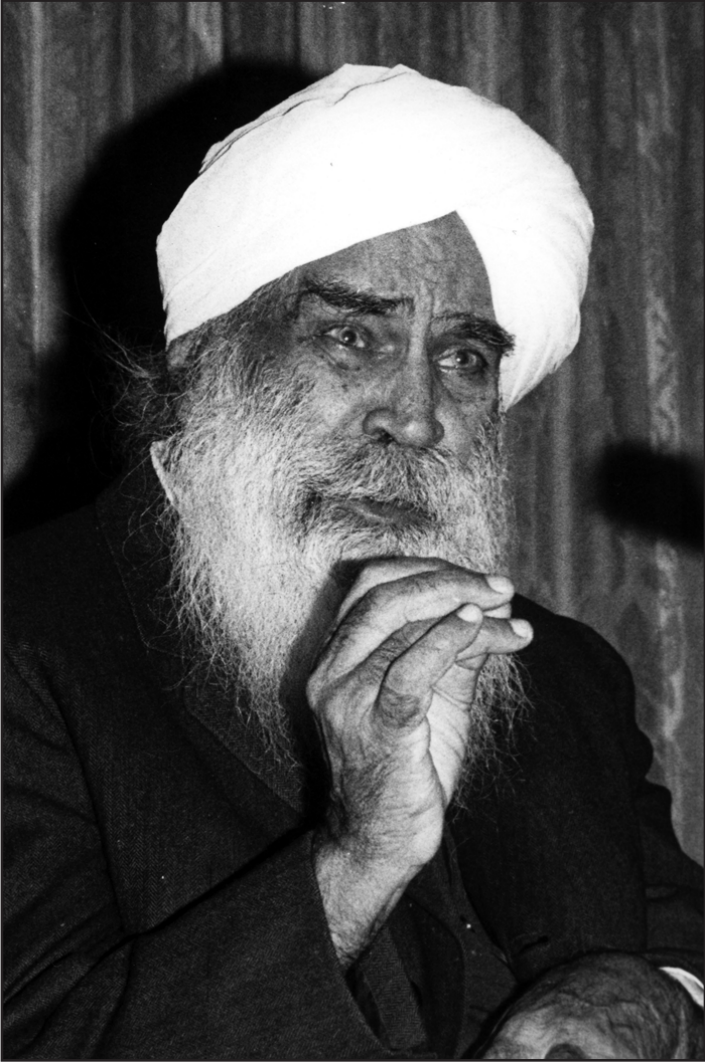
Saints, when seemingly ill, are generally seen taking medicinal doses as may be prescribed by the physicians, but actually They do not need such treatment. This They do just

to keep up the worldly order of things. In this way, They set an example to man to continue his worldly routine wisely and resort to proper treatment whenever necessary. It is, of course, expected of the disciples to resort to such medicines as do not contain products of or substances from animal sources; but some of the disciples who have an unshakeable faith in the benign power of the Master-healer within, usually avoid the so-called remedial measures, and allow nature to work on its own, for the healing power within is a part and parcel of the human system. The bodily disorders as they come should be accepted and borne cheerfully for they are generally the result of our own dietetic errors and can be set right by resort to proper hygienic measures and selective foods. Hippocrates, the father of the medical system, emphasized that food should be taken as medicine. Even serious illness, resulting from karmic reactions, has to be tolerated with patience without grumbling or bitterness, because all karmic debts are to be paid and their accounts squared here and now, and the speedier it is done, the better, instead of keeping any outstanding balances to be paid hereafter. In the time of Hazrat Mian Mir, a great Muslim devout and mystic, it is said that one of his disciples Abdullah, when down with an ailment, withdrew his sensory currents to the eye-focus and closed himself safely in the citadel of peace. His Master Mian Mir when He visited him, pulled Abdullah down to the body consciousness and ordered him to pay what was due from him for he could not indefinitely evade the payment by such tactics.

Unlike most of us, the Master Saints do not devote much time to their bodily needs and cares. They consider the physical raiment as a mere rag to be cast off one day. They take to hard physical and mental labor as need be, seeking no rest and repose, not sleeping for nights on end. Such prodigious acts present a riddle to modern science, though

it is common practice with Saints for They are conversant with, and make use of, the higher laws of nature of which we are quite ignorant.

Deeds or karmas may be grouped under the heads of individual karmas and group karmas. The latter are karmas performed by a society or a nation as a whole and these are termed as *Dharma*. As an individual bears the fruits of his own karmas (actions), so does a society, for it has to bear the fruits of the general policies it pursues with the result that innocent individuals have also to suffer for the wrongs arising from the wrongly conceived *dharmas* of the society to which they belong. When Nadir Shah of Persia invaded India and ordered a general massacre of the people of Delhi, there was a general consternation among the populace and it was believed that the social wrongs of the nation had assumed the form of Nadir. A just retribution for the sins of commission or omission is the very essence of the law of nature and it visits in one form or another, call it what you may like; furies, eumenides or anything else.



Sant Kirpal Singh Ji
(1894-1974)

IV

IN the scriptural texts, we have an apt story of Raja Prikshat who had heard that whosoever heard the *Bhagwat* recited by a *Pandit* became *jivan mukat*—a man freed from all bondage. One day he called his court-priest and asked him to recite to him the elevating text of the *Bhagwat* so that he might escape from the bondage of mind and matter, and commanded that if his recitation did not prove the truth of the sacred teachings, the priest would be put to the gallows. The priest was no better than any one of us. He felt dismayed for he saw death staring him in the face, as he knew full well that he could not help the king in attaining salvation. When he reached his home, he was down cast and extremely worried over his impending doom. On the eve of the day fixed for the recitation of the *Bhagwat*, the priest was half-dead with fear. Fortunately for him he had a talented daughter. On her solicitations, he revealed to her the cause of his miserable plight. The daughter consoled him and assured him that she would save him from the gallows, if he permitted her to accompany him on the following day to the king's presence. The next day she went to the royal court along with her father. She enquired if the king wanted freedom from bondage of the world and the king replied in the affirmative. She told the king that she could help him in his much-cherished desire if he followed her advice and permitted her to do what she liked. She took the king and her father to the jungle with two stout ropes, and she tightly tied each one of them to a separate tree. She then asked the king to untie and free his priest. The king expressed his helplessness to do so as he was tied down himself. Thereupon the girl explained to him that one who was himself in the bondage of *maya* (illusion), could not

take another out of the similar bondage. The recitation of the *Bhagwat* could certainly break the magic shell of delusion if it were done by a freed person, who had for himself broken through the delusion, and as such the king should not expect salvation from his royal priest who was as much in fetters as the king, himself. It is only *Neh-Karma* or one not in the cobweb of karmas, who is competent to make others like himself and extricate them from the deadly karmic cycle.

This in a way also illustrates that mere study of scriptures does not help much in giving *Moksha* or salvation; which is purely a practical theme and can be learned correctly from and perfected by practice under the able guidance of an adept in the line. The *Murshid-i-Kamal* or the perfect Master has first of all to piece together the broken tablet of the mind torn by countless desires and aspirations, and make it into a perfect whole and then to burnish it clean through and through so as to make it capable of reflecting the light and glory of God which no amount of book-learning would do.

One cannot, of course, know and understand the true import of the scriptures unless the same are explained by some Master-soul who has Himself experienced within the laboratory of his own mind what the scriptures say. Thus, He can, from personal experience of His own, teach and guide the disciple in the highly esoteric teachings contained in terse epigrams which baffle the intellect, limited as it is in its scope and instruments of learning. This is why it is said: “God comes handy in the company of a *Sadh*” (or a disciplined soul). One who is a freed soul can free another and none else can. In this context it is said:

The study of the *Vedas*, the *Puranas* and *Etymology*
leads to naught,
Without the practice of the Holy Word, one ever
remains in utter darkness.

A practical man of realization is at once all the scriptures combined besides something much more than the scriptures, which, at best, contain the theory side in subtle language but are incapable of explaining the theory itself by word of mouth, and cannot vouchsafe an actual experience of the same as the Master does.

Every one, these days, tries to put the blame or fault for his ills on the “times,” and this complaint is the greatest complaint of all times. The present time as well as the time to come is no more ours than the time past. This world is a huge magnetic field and the more we strive to get out of it, the more are we caught and entangled in its meshes. Man dances in the net and thinks that nobody sees him. The wise feel the net but do not know where to sit easy. Thus, silently and ceaselessly revolves the huge fly-wheel of the karmic mill, the giant Wheel of Life slowly but unmistakably pounding to pieces all alike. This mill of Nature grinds all slowly but surely. Some feel and say: “It appears that Nature made man and then broke the mold.”

No one, however, tries to peer through the why and wherefore of things, happenings and events for we take everything complacently as it comes along the current of time. We do not try to delve deep into them in order to trace out the links of the chain leading up to what we see and experience. Everyone in his dealings with others forgets that he has to pay for everything in this world. Even nature’s gifts like space, light, air, etc. are not free to all alike to any appreciable extent. But each man thinks himself the sole custodian of the free gifts of God. He attempts to be as liberal as possible, comes across several ill-set diamonds (men) and is affected by the “Law of give and take.” It is after hard buffeting that we learn that scales make no distinction between gold and lead but are concerned with the dead weight only. Every man knows that fog cannot be dispelled

with a fan, and yet tries to do so, and thereby makes the confusion worse confounded. A person, bound hand and foot in the endless chain of cause and effect, cannot free others. When every one in the world is fast asleep, who is there to waken and whom? It is only a freed man who can free others if he so chooses, for the sins of commission and omission are of the very essence of the law of Nature and sooner or later visit the doer in one form or another.

In caging birds and keeping pets collared, chained, and imprisoned, one wrongly takes it for granted that these poor dumb creatures have no court of law where they can lodge their complaint. He thinks that he has a right to deal with them as he pleases. He neither dreads to kill nor pays any heed to the common Truth: "As you sow, so shall you reap." Ignorance of the law is no excuse. Every wrong has to be avenged. He that slays, shall be slain. He who lives by the sword, perishes by the sword. One has to pay with "an eye for an eye and a tooth for a tooth" which is as true today as it was in the time of Moses. Merry, no doubt, is the feast-making until comes the dreadful reckoning. We may shut our eyes to the laws of Nature, may repose trust in the efficacy of the priest-craft, but it will never do any good. One has to pay a very heavy toll for killing, blood-sucking, and the like. Those who live and thrive on the blood of others cannot have a pure heart, much less access to the kingdom of heaven. "Blessed are the pure in heart for they shall see God."

Saints say that man occupies the highest place in God's creation and is endowed with superb intellect and must not, therefore, pass his limited span of time blindfolded like other creatures. The golden opportunity, thus provided, of returning and reverting to God's embrace and to his original Home should not be lost. Such a sublime opportunity comes only after one has completely seen through the "World Exhibition" and has successfully concluded his part in the

Grand Drama of life. Man is usually lost in the attractions here below. In doing so, he loses the solitary chance given to him under the overbearing influence of karmic reaction, after myriads of incarnations, for his return to the abiding region of the pure spirit. He is given one body after another in an endless series. He begins to feel the weight of all kinds of laws—social, physical, natural—which like heavy blocks bar his way at every step. He has no alternative left but to wait for his next turn as man, and who knows when it may come?

Saints give a very simple definition of sin as “forgetting one’s origin” (or God-head). Every thought, word, or deed that keeps a man away from God is a veritable sin, and on the other hand whatever brings man nearer to Him, is pious and holy. A Persian divine, while self-commenting on the nature of the world, said, “World comes into play only when one forgets the Lord. By constant remembrance of God, one while living in the world among friends and relations is yet not of the world.”

Most of the sins, whether coarse or fine, are purely the invention of man under the sway of the mind. Finer ones are regarded as “pardonable weaknesses” by Saints Who are the living and moving images of God’s law of love and mercy on this earth. So long as a person acts as a selfwilled creature, he subjects himself to all the laws and their rigors. But when he surrenders his self-will to that of a Godman, he comes under the sway of God’s mercy and love. This is the true aspect of sin in every day life.*

Karmas are the most contagious form of invisible diseases to which a man is ever exposed. They are even more galloping, wasting and destructive than the deadliest and most poisonous germs transmitted into the innermost

* For details, refer to Appendix II at the end.

cells of the human system and worm their way most surreptitiously into the blood-system. In society, karmas take a firm hold first in the shape of a change in view and thought of the so-called molders of public opinion. Then they affect the disposition and temper, and afterwards take deep roots in the shape of habits which become "second nature" in man. The ancients and the elders were, therefore, always on the alert to advise us to refrain from bad company. "A good company breeds goodness, while the bad one breeds ill." A man is certainly known by the company he keeps.

To crown all such difficulties, one has to share unwittingly the karmic reactions, even in his own family where he is born and brought up. Thus virtues and vices play an integral role in the formation of culture. In this way, we daily and hourly contract karmas from our surroundings. The only way to escape the karmic influence is to stick to the path of God through godly Saints Who being embedded in the Most High, are far above the reach of karmas and are in fact *Neh-Karma* and *Jivan-Mukat*. It is said that in the kingdom of a real *Darvesh* (Godman), one has not to render account of one's karmas. A person takes a turn for the better when he takes to the company of a *sadhu*. However, man is naturally prone to accept evil easily rather than the illimitable goodness of Saints. The company of a Saint has marvelous effect in removing all traces of evil. The atmospheric range of a Master-Saint is a vast immensity which man can hardly imagine. The Saints come not for the good of human beings only but for the benefit of all active and inactive creation in the world at all levels, visible and invisible as well. The poor creature called man has no true friend. Even the mind with the three *gunas* (qualities of *Satva* or purity, *Rajas* or activity, and *Tamas* or inertia) ever working as man's accomplice, looks on him just as a cat casts a restless glance over a rat. Those who follow the dictates of the mind are invariably

caught in its wiles, and are subjected to untold misery and harrowing terrors. "Mind," however, fears those to whom God is kind through His medium, the *Satguru* (Godman). Mind dares not intrude on the privileges and rights accorded to His Own loved ones and rather helps them as an obedient assistant does under orders from his superior. Like fire, it is a good servant but a bad master:

In the company of a *sadh*, one has nothing to rue;

In his company, one knows the Lord and follows Him true;

In his company, one attains the highest gift of God-head.

This is why Guru Nanak emphatically declared:

O Nanak! Snap asunder all thy ephemeral ties of the world and go in search of the true ones.

While all shall forsake thee in thy life-time, the True One shall accompany thee even up to the beyond.

Again, —

Be sure, O soul, that a Godman shall stand by thee before the judgment seat of God.

Baba Farid, a Muslim Divine, said in almost the same strain:

O Farid! Hie in search of a freed-man for such a one would free thee (from the bondage of the world).

Again, —

The ever restless mind cannot find rest until it rests in some Godman.

In *Gurbani*, we have:

The wandering wits come to a halt in the company of
a *sadh*,

The stilled mind alone reflects the Light of the Lord.

Every man is tied physically and mentally in the invisible bonds of karmas. So long as one is under the sway of mind and matter, and has not sought the protection of a Saint, he is governed by all the laws of the various planes and is meted out justice pure and simple, untempered with mercy. He is liable to punishment for all his sins—unheeded, unnamed, and subtle. A friend, in a court of law, may be able to curtail the long and tortuous legal process, but before the judgment seat of the Most High, a Master-Saint alone is the true friend at the time of trial. In *Jap Ji*, Guru Nanak declares, —

The Saint is acceptable at His Court, and is the Chief
Elect therein:

The Saint adorns the threshold of God and is honored
even by Kings.

Again, —

Satguru has given me the gift of insight and I see all
doubts dispelled,

The angel of death can do unto me no more wrong
when the very account of my deeds has been
blotted out.

The path of the Saints leads in quite another direction. There is no court of trial for the initiated ones. The Saint is present everywhere and His sway extends to realms undreamed of. He never leaves nor forsakes His disciples til the end of the World. His solemn assurance is:

Everyman, I will go with thee, and be thy guide in thy
most need to go by thy side.

Everyman

Like a kindly and gracious father, He Himself may administer a remonstrance to the erring child but would never send him to the police for correction.

No one is in more bondage than the one who wrongly thinks himself to be free. The trap of the high-born spirit is ambition. Those who are well-to-do, in the worldly sense of the word, appear to us in comfort. They may have sown some good seeds in the past and are apparently reaping a rich harvest in the present; or they may now be acting upon the policy of “snatch, grab and hoard” and are thus building for themselves a hornet’s nest for the future. All such people in affluence, unfortunately, forget that they in either case are wearing the “unseen fetters of gold,” and are unknowingly heading for trouble.

The common saying goes: “The walls and mansions of the mighty are built with the sweat and tears of the poor.” Unless one has sown good in the past, he cannot reap a rich harvest in the living present. He may also be carrying imperceptibly the burden of some guilt right under his

sleeves. If he does not sow good seeds now, how can he expect to enjoy seemingly good fruits in the future and for how long?

Moreover, good deeds by themselves cannot absolve a person from the reaction of bad deeds, just as dirty water cannot and does not wash clean. With all our righteousnesses we are but filthy rags, says a Christian saint. None is clean, no, not one. Man is always subject to the law of give and take or compensation and retribution. Following the path of good works is decidedly something desirable and better than the path of evil deeds, but it is not all. A high ethical living may secure a paradise for a person for a lengthy sojourn, where he may comfortably enjoy heavenly bliss; but he is still interned therein in the astral or causal body and he has not freed himself from the cycle of births and deaths. So long as one feels that he is the doer, he cannot escape from the wheel of births and has to bear the fruit of seeds. It is the contact with the Holy Ghost, sacred *Naam* or Word that alone helps a person in his upward ascent to higher spiritual regions, far removed from the shadows of repeated births and deaths that ceaselessly move up and down in endless gyres with no way of escape therefrom.

Hell and Heaven are the regions where the disincarnate spirits have to remain for a relatively long period according to their actions on earth, bad or good, as the case may be. The stay here, however long, is not everlasting and it does not take them out of the inexorable cycle of births and deaths. Paradise (Heaven or Eden) is the El Dorado of certain faiths. It is also termed salvation by many. But the fact of the matter is that after enjoying the paradisiacal bounties for as long as is determined by good deeds, one is given a human body once again for it alone provides an opportunity to gain merit leading ultimately to liberation. Even the ministering angels of God aspire to human birth when they feel that they have

done their job. Thus, in following the almost universally acknowledged, widely believed, and generally accepted path of good deeds, one ultimately finds himself, once more, caught in the web of insatiable desires and ambitions and with this glittering and ever-elusive firefly in front of him, he still remains an unwitting captive in the iron grip of karmas. To achieve his objective, he performs *Tapas* (various kinds of ascetic austerities) which may bring him better lives. Even when he attains the sovereignty of a kingdom, his mind runs riot, he gives himself free reins and commits mighty deeds of valor and prowess, most of which are evil enough to earn him Hell. Again, after taking a bitter lesson from the hell-fires in which he is plunged, he tries to seek solace in *Tapas*. Thus he is ever caught and moves entangled in the vicious circle of temptations and lures from Hell to contrition and from contrition to sovereignty and from sovereignty to Hell again—one after the other—in an endless cyclic order, up and down the Wheel of Life. Thus, everyone for himself makes his own Heaven and Hell and remains through his own volitional deeds entangled in the gossamer web of life prepared by him.

These regions of Hell and Paradise do not come in the way of one who follows the path of the Saints, the middle course, right between the two eye-brows, for he bypasses the path of a Karma Yogi. Even if a soul under the protection of a Master Saint may, for a while, go astray, it is sure to be rescued. Though Saints are living models of humility and do not speak of the great authority that is Theirs, yet at times They do indirectly refer to the saving power of the Saints gone before them. The scriptures reveal that Sant Satguru Nanak rescued one of His disciples who somehow wandered astray hell-ward. The Holy One had to visit hell for a lost sheep, and dip His thumb in the molten fires of hell, thereby cooling down the entire hell-furnace, giving relief not only

to one but to many sinner souls howling piteously in great distress. Similar instances occurred in the time of Raja Janak and others as well. Once Hazur, my Master, too, had to pull out one of His disciples who was straying downwards. How then can there be redemption from Hell for the common man?

Those who are devoted to the practice of the Holy
Word, all their labors end,

Their faces, O Nanak! shine with glory and many
souls are saved along with them.

Another region, named *Eraf* (or purgatory) by the Muslim Saints, exists and has both joys and terrors in varying degrees. Experiences of various kinds of fears and agonies of hell have been described by various Masters of different grades. This subject is not an imaginary mapped-out scheme but a serious one for reflection. Whether one believes it or not, the disciple of a Saint is not concerned with any of them. And so long as one is true to his Master Saint (*Sant Satguru*), no power on earth can injure a single hair of his head. A true disciple of a *Sant Satguru* verily says:

I have my dealings with the Saints and my only
concern is with them,

With the stock-in-trade provided by the Saints, I am
freed from all hallucinations,

The angel-of-death cannot now touch a single hair of
my head

When the entire record of my deeds has been
consigned to the flames.

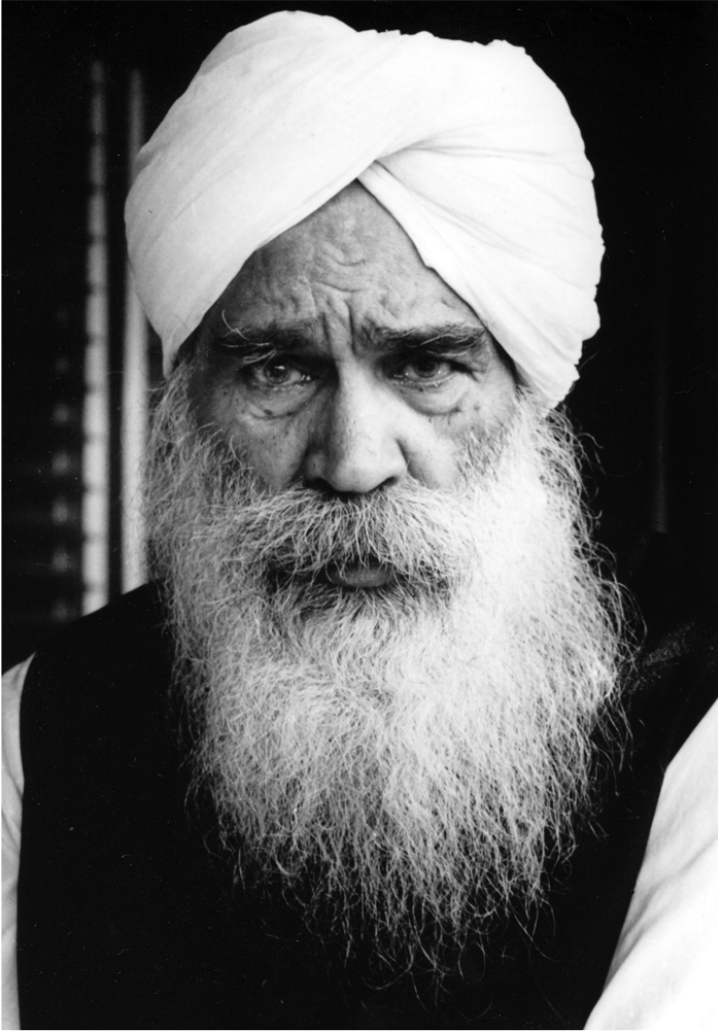
Again, it is said:

Invincible indeed is the Angel-of-death and none can
subdue him.

But he is powerless in the presence of the Sound-
Current of the Master,

The very sound of His Word strikes him with terror
and he flees therefrom,

For he fears lest the Lord of Hosts may strike him
dead.



*Sant Kirpal Singh Ji
(1894-1974)*

V

NO ONE can be said to have been born for himself alone, for none can be an island unto himself. To serve the needy, sick, and starving, is also a sideline, more effective than mere preaching. "Service before self" stirs and kindles the embers of sympathy, kindness, and love. These virtues have a great purifying effect, and clean a person of all his dross, and entitle him to the highest knowledge of divinity. "Pleasure tastes well after service," is a well known adage.

Ahimsa or non-injury refers to man's abstaining not merely from killing, violence and injury but includes also evil thought and ill word. While it may not be so with brutes and beasts, *ahimsa* infuses strength in man which not only excels many virtues but is the highest virtue above all others. Service done to sincere seekers of the divine path is of far greater value than any other service. Helpful ways include, *inter alia*, distribution of alms to the really indigent and the needy, giving sweets to those engaged in extraordinarily arduous pursuits in inaccessible places, nursing the sick, and helping the afflicted ones. All these qualities are great aids in the Path and should be encouraged and cultivated by assiduous practice by all means possible. One should not, however, rest content with them alone, but one must push ahead with the help of these purificatory processes, on the way to freedom as enjoined by the Master.

Love is the panacea for most of the ills of the world. It is the core of all other virtues. Where there is love, there is peace. Love, and all the blessings shall be added unto thee, is the central idea of the teachings of Christ. The entire edifice

of Christianity is founded on the twin principles of “Love thy God with all thy soul, with all thy mind and with all thy might,” and “Love thy neighbor as thyself.” God is love and so is the human soul, being a spark from the same essence. St. John says: “He that loveth not, knoweth not God; for God is love,” and he, who loveth God, loveth his brothers also. Guru Gobind Singh likewise laid emphasis on the prime need of love: “Verily I say unto thee that God reveals Himself only to those who love.” A Muslim Saint says:

God created man an embodiment of love.

For His glorification, His angels were quite enough.

To crown all these virtues, comes truth and good living.* One should in the first instance be true to one’s self. The trouble with most of us is that our mind, tongue, and actions do not move in unison. We have one thing in the mind, another on our tongue and still another on our hands. “To thine own self be true, and it must follow as night the day, thou canst not then be false to any man” (Shakespeare). You are in the body; God, the controlling power, is also in the body. If you are true to your own self, you have to fear none. Before you attempt to deceive any one, you first deceive your own self. “Rama cannot cheat Rama” were the words of Swami Ram Tirath when someone tried to warn him of the deceptive ways of the world. Truth is the greatest of all virtues; true living is greater still. We must try to lead a neat and clean life in the temple of the Holy Ghost and not defile it by falsehood and lusts of the flesh thus turning it into a money changer’s den of the devil.

It is commonly believed that prosperity is the source of peace, but it deceives the fools like a will-o’-the-wisp and endangers the rich. It lets go the bridle from off the mind.

* For details, refer to Appendix I at the end.

When once the mind gets off the right track; it recklessly contracts sins which entail dire consequences. To absorb the “self” whole-heartedly in the soil of worldly uncleanness in mind, word, or deed is a heinous sin and death is the reward thereof. The paths leading to worldly enrichment and to God lie far apart. One can take either of the two, as one may like. The mind is a single entity linking the body with the soul at one end, and the body with the world and worldly riches at the other. Thus one has of necessity to choose between the two alternatives. Once the die is cast, one has to apply oneself steadily to reach the goal whatever it be. Riches *per se* are no obstacle in the way of “spirituality,” for it is the common heritage of all, the rich and the poor alike, and neither of them can claim it as a special gift for himself. All that is required for success on the Path is genuine desire, honesty of purpose, a pure living, and a steadfast devotion to the cause. A rich man has, of course, to see that he does not use unfair means in amassing his wealth and that he uses his honestly acquired treasures in fruitful pursuits and not on wasteful and ephemeral gains. He should always look upon his riches as a sacred trust from God, wherewith to help the needy and the poor, the hungry and the thirsty, the sick and the ailing, for all such people have a claim on him as human beings and children of the same Father. This was the advice given by the sage Ashtavakra to Raja Janak, when after granting him a practical experience in the Science of Soul, he returned to him his kingdom which the king had dedicated to his Master preceptor before initiation into the sacred path of practical spiritual experience. He was advised to consider it as a gift from Him (the *Rishi* or Godman) and to use it for ameliorating the condition of his people and his country which were consigned to his care by God. Unless the riches secured by fair means are utilized wisely and well, one is likely to go astray and become egocentric and a slave to his ill-gotten wealth and is unknowingly caught in the

golden chains that keep him in bondage. To warn against this, Christ in no uncertain terms declared that it is easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of God. T. S. Eliot, a Nobel prize winner, says, "Take no thought of the harvest; but only of proper sowing."

The sowing then is of prime importance for quality of the harvest depends on the quality of the seeds sown. Next comes the proper tending, the humanizing process which usually takes quite a long time covering a few incarnations depending upon the past make-up of each individual. But with the right type of steadfast devotion and the grace of the Master-power, one can easily traverse the otherwise hard and tortuous path. "A perfect Master, conversant with the turns and twists of the road," says Kabir, "can, however, take the disciple through in no time." The pilgrim-soul with a competent Guide and honest endeavor, can easily swim over the ocean of the world even in the midst of worldly life.

Those who do not daily engage in *Bhajan* and *Simran* are always in trouble. They float endlessly on the stream of lustful pleasures. Practice of *vairagya* does help one in the process of self-purification and gradually a disciple is enabled to cut the *Upas* tree of multitudinous desires first by cutting the branches and then striking at the root.

No one is faultless. Man is the child of error; and error is always his creed. Though to fall in sin is human, yet to persist in it is villainous. It is not profitable to stock bad merchandise. It is good to be born in a temple but to die in it is a sin, for we have gradually to rise above all forms and formalities of the kindergarten class which all social religions provide and to grow into the sunshine of spirituality. We must study the Path, if we wish to divine the future and awaken in the Reality beyond. One who takes no thought

of the future will soon have to rue the present. The sins and sorrows are our constant companions and go cheek by jowl. The small foibles gradually let in greater ones, while those confessed are half-redressed. True repentance followed by good actions goes a long way in assuaging suffering. Man would do little for God if the devil were dead. A man living under the shadow of an impending calamity lives at his best for he strives the hardest. To find faults in others is quite easy but to reform one's self is the most difficult, for we see not the beam in our own eyes. Fear of God is the beginning of wisdom and a danger foreseen is half-avoided. One who is fore-warned, is fore-armed.

Persons who are bound to the physical plane, must obey the commandments of some "Freed" Master-Saint, if they want to free themselves from the delusion of mind and matter. Cast off the burden of your entire responsibilities at the feet of your spiritual Master and the deadly grip of sins will gradually but surely loosen its hold on you. "Leave all else and follow Me," was the exhortation of Lord Krishna. "Come unto Me all ye that labor and I shall give you peace," said Christ. The devoted disciple actually feels that even the chamber of sickness is a temple of devotion for him. A Master who is Himself well-versed in the practice of the Holy Word and is competent to initiate others into it, is the real Master and a perfect Guide (*Murshid-i-Kamil*). He would, like an able and efficient administrator, wind up all deeds and square the account and Jesus-like advises: "Sin no more." Similarly Hazur Sawan Singh Ji would, when a disciple in open congregation confessed a lapse on his part and craved indulgence, gently raise His right hand and say — "Thus far and no further."

Should we then do nothing? How can that be? The reply is simple. So long as the mind rules, a person cannot but act and must act though he may restrain himself in his

acts, according to the behest of his Master, and side by side cultivate the highest virtues. By doing nothing, man gradually learns to do ill and Pandora-like unlocks the evils lying buried in him. If one wishes to lie upon roses, he must strive to cultivate and grow roses for himself. But we always act haphazardly and for selfish ends. We do not know what we should do and what we should abstain from. The Master-Saint is the Divine Emperor of His time. By love, guidance, instruction, and example, He leads men to acts of devotion and reverence and love for the Divine Links (*Naam*, Word, the Inner Voice of God, *Kalma* or *Kalm-i-Qadim*, *Akashbani*, or *Bang-i-Asmani*) which He makes manifest in them.

A Master cannot be respected by reason of His mansion but His mansion because of Him. So the Holy One is the most respectable, lovable, and worthy of all reverence. He gives the Divine contact and an experience of forgetting for the moment our physical self. Then we have visible glimpses of the Divine Links within us and by degrees gain more and more of the mystic experience. In His *Satsangs* or spiritual discourses, many past sins are given a quick shrift. In His company, maybe in thought, in correspondence, or in meditation, much benefit is derived so far as the karmas and the sinful associations are concerned. Though there is no end to man's sins, yet at the same time there is no end to the immeasurable mercy in the vast treasure-house of God. In the journey of life, in whatever place, sect, country or society one may find himself, one's chief bag and baggage consists of Naam (the Holy Word) ; a contact with the living lie-lines within; the Light of God and the Voice of God. The various names of God, that we usually know and frequently repeat, are mere words of our own mintage for the Nameless Reality which is one indivisible whole, indescribable, and ineffable.

Sant Satguru or the Master Saint is the Holy Father. He

comes from afar and for the benefit of all, the sinners and the virtuous alike, for both are equally bound in the worldly fetters, may be of steel or of gold. He loves all and love leads to forgiveness. Never fear to approach Him simply because you are a sinner. He would not allow or hand over any of His children to the reformatory or the prison-house for correction nor submit him to any of the third-degree methods. A loving and kindly father would never do this. The Master would Himself scold or give a little of bodily suffering to correct his erring child and would yet ever remain with him, although unseen, upholding him from within until the short period of trouble is over. He acts just like a master-potter who while gently striking the pitcher-on-the-wheel from without with a mallet to give proper shape to it, keeps the other hand inside to save it from breaking. The Master's love is unbounded. The kingdom of a *Darvesh* is one of grace.

The duty of a superintendent in a jail is to keep the prisoners in prison, to chasten, and to reform them. Similarly, the aim of the deities and divine incarnates (*Avtaras*) has always been to keep men tied to themselves by showering the gifts of various *ridhis* and *sidhis* on them. (This refers to the granting of gifts, boons, favors, wealth, ease, and comfort in worldly vocations and giving super-human powers for doing good or ill.) These limited salvations and comforts they grant to their devotees are only up to the stage which they themselves have attained and they may ever permit nearness of sojourn in the various regions wherein they preside. They cannot help in the bringing about of union with the Almighty because these subordinate powers are themselves deprived of this highest privilege.

The *sidhis*, or extraordinary powers referred to above, are yogic powers which of themselves come to aspirants after Truth with a little *sadhan* (practice) but these are positive hindrances in the way to God-realization, for one is generally

tempted to indulge in miracles like thought-reading, foretelling, trans-visions, trans-penetrations, wish-fulfilling, spiritual healing, hypnotic trances, magnetic influences and the like. These *sidhis* are of eight kinds:

Anima: To become invisible to all external eyes.

Mahima: To extend body to any size.

Garima: To make body as heavy as one wishes.

Laghima: To make body as light as one may like.

Prapti: To get anything one likes by mere wishing.

Ishtwa: To attain all glories for the self.

Prakayma: To be able to fulfill the wishes of others.

Vashitwa: To bring others under influence and control.

A practical *Mahatma*, on the other hand, having access to the highest domain, forgives, liberates, and grants admittance to the Kingdom of God during one's lifetime, provided, of course, one is completely determined to surrender one's self to Him and do His bidding with a loving and a sincere heart.* This is rather a difficult task for those who are in the habit of obeying the dictates of their own minds. It is the fluctuating nature of the uncultured and uncontrolled mind to accept one thing at one time and to revolt against the same at another time. The Saints like Maulana Rumi even go so far as to say:

Come, come again, and still again, even if thou hast
broken thy troth a thousand times;

* For details, refer to Appendix II at the end.

For there is always a place for thee in the saving
grace of a Master-Saint.

Once you have become Master's own, He will never abandon you although you may succumb to weakness in a moment of trial and tribulation and leave Him or go astray from the Path. The Christ-power has declared: "I shall never leave thee nor forsake thee till the end of the world." He has His own law of love and mercy to deal with every one at every moment, even though one may prolong one's course of self-discipline by spurning the Master's love. The source of all peace and glory lies above the physical body and inside man. One who has no inner peace, should give proper nourishment to the self, the mind and the soul. The Word or *Naam* is the true "Comforter," the peace-giver and the bestower of tranquility and salvation. The common dictionary meaning of the word "salvation" may not be taken as mere release from sin. It is freeing oneself from the cycle of births and deaths and union of the spirit with the Lord, and spiritual life in Eternity.

The average man makes a hoax of salvation. So also do various sectarian circles. The founders of the various religious orders have related their own spiritual experiences of the inner regions to which they had had an access, and described them as the climax or the ultimate goal of salvation and life-everlasting. The Master-Saint is a visitor of all the heavenly regions and describes His actual position sometimes in the form of parables. He, in no ambiguous words, declares: "I am the light of the world; he that followeth Me, shall not walk in darkness but shall have the Light of Life." The Saints, then, stand for eternal salvation during one's present life, and not after death, for who knows what may happen then. Salvation after death may prove a mere mirage in the long run, and it is no good living one's life in a state of perpetual

and continuous suspense. If death is a pre-condition, then salvation is but a figment of one's imagination. A real Saint releases the soul from all bondage of births and deaths right here and now. He trusts in the "death-in-life" or liberation in one's lifetime, which is technically called "*Jivan-Mukti*". The soul then can commune with the Ineffable One while in the body and ultimately merges in the Almighty God at the time of final snapping of the chords within.

It is generally thought that one gets salvation after physical death. The term "death," however, means and includes temporary and volitional withdrawal of spirit-current from the physical body and not only final disintegration and decomposition of the component parts of the physical body as is accepted in common parlance. It is absurd to think that one who has been worldly-minded during his lifetime, will instantly become a freed soul at death. The morally disciplined spiritual devotees do attain to salvation while alive and thus conquer death, the last enemy of mankind, in life. "Nevertheless I live; yet not I, but Christ liveth in me," declared St. Paul. A *Pandit* in life remains a *Pandit* after death also, my Master used to say.

To wind up Karmas and to relieve the soul of all its shackles, is not the portfolio of any politician, diplomat, statesman or minister or even of any government. Even the *Avtaras* (incarnations of the higher power) are helpless in this behalf. The gods and goddesses representing the lower powers of the Supreme Being also have, as stated before, to wait for human birth before they can attain to the highest.

Those souls which have not come under the protection of a genuine Master or a *Sant-Satguru*, still carry the heavy load of the *Sanchit*, *Kriyaman* and *Pralabdha* karmas on them. As for the destiny or the *Pralabdha*, the uninitiated into the *Science of the Beyond* get but a scant relief, for they have to

tolerate these in full intensity with no relieving feature. As for the *Kriyaman* or deeds done during one's present lifetime by following the dictates of the mind, they will, without fail, have to reap in full measure the fruit thereof. This is a stringent and inexorable law, whether you believe in it or not. There is no exception to the law of karma and relentlessly it works, grinding all alike in the treadmill of time.

Our actions: good or evil, will be brought before His
Court,

And by our own deeds, shall we move higher or be
cast into the depths.

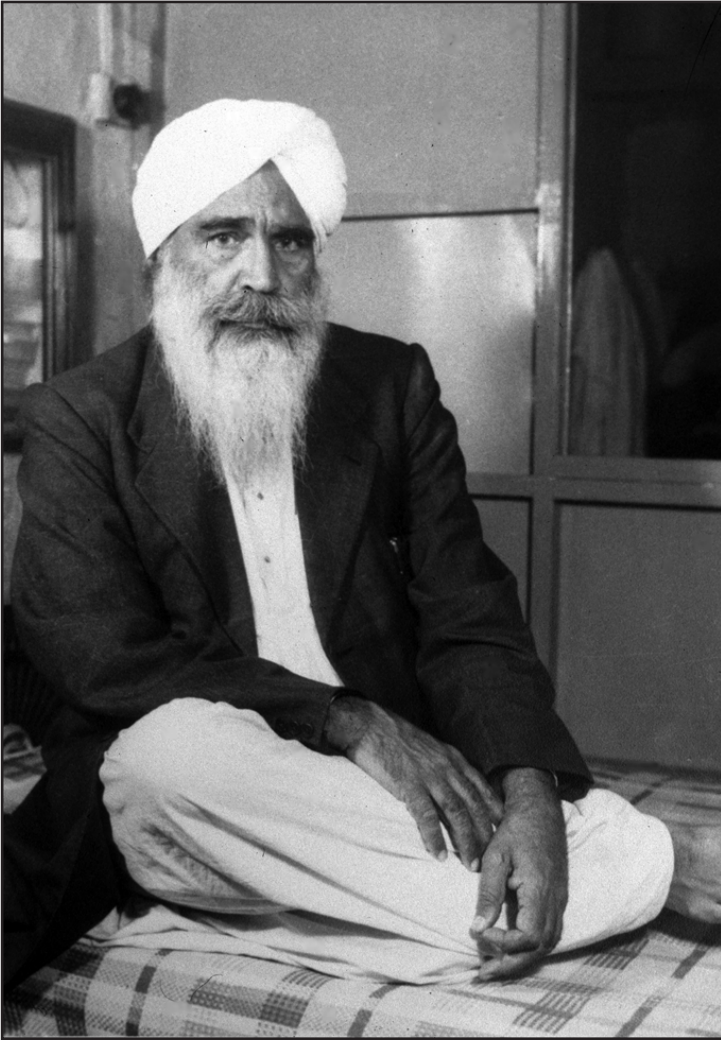
Those who have communed with the Word, their toils
shall end;

And their faces shall flame with glory,

Not only shall they have salvation, O Nanak!

But many more shall find freedom with them.

It is, therefore, of paramount importance that we should seek a Master competent to wind up the otherwise endless cycle of karmas, and seek refuge at His Lotus Feet and free ourselves of the bewitching influence of our deeds.



Sant Kirpal Singh Ji
(1894-1974)

APPENDIXES

Appendix I

TRUE LIVING

LIFE on earth, as we have it, has a tremendous bearing in building the body and the mind. We must, therefore, strive to simplify life and learn to live truly. It is true living on which everything else depends, even the search for the self and the Over-self. The importance of true living cannot be over-emphasized. It is rightly said:

Truth is higher than everything,
But higher still is true living.

Simple living and high thinking has ever been an ideal with the ancients and they always strove for it. We, in the modern age, have seldom paid much thought to it though we profess it at times and pay lip-homage to it. Though it may appear hard to achieve the highest type of life, yet it is worth our while to see what it connotes, the ways and means that may be conducive to attaining it and to adopting it for ourselves. In whatever we do; we always place some objective before us, ascertain the principles involved therein, study the methods that may lead to the desired goal, and finally make a periodical survey, a thorough check-up, to find how much nearer we have come to the end in view. In this connection, one has, of course, to devote single-minded attention and make an honest endeavor from day to day before one can note an appreciable improvement in his life and conduct, both toward himself and toward others around him.

What constitutes the life of man?—one might naturally ask. The aged one with a lot of experience in life and fed

up with what he has seen and experienced of the world, turns to self-analysis of life. Does life consist only in eating, drinking, sleeping, having children; fearing, fretting, and fighting; snatching, hoarding and hating; in imprisoning and subordinating those that are inferior to us in strength, physical or mental, and in killing others and grabbing other people's possessions? Must we pass our days in enjoying the ill-gotten earthly gains with no other achievement in the end but to die a miserable death, with sorrow to self and to those around us, the near and dear ones who helplessly stand by and mourn? Again, what about the worldly attractions—lands, buildings, money, pets and other countless possessions which, perforce are to be left behind much against our will? In the face of all these hard facts of experience, should the hoarding of worldly riches then be our sole aim—the be-all and end-all of our existence—or should we strive for something higher and nobler, permanent and lasting that may abide with us here and hereafter? The reply is simple: the one Almighty Power, the original source and fountain-head of all life, our home of happiness, peace eternal, and the means of our liberation from fearful bondage of births, deaths, and karmas should be the main objective and the only thing worth craving and achieving, for it is the *summum bonum* of life.

The highest goal, as enunciated above, cannot be had for the mere asking or just by wishful thinking. For attaining the highest goal, we must first search out and find someone who can help us practically to achieve it; one who has himself achieved and gained the Kingdom of God for himself and can help us to do likewise. As light comes from light, so does life from life. He will constantly remind us of our long forgotten home, the Garden of Eden, now the lost province to us, and then show us our short-comings in our every day life, and finally, help us to lead a super-active life of real

purity instead of the superficial and purposeless existence which we have at present. This world is a house full of smoke and soot, where one cannot but get a smudge on his person here and there even if he keeps all his wits about him and despite all his endeavors to escape therefrom. Now these smudges and stains, deep, thick, and numberless as they are and permeating the very pattern of our life, cannot be washed off by our own unguided and unaided efforts. Each man is compelled by the propelling force of his nature to play his part on the stage of life, and to participate in vain acts which lead nowhere unless there is the guiding hand of some Master-soul, to steer our barks clear through sandbanks and sea-shoals. Such a divine helper is a holy Saint, one may call Him a *Guru* (or a torchbearer), a teacher, a *Satguru* (a holy Divine who is one with Truth), a *Murshid-i-Kamil* (a perfect Master), a *Hadi* (or guide), a brother, a friend, an elder, or by any other appellation one may like.

Further analysis would show that the life of man depends mostly on two main things: *Ahar* (his diet) and *Vihar* (his dealings with his fellow beings and others). These cover the life-program of a person. In both these spheres, one acts either on tradition or by the limited information gathered from books or from hearsay. These form the base from which he gathers his design of culture and civilization, which gets ingrained in him and occupies his mind and intellect.

There hardly exists any common-sense course to guide a man systematically in his physical, mental or spiritual life. To escape from his chaotic state, one has to thrash out and analyze the subject to its barest component parts. A thorough analysis is needed for molding life in its three-fold aspect: physical, mental and spiritual.

AHAR OR DIET

Diet naturally plays a major role in the problem of life. We need food for the upkeep of our physical being. We are compelled by nature to exist in this world so long as our allotted span of life is determined by destiny, or karmas do not run out. For our very existence we have to subsist on one thing or another. Man is quite helpless in this respect. The law of karma is nature's unseen method of keeping the world in its iron grip, so as to keep it peopled and going. It, therefore, becomes all the more necessary that man should guard against contracting eating habits thoughtlessly, heedlessly, and indiscriminately. As we cannot do without food, we must select at least such articles of diet as may prove the least harmful in our spiritual pursuit. Our diet should not contract for us unnecessary karmic debts which it may be possible to avoid by a little care. With this end in view, let us study nature.

Man's diet comes mainly from earth, i.e. land, air and water. We also see that life exists in all that is moving and static. The moving creatures live upon each other, as well as on static creation—to wit, vegetables, plants, shrubs, herbs, trees and the like. Man, however, makes friends with and loves creatures (birds and animals) as live upon the life in nature and makes them his pets. The ancients knew well that man, bird, and animal were all bound up with the same karmic bond. Man with the thought of common brotherhood worked hard both for himself and for his pets. He tilled the land, grew fruits, and produced food both for himself, his bird friends, and his kine and oxen. But in course of time, he grew ease-loving, with the result that he first preyed upon the animals' milk and then upon their flesh as well.

According to the moral, social, and spiritual codes of conduct, one must not interfere with the lives of any animal in

God's creation. In India, this standard of living is enunciated as *Ahimsa* or non-injury to all living creatures. This led to the vegetarian diet as contradistinguished from the non-vegetarian diet. As we think deeply over the natural and unnatural phases of diet, we come to a better understanding of the problem of *Gunas* or the innate propensities, natural inclinations and latent tendencies that are inborn in all sentient beings.

Diet must be classified into grains, cereals, vegetables and fruits which are classed as *Satvic* or *Satoguni* diet that is pure and produces serenity and equipoise, befitting sages and seers. The saints and hermits who retired to secluded caves and huts for meditation always preferred *Kand* (potatoes), sweet potatoes, *zamikund* or artichoke etc. which grow and develop under the ground. They also took *mool* and *phal*: the edible roots of which also grow under ground like radish, turnips, and beet root. The *phal* (fruits) provided them with sufficient vitamins and organic salts in their original form to keep them fit for a life of concentration and meditation. Some of the foods naturally grow in abundance while others are produced with some effort. The grains and cereals were meant for the general public.

Satvic, or pure diet of *mool*, *kand*, *phal* and cow's milk etc., prolongs life and cures a number of diseases and ailments. Its utility has come to be realized even by the medical science. Now-a-days many medicines are prepared from herbs, fruits, and grains and these have been found to be very efficacious. Again, all natural curative methods of sun-bathing, sea-bathing, mud-bathing, water-bathing, massage, physiotherapy, nature-therapy, chromotherapy are producing wonderful results. The *Satvic* foods and simple living are conducive to the development of highest culture or civilization. We must remember that food is made for man and not man for food. Eat to live and not live to eat, should

be our maxim in life. By following this course, we create receptivity for higher things in life, ethical and spiritual, leading gradually to self-knowledge and God-knowledge.

Rajasic or energy producing diet includes besides vegetarian foods, products like milk, cream, butter and ghee, etc., from animals other than cows, if taken in moderation. In ancient India, the use of milk was restricted mainly to the princely order as the princes needed extra energy for keeping under their control rough, turbulent and barbarous people not living up to any set principles of life. The milking of dairy cattle was permissible only after the cows were bred and treated with extra care, and sufficient milk was left in their udders for feeding their own off-spring, the calf. The residue of milk was allowed to man under special circumstances. This special rule was intended to prevent degeneration of the early civilization. The limited use of milk was also made by *rishis* in ancient times, who lived in comparative isolation, all by themselves, and devoted most of their time to meditation in seclusion and they left a lot of milk for the use and growth of the animal progeny.

The traditional custom of using only the residue of milk is still prevalent in some of the villages in India. But today, man in his lust for unbridled power is violating all the laws of nature under the pretext of the so-called freedom that he claims for himself. Man has unfortunately come to believe in the principle of the “survival of the fittest” and has, therefore, to pay dearly for his unwise choice in the matter.

The only consideration of man, today, is to obtain as much milk as possible even at the cost of the calves themselves. In some places, he throws them in boiling water immediately after they are born, and applies milking machines to the udders to draw out the last drop of milk to keep pace with trade competition and profit-making. This is what some

proudly call high technical skill and civilization. Our budding reformers of today thrust such trades and practices on man instead of improving agriculture and rearing and developing livestock, both of which are harmless pursuits and could relieve the pressure of want so much talked of these days.

Tamsic or stupefying diet consists of meat and liquors, garlic, etc., or, in fact, any other diet, natural or unnatural, stale or fresh. Those who resort to free and uncontrolled eating, live to eat and not eat to live. Their aim in life is hedonistic and their slogan is “eat, drink and be merry.” They indulge headlong in what they call the sweet pleasures of life. When blessed with small powers of concentration, they direct all their energies (mental and physical) towards glory of the little self in them, the egoistic mind. Man is pleased to term this course of action as higher reaction of civilization. This sort of living is strictly prohibited, by the Masters of the highest order, to those seeking the knowledge of the spirit in man and the final liberation of the soul from the shackles of mind and matter.

Will thinking persons just stop a while to cogitate on and realize the true position of man? Why is he so proud to call himself, or to be called, the noblest of creatures, the roof and crown of the creation? Whither is man moving headlong? Is he not standing on the brink of a terrific precipice with an extremely sharp declivity, ready to topple down any moment? He has, by his conduct, exposed himself recklessly to chance winds of Nature’s vengeance. Hourly he stands in danger of being swept to the deepest depths of physical and moral annihilation.

Man has taken his lessons in diet from the beasts of the jungle and acts like a wild creature. He delights in taking the flesh not only of the harmless creatures like kine and goats, deer and sheep, the innocent fowls of the air and fish of the

water, but actually partakes of the human flesh and the human blood to satisfy his insatiate hunger for gold and riches. He has not yet finished his course of self-aggrandizement which he proudly calls progress. He might well ponder over the basic principles on which the Masters advise, and prescribe vegetable diet. Vegetables, too, contain life in a latent form, as has now been proved by scientists all the world over. Still, as we have to play our part in this panorama of life on the stage of the world and have therefore to maintain ourselves, to keep body and soul together, we have to depend on produce of the soil.

Yes, of course, there is life in vegetables, fruits and grains. The essential element of life is growth and decay. The truth of this can be traced from the earliest times. It is not a new verdict, though some of the scientific minds have rediscovered this truth and lay claim to it as their own.

Now let us come to the point. In the entire creation, the law of nature holds that life depends on life. Like creatures in other grades of creation, man also maintains himself by eating something containing life. Outwardly it appears that with regard to contracting karmas, man is in the same boat with other creatures in the lower strata of life, animals, reptiles, and the like.

Nature has one other propelling wheel working in this material world; the law of Evolution. It provides that all living beings pass from one position to another. As they travel from one order of creation to the next higher, each being has a separate value from the lower one. The basis of determining the face value as well as the intrinsic value is matter and intellect, the more valuable the constituents of matter, present in a being in prominent form, the more the intellect and more the value of the being. Saints apply this law in the solution of the problem of diet for man. Whether

he heeds it or not, Saints place this law before man, so that he may reform his diet, and avoid, as much as possible, a heavy load of karmic chains in which he is inextricably held fast.

Each kind of diet has its own inherent effect on man, detrimental to the acquisition of the highest aim: self-knowledge and God-knowledge. This law coincides with what man generally accepts although he is unaware of the reason for his actions. Comparing the following data in everyday life will confirm, to man's surprise, that what he takes as acceptable in social living remains in total agreement with the law of nature here explained.

The man's body, with all the five *tatwas* (or creative and component elements: Earth, Water, Fire, Air and Ether) in full activity is valued the most. This is why he tops the list of beings in the creation and is considered next to God—his Creator. Man's killing of fellow-creatures is considered as the most heinous of crimes, which merits capital punishment or the death penalty. Next value is placed on quadrupeds and beasts having four *tatwas* in active operation in them, the fifth, ether, being almost absent or forming a negligible portion. The wanton killing of another's animal, therefore, entails a penalty equivalent to the price of the animal in question. Then comes the place of birds, with three active elements in them, viz. water, fire and air and hence are considered of a nominal value. Lesser still is the value placed on creatures who have two elements active—viz. earth and fire—and the other three existing in a dormant or latent form, as in reptiles, worms and insects, which are killed and trampled without the least compunction as no penalty attaches in their case. Least value is placed on roots, vegetables, and fruits in which the element of water alone is active and predominates, while the remaining four elements are altogether in a dormant state. Thus, karmically considered, vegetarian and fruitarian diet,

in fact, constitutes the least pain-producing diet, and man by partaking of these, contracts the least karmic debt. He is, therefore, to be content with this type of food so long as he cannot dispense with it and take to something which may involve no consequence at all.

Now let us see what the *Essene Gospel of St. John* says in this context:

But they (the disciples) answered him: “Whither should we go, Master, for with you are the words of eternal life? Tell us, what are the sins we must shun, that we may never more see disease?”

Jesus answered: “Be it so according to your faith,” and he sat down among them, saying: XXI

“It was said to them of old time, ‘Honor thy Heavenly Father and thy earthly mother, and do their commandments, that thy days may be long upon the earth.’ And next afterwards was given this commandment: ‘Thou shalt not kill,’ for life is given to all by God, and that which God has given, let not man take away. For I tell you truly, from one Mother proceeds all that lives upon the earth. Therefore, he who kills, kills his brother. And from him will the Earthly Mother turn away, and will pluck from him her quickening breasts. And he will be shunned by her angels, and Satan will have his dwelling in his body. And the flesh of slain beasts in his body will become his own tomb. For I tell you truly, he who kills, kills himself, and who so eats the flesh of slain beasts, eats of the body of death . . . And their death will become his death . . . For the wages of sin is death. Kill not, neither eat the flesh of your innocent prey, lest you become the slaves of Satan. For that is the path of suffering, and it leads unto death. But do the Will of God that His angels may serve

you on the way of life. Obey, therefore, the words of God: "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat; and to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is breath of life, I give every green herb for meat. Also the milk of everything that moveth and that liveth upon each shall be meat for you; even as the green herb have I given unto them, so I give their milk unto you. But flesh, and the blood which quickens it, shall ye not eat..."

XXII

Then another (disciple) said, "Moses, the greatest in Israel, suffered our forefathers to eat the flesh of clean beasts, and forbade the flesh of unclean beasts. Why, therefore, do you forbid us the flesh of all beasts? Which law comes from God? That of Moses or your law?"

XXIII

. . . And Jesus continued, "God commanded your forefathers: 'Thou shalt not kill.' But their heart was hardened and they killed. Then Moses desired that at least they should not kill men, and he suffered them to kill beasts. And then the heart of your forefathers was hardened yet more, and they killed men and beasts likewise. But I say to you: Kill neither men, nor beasts, nor yet the food which goes into your mouth. For if you eat living food, the same will quicken you, but if you kill your food, the dead food will kill you also. For life comes only from life, and death comes always from death. For everything which kills your food, kills your bodies also. And everything which kills your bodies kills your souls also. And your bodies become what your foods are, even as your spirits, likewise, become what your thoughts are . . ."

XXIV

“So eat always from the table of God: the fruits of the trees, the grain and grasses of the field, the milk of beasts, and the honey of bees. For everything beyond these is Satan, and leads by the way of sins and of diseases unto death. But the foods which you eat from the abundant table of God give strength and youth to your body, and you will never see disease . . .” XXV

VIHAR OR SOCIAL CONDUCT

Man-making is another portfolio of a Saint. To make man fully entitled to the highest knowledge of soul and All-soul, is His first and foremost mission. From seekers after Truth, the Saint requires complete purification of the body, mind, and intellect since this makes a man complete and whole before undertaking the untying of the Gordian knot between body and spirit. A mutilated and a truncated man can neither know himself nor can he know God. What line of action then should the aspiring man follow? This is the most vital question and yet mostly ignored, and passed over, with not much thought. The scanty information that is available to the average man is derived either from society or from the stray hints dropped by the religiously minded, or from the study of the sacred books. No attempt is, however, made by man to take up any definite course or formula even on the intellectual level. In fact he never had time enough to pay heed to this problem. Perhaps religious bigotry or fear does not allow the clergy to draw the attention of the masses to this problem. They may find it a hopeless task to draw up a code of dietetics because of the energetic materialism prevalent everywhere. Still there are a few who have no biased views, and study the literature of the East with an open mind. But they have to face many difficulties because of the peculiar terminology foreign to them. The words are

not explicit enough in themselves or hardly convey with exactness the intentions of the writers.

The wise ancients—the *Rishis* and the *Munis* of yore—have thoroughly thrashed out the problem of human life. They exhaustively analyzed its various aspects to arrive at a feasible culture-program for man in search of perfection. In this way an acceptable standard of universal civilization or reform was evolved, which comprehended knowledge of self or soul and the attainment of the highest ultimate Reality—the great Truth. They began by methodically investigating *Gunas* (qualities)—the spinal back-bone and the primal source of all the activities of karma on the fulcrum of which the mind swings. Next they dissected *Gunas* and divided them into three distinct groups, each being quite unlike the other.

- (1) *Satogun*—The most superior way of acting. It can be described as pure living with a mental equipoise.
- (2) *Rajogun*—It is interpreted as the middle course of acting in a business-like fashion of give and take.
- (3) *Tamogun*—It is the most inferior way of acting and may be called living purely for one's selfish ends, with no thought whatsoever of others.

This subject can be easily understood by taking a couple of examples:

(a) Consider, for example, the problem of service and help.

(i) "X" has made it the principle of his life to serve others but does not expect any service or help from others in return for what he has done. Do good and cast it on the water, is his rule in life.

(ii) “Y” serves and helps and expects the same in return. This may be likened to an exchange in service as in commercial establishments on the principle of give and take or barter—do unto others as you would like others to do unto you.

(iii) “Z” neither serves nor helps others, but considers that he has a right to help and service from others for which he is not bound to give anything whatsoever in return.

(b) Now consider the question of charity:

(i) “X” gives and forgets and does not like to accept anything in return—his principle being to render selfless service to the helpless and the needy.

(ii) “Y” gives and expects a return for the good service rendered in one form or another.

(iii) “Z” only takes help and service whenever in need but never gives any in return, even when another may be in dire distress under his very nose.

It will be seen that (1) the conduct of “X” is the best and is *Satogun*. His good deeds earn merit for him in the eyes of every one in this and even his Creator’s world. (2) “Y” earns no credit for his good acts because he almost balances them by his business-like living of give and take, with no credit balance in his favor. (3) “Z” on the contrary loads himself with debt or liability for which he will have to undergo the karmic process, perhaps spreading endlessly from generation to generation.

The Masters, therefore, advise men to adopt course No. 1 and in no case to go lower than No. 2, if at all there be any need. Similarly, any one can chalk out his or her own program of life and determine the course of action. So

much then for the dealings of man in life as a member of the social order to which he belongs. This, however, is not an end in itself but only a means to the end—the end being to become *neh-karma*, that is to say, doing karma not only without any attachment or desire for the fruit thereof but as a *swadharm* (an action in inaction) and then heading on toward unfoldment of the self within and experiencing the source of all Love, Life and Light; in which we actually live and have our very being just like a fish in water that knows not what water is.

Appendix II

LIFE OF SELF-SURRENDER

THE problem of *Achar* or personal conduct of man as an individual is one of prime importance for success on the spiritual path. A loving faith in, and a complete surrender to, the Will of God or to that of His Elect, the Godman, constitute the basic principles for the life of the seeker after Truth.

The sages and the scriptures alike all tell us that while living in the world, we should not conduct ourselves as if we are of the world, but maintain an attitude of self-abnegation or total detachment from the world and all that is of the world. We should, therefore, live like a lotus-leaf which has its roots in the mire below but raises its head far above in the light of the glorious sun shining over the murky water, or like a royal swan (a water-fowl) that sails majestically on the surface of the water which is its native habitat, and yet can fly high and dry if and when it chooses, or feels the necessity, to do so.

This kind of disinterested isolation or separation from one's surroundings and above all from his lower self, the body, the mind and the mental world, comes only when one dissolves his ego or the individual will into the Will of God or the Will of his Guru, the Godman, for then he acts like a mere pantomime in a dumb show which dances and plays at the will of the wire-puller behind the screen. This is called complete surrender, which silently craves for "Not my but Thy will, O Lord," Such an attitude easily helps to make a person *Neh-Karma*. While apparently doing one thing or another, he is now not doing anything on his own

but is carrying out the Will of his Father-God or his Divine Preceptor for he verily sees within Him the Divine Plan as it is and he is just drifting along the Great Current of Life and finds himself a conscious instrument in the invisible hands directing all his movements.

Self-surrender then means surrendering one's everything to God or His Elect, the Preceptor (God-in-man), including one's body, riches and his very self (the thinking mind). It does not mean a state of total bankruptcy for an individual, as some might be prone to think. The great God and His Elect are the giver of all these things and do not stand in need of those very gifts which they have already given freely and in abundance to their children for their best and legitimate use. We in ignorance think of these as our own and adopt an attitude of aggressive possessiveness and try to grab them by all means fair or foul and then guard them jealously, with all our might and main. Attached to these gifts and clutching them fast, we forget the Great Giver Himself and herein creeps imperceptibly the great delusion, the root cause of all our sufferings. No doubt these things, having come to us, are ours but they have been given to us temporarily as a sacred trust to be utilized according to the Will of the Donor which, of course, is all perfect and immaculately clean with no flaw in it. But as we live in the realm of matter, we, with all our worldly wits about us, cannot escape attracting to us the gross impressions and allowing them to accumulate freely from day to day until they form a granite wall around us and we, losing clarity of perception, become blind to the reality and come to identify the self in us with the *pinda* and *pindi-manas* (the body and the bodily mind). With these smoke-colored glasses and blinkers added to them, we dwarf our vision and see not the white radiance of Reality as it is now covered by a dome of many-colored glass. The Saints tell us of the Reality and help us to break these false glasses, tear down the vision-limiting blinkers, and see the manifested

world as a beautiful handicraft of God. They tell us that the world we see is a reflection of God and God dwells therein. This being the case, we must keep God's gifts of body, mind and riches, neat and clean as when they were given to us and use them wisely in His service and the service of His creation, according to His Divine Will which is already wrought in the pattern of our being (or else how could we exist?) ; but we have, by a continuous sense of separation from the Reality, lost sight of it in the mighty swirl of the world and also lost our hold on the vital Life-lines within: the Light and Sound of God. The Saints tell us to reverse the process from projection outside to the reality inside by understanding the true values of life, for "life" is much more precious than the flesh (body) and flesh more than the raiments (worldly riches) with which we clothe our little selves of the body and of the mind, wrongly thinking them as ours and making use of them recklessly and egoistically for sensual pleasures and earthly shows. If once we rise above body-consciousness, then we know what we are, how best to utilize our gifts in the service of God and God's plan and not in sinful activities born of carnal appetites, self aggrandizement, or as means for acquiring temporal power or for personal benefit and gain. This was the great lesson which the sage Ashtavakra gave to Raja Janak after giving him a practical experience of the Reality. We have in fact to part with nothing but egoistic attachment to the treasure-house of the heart and this makes us none the poorer for it but attracts more of the love-laden gifts from the Supreme Father when He sees the wisdom of His child, a prodigal son before but now grown wiser. This is called surrendering the little self with all its adjuncts of body, mind and riches for the sake of the higher self (soul) according to the Divine Will and becoming *Neh-Karma*, the very goal of life.

Now we will take an illustration to make the point

more explicit. In the time of Guru Arjan, the fifth in line of succession to Guru Nanak, we have an account of a model sikh, Bhai Bhikari by name. A disciple once asked the Guru to introduce him to a *Gurbhakta* or a devoted disciple. The Guru directed him, with a letter, to Bhai Bhikari and asked him to stay with the Bhai Sahib for a few days. Bhikari received his brother-in-faith very warmly and entertained him to the best of his means. The day he arrived, his host was calmly sewing a piece of cloth which looked like a coffin-covering. The disciple, after spending a few days happily in his company, proposed to go back, but Bhikari requested him to stay on for some time more and to attend his son's wedding which was due shortly. At the loving insistence of the host, he agreed to do so. The wedding day came. There were festivities in the house but Bhikari was as serene as ever. The disciple like all the rest accompanied the wedding procession, witnessed the merry nuptials, and escorted the bride's procession back to Bhikari's house. The following day, as ill-luck would have it, Bhikari's only son, the newly-wedded youth, took ill suddenly and died. Bhikari quietly took out the cloth that he had prepared on purpose a few days earlier, wrapped the dead body of his son in it, took it to the cremation ground, and performed the last rites with his usual equanimity. Bhikari's steadfast attitude of composure all through this varying panorama of life, struck the disciple dumb with astonishment, for in Bhikari there was no trace of joy and sorrow, but perfect resignation to the Will of the Lord, which he knew right from the beginning; and he had acted accordingly, without exhibiting any personal feelings or emotions in the least.

Guru Nanak used to pray: "O Lord! Do nothing of what I say, but administer Thy Will." Similarly, Sant Kabir used to call himself a dog with Moti as his name and described all his doings, as those of his Lord who held the leash in

His hands and dragged him wherever he liked. Christ always prayed: "Let Thy Will prevail on earth as it is in heaven." "May Thy Will be done" has ever been the concluding part in the daily prayer of the Hindu monks, Muslim *darveshs* and Christian priests, followed by the words "*Tatha Astu*" or "*Amen*" all of which mean "may it be so."

From the above, it should be clear how truly sincere disciples of the Masters and the Masters themselves always consider that they have no individual existence of their own apart from that of the Godman or of God. Such people read the past, the present and the future as an open book and do things in conformity with the Divine Plan. This leads one to the irresistible conclusion that God helps those souls who do His Will. But this is only for men of firm faith and is not to be taken as a means of escape by ordinary individuals living always on the plane of the senses, for they are governed by the law that God helps those who help themselves. The quality of self-surrender, with whatever degree of faith, does bear its own fruit, and quickly, according to the level at which it is practiced. By gradual experience one learns of its full value as he advances on the path until he reaches a stage when he altogether loses his own ego in the Divine Will and thus himself becomes *Neh-Karma*, the crown and glory of all human existence. A loving faith in the inherent goodness of God and complete self-surrender to the Divine Will lead one on the high-road to spirituality without any great continuing effort on the part of an aspirant. These two things constitute the secret "Sesame" and the magic key that flings wide open the portals of the Kingdom of God that lies within the temple of the human body which we all are: "Know ye not that ye are the temple of God and God verily resides therein?" say all the Scriptures.

GLOSSARY AND INDEX
OF FOREIGN TERMS AND NAMES

- ABDULLAH Disciple of Hazrat Mian Mir,
a great saint 32
- ACHAR Personal conduct 77
- AHAR Diet 64, 65
- AHIMSA Non-violence; non-injury 3, 49, 66
- AKASHBANI Heavenly Music; *Naam*; Word 54
- ANIMA The power to become invisible to external eyes;
one of the eight *sidhis* 56
- ARTHA Economic or material well-being; one of the four
spheres of human activity 4
- ASHRAMS The four stages in life, as envisioned by the
ancients 4
- ASHTAVAKRA A great *rishi* of old 51, 79
- ATAM GUNAS Attributes of soul 3
- ATMAN Spirit 3
- AVTARAS Incarnations 29, 55, 58
- BABA FARID (1173-1265) A Muslim Divine 41
- BABER The first Mughal King of India 28
- BAHISHT Paradise 3
- BAIKUNTH Paradise 3
- BANG-I-ASMANI Heavenly Sound; Word 54
- BHAGWAT One of the eighteen Hindu Puranas 35, 36
- BHAI BHIKARI A devotee of the Sikh Gurus 80
- BHAI MANI SINGH A devotee of the Sikh Gurus 31
- BHAJAN Listening to Heavenly Music within 52
- BRAHMAND A Grand Division of Creation, involving
three planes 29

BRAHMANS Priests; the highest of the four Hindu castes 4

BRAHMCHARYA The practice of celibacy; also, first of the four *ashrams*, the stage of education 4

BUDDHA The Awakened or Enlightened One; Seer of the Inner Light. Title given to Prince Siddhartha Gautama (583-463 B.C.), founder of the Buddhist religion 5, 7, 13, 30

DARVESH Muslim term for mystic or Godman 15, 29, 40, 55

DEVAS Gods, divine beings 29

DHARITRASHTRA, KING Blind ruler of the *Mahabharata* age 11

DHARMA Moral or religious basis upholding and supporting the Universe; life-principle; group karmas of society or nation 4, 7, 33

DHARMA-KAYA Essence of the Universe; body pulsating with Life Principle 7

DHYAN Meditation; contemplation 7

DO JANMA Twice born 15

ERAF Purgatory 46

FANA-FI-SHEIKH Self-effacement in the *Murshid* or Master 14

GANDHARVAS A class of angels 29

GARIMA The power to make the body heavy as one wishes; one of the eight *sidhis* 56

GREHASTHA Householder; one of the four *ashrams* 4

GUNAS The three qualities: *Satva* (purity), *Rajas* (activity), and *Tamas* (inertia) 40, 66, 74, 75

GURBANI Writings of the Sikh Masters or *Adi Granth*; esoterically, *Shabd* or Word 42

GURBHAKTA A devotee of the Guru 9

GURU Spiritual teacher or Master; literally, dispeller of darkness or torchbearer 64, 77, 80

GURU ARJAN (1563-1606) Fifth Guru of the Sikhs 80
 GURU GOBIND SINGH (1666-1708) Tenth Guru of the
 Sikhs 5, 50
 GURU NANAK (1469-1539) First Guru of the Sikhs 20,
 30, 39, 42, 45, 80
 HADI Guide 64
 HAZRAT MIAN MIR A Muslim mystic, contemporary
 with Guru Arjan 32
 HAZUR BABA SAWAN SINGH JI (1858-1948) The
 Master of Master Kirpal Singh x, xi, 46, 53
 HUMAYUN King Baber's son 28
 ISHTWA The power to attain all glories for the self 56
 JAGAT GURU Spiritual Master of the world; universal
 Master 17
 JAP JI An epitome of the Sikh Scriptures 20, 42
 JIVA Soul when encased by any or all of the three bodies:
 physical, astral, or causal 5-6, 16, 18, 21, 27, 29
 JIVAN MUKAT Liberated soul 16, 35, 40
 JIVAN MUKTI Liberation from the cycle of births and
 deaths while living in the physical body;
 true Salvation 57
 KABIR (1398-1518) A great poet-saint; contemporary
 with Guru Nanak 30, 52, 80
 KALMA or KALM-I-QADIM Audible Life Stream; Sound
 Current; Word 54
 KAMA Passion; desire; one of the four spheres of human
 activity 4, 5
 KARAM Kindness, mercy, compassion, grace 5
 Karma-REHAT Doing Karma in accordance with the
 Divine Plan; being actionless in action 5
 KarmaN-SRIRA Karmic shell or subtle body 6
 KSHATRIYAS Warriors and rulers; the second of the four
 Hindu castes 4
 KINNARS A class of angels 29

KRISHNA, LORD A great Hindu Incarnate of ancient times, whose teachings are expounded in the *Bhagavad Gita* 11, 29, 53
KRIYAMAN Karmas one performs freely in present earth life, which will make or mar the future; willful actions 11, 13, 14, 22, 27, 59
KUKarmas Evil deeds 3
KURVAS One of the parties in the great battle of *Mahabharata* 11
LAGHIMA The power to make one's body as light as one wishes; one of the eight *sidhis* 56
MAHATMA A Great Soul ix, 56-57
MAHIMA The power to extend one's body to any size; one of the eight *sidhis* 56
MAULANA RUMI (1207-1273) A Persian Saint, author of *Masnavi* 56
MAYA Illusion x, 35
MOKSHA Salvation; liberation from the cycle of births and deaths; one of the four spheres of human activity 4, 36
MUNI Sage or holy man 74
MURSHID or MURSHID-I-KAMIL Muslim term for Spiritual Master or perfect guide 17, 36, 53, 63
NAAM Word; *Logos*; Sound Current; the creative aspect of God; God in action xi, xii, 2, 22, 30, 44, 54, 57
NADIR SHAH A King of Persia who massacred Delhi 33
NASHEDH Degrading, derogatory karmas 3
NEH-Karma Doing Karma in accordance with the Divine Plan, as a conscious co-worker with the Power of God; actionless in action 5, 12, 35, 40, 76, 79, 81
NETYA Required Karmas 4
NISH-KAMA Karma Karma performed without any attachment to or desire for the fruits thereof 5

PANDIT One learned in Hindu Scriptures 35, 58

PIND Physical universe; physical body; the lowest and least spiritual division of Creation 29, 79

PINDI MANAS Bodily mind 65, 78

PRAKAYMA The ability to fulfill wishes of others; one of the eight *sidhis* 56

PRAKRITIS Twenty-five manifestations of nature 5

PRALABDHA Luck, fate, destiny; that Karma which caused our present life, and which has to be worked off before death 11, 13, 19, 22, 25, 28, 58

PRAPTI The power to get anything one likes by mere wishing; one of the eight *sidhis* 56

PRASHCHIT Repentance 7

PURANAS Hindu Scriptures 36

RAJA JANAK A great saintly king of ancient India 46, 51, 79

RAJA PRIKSHAT A Hindu king of old 35

RAJAS GUNA or RAJOGUN One of the three *gunas*; the quality of activity; middle course, businesslike fashion, give and take 40, 74

RAJSIC Pertaining to *Rajas guna*; as applied to diet, energy-producing 67

RAMA God 50

RAMA, LORD A great Hindu Incarnate and hero of the *Ramayana* 29

RAM CHARITRA MANS A Hindi *Ramayana* by Tulsi Das (sixteenth century) 29

RIDHIS Supernatural powers 56

RISHI Sage or seer; usually refers to God-men of ancient times, such as those who compiled the Hindu Scriptures 51, 67, 74

SADH or SADHU Disciplined soul; saint; popularly, wandering ascetic 36, 42

SADHANS Spiritual, mental and physical exercises 1, 56

SAKYA MUNI One of the titles of Lord Buddha 30
 SANCHIT Stored Karmas 11, 12, 14, 18, 22, 25, 58
 SANT Saint; one in whom God is manifested 30
 SANT SATGURU or SATGURU Master of the Highest
 Order; Perfect Master; Godman; 40, 42, 46, 54, 58
 SANYAS One of the four *ashrams*; the stage of a spiritual
 pilgrim 4
 SAROOP Form 9
 SATSANG Discourse of a perfect Master; congregation
 presided over by such a Master or His representative;
 contact with a Master, on the outer or inner planes;
 literally, association with Truth 54
 SATSANGIS Disciples of a perfect Master 31
 SATVA GUNA or SATOGUN One of the three *gunas* or
 qualities; pure living with mental equipoise 40, 74, 75
 SATVIC Pertaining to *Satva guna*; harmonious, tranquil;
 as applied to diet, those foods which produce harmony
 and tranquility, i.e., strictly vegetarian foods 66
 SAUDHYAYA Reading of scriptural texts 7
 SIDHIS The eight extraordinary yogic powers 56
 SIMRAN Remembrance; esoterically, repetition of the
 Names of God 52
 SUDRAS The lowest of the four Hindu castes; manual
 laborers and servants of the upper three 4
 SUKAMA Good desires 3
 SUKarmas Upgrading karmas 3-4
 SURAT Attention; the expression of the Soul 23
 SURAT SHABD YOGA Absorption in Holy Word or
 Sacred Sound; the esoteric spiritual practice of merging
 with the Absolute by uniting (Yoga) the expression
 of the soul (*surat*) with the expression of
 God (*Shabd, Naam, or Word*) x, 2
 SWADHARM Action in inaction 76

SWAMI RAM TIRATH God-realized person of recent times 50
 SWARAG Paradise 3
 TAMAS GUNA or TAMOGUN One of the three *gunas* or qualities; inertia or dullness; inferior way; living purely for one's selfish ends with no thought of others 40, 74
 TAMSIC Pertaining to *Tamas guna*; inert, dull; as applied to diet, those foods which promote inertia and weigh down the soul, such as meat, fish, eggs, liquor 68
 TAPAS Austerities 7, 45
 TATHA ASTU "May it be so," Amen; said at close of prayer in India 81
 TATWAS Creative and component elements; earth, water, fire, air, ether 70
 UND The second division of Creation, just above the physical; the astral plane 29
 UPAS Legendary tree of multitudinous desires 52
 VAIRAGYA Detachment 7, 50
 VAISHYAS Those engaged in commerce or agriculture; third of the four Hindu castes 4
 VANPRASTHA Ascetic, hermit; one of four *ashrams* 4
 YARNS Social orders; the four Hindu castes 4
 VASHITWA The power to bring others under one's influence and control; one of the eight *sidhis* 56
 VEDAS The four most holy Hindu Scriptures 36
 VIHAR Dealings, social conduct 64, 73, 75
 VIKarmas Prohibited actions 3
 YAJNAS Sacrifices 3
 YAKSHAS A class of angels 29
 YAMA Angel of Death 3

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